2009

An assessment of the intersection between love and violence: Do romance narratives support the development, continuation and attitudinal tolerance of intimate partner violence?

Surbhi Bhanot
University of Windsor

An assessment of the intersection between love and violence: Do romance narratives support the development, continuation and attitudinal tolerance of intimate partner violence?

by
Surbhi Bhanot

A Dissertation
Submitted to the Faculty of Graduate Studies
through Psychology
in Partial Fulfillment of the Requirements for
the Degree of Doctor of Philosophy at the
University of Windsor

Windsor, Ontario, Canada
2009

Your file Votre référence
ISBN: 978-0-494-57654-0
Our file Notre référence
ISBN: 978-0-494-57654-0

Author's Declaration of Originality

I hereby certify that I am the sole author of this thesis and that no part of this thesis has been published or submitted for publication.

I certify that, to the best of my knowledge, my thesis does not infringe upon anyone's copyright nor violate any proprietary rights and that any ideas, techniques, quotations, or any other material from the work of other people included in my thesis, published or otherwise, are fully acknowledged in accordance with the standard referencing practices. Furthermore, to the extent that I have included copyrighted material that surpasses the bounds of fair dealing within the meaning of the Canada Copyright Act, I certify that I have obtained a written permission from the copyright owner(s) to include such material(s) in my thesis and have included copies of such copyright clearances to my appendix.

I declare that this is a true copy of my thesis, including any final revisions, as approved by my thesis committee and the Graduate Studies office, and that this thesis has not been submitted for a higher degree to any other University or Institution.

Abstract

This study tested whether two specific romance narratives, the Dark Romance and Prince Charming narratives, support the development, continuation, and attitudinal tolerance of intimate partner violence. Moreover, the study explored the mechanisms underlying this relationship. Four hundred and one participants completed an online survey comprised of the Love Stories Scale (Sternberg, 1998), the Conflict In Adolescent Dating Relationships Inventory (Wolfe et al., 2001), the Ambivalent Sexism Inventory (Glick & Fiske, 1996), the Inventory of Beliefs about Wife Beating (Saunders et al, 1987), the Acceptance of Sexualized Aggression subscale (Stevens, DiLalla, & Che, 1994) and the Attitudes Towards Male Psychological Dating Violence scale (Price & Byers, 1999). The results partly supported the hypotheses. Men's endorsement of the Dark Romance narrative was associated with increased levels of abusiveness and people's (i.e., survivors, perpetrators, and those without an abuse history) endorsement of this narrative was associated with attitudes more tolerant of physical, sexual, and psychological abuse. Additionally, women's endorsement of the Prince Charming narrative was associated with increased attitudinal tolerance for sexualized aggression via the mediating effect of benevolent traditional gender role beliefs. However, contrary to what was expected, there was no significant relation between the Dark Romance and Prince Charming narratives and the continuation of intimate partner violence. Survivors who had a higher level of endorsement of these narratives were not bound to their abusive relationships for longer periods of time than survivors who had lower levels of endorsement of these narratives. These results imply that people's internalization of popular romance narratives can have a harmful influence on their intimate partner violence related thoughts and behaviours.

Acknowledgements

First and foremost, I would like to thank God for giving me the strength and capacity to complete this dissertation. Without your grace, this dissertation would never have been possible. I am eternally grateful to you Babaji and I promise to use my skills to serve as well as better humanity. I would also like to thank my family. My parents have made tremendous sacrifices in order to provide a better future for their children in Canada. My father Jagdish is an intelligent, kind, and generous man who has toiled for endless hours at work in order to ensure that his family has the best of everything and that I did not have to worry about my tuition. My strong and wise mother Shruti has been the consummate nurturer – always willing to do whatever she can to make her children's lives a little easier. Both of them have always put the happiness of others before their own - I am very blessed to have both of them in my life and they are my true role models. I hope to continue to make them proud in the future. My younger siblings, Amit and Sumedha, have also been a great source of support. I have learned a great deal from them despite being older and their comic relief was much appreciated on my cranky days! My partner in life, Rohin, is one of my greatest inspirations. His intellect, perseverance, and dedication to excellence has motivated me to be as well as do better. I look forward to continuing our 'happily ever after' – kids, dog and all! I feel very privileged to have these people in my life. My family is my backbone and my biggest cheerleaders - I would have never made it this far without their unconditional love and support.

I would also like to thank and acknowledge my friend and 'soul sister' Ritu Kaushal. I am deeply indebted to her for all of her help. She provided me with shelter when I didn't have any, took care of me when I was sick, and encouraged me to push forward when I didn't have the will to do so. If anyone is the true embodiment of the

word friend, it is Ritu. I have been lucky enough to have her in my life for the last twenty years and I'm sure that there are many more to come.

Last but certainly not least, I would like to thank my advisor Dr. Charlene Senn. She has been an advisor par excellence. I don't think that it is possible to be a better teacher than Charlene. She challenges you, inspires you, and forces you to think in ways that you did not think were possible. I have never met anyone with more passion and dedication to their craft. I am grateful for all of her guidance and help. I hope that I can continue to live up to her expectations in the future.

TABLE OF CONTENTS

List of Tables

List of Tables (ctd.)

List of Appendices

List of Appendices (ctd.)

Introduction

Intimate partner violence is an epidemic. Early estimates suggest that intimate partner violence occurs in 1 out of 6 couples (Straus & Gelles, 1990; Straus, Gelles, & Steinmetz, 1980), while a national survey found that approximately 1.3 million women are physically assaulted by their male partners annually in the United States (Tjaden & Thoennes, 2000). In the Canadian context, recent estimates by Statistics Canada (1999) suggest that 8 percent of Canadian women have been physically, sexually, or psychologically abused by a partner within the past 5 years. Based on recent census data, this equates to over one million women experiencing intimate partner violence every five years (Statistics Canada, 2006). Furthermore, much violence goes unreported; thus, these numbers likely reflect conservative estimates. Even going by these moderate estimates, intimate partner violence is a grave societal problem that needs to be addressed.

Critics have argued that the rates of intimate partner violence are at epidemic proportions because facets of culture support such violence (Dobash & Dobash, 1979; Wood, 2001b). Feminist researchers in particular posit that the cultural ideology of male dominance or patriarchy contributes to intimate partner violence (Dobash & Dobash, 1979; Yllo & Bograd, 1988; Yodanis, 2004). The historical structure of male domination within society leads women to occupy a subordinate position in this social structure. In this context, intimate partner violence is conceptualized as a means to maintain male power over women (Bograd, 1988). Cross-cultural research supports the relation between male dominance and violence, suggesting that less family violence occurs in more egalitarian societies (Jewkes, 2002; Levinson, 1989; Yodanis, 2004), while other research has found that intimate partner violence is a consequence of women's inequality in intimate relationships (Bui & Morash, 1999; Kim & Sung, 2000; Schechter, 1988).

Overall, these findings point to patriarchy as the underlying cause of intimate partner violence.

According to theorists, one of the means by which patriarchy is maintained in North American society is through the construction of romantic love (Comer, 1974; Firestone, 1972; Greer, 1970). This has led researchers to examine how popular ideas about romantic love may contribute to intimate partner violence—particularly how romance narratives may construct ideas about love that support the development and continuation of intimate partner violence. Romance narratives can be broadly defined as the stories about romantic love which exist in society. Although there are many different types of romance narratives (Sternberg, 1998), the Dark Romance and Prince Charming narratives have come to the forefront of this school of thought. Such narratives suggest that men's abusive behaviors are loving or passionate and that ideal heterosexual relationships occur between powerful males and powerless females (Jackson, 2001; Wood, 2001b), thereby seeming to support the development of intimate partner violence. In addition, exploratory qualitative studies conducted with survivors have demonstrated that these narratives support the continuation of intimate partner violence because women are led to believe that violence is a normal and routine part of 'loving' relationships (Wood, 2001b) and that female deference in relationships is natural or normal (Fraser, 2003; Jackson, 2001).

Despite previous research findings suggesting that romance narratives construct ideas about love that support the development and continuation of intimate partner violence, this assertion has not been tested. Consequently, one of the goals of this study was to test whether two specific romance narratives which contain patriarchal constructions of love—the Dark Romance and Prince Charming narratives—support the

development and continuation of intimate partner violence in the current North American context. Furthermore, although researchers have examined how the Dark Romance and Prince Charming narratives may contribute to the development and continuation of intimate partner violence, they have not addressed how these narratives may support the attitudinal tolerance of intimate partner violence. Therefore, a second goal of this study was to determine whether these narratives also support the attitudinal tolerance of intimate partner violence. The final goal of this study relates to gender role beliefs. Researchers have previously suggested that the Dark Romance and Prince Charming narratives support intimate partner violence because of their underlying gender narrative (Jackson, 2001; Wood, 2001b)—specifically, that they reinforce a traditional gender role ideology, which renders men powerful and women powerless in romantic relationships. This suggests that gender role beliefs mediate the relation between the Dark Romance and Prince Charming narratives and intimate partner violence. Consequently, the final goal of this study was to assess whether a) the relation between the Prince Charming narrative and the development, continuation, and attitudinal tolerance of intimate partner violence is mediated by benevolence-based gender role beliefs and b) whether the relation between the Dark Romance narrative and the development, continuation and attitudinal tolerance of intimate partner violence is mediated by hostility-based gender role beliefs.

Prior to delving into a more detailed discussion of the goals of this study, I will first provide the reader with a definition of intimate partner violence as well as review the various theories that have been used to explain this violence. I will then elaborate on the narrative-based feminist poststructuralist view of intimate partner violence and discuss research which suggests that the Dark Romance and Prince Charming narratives support

the development, continuation, and attitudinal tolerance of abuse. Finally, I will identify the gaps in this existing literature and provide a rationale for the current study.

Definitions and Theories of Intimate Partner Violence

What exactly do theorists mean by the term *intimate partner violence*? One popular definition defines intimate partner violence as actual or threatened physical, sexual, or psychological abuse directed toward a spouse, ex-spouse, or current or former dating partner (Saltzman, Fanslow, McMahon, & Shelley, 1999). Intimate partner violence was initially conceptualized as a single overarching phenomenon; however, debates over the extent to which women are perpetrators of interpersonal violence led researchers to later differentiate between types of intimate partner violence. For example, Johnson (1995, 2001) developed a typology in which he identified four distinct types of intimate partner violence based on the context in which they occur: 1) situational couple violence—violence not connected to a general pattern of control; 2) violent resistance—violence used as a form of self-defense; 3) mutual violent control—both partners engaging in violent and controlling behaviors; and 4) intimate terrorism—violence rooted in an attempt to exert general control over the relationship. Johnson suggests that what most people categorize as "domestic violence" or "wife beating" is more appropriately referred to as "intimate terrorism" since this type of violence is the product of a desire to control. He further suggests that men are more likely to perpetrate acts of intimate terrorism than women. While recognizing that many different types of intimate partner violence exist, this study focused on male-perpetrated intimate terrorism against females since research suggests that this type of violence accounts for 90 to 95 percent of intimate partner violence cases (Kurz, 1997) and (almost) all intimate femicides (Hotton, 2001; Pottie-Bunge, & Locke, 2000).

Personality-based Theories

Explaining intimate partner violence has been the subject of various theories. Early personality-based explanations associated intimate partner violence with personality disorders in female survivors (Snell, Rosenwald, & Robey, 1964). Proponents of such controversial theories suggested that the survivors had psychological characteristics that actually provoked their partners to act violently toward them. These early theories were subsequently strongly refuted by research indicating that survivors 'personality problems' are a consequence rather than a cause of abuse (Coker et al., 2002; Humphreys & Thiara, 2003; Mechanic, Weaver, & Resick, 2008) and that survivors recover from their mental health concerns once they leave their abusive relationships (Campbell, Sullivan, & Davidson, 1995; Surtees, 1995).

More recent personality-based theories of intimate partner violence focus on the personality characteristics of the perpetrators. Personality characteristics associated with a propensity for intimate partner violence include low self-esteem (Murphy, Meyer, & O'Leary, 1994; Murphy, Stosny, & Morrel, 2005; Russell, Lipov, Phillips, & White, 1989), antisocial personality disorders (Beasley & Stoltenberg, 1992; Danielson, Moffitt, Caspi, & Silva, 1998; Edwards, Scott, Yarvis, Paizis, & Pannizzon, 2003), and hostility (Maiuro, Cahn, Vitaliano, Wagner, & Zegree, 1988; Leonard & Senchak, 1993). Murphy, Stosny, and Morrel (2005) examined the association between self-esteem and intimate partner violence in abusive men and found that a lower level of self-esteem was associated with increased physical aggression against a partner. Additionally, in their study examining the relation between personality disorders and spousal violence, Edwards et al. (2003) found that perpetrators scores on the antisocial personality disorder measures were positively correlated with their self-reported levels of spouse abuse. Other

more general psychological characteristics associated with a propensity for men to behave abusively toward their female partners include anger (Dutton, 1995; Beasley & Stoltenberg, 1992), depression (Hamberger & Hastings, 1991; Julian & McHenry, 1993), and jealousy (Dutton, van Ginkel, & Landolt, 1996; Holtzworth-Munroe, Stuart, & Hutchinson, 1997).

However, personality-based explanations for intimate partner violence have been criticized for a number of reasons. For example, empirical findings suggest that a substantial proportion of perpetrators do not have personality disorders or mental illness. Less that half of the male perpetrators in Gondolf's (1999) study had MCMI-III scores suggesting a personality disorder. A second criticism relates to the samples used in the studies that found a relation between personality variables and intimate partner violence. Many of these studies used small samples of perpetrators from psychiatric or prison populations; thus, the results may not hold true for the general population. Personality-based explanations of intimate partner violence have also been criticized on the grounds that they do not take into consideration contextual and/or societal factors that can contribute to their abusive behaviour (Dobash & Dobash, 1979).

Finally—and most significantly—these theories blame victims while reducing the accountability of the perpetrators. Theories that suggest intimate partner violence is a consequence of survivors' personality characteristics directly blame victims for the violence that they experience, yet such theories are grossly inaccurate since a substantial amount of research suggests that the personality of survivors of abuse may actually be the very product of the victimization (Coker et al., 2002; Humphreys & Thiara, 2003; Mechanic, Weaver, & Resick, 2008). In addition, personality-based explanations of intimate partner violence serve to minimize the responsibility of perpetrators for the

abusive behavior; if such violence is perceived to be the product of a personality problem/disorder, people may make the erroneous assumption that the violent behavior is beyond the control of the perpetrator. Overall, little support exists today for the contention that personality disorders cause intimate partner violence.

Family Violence Theory

The family violence perspective provides a more general framework of intimate partner violence that focuses on spouse abuse or family violence in a gender neutral way rather than intimate terrorism. The primary assumptions underlying this approach are that spouse abuse is a consequence of the nature and structure of the family unit and that violence affects all family relationships equally (i.e., all family members perpetrate and are victims of violence) (Straus, 1973). Straus (1990c) highlights a number of characteristics unique to the family that make it prone to violence. For example, he argues that families legitimize violence by using corporal punishment and accepting violence as one solution to conflict. In addition, he suggests that families provide basic training in the use of violence through physical punishment, thereby creating a link between love and abuse (e.g., children may believe that their parents physically punish them because of their love and concern for them).

One of the most divisive issues in the family violence approach is the notion of violence by women. Proponents of this approach argue that women are as violent, or more violent, than men in intimate relationships (Straus, 2008). Much of this research was conducted using the Conflict Tactics Scales (Straus, 1979, 1990a, 1990b), a research instrument criticized for its simplicity and lack of context (Dobash & Dobash, 1979; Kurz, 1997). Kurz and others have argued that such research findings contradict data taken from emergency rooms, victimization surveys, shelter interviews, and police

arrests, which indicate that women are the victims of male-perpetrated violence in the vast majority of reported family violence cases. Researchers have also found that assaults perpetrated by men are more severe and degrading than those perpetrated by women (Felson & Cares, 2005; West & Rose, 2000).

Intergenerational Transmission Theory

The intergenerational transmission theory of intimate partner violence is based on the premise that intimate partner violence is a learned behaviour (Caroll, 1977; Kalmuss, 1984; Herzberger, 1983). According to this framework, men are violent towards their intimate partners as adults because they are modelling violent behaviours that they were exposed to in their families as children. Men may model the violent behaviour of their family members for two reasons. First, they may learn that violent behaviour is acceptable as a consequence of their own childhood abuse. When children are physically beaten by their parent, they have direct exposure to aggression (Kalmuss, 1984). Through this experience, they may learn that the use of aggression is an effective means of coping with frustration and conflict (O'Leary, 1988). Second, men may learn to become violent if they witness violent interactions between their parents. By repeatedly witnessing intimate partner violence as children, men may learn that violence is normal and acceptable in intimate relationships and that certain behaviours need to be physically punished regardless of who commits them (Herzberger, 1983). Based on the preceding, men who are exposed to violence in their family or origin may be more likely to perpetrate intimate partner violence themselves.

There is some empirical support for the intergenerational transmission theory of intimate partner violence. In one of the earliest studies conducted in this area, Carroll (1977) found that men who experienced higher levels of physical punishment as children

were more likely to perpetrate intimate partner violence as adults than men who experienced lower levels of physical punishment. This view is supported by subsequent research which suggests that men who perpetrate intimate partner violence have a high incidence of witnessing or experiencing violence as children (Bernard & Bernard, 1983; Laghinrichsen-Rohling, Neidig, & Thorn, 1995; Rosenbaum & O'Leary, 1981; Sonkin, Martin, & Walker, 1985).

While the intergenerational theory of intimate partner violence has its merits, it also suffers from limitations. One such limitation is that the theory has limited explanatory power. Many individuals who experience abuse in their family of origin do not go on to become perpetrators whereas many individuals who are not exposed to violence in their families during their childhood go on to become perpetrators (Widom, 1989). Theorists have suggested that this discrepancy may be a result of other mediating factors which may also contribute to intimate partner violence. For example, Dutton (1998) posits that although children may learn to be violent based on their exposure to violent behaviour in their families, this violence may not be manifested unless the violence serves some function for them as adults. Another criticism of this theory is that it takes a very limited view of men's abusive behaviour. For example, intervention programs which adopt a social learning approach focus primarily on anger control while ignoring other equally abusive and controlling behaviours (Gondolf & Russell, 1986). Finally, the intergenerational transmission view of intimate partner violence is limited because it does not account for the social context in which this violence occurs. In particular, it does not address how intimate partner violence supports the subordination of women except for cases in which it is directly rewarding (Gondolf, 1985; Pence & Shepard, 1988).

Feminist Theories

The feminist understanding of intimate partner violence emphasizes the role of patriarchy and oppression. Feminists seek to understand why men as a class engage in violence against women and what functions such violence serves in a particular cultural and historical context (Dobash & Dobash, 1979; Martin, 1976; Pagelow, 1984; Schechter, 1982; Walker, 1984). Proponents of this approach believe that intimate partner violence becomes understandable only through the examination of a social context that is largely based on multiple forms of oppression (e.g., sexism, racism, classism, and heterosexism) (West, 2004). For example, men perpetrate intimate partner violence because they are the dominant class and have differential access to material and symbolic resources. Conversely, women of colour are particularly vulnerable to abusive relationship experiences because of their marginalized status in society. Feminist theorists contend that all men can potentially use violence to subordinate women; in addition, even if individual men refrain from intimate partner violence, as a class they benefit from women's fear of such violence.

The feminist approach also differs from other approaches because it validates women's experiences. Bograd (1988) argues that "when men's lives, values, and attitudes are taken as the norm, the experiences of women are often defined as inferior, distorted, or are rendered invisible" (p. 15). Consequently, feminists believe that a basic step toward understanding intimate partner violence is illuminating women's experiences from their own frames of reference. Feminists are particularly concerned with the ways in which women are blamed for or implicated in intimate partner violence.

The feminist perspective has received substantial empirical support. Existing research suggests that there is a positive correlation between the presence of more

patriarchal social structures and higher rates of violence against women (Yllo, 1983; Yllo & Straus, 1984)—a relation that has been supported cross-culturally as well. These findings suggest that intimate partner violence is more common in communities where cultural values dictate male dominance in gendered relationships and emphasize traditional roles for women and men (Dasgupta, 2000; Morash, Bui, Zhang, & Holtfreter, 2007; Morash, Bui, & Santiago, 2000; West, Kantor, & Jasinski, 1998). Furthermore, researchers have demonstrated a relation between patriarchal beliefs and intimate partner violence (Dobash & Dobash, 1979; Smith, 1990). Smith (1990) found that husbands who endorsed patriarchal beliefs were more likely to beat their wives than husbands who endorsed relatively egalitarian beliefs.

In my view, the feminist explanation of violence against women is the best framework for understanding intimate partner violence because this violence relates to power. The power that a man gains by engaging in abusive behavior extends beyond personal gains and reflects the more general power structure of societies at large. Women have an inferior status in most societies and are subjected to violence on numerous levels, whereas men are socialized to maintain their dominant positions in this patriarchal system (Dobash & Dobash, 1979; Yllo & Bograd, 1988). Therefore, researchers cannot gain a full understanding of intimate partner violence without examining the intersection between gender and the power that supports this violence.

Many feminist frameworks exist for studying intimate partner violence; however, this study adopted an understanding of intimate partner violence that drew upon certain elements of feminist poststructuralist theory, which differs from other feminist theories in that it rejects 'totalizing discourses' and 'meta-narratives' of women's experiences. Instead, this approach emphasizes subjectivity and the diversity of women's experiences

across historical contexts, classes, cultures, and other forms of difference (Weedon, 1997). Language is considered to be a central component of this approach. All experience is conceptualized as having no inherent meaning; rather, this meaning is given to experience via language in the form of discourse (Weedon, 1997). Proponents of this theory are particularly interested in examining how popular discourses shape and alter people's social identities over time and how these discourses are used to subjugate women (Weedon, 1997). In the context of intimate partner violence, they are interested in examining how popular discourses may contribute to the development, continuation, and attitudinal tolerance of intimate partner violence.

The Use of Narratives

Although feminist poststructuralists study various types of discourse, the research examining intimate partner violence has largely centered on narratives. The term *narrative* generally refers to a story-like explanation of events typified by plots, characters, and sequencing (Kellas & Manusov, 2003). Narratives are believed to perform multiple functions in cultures, including making sense of individuals' lives (Fisher, 1987; Gergen, 1997). According to Wood (2001b), "when we place ourselves within some narratives (and not others) we confer structure, sequence, and coherence on experiences that would otherwise be fragmentary and inchoate" (p. 241). Furthermore, narratives are socially constructed (Berger, 1996). Societies construct, sustain, and reproduce narratives; those narratives reproduced most frequently have the most power and endurance (Gergen, 1997). Finally, poststructuralists reject the idea that narratives have one purpose, meaning, or singular existence; rather, they are conceptualized as being multi-faceted. The meanings of a narrative shift in relation to certain variables—usually the identity of the reader (Weedon, 1997).

Recent narrative-based feminist poststructuralist investigations of intimate partner violence have focused on the intersection of romantic love and intimate partner violence, particularly on how romance narratives contribute to intimate partner violence. Romance narratives can be broadly defined as stories about romantic love that exist within a society. From a social constructivist perspective of romantic love, these narratives serve to construct people's ideas about romantic love and relationships (Beall & Sternberg, 1995; Sternberg, 1998); thereby playing an important role in people's understandings of romantic love. In addition, they also serve as examples of social constructions themselves and are influenced by the norms of dominant groups in societies. For example, many romance narratives in North America reflect a masculine western heterosexual view of love despite being criticized for such a reflection (Ebert, 1988; Wood, 2001b). Given this understanding of romance narratives, they can be used as a means of understanding how dominant groups shape mainstream understandings of romantic love.

Many romance narratives exist in North American society (Sternberg, 1998), as does a wide variation among these narratives (Rose, 1988). Prominent examples of these narratives can be found in fairytales, movies, and romance novels (Jackson, 2001; Radway, 1991). A significant body of literature (e.g., cultural anthropology, Jungian psychology) suggests that these narratives represent cultural themes or archetypes (Jones, 2003; Short, 1997; von Franz, 1978, 1996). Anecdotal evidence further alludes to the influence of these narratives because, although the stories are told primarily to children, many adult women view the perfect love as being a 'fairytale' in which they meet their 'Prince Charming' and live 'happily ever after.'

Given the pervasive influence of romance narratives, particularly on women, researchers have investigated the implications that these narratives may have for women.

Early feminist scholars condemned these narratives for supporting patriarchy. Greer (1971) argued that romance narratives were "dope for dupes"—a means of brainwashing women into subservience. Her comments were based on earlier more general criticisms of romantic love suggesting that love was bait for the marriage trap—that it served to justify women's subordinate status to men (Comer, 1974; Firestone, 1972). In making her case for the feminist revolution, Firestone (1972) further identified love as the pivot of women's oppression. According to Firestone "men were thinking, writing, and creating, because women were pouring their energy into those men; women are not creating culture because they are preoccupied with love" (p. 113). This view is shared by prominent African-American feminist Ti-Grace Atkinson (1969), who also condemned love as the psychological pivot of women's persecution. More recent critiques of romance narratives have drawn similar conclusions. Jackson (2001) argued that the texts of meaning in these narratives "conform to a social order of male dominance and female submission" (p. 307). Heroes are depicted as "masterful, dominating, privileged, [and] wealthy and are usually in a position of authority with economic control over the heroine" (Ebert, 1988, p. 41). Given these patriarchal underpinnings, Rose (1988) questioned whether the romance genre itself is dysfunctional for women.

The notion that romance narratives support patriarchy is particularly problematic given what research has shown about the relation between intimate partner violence and patriarchy. As mentioned previously, much research has demonstrated that intimate partner violence is a consequence of patriarchy (Bograd, 1990; Dobash & Dobash, 1979; Smith, 1990; Yllo, 1983; Yllo & Bograd, 1988; Yodanis, 2004). Rates of intimate partner violence are higher in patriarchal societies in which cultural values dictate male dominance in gendered relationships (Watts & Zimmerman, 2002). Men who hold

patriarchal beliefs are more likely to perpetrate intimate partner violence than men who hold egalitarian beliefs (Smith, 1990). Finally, a patriarchal social structure is associated with increased attitudinal tolerance for intimate partner violence (Haj-Yahia, 2003, 2005). These findings suggest that, by supporting patriarchal practices, romance narratives may create ideas about romantic love that support intimate partner violence—a line of thinking that has led researchers to examine the relation between romance narratives and intimate partner violence critically.

Dark Romance narrative. Romance narratives may support intimate partner violence in a number of different ways. Some narratives may directly contribute to the development of intimate partner violence by suggesting that men's abusive behaviors are 'loving.' Termed 'Dark Romance' narratives, these narratives—which are well-established in western culture—cast men as controlling and violent in relationships (Wood, 2001b). According to Rose (1988), the basic plot of the Dark Romance centers on a hero who engages in cruel and ambivalent behavior toward the female protagonist. This behavior serves to confuse her: Does the hero truly love her? Is he really her prince? The female protagonist's uncertainty about the hero's unpredictable behavior creates erotic mystery, engaging her because the hero's violent and controlling behaviors are portrayed as being a manifestation of his love for her. As a result, the construction of love is "violent, rather than gentle: heroines 'tremble' under the seductive power of heroes" (Jackson, 2001, p. 307). The Dark Romance narrative is evident in many romance novels and vampire stories. A perusal of the titles of bestselling romance novels, such as Bishop's (1990) *Beloved Savage*, Day's (1994) *A Gentle Taming*, and Rogers' (2001) *Sweet Savage Love* as well as the classic *Wuthering Heights* (Bronte, 1964) illustrates this point. A more contemporary example of the Dark Romance narrative can be found in

misogynistic rapper Eminem's song *Kim*. In this song, he narrates his relationship with his then wife Kim. Chillingly some of the lyrics read: "Don't you get it bitch, no one can hear you? Now shut the fuck up and get what's coming to you. You were supposed to love me. (Kim choking) Now bleed! Bitch bleed!" (Katz, 2006, p. 160).

Theorists have argued that the construction of romantic love in such Dark Romance narratives is problematic because male brutality is presented as an expression of love (Modelski, 1980). The violent, controlling, and degrading behaviors of Heathcliff toward Catherine in *Wuthering Heights* are presented as a sign of his intense love for her rather than abusive acts. Similarly, the violent attacks of vampires in stories such as *Dracula* have passionate and erotic undertones. These violent undertones are problematic given that narrative theory suggests that people draw upon these narratives to gain their understanding of romantic love and relationships (Wood, 2001b). If men are led to believe that abusive behaviors are 'loving' or 'sexy' based on such narratives, they may be more prone to believe that their masculine identity relies on the ability to exhibit their love in these ways—suggesting that Dark Romance narratives may directly support the development of intimate partner violence.

Since Dark Romance narratives suggest that violent, controlling, and sexually debasing behaviors are 'loving', these narratives may also support the continuation of intimate partner violence. Survivors who are led to believe that these abusive behaviors are an indication of love may be bound[1] to their abusive relationships for longer periods of time. Fraser (2005) explored this idea in her analysis of the factors that lead women to remain with abusive lovers. Basing this analysis on 83 narrative feminist interviews

[1] In this text, the term bound is used in discussing women's victimization experiences because it emphasizes women's lack of choice in this situation and avoids victim-blaming. This use is congruent with the existing literature in this area.

conducted with women in Australia and Canada as well as her experience as a social worker, she concluded that popular narratives send mixed messages about heterosexual love that lead women to misinterpret abusive behaviors as a form of love. She further suggested that this misinterpretation is problematic because it not only binds women to their abusive relationships but also does so for longer periods of time since it takes women time to figure out that abusive behaviors are not passionate, but harmful.

Wood (2001b) also investigated how the Dark Romance narrative supports the continuation of intimate partner violence. In her study, she examined how survivors of abuse constructed the meaning of the violence perpetrated against them. Through minimally structured interviews with 20 American women (12 Caucasian, 5 Black, 1 Native American, and 2 mixed ethnicity), she examined how survivors of abuse described themselves and their partner's violence through narratives. Wood based her study on narrative theory, which suggests that a) people use narratives to impose coherence on their life and b) people are particularly likely to draw upon narratives when they are in situations that do not make sense (e.g., an abusive relationship). She expected survivors of abuse to use romance narratives to make sense of their abusive relationships in one of three ways: 1) interpreting their relationship so that it was consistent with the Prince Charming narrative; 2) giving up the Prince Charming narrative and using a Dark Romance narrative; or 3) inventing a new narrative that defined violence as unacceptable in romantic relationships.

Wood's (2001b) findings supported her assertions; the current discussion will focus on findings related to the Dark Romance narrative, which are more relevant to the current study. The participants drew upon both the Prince Charming and the Dark Romance narrative to understand the violence perpetrated against them, focusing on the

Dark Romance narrative when they could not sustain belief in the Prince Charming narrative. Participants who adhered to this Dark Romance narrative reported that they were bound to their abusive relationships because they believed that violence was a 'normal' and routine part of loving relationships—which, according to the previous discussion, the Dark Romance narrative promotes. Thus, Wood's (2001b) findings support the assertion that the Dark Romance narrative supports the continuation of intimate partner violence by constructing ideas about love that normalize violent behaviour as 'loving.'

The Dark Romance narrative may further construct ideas about love that encourage the attitudinal tolerance of intimate partner violence. People who gain their understanding of love through this narrative are led to believe that abusive behaviors are a 'normal' and 'loving' part of romantic relationships, as Wood's (2001b) findings suggest. Thus, one would expect that people who adhere to this narrative hold attitudes that are more tolerant of intimate partner violence. Existing research suggests that the attitudinal tolerance of intimate partner violence relates to many aspects of abuse; for example, researchers have found that the tolerance of intimate partner violence supports the perpetration of such abuse. In a study conducted with 94 batterers, Meyer (2000) concluded that men's sexual aggression related significantly to attitudes supporting violence against women. Hanson, Cadsky, Hanis and Lalonde (1997) also found that abusive men reported attitudes more tolerant of spousal assault relative to non-abusive men. Other studies suggest that this attitudinal tolerance is associated with less sympathetic attitudes toward battered women and less support for the contention that society (e.g., governmental agencies) should help survivors of intimate partner violence (Saunders, Lynch, Grayson, & Linz, 1987). Thus, although researchers have not

investigated the relation between the Dark Romance narrative and the tolerance of intimate partner violence, clearly these results point to the need to do so.

Although the construction of love in the Dark Romance narrative appears to support the development, continuation, and attitudinal tolerance of intimate partner violence directly, this narrative as well as other romance narratives may influence intimate partner violence more indirectly, such as through their emphasis on traditional gender roles. Myers and Spencer (2006) define gender roles as "a set of behaviour expectations (norms) for males or females" (p. 554). Traditionally, the masculine gender role is associated with such characteristics as behaving in a physically and emotionally tough manner, having a high status position in society (e.g., through wealth and occupational success), and avoiding any activity (e.g., jobs, hobbies, interests) considered stereotypically feminine (Thompson & Pleck, 1986). In contrast, the feminine gender role is associated with being loyal, compassionate, and sympathetic to the needs of others (Auster & Ohm, 2000).

However, many theorists argue that such a distinction between the gender roles is problematic as it supports the oppression of women (Dobash & Dobash, 1979; Smith, 1990; Yllo & Bograd, 1988). For example, researchers have found that men's endorsement of traditional gender roles results in more date rape supportive attitudes and self-reported perpetration of sexually coercive behaviour towards women (Truman, Tokar, & Fischer, 1996). Promoting traditional gender roles also appears to adversely affect women's academic achievement. Females raised in traditional households (i.e., households in which parents adhere to traditional gender roles) experience declines in their academic achievement after reaching adolescence (Updegraff, McHale, & Crouter, 1996). Finally, traditional gender role ideology negatively impacts women's career-

related ambitions; women's support of traditional gender role beliefs equates to lower educational and professional aspirations and the tendency to attribute less importance to their careers (Eccles, 1987; Phillips & Imhoff, 1997). Collectively, these findings indicate that traditional gender roles are one means of maintaining women's subordinate status in society.

Researchers initially studied gender roles by directly examining people's personality characteristics and their views about the rights, roles, and abilities of both men and women. However, recent changes in gender roles and the resulting shift in contemporary attitudes towards women have led researchers to re-evaluate as well as expand their conceptualization of gender roles and gender role ideology. For example, Eastwick et al. (2006) and McHugh and Frieze (1997) suggest that it may be possible to gain a more nuanced understanding of people's gender role ideology by examining their levels of ambivalent sexism. Ambivalent sexism is a conceptualization of sexism that assumes that "sexism is not only hostile, but fundamentally ambivalent, because some 'traditional' beliefs are associated with subjectively positive feelings and stereotypes about women" (McHugh & Frieze, 1997, p. 10). Researchers have generally used this framework to distinguish between hostile sexism—a type of sexism predicated upon hostility towards women—and benevolent sexism—a type of sexism based upon relatively positive feelings and stereotypes about women (Glicke & Fiske, 1996). Eastwick et al. (2006) suggest that ambivalent sexism can also be used as a measure of traditional gender role ideology. The hostile sexism component of ambivalent sexism measures sexist antipathy towards women (e.g., the idea that feminists want to have more power than men) while reflecting negative attitudes towards non-traditional women whereas the benevolent sexism component measures sexist caring/protection towards

women (e.g., the idea that good women should be set on a pedestal by men) while reflecting positive attitudes towards traditional women. Based on this understanding, a higher level of endorsement of either hostile or benevolent sexism is indicative of more traditional gender role ideology.

Such a conceptualization of traditional gender role ideology is advantageous to previous conceptualizations for two reasons. First, since ambivalent sexism is a relatively covert measure of gender role ideology, it is possible to avoid the ceiling effects that can occur with more overt measures of gender role ideology, as evidenced by the Attitudes towards Women Scale (Beere, 1990; Larsen & Long, 1988). Second, this conceptualization of gender role ideology accounts for different rationales or reasoning that may underlie an individual's gender role beliefs. In particular, it is possible to differentiate between traditional gender role ideology rooted in a negative affect or hostility towards women and traditional gender role ideology rooted in a relatively positive (but still oppressive) affect towards women.

Beyond examining the different rationales that may serve as the grounds for traditional gender role ideology, researchers have also examined the various ways in which individuals may be socialized into gender roles as well as how they may form their gender role beliefs. The research to date suggests that gender role socialization can occur through the modelling of parental behaviours and beliefs (McHale, Crouter, & Tucker, 1999), through interactions with peers (Witt, 2000), and through exposure to popular media such as television, books, and video games (Dill & Thill, 2007; Glascock, 2001; Signorielli, 1989). Of most relevance to the current study is researchers' assertion that individuals can form their gender role beliefs based on romance narratives (Kramer & Moore, 2001). Wood (2001a) contends that, based in part on these narratives, men learn

to be "dominating and to regard women as inferior" while women learn to be "accommodating and to seek and please men" (p. 242). The idea that individuals form their gender role ideology from romance narratives makes sense considering the general assumptions underlying the narrative framework. Narrative theory assumes that people draw upon narratives to understand themselves and make sense of their lives (Fisher, 1987; Gergen, 1997). As such, people would likely draw upon romance narratives to gain an understanding of gender since these narratives are one of the dominant gender-related scripts found within North American society. Thus, it is important to examine what romance narratives suggest about the roles of both women and men.

Prince Charming narrative. A popular romance narrative that reinforces traditional gender roles is what will herein be referred to as the Prince Charming narrative. The Prince Charming narrative—which includes *Rapunzel* and *Cinderella*—centers on the relationship between a virtuous young female protagonist and a courageous hero, encouraging what Eastwick et al. (2006) referred to as benevolent sexism (i.e., traditional gender role ideology based in sexist positivity towards women). The narrative generally begins with the female protagonist—who conforms to the traditional feminine ideal and is depicted as passive, accommodating, and subordinate (Wood, 2001b)—being held captive by some evil force (Rose, 1988). Her passivity prohibits her from freeing herself from the bad situation. Eventually, a handsome young prince arrives to help her; unlike the passive and obedient female protagonist, the prince is depicted as strong, courageous, and capable so that he is able to 'protect' and 'save' her. As the narrative unfolds, the couple collectively encounters a plethora of obstacles to their love, although the narrative ultimately ends with the couple surmounting these obstacles and living 'happily ever after.'

Dark Romance narrative. The Dark Romance narrative similarly encourages traditional gender roles; however, in this case, the narrative encourages hostile sexism (i.e., traditional gender role ideology based on hostility and sexist antipathy). As previously mentioned, the basic plot of the Dark Romance narrative centres on the tumultuous relationship between an unpredictable and abusive hero and a passive and empathetic 'heroine'. The male hero in this narrative is explicitly dominant; his stereotypically masculine behaviours stem from his 'raw sexuality' and 'rugged masculinity' rather than his 'chivalrous' desire to protect the female protagonist. The narrative further suggests that men assert and maintain their masculinity by engaging in hostile and abusive behaviours towards women.

For example, Rogerson's brutal beatings of Caitlin in the popular teen romance novel *Dreamland* (Dessen, 2000) serves to remind Caitlin that he is 'the man'. Similarly, Edward Cullen, the vampire hero of the popular romance series *Twilight*, affirms his masculinity through his hostility towards the female protagonist Bella, as evident in Edward's description of his relationship with her as that of a predator and his prey. Bella is described as a "stupid lamb" who has fallen in love with a "sick masochistic lion" (Meyer, 2005, p. 310). Edward's explicitly dominating, controlling, and threatening behaviours towards Bella during the course of the story serve to enhance rather than detract from his dark masculinity and allure.

In contrast, the Dark Romance narrative prescribes passive femininity for women. The female protagonists found in this type of narrative do not challenge the hostile and abusive behaviours of the hero; rather, as women, their role is to understand, empathize with, and support the hero—in other words, unconditionally 'stand by their man'. In the rare instances that the 'heroines' do challenge the heroes, their behaviour is met with

immediate negative recourse. For example, in *Twilight*, when Bella goes against Edward's wishes and decides that she does not want to return home, Edward ensures Bella's 'safety' by physically dragging her to her car (Meyer, 2005).

The depiction of ideal heterosexual relationships found in both the Prince Charming and Dark Romance narratives may have consequences for the development of intimate partner violence. By suggesting that in ideal heterosexual relationships stereotypically masculine men fall in love with stereotypically feminine women, these narratives encourage romantic relationships in which men have relatively more power than women (Jackson, 2001). As described earlier, much research has shown that intimate partner violence is a consequence of patriarchy (Dobash & Dobash, 1979; Walker, 1984; Yllo, 1993). Rates of intimate partner violence are generally lower in relatively egalitarian societies (e.g., Canada) compared to more patriarchal societies (e.g., India) (Watts & Zimmerman, 2002) and rates of marital violence are higher in male-dominant couples relative to egalitarian couples in North America (Coleman & Straus, 1986). Given the preceding, both the Prince Charming and Dark Romance narratives may be inadvertently supporting the development of intimate partner violence by constructing ideas about love that favor patriarchal romantic relationships. The Prince Charming narrative may be supporting the development of intimate partner violence by encouraging male-dominant relationships which are based in benevolent sexism whereas the Dark Romance narrative may be encouraging the development of intimate partner violence by encouraging patriarchal relationships which are entrenched in hostile sexism.

Fraser (2003) examined this assertion as part of a broad discourse analysis in which she examined how people narrate love and abuse in intimate relationships. She suggests that romance narratives include oversimplified polarities related to gender that

have negative implications for intimate partner violence. One example is the polarity between 'real men' and 'weaklings;' according to this polarity, 'real men' are able to succeed at romantic relationships whereas 'weaklings' are not. Romance narratives also include polarities about women, such as the polarity between 'good women', who are stereotypically feminine (i.e., passive and weak) but are able to "bring out the best in their men", and 'bad women', who are neither and cannot [bring out the best]. Fraser implies that the interplay between these two gender-related polarities encourages the development of intimate partner violence by making male dominance 'natural' and female deference 'normal' in romantic relationships. Thus, although Fraser did not distinguish between traditional gender role ideology rooted in benevolence or hostility towards women, her work does suggest that traditional gender roles may support the development of intimate partner violence.

In addition, the traditional gender roles found in the Prince Charming and Dark Romance narratives may also support the continuation of intimate partner violence. Survivors who adhere to these narratives may believe that women who love their partners should adopt a passive 'heroine'-like role in their romantic relationships—a role researchers suggest may increase vulnerability in abusive relationship experiences (Levy, 1991; Mercer, 1988; Towns & Adams, 2000). In particular, Jackson (2001) suggests that this emphasis on traditional femininity may hinder women's attempts to extricate themselves from abusive relationships—a view supported by findings that women's adherence to the traditionally feminine gender role impedes their resistance in abusive relationships (Frisch & MacKenzie, 1991). Given these findings, survivors who adhere to the 'heroine' role may face difficulty in leaving their abusive relationships.

Jackson (2001) further examined how the Prince Charming narrative in particular

contributed to the continuation of intimate partner violence. In her qualitative study, she explored how survivors used the Prince Charming narrative to make sense of abuse that they had experienced in their relationships. She conducted open-ended interviews with 23 New Zealander high school students and asked them: a) how they began their relationships, b) how they negotiated the abuse in their relationships, and c) how they resolved these relationships. Jackson's findings suggest that women adopted the traditionally feminine role of the female protagonist when they were being victimized in their relationship. When asked to discuss this initial phase of their abusive relationship, some participants described themselves in stereotypically feminine terms (needy, dependent, etc.). Women abandoned this feminine 'heroine' role when they began to resist their perpetrator's abuse; at this point they began to take on the stereotypically masculine role of the hero in their relationship (i.e., the women were strong and assertive), whereas their abusers appeared to take on the stereotypically feminine role of the 'heroine' (i.e., the men were emotional and needy).

Jackson's (2001) findings suggest two outcomes. First, people who are in abusive relationships can sometimes adopt the traditional gender roles of Prince Charming narratives in their own relationships. Second, the traditional gender roles in Prince Charming narratives may contribute to the continuation of intimate partner violence. In Jackson's study, survivors adhered to the stereotypically feminine 'heroine' role when they were experiencing the abuse, but subsequently abandoned this role when they resisted the abuse. Although obviously many other factors contribute to the continuation of intimate partner violence, this finding suggests that the female protagonist's role in Prince Charming narratives could be one of these factors—at least in impeding women's resistance. It also suggests that the rewriting of this narrative may be an important step to

escape.

The traditional gender role ideology characteristic of the Prince Charming and Dark Romance narratives may also support the attitudinal tolerance of intimate partner violence. Since the female and male protagonists in these narratives conform to traditional gender roles, and people draw upon romance narratives to form their gender role beliefs, people who adhere to these narratives may be more likely to hold traditional gender role beliefs. Specifically, individuals who have higher levels of endorsement of the Prince Charming narrative may hold traditional gender role beliefs which are rooted in benevolence whereas individuals who have higher levels of endorsement of the Dark Romance narrative may hold traditional gender role beliefs which are rooted in hostility towards women. Researchers examining gender role beliefs more generally have found a significant association between traditional gender role beliefs and the attitudinal tolerance of intimate partner violence. For example, in her study of 360 American college students, Berkel (2000) found that individuals with traditional gender role beliefs indicated more support for domestic violence than those with egalitarian beliefs. Similarly, Finn (1986) examined the relation between gender role beliefs and attitudes toward marital violence in a college sample consisting of Caucasian and African-American men from the United States and found that individuals who held traditional gender role beliefs were more likely to hold attitudes that endorsed the legitimacy of men using physical force in marriage. Finally, researchers examining dating violence have found that traditional gender role beliefs predict a greater degree of tolerance toward the use of violence in dating relationships relative to more liberal attitudes (Bhanot & Senn, 2007; Muehlenhard, Friedman, & Thomas, 1985; Proite, Dannells, & Benton, 1993). Studies specifically examining benevolence and hostility-based traditional gender role ideology

have shown similar results. For example, in a study examining the views of Turkish students, Sakalh-Ugurlu, Sila-Yalcin and Glick (2007) found that a higher level of benevolent and hostile sexism predicted less positive attitudes towards rape victims. Additionally, researchers have found that individuals with a higher level of benevolent sexism attribute more blame to victims of acquaintance rape (Abrams, Viki, Masser, & Bohner, 2003) and attribute less blame and recommend shorter sentences for perpetrators of acquantaince rape (Viki, Abrams, & Masser, 2004). Overall, these findings suggest that, by encouraging benevolent and hostile traditional gender role beliefs, the Prince Charming and Dark Romance narratives may also be encouraging the attitudinal tolerance of intimate partner violence.

Limitations of the Research to Date

Thus far, this review has outlined the different ways that romance narratives may support intimate partner violence. In particular, the review has examined research suggesting that the Dark Romance and Prince Charming narratives may construct ideas about romantic love that support the development and continuation of intimate partner violence. In addition, the discussion has provided rationales for why these narratives may also contribute to the attitudinal tolerance of intimate partner violence. Although the studies reviewed provide useful information about the relation between the Dark Romance and Prince Charming narratives and intimate partner violence, these studies also face certain limitations. First, the research to date has focused almost exclusively on how the Dark Romance and Prince Charming narratives may bind women to their abusive relationships (Jackson, 2001; Wood, 2001b), thereby supporting the continuation of intimate partner violence. In order to gain a better understanding of the relation between romantic love and intimate partner violence, researchers also need to conduct a

more thorough examination of how these narratives may support the development and attitudinal tolerance of such violence in order to provide a more comprehensive understanding of the different ways romance narratives may support intimate partner violence. This study begins this work.

In addition, most of the research in this area has focused exclusively on the stories of victimized women. Although it is important to attend to the experiences of victimized women, it is also important to include comparison groups of non-victimized women and men. By comparing the beliefs of victimized women to those of non-victimized women (whose views could be as firmly enmeshed in romance narratives), researchers could draw stronger conclusions about how romance narratives propagate intimate partner violence. Furthermore, examining these narratives' influence on men could provide valuable information regarding this phenomenon. This study included women and men with and without experience in abusive relationships.

A final limitation of the research to date relates to testing. Although researchers have proposed the idea that the Dark Romance and Prince Charming narratives support intimate partner violence, none have tested this assertion because the existing research has been conducted within a traditional narrative framework. Such a qualitative framework and method has many merits; for example, it allows for a rich and complex understanding of how the Dark Romance and Prince Charming narratives may support intimate partner violence. However, such methodology is limited in that it does not lend itself well to hypothesis testing. Since no quantifiable measures are associated with this approach, researchers cannot test whether and/or how strongly these narratives are related to or predict intimate partner violence. Without such testing, it is difficult to draw strong conclusions about the relation between the Dark Romance and Prince Charming

narratives and intimate partner violence. This limitation was addressed in the current study with quantitative methodology by using Sternberg's (1998) theory of love as a story and its associated quantitative measure.

Sternberg's Theory of Love as a Story

Although Stenberg's (1998) theory of love as a story is narrative-based and emphasizes the notion that love is a socially constructed emotion, it differs from more traditional narrative approaches because it allows for quantitative explorations of the relation between romance narratives and intimate partner violence. The following discussion will provide a brief synopsis of Sternberg's theory and further explore how elements of his theory relate to the Dark Romance and Prince Charming narratives. The discussion will then examine how this theory can be used to test the assertion that such narratives support intimate partner violence.

Sternberg's (1998) theory is based on the premise that people conceptualize love as a story based on the interaction between their personal attributes and their environments. These love stories represent a general idea of what a person thinks love should be. Once developed, people strive to fulfill these ideas in their romantic relationships. People are considered to be most compatible with individuals whose stories most closely align with their own.

In Sternberg's (1998) view, people can form an unlimited number of love stories. However, he limits the number of stories in his theory to 25 based on pilot analyses suggesting that these stories appear frequently in literature, film, and participants' oral descriptions of love. These stories represent a wide range of views about what love can be. For example, in the "love as a garden" story, love is conceptualized as nurturing and caring; in the "love as pornography" story, love involves sexual debasement.

Furthermore, each person develops multiple stories of love; thus, "not only is love not quite the same thing for different people, but it is not even one simple thing for people individually" (Sternberg, 1998, p. 13).

People also develop a preference hierarchy for love stories, preferring certain stories over others. Consequently, what may seem to be a good romantic relationship may seem inadequate when people meet a new potential partner who corresponds to a story higher in their preference hierarchy. Each love story also corresponds to specific modes of thought and behavior in relationships. For example, people who adhere to the "love as pornography" story will think that love is only appealing if it involves 'dirt'; thus, they will behave in ways that make their partner feel worthless. Finally, some love stories are considered to be more adaptive than others. For example, the "love as a garden" story is considered to be a highly adaptive story since relationships will fare better if they are cared for; meanwhile, the "love as pornography" story is considered to be very maladaptive because it suggests that love involves degradation and abuse.

Love Stories versus Romance Narratives

Many parallels exist between the love stories found in Sternberg's (1998) theory and the romance narratives discussed earlier. Aspects of the Dark Romance narrative can be found in three different love stories[2]. For example, both Sternberg's "love as horror" story and the Dark Romance narrative construe love as violent. People who adhere to the horror story believe that love is a form of terror; they can assume two complementary roles in this story: terrorizer and victim. People who take on terrorizer roles believe that romantic relationships are appealing only when they threaten or intimidate a partner; this

[2] I limited my focus to these three love stories because they contain conceptualizations of love which reflect the power imbalance, control and violence that are characteristic of the Dark Romance narrative.

intimidation often takes the form of psychological and physical abuse. Those who take on victim roles believe that they should endure violence because they are unlucky and easy prey for exploiters. Victims may also believe that violence is a normal part of loving relationships.

Meanwhile, the construction of love in the Dark Romance narrative is similarly violent. The hero takes on the role of the terrorizer and behaves cruelly towards the female protagonist because he 'loves' her. Conversely, the female protagonist is the victim. According to the narrative, she has experienced some unfortunate circumstance and is somehow rescued through the hero's brutal love. This interplay between the male and female protagonists creates erotic mystery, and violence is constructed to be a passionate characteristic of love.

Sternberg's (1998) police story also shares features with the Dark Romance narrative. In the police story, love involves unremitting surveillance and control between two complementary roles: officer and suspect. People who adopt the officer role in this story believe that it is their responsibility to ensure that the suspect (i.e., their partner) follows all the laws of romantic relationships. Some of these laws may correspond to the laws of society (e.g., 'outlawing' incest or bigamy), whereas others may be an individual's creation (e.g., 'outlawing' a female partner from socializing in any way with men). If the suspect breaks any of these laws, the officer punishes him or her accordingly, which may include abuse. Overall, the distinguishing characteristic of the police story is that people who adhere to this story believe that love involves one person (i.e., the officer) controlling the behavior of another (i.e., the suspect).

The construction of love in the police story parallels the construction of love in the Dark Romance narrative, in which the hero adopts the role of the officer,

characteristically controlling the female protagonist because of his 'love' for her. The female protagonist in turn takes on the role of suspect and has limited independence, financial security, and authority (Ebert, 1988). In her description of these narratives, Ebert (1988) comments that "it is always a man's world in which the heroine moves: whether it is the plantation, ranch, or island of the authoritative hero, or a business, large corporation, or even a concert stage, it is run by men and is often controlled by the hero" (p. 47).

Sternberg's (1998) "love as pornography" story corresponds to the Dark Romance narrative as well. In this story, love is conceptualized as involving sexual debasement via the complementary roles of the subject and the object. People in the subject role sexually degrade their partner—the object. People who endorse this story believe that debasement fuels passion and love. The view of love parallels the rapist mentality glamorized in some versions of the Dark Romance narrative in which the male hero's degradation and humiliation of the female protagonist is presented as a perverse indication of his love and sexual desire (Modelski, 1980). An example of this occurs in *Gone with the Wind* when it is suggested that Rhett Butler 'takes' Scarlett because he loves her and wants her to forget about Ashley forever (Jackson, 1993).

Elements of the Prince Charming narrative are also evident in Sternberg's (1998) theory, particularly the "love as fantasy" story. People who subscribe to this story hold a fairytale conception of love. They believe that ideal relationships are like fairytales in that they will meet their prince or princess and live 'happily ever after.' This view of love is based directly on the construction of love in the Prince Charming narrative, according to which love relationships involve a demure princess being rescued by a dominant prince and living 'happily ever after.'

The similarities between Sternberg's (1998) love stories and romance narratives exist because these stories originate in popular discourses about love. Sternberg suggests that although people actively construct their own love stories, they do so within a specific cultural context. Cultures approve of certain stories and disapprove of others. As a result, people are under continual and subtle pressure to develop culturally acceptable stories. In North American society, culturally sanctioned ideas about romantic love can be found in romance narratives such as the Prince Charming and Dark Romance narratives. This acceptability is evident in the fact that the stories are so prevalent that most people have read or are otherwise exposed to such stories (e.g., *Cinderella* or *Dracula*) at an early age. Given this cultural endorsement, people are strongly motivated to draw upon elements of these narratives when constructing their own personal stories of love.

Assumptions

Sternberg's (1998) theory of love as a story includes two assumptions that are worth noting. First, the theory assumes that romantic love is a socially constructed emotion. Love is conceptualized as synthetic rather than analytic—literally synthetic in the sense that people construct their love stories in the course of their experiences. Social factors significantly contribute to this experience. For example, Sternberg suggests popular discourses of love (e.g., romance narratives) influence people's love stories as they draw upon such discourses when constructing their own personal stories about love. Second, the theory differs from more traditional social constructivist approaches to love because it assumes that people's level of adherence to specific love stories can be measured. Sternberg's Love Stories Scale is an inventory the author believes measures the extent to which each story characterizes a person's view of love. People are asked to rate themselves on a series of statements, usually on a scale of 1 to 9, where 1 means that

a given statement does not characterize them at all and 9 means that it characterizes them extremely well. Scores are averaged for the multiple statements pertaining to each story, thereby allowing researchers to measure people's level of adherence to each love story.

The evident relation between romance narratives and Stenberg's (1998) love stories is important from a testing standpoint. Since love stories are based on romance narratives, it is conceivable that these stories could be used to measure the internalization of these narratives. For example, given the similarities between the horror, police, and pornography stories and the Dark Romance narrative, people who have internalized the Dark Romance narrative might strongly endorse these stories. Similarly, people who have internalized the Prince Charming narrative might strongly adhere to Sternberg's fantasy story. This potential ability to assess the internalization of the Dark Romance and Prince Charming narratives enables researchers to test the relation between socially constructed ideas about love and intimate partner violence—particularly whether the internalization of the Dark Romance and Prince Charming narratives supports the development, continuation, and attitudinal tolerance of intimate partner violence. However, prior to discussing how Sternberg's (1998) love stories could be used to test the relationship between romance narratives and intimate partner violence in more detail, it is important to first comment on how another aspect of culture—gender—relates to these stories.

The Gendered Nature of Sternberg's (1998) Love Stories

The discussion of how Sternberg's (1998) stories relate to gender is particularly important from a feminist standpoint since intimate partner violence is conceptualized as being strongly influenced by the gendered structure of society (Dobash & Dobash, 1979; Yllo & Bograd, 1988). Since Sternberg suggests that people's love stories are rooted in romance narratives, it is possible that these love stories are as gendered as the romance

narratives on which they are based. In the Dark Romance narrative, the *male* hero terrorizes, controls, and degrades the *female'* heroine'. Based on the poststructuralist notion that the meanings of narratives change according to the identity of the reader (Weedon, 1997), it would be expected that men and women who subscribe to the stories based on this narrative (i.e., the horror, police, and pornography stories) would have very different conceptualizations of love: the men should be more likely than the women to hold a conceptualization of love that emphasizes the 'perpetrator' role, particularly in the terrorizing, controlling, and debasement of women, which are seen as normalized acts, while the women should be more likely than men to adhere to the 'victim' role, believing that love involves being terrorized, controlled, and degraded by men.

The Dark Romance and Prince Charming related love stories may also relate to gender in other ways. Researchers have suggested that people use the Dark Romance and Prince Charming narratives as a means of understanding the traditional gender roles that cultures prescribe for women and men (Wood, 2001a). Both of these narratives center on the relationship between a powerless female protagonist and a powerful male hero. Wood (2001b) has suggested that men learn to believe that men should be "dominating and to regard women as inferior" while women learn to believe that women should be "accommodating and to seek and please men" partly on the basis of these narratives (p. 242).

Since people who adhere to the fantasy story draw upon the Prince Charming narrative to gain their understanding of love and people who adhere to the horror, police, and pornography stories draw upon the Dark Romance narrative to gain their understanding of love, one would expect people who adhere to these stories to hold more traditional gender role beliefs. In particular, one would expect that individuals who more

strongly endorse the fantasy story would have higher levels of benevolent sexism (i.e., traditional gender role beliefs based in an oppressive but positive affect toward women) relative to individuals with lower endorsement of this story, and that individuals who ascribe to the horror, police, and pornography stories would have higher levels of hostile sexism (i.e., traditional gender role beliefs based on hostility and negative affect towards women) relative to individuals who have lower levels of endorsement of these stories. As discussed earlier, researchers have found that traditional gender role beliefs are associated with the continuation of (Jackson, 2001; Wood, 2001b) and attitudinal tolerance of intimate partner violence (Berkel, 2000; Bhanot & Senn, 2007; Finn, 1986; Muehlenhard et al., 1985; Proite et al., 1993). Further research suggests that traditional gender role beliefs contribute to the development of intimate partner violence. Researchers focusing on gender role beliefs more generally have found an association between traditional gender role ideology and men's abusiveness. In their study comparing 30 abusive husbands to 30 non-abusive maritally discordant husbands, Hurlbert, Whittaker, and Munoz (1991) found that abusers held more traditional gender role beliefs than non-abusers. In addition, Stith and Farley (1993) found that the perpetration of severe marital violence was associated with traditional gender role beliefs in their study of 91 men in violence or alcohol treatment programs. Finally, research focusing specifically on ambivalent sexism suggests that men's level of hostile sexism predicts their self-reported rape proclivity (Abrams, Viki, Masser & Bohner, 2003; Masser, Viki, & Power, 2006; Viki, Chiroro, & Abrams, 2006) and that men's level of benevolent sexism may support partner aggression since violence against non-traditional women may be perceived as justified (Forbes & Adams-Curtis, 2001). Given these findings, one would expect that, since men who adhere to the fantasy, horror, police and pornography stories are likely to

hold traditional gender role beliefs (either benevolence or hostility-based), they would be more abusive than men who have lesser endorsement of these stories. Furthermore, these findings suggest that survivors who adhere to these stories would be bound to their abusive relationships for longer periods of time than survivors who did not endorse these stories. Finally, this research suggests that people who adhere to the fantasy, horror, police, and pornography stories would have a higher attitudinal tolerance of intimate partner violence because of their benevolent or hostile traditional gender role beliefs. In other words, traditional gender role beliefs may mediate the relation between these stories and intimate partner violence. Since the fantasy story is based on the Prince Charming narrative, benevolent sexism may mediate the relation between this narrative and intimate partner violence. Additionally, since the horror, police, and pornography stories are based on the Dark Romance narrative, hostile sexism may mediate the relation between the Dark Romance narrative and intimate partner violence.

Rationale for the Current Study

Thus far, research conducted with survivors of intimate partner violence suggests that both narratives construct ideas about love that may support the continuation of intimate partner violence; however, this assertion has yet to be tested. The current study aimed to address this gap in the literature by testing the theory that the Dark Romance and Prince Charming narratives supported the continuation of intimate partner violence. This study further added to existing research by examining how the Dark Romance and Prince Charming narratives may contribute to the development and attitudinal tolerance of intimate partner violence. Previous research has been limited to samples of female survivors (Jackson, 2001; Wood, 2001b). As such, although researchers have alluded to the idea that the Dark Romance and Prince Charming narratives support the development

of intimate partner violence, they have not directly examined this assertion. Furthermore, researchers have failed to explore how these narratives may influence people's attitudinal tolerance of physical, sexual, and psychological intimate partner violence. Both of these limitations were addressed in the current study by exploring the relation between romance narratives and intimate partner violence in a broad sample including both women and men and those who have a history of abuse and those without.

The assertion that the Dark Romance narrative directly supports intimate partner violence was tested based on Sternberg's (1998) theory of love as a story, using Sternberg's horror, police, and pornography stories as measures of the internalization of the Dark Romance narrative to test whether these stories relate to the development and attitudinal tolerance of physical, sexual, and psychological violence against female intimates. In psychology, development generally refers to changes in psychological processes over time (Lefton, Brannon, Bage, & Ogden, 2005). Since the current study was a cross-sectional study rather than a prospective or retrospective study, it was not possible to directly assess how men's internalization of the Dark Romance narrative may have created or influenced their level of abusiveness over time. Consequently, in this study, development referred to men's current level of abusiveness in their intimate relationships as determined by their scores on the Conflict in Adolescent Dating Relationships Inventory (Wolfe et al., 2001). Although many developmental factors such as childhood exposure to intimate partner violence (Dutton & Hart, 1992; Ehrensaft et al., 2003; O'Leary & Curley, 1986) and childhood abuse (Hines & Saudino, 2002) contribute to men's abusiveness, it is reasonable to assume that men's internalization of romance narratives is one of these factors since men are exposed to these narratives from a young age and theorists have suggested that both men and women gain their understanding of

love partly on the basis of these narratives (Sternberg, 1998). Also, since research has shown that men's abusiveness tendencies in intimate relationships are relatively stable over time (Fritz, O'Leary, & Foshee, 2003; O'Leary et al., 1989; O'Leary & Slep, 2003), men's current level of abusiveness in their relationships should be a relatively good indicator of their level of abusiveness in the past and in the future.

It was expected that men who had higher levels of endorsement of the Dark Romance-related horror, police, and pornography stories—conceptualizing love as involving abusive behaviors such as violence, control, and sexual debasement—would be more abusive in their relationships than men who reported lesser endorsement of these stories. It was further expected that higher levels of endorsement of the Dark Romance related love stories in survivors would be associated with the continuation of intimate partner violence. In this study, the term survivor was used to refer to women who had been victimized by their male partners. This is because much research suggests that intimate partner violence is the product of male power over women (Dobash & Dobash, 1979; Walker, 1984; Yllo, 1983; Yllo & Bograd, 1988; Yllo & Straus, 1984; Yodanis, 2004) and because women are the victims of male-perpetrated violence in most family violence cases (Kurz, 1997). Note that the term 'survivor' was used instead of 'victim' because it emphasized the fact that abused women are in or have come through a very difficult situation showing strength and resilience (Eliasson, 2002). Also note that the continuation of intimate partner violence was operationalized as the length of time in months that survivors were or had been bound to their abusive relationships. It was expected that survivors who had a higher level of endorsement of the horror, police, and pornography stories would be bound to their abusive relationships for longer periods of time than survivors who had lesser endorsement of these stories because they had been

led to believe that abusive behaviors perpetrated against women are 'loving' and 'normal.'

Finally, it was expected that higher levels of endorsement of the horror, police, and pornography stories would be associated with increased attitudinal tolerance for intimate partner violence. Since the Dark Romance narrative and the related horror, police, and pornography stories 'normalize' violence against women, women and men who strongly endorsed these stories were expected to have higher attitudinal tolerance for physical, sexual, and psychological violence perpetrated against women than women and men who had lesser endorsement of these stories, regardless of their own experiences. In this study, the attitudinal tolerance of physical intimate partner violence was assessed by participants' attitudes towards wife beating as determined by their scores on the Wife Beating is Justified subscale of the Inventory of Beliefs about Wife Beating – Short Form (Saunders, Lynch, Grayson, & Linz, 1987). The attitudinal tolerance of sexual intimate partner violence was ascertained on the basis of participants' levels of acceptance of sexual aggression as determined by their scores on the Acceptance of Sexualized Aggression subscale of the Sexualized Violence Questionnaire (Stevens, DiLalla, & Che, 1994). Finally, participants' attitudinal tolerance of psychological intimate partner violence was determined by their scores on Price and Byers (1999) Attitudes towards Male Psychological Dating Violence scale.

The current study also assessed whether gender role beliefs mediate the relation between the Dark Romance and Prince Charming narratives and intimate partner violence. I adopted Eastwick et al.'s (2006) ambivalence-based framework of gender role ideology which differentiates between traditional gender role ideology rooted in benevolence toward women and traditional gender role ideology rooted in hostility

toward women. As previously explained, investigators have argued that the Dark Romance and Prince Charming narratives indirectly support the continuation of intimate partner violence because they reinforce a traditional gender role ideology that renders women powerless in romantic relationships (Jackson, 2001; Wood, 2001b). This ideology may further support the development and attitudinal tolerance of intimate partner violence since previous research suggests that both hostile and benevolent traditional gender role ideology is associated with the perpetration and attitudinal tolerance of abuse (Abrams, Viki, Masser & Bohner, 2003; Masser, Viki, & Power, 2006; Sakalh-Ugurlu, Sila-Yalcin and Glick, 2007; Viki, Abrams, & Masser, 2004; Viki, Chiroro, & Abrams, 2006). Such findings suggest that the relation between the Dark Romance and Prince Charming narratives and intimate partner violence may be mediated by traditional gender role beliefs—specifically that the relation between the Dark Romance narrative and intimate partner violence may be mediated by hostile traditional gender role beliefs and that the relation between the Prince Charming narrative and intimate partner violence may be mediated by benevolent traditional gender role beliefs. This assertion was tested in the current study using Sternberg's (1998) fantasy story as a measure of the internalization of the Prince Charming narrative, Sternberg's (1998) horror, police, and pornography stories as a measure of the internalization of the Dark Romance narrative, and the benevolent and hostile sexism subscales of Glicke and Fiske's (1996) Ambivalent Sexism Inventory as a measure of benevolence and hostility-based traditional gender role ideology.

In particular, with respect to the Dark Romance narrative this study: a) evaluated whether individuals who strongly adhere to the Dark Romance stories held more hostility-based traditional gender role beliefs than individuals who did not as strongly

subscribe to these stories and b) assessed whether this association between the horror, police, and pornography stories and hostile traditional gender role beliefs supported the development, continuation, and attitudinal tolerance of intimate partner violence. Men who had a higher level of endorsement of the horror, police, and pornography stories were expected to hold more hostile traditional gender role beliefs than men who had a lower level of endorsement of these stories; these beliefs were expected to lead them to be more abusive and more tolerant of physical, sexual, and psychological intimate partner violence relative to men who had lower levels of endorsement of these stories. It was further expected that survivors who strongly adhered to the horror, police, and pornography stories would be bound to their abusive relationships for longer periods of time than survivors who had lower endorsements of these stories because of their relatively traditional gender role beliefs (rooted in hostility). Finally, it was expected that the endorsement of the horror, police, and pornography stories and the related hostile traditional gender role beliefs would be associated with greater tolerance of the physical, sexual, and psychological abuse of women in both women and men, regardless of their own abuse-related experiences.

A similar mediation pattern was expected with regard to the Prince Charming narrative. However, in this case, it was hypothesized that the mediation would be related to a benevolence-based traditional gender role ideology. In particular, it was expected that men who had a higher level of adherence to the fantasy story would hold more benevolent traditional gender role beliefs relative to men who had lesser endorsement of this story and that these beliefs in turn would lead them to be more abusive and more tolerant of physical, sexual, and psychological abuse. Additionally, it was hypothesized that survivors who strongly endorsed the fantasy story would be bound to their abusive

relationships for longer periods of time than survivors who had lower endorsement of this story because of their benevolent traditional gender role beliefs. Lastly, it was hypothesized that individuals' endorsement of the fantasy story and the related benevolent traditional gender role beliefs would be associated with increased tolerance of physical, sexual, and psychological intimate partner violence regardless of individuals own abuse-related experiences.

Method

Participants

A total of 401 participants completed this study. Participants were recruited from the psychology participant pool at the University of Windsor (84 participants) and the Internet (the remaining 317 participants). Since the participant pool was used to ensure that there was sufficient variability in the overall sample (i.e., sufficient numbers of women and men, survivors and women without abuse histories, etc.), university participants were pre-selected accordingly based on their responses to screening questions. Please note that the perpetration and victimization screening questions that were used stemmed from existing measures (see Appendix A for screening questions). The mean age of the overall sample was 29.48 (SD = 10.72). However, a significant proportion of the sample (41%) was under the age of 25. More females (258) than males (143) participated and the sample was diverse in terms of ethnicity (69 percent White, 19 percent South Asian (e.g., East Indian, Pakistani), 3 percent Black, 3 percent East Asian (e.g., Chinese, Japanese), 2 percent West Asian (e.g., Arab), 1 percent Hispanic, and 3 percent other) and religion (42 percent Christian, 10 percent Hindu, 7 percent Sikh, 6 percent Muslim, 1 percent Jewish, and 9 percent other). Participants were also highly educated, with 32 percent having completed their postgraduate/professional education, 31 percent having completed their college/university education, and 30 percent reporting that they had completed some college or university. All university participants received academic credit for their participation. Participants recruited from the Internet had the opportunity to enter a lottery for a $250 Canadian (if Canadian) or $250 U.S. (if American) cash prize.

Measures

The Love Stories Scale (LSS). Sternberg's (1998) LSS is a 200-item scale that measures people's preferences for 25 love stories. According to Sternberg, Hojjat, and Barnes (2001), the scale is valid and reliable, with alphas ranging from 0.68 to 0.93. Due to concerns about the scale's length, Jackson, Chen, Guo, and Gao (2006) developed a shortened version of the scale comprised of 12 LSS subscales, which the current study used (see Appendix B). They chose 12 subscales that represented the general types of stories Sternberg (1998) proposed; in addition, these 12 subscales had adequate psychometric properties in past research (Sternberg et al., 2001). This shortened version of the scale demonstrated good reliability and validity in Jackson et al.'s (2006) sample of Chinese and American couples. Since Jackson et al. (2006) did not include the Police subscale in their shortened version of the scale—which was relevant to the current study—the current study's scale replaced the Business subscale from Jackson et al.'s version with the Police subscale. Note that the items from the Police subscale were added at the same points in the overall scale as the Business subscale and the integrity of the scale was not compromised by this addition. Furthermore, since the instructions for Jackson et al.'s version did not explicitly encourage participants to think about their 'ideal' relationships when responding to the items on the scale, the instructions were modified to encourage this (i.e., the word 'ideal' was added to the instructions). Finally, three additional questions were added to the end of the scale in order to make some of the items on the scale more gender appropriate. For example, the original item "I find it arousing when my partner creates a sense of fear in me" was revised to " I find it arousing when I create a sense of fear in my partner" in order to make this question more appropriate for men (i.e., perpetration-focused). This revised and shortened version of the

LSS consists of 99 items and measures participants' level of adherence to 12 love stories. Participants rate their agreement with each item on a 9-point Likert scale, ranging from 1 (strongly disagree) to 9 (strongly agree). Using the averaged scores for the multiple statements pertaining to each story, higher scores reflect a higher attraction to a story.

The Ambivalent Sexism Inventory (ASI). The current study utilized Glicke and Fiske's (1996) ASI scale as a measure of gender role beliefs. The ASI measures sexism and people's attitudes toward the roles of women (see Appendix C). The scale has demonstrated good validity and reliability in previous research conducted with diverse samples (Abrams, Viki, Masser, & Bohner, 2003; Eastwick et al., 2006; Rudman & Kilianski, 2000; Sakalh-Ugurlu et al., 2007; Silvan-Ferrero & Lopez, 2007). Comprised of two subscales, the ASI includes the Hostile Sexism subscale, which measures sexist antipathy, and the Benevolent Sexism subscale, which measures a subjectively positive but still sexist orientation toward women. Each subscale includes 11 statements to rate using a 6-point Likert scale, with possible responses ranging from 0 (disagree strongly) to 5 (agree strongly). Higher average scores on each subscale are indicative of more sexism (either hostile or benevolent) and more traditional gender role beliefs.

Conflict in Adolescent Dating Relationships Inventory (CADRI). The current study used Wolfe et al.'s (2001) CADRI to measure male participants' level of abusiveness and female participants' victimization (see Appendix D for the male version of the scale). Based on the Conflict Tactics Scales (Strauss, 1979) and the Psychological Maltreatment of Women Inventory (Tolman, 1989), the CADRI consists of 35 statements rated on a 4-point Likert scale to measure physical, sexual, and emotional forms of abuse as well as threatening behavior and relational aggression. Wolfe et al. (2001) initially developed the scale for use with adolescents; therefore, in the current study, the scale

utilized modified wording to make it appropriate for use with older participants. For example, instead of the word *girlfriend* in the original scale, the modified scale used *girlfriend/partner/wife*.

Previous research suggests that the CADRI has demonstrated adequate validity and reliability in diverse samples (Hilton, Harris, & Rice, 2003; Sherer, 2009; Teitelman, Ratcliffe, Morales-Alemen, Sullivan, 2008; Wolfe et al., 2003). Participants specify how often each of the 35 items (i.e., abusive acts) in the scale has occurred in their relationship over the past year. The response options are never, seldom, sometimes, or often—scored as 0, 1, 2, or 3 respectively. Higher scores indicate higher perpetration of intimate partner violence.

Despite its intended use with adolescents, the CADRI is ideal for the current study because its simpler terminology makes it accessible to a wide variety of populations (e.g., individuals with varying education levels, immigrant populations). Moreover, the items on the scale are also applicable to older populations. The CADRI is also ideal for the current context because it measures the perpetration and victimization levels of all types of abuse (i.e., physical, psychological, and sexual).

Inventory of Beliefs about Wife Beating–Short version. Saunders, Lynch, Grayson, and Linz's (1987) scale measures the attitudinal tolerance of physical partner violence (see Appendix E). Researchers have shown that the scale is valid and reliable in previous research conducted with diverse samples (Bhanot & Senn, 2007; Craig, Robyak, Torosian, & Hummer, 2006; Haj-Yahia, 2003, 2005). The current research utilized a shortened version of the original scale. Although the entire scale was administered, only the 8 item Wife Beating is Justified subscale was used for the analyses since it pertains directly to the tolerance of physical partner violence. Participants respond to 11 items

using a 7-point Likert scale, with possible responses ranging from strongly disagree to strongly agree. Total scores range from 11 to 77. Higher scores indicate a higher tolerance for physically abusive behavior.

Acceptance of Sexualized Aggression subscale. The 12-item Acceptance of Sexualized Aggression subscale of the Sexualized Violence Questionnaire (Stevens, DiLalla, & Che, 1994) measures the attitudinal tolerance of sexualized partner violence (see Appendix F). Participants rate their level of agreement with each item using a 6-point Likert scale ranging from strongly disagree to strongly agree. Higher scores indicate attitudes more tolerant of sexualized violence against women.

Attitudes towards Male Psychological Dating Violence scale. Price and Byers's (1999) scale provided a measure of the attitudinal tolerance of psychological intimate partner violence (see Appendix G). This 15-item scale has demonstrated good reliability and validity in previous research conducted with a primarily Caucasian sample (Price & Byers, 1999). Participants respond to each item using options ranging from strongly disagree (1) to strongly agree (5). Higher scores reflect a higher tolerance of psychological abuse.

Marlowe-Crowne Social Desirability scale–Short form. Reynolds's (1982) scale measures social desirability response bias (see Appendix H). The scale has been shown to be valid and reliable in research conducted with diverse samples (Abreu & Gabarain, 2000; Griffith, Negy & Chadee, 2006). Participants respond to the 13 statements as either true or false. Lower scores indicate less social desirability response bias.

Background demographics. Participants also completed background information questions in order to provide demographic information (see Appendix I), including age, gender, ethnicity, religion, education, and current relationship status. Additionally, since

the victimization scale used in this study did not ask women to specify the length of their abusive relationships—information needed as a measure of the continuation of intimate partner violence—the background information questions also included questions related to this area.

Procedure

The procedures for the study varied somewhat according to the recruiting method used for the particular participant. This section will detail the procedures for each group.

University recruitment. The university-based recruitment of participants took place through the University of Windsor participant pool. The pool is comprised of psychology students who have decided to participate in psychological research in order to earn bonus marks (i.e., academic credit) in their classes. Participants recruited from the participant pool completed the survey in groups in a computer lab at the University of Windsor. The researcher seated participants in front of individual computers and informed them that the study required the completion of a web-based survey using Survey Monkey (a commercial web-based survey program). Prior to starting the survey, participants provided their consent using an online form (see Appendix J). Given the online format, participants clicked on the option to either agree or refuse to participate rather than signing their name. If they agreed to participate, they continued to the web-based survey.

As the survey included different questions according to participants' gender—namely, male participants completed the male version of the Conflict in Adolescent Dating Relationships Inventory (Wolfe et al., 2001) while female participants completed the female version and female participants were presented with open-ended questions about their abuse history (i.e., previous victimization experiences and length of abusive

relationship if applicable) and male participants were not—the initial questions of the online survey included certain demographic questions (i.e., age, religion, gender, heterosexual relationship experience[3]). Following these demographic questions, female participants were directed to open-ended questions about their abuse history (i.e., the background information questions related to abuse) whereas male participants were directed to the first scale of the online survey. All participants completed these scales in the same order—namely, the LSS (Sternberg, 1998), the CADRI (male version for male participants or female version for female participants) (Wolfe et al., 2001), the Ambivalent Sexism Inventory (Glick & Fiske, 1996), the Inventory of Beliefs about Wife Beating–Short version (Saunders et al, 1987), the Social Desirability Scale–Short form (Reynolds, 1982), the Acceptance of Sexualized Aggression subscale (Stevens et al., 1994) and the Attitudes towards Male Psychological Dating Violence scale (Price & Byers, 1999). The story scale was first due to its length and importance. Further, the order of presentation separated the intimate partner violence-related scales as much as possible in order to minimize the possibility that participants would guess the true nature of the study. After completing these scales, participants were presented with the remaining background information questions (i.e., education, ethnicity, where they heard about the study). Participants could use as much time as they needed to complete the survey, but it generally took one hour. After participants completed the survey, the researcher thanked them and gave them an information sheet (see Appendix K) and community resources sheet (see Appendix L). The researcher subsequently assigned participants their bonus point using the online Sona participant pool system.

[3] Since I wanted this research to be as inclusive as possible, I did not exclude participants without heterosexual relationship experience. The seven male participants who did not have heterosexual experience completed all measures except for the CADRI (since this scale was specifically used as a measure of heterosexual partner abuse).

Community recruitment. Internet recruitment of participants took place through postings to listservs and e-mail groups (e.g., father's rights groups, women's groups, parenting groups), postings to intimate partner violence-related websites, and postings to newsletters e-mailed to registered users of online support groups for survivors. Recruitment also included the use of a snowballing procedure. The researcher, her supervisor and graduate school colleagues forwarded the study's website link to people they thought might be interested in participating in the study, encouraging these potential participants to forward the link to others. The study invitation posted on websites, on listservs, and in the newsletter also encouraged participants to forward the link to other potential participants (see Appendix M for copy of study invitation). All recruitment information contained the electronic address of the survey website as well as a secure e-mail address and phone number of the principal investigator so that participants could request hard copies of the survey if they preferred. Please note that while a number of strategies were utilized in order to recruit community participants, the majority of community participants (80%) who completed this study were recruited from the snowballing procedure (i.e., these participants indicated that they had heard about the study through a colleague/friend).

Participants who chose to complete the survey online received an introduction to the study before receiving consent information to complete (see Appendix N). This consent information was identical to the content of the version given to university participants except that Internet participants' information included information about their option to enter a $250 lottery. Participants who agreed to participate then received a series of instructions about Internet safety (see Appendix O), along with a recommendation to print these instructions before proceeding. This information—

couched in general terms of privacy so that abusive partners did not become suspicious—aimed to ensure female survivors' safety in case their partner found the page in their internet history (Broken Spirits, 2007). After they reviewed these instructions, they started the web-based survey. This web-based survey was identical to the survey presented to the participants from the participant pool. After completion of the survey, participants received a thank-you screen as well as information about the nature of the study; this information was identical to the information given to participants from the university participant pool (see Appendix K). Internet participants also received a list of printable online community resources (see Appendix P for female version and Appendix Q for male version). Furthermore, they had the option to print generic resources for the other gender as a helping tool. Finally, participants were transferred to a page in a separate database where they could provide their personal information (e.g., e-mail address, phone number) if they wanted to be included in the lottery.

Results

Normative Data and Internal Reliability

Table 1 presents the range, mean, and standard deviation of the observed scores as well as the internal reliability of all scales. As is evident in Table 1, a wide range of scores occurred on each scale, thus indicating that an adequate amount of variability existed in the sample. However, the results also indicated a positive skew related to a number of the abuse-related predictors and criterions (i.e., most participants scored on the lower ends of the scale). The means on the scales were also comparable to those reported in the literature in cases in which such comparisons were possible (Glicke & Fiske, 1996; Price & Byers, 1999; Sternberg, 1998). Cronbach's alpha values for the scales ranged from .66 to .90; thus, most scales demonstrated an adequate amount of reliability. Although the Cronbach's alpha for the Wife Beating is Justified subscale was slightly low (0.66), since the scale is a short scale comprised of eight items and the alpha value was fairly close to .7 the scale still demonstrated an adequate amount of variability in order to proceed with the analyses (Nunnally, 1978; Streiner & Norman, 1989). In no case would the alpha of any of the scales have increased significantly by the omission of a scale item.

Exploring Potential Group Differences

Prior to conducting the main analyses, a series of independent sample *t*-tests and Chi-squared analyses were conducted to explore if any group differences existed between participants that could influence the interpretation of the results. Specifically, I examined whether there were any demographic or victimization status differences between those who completed the survey and those who did not. I also examined whether gender and participant type (i.e., university or community) had a significant influence on any of the

Table 1

Descriptive Statistics for all Scales

Scale	Mean	SD	Possible range	Scale range	Cronbach's alpha
Police	2.81	1.42	1 – 9	1 - 7.62	0.83
Horror	1.68	.99	1 – 9	1 – 6.12	0.84
Pornography	2.65	1.64	1 – 9	1 – 7.88	0.90
Fantasy	5.10	1.79	1 – 9	1 – 9	0.88
Hostile Sexism	1.90	.98	0 – 5	0 – 4.27	0.88
Benevolent Sexism	2.17	.88	0 – 5	0 – 4.36	0.81
CADRI	1.07	1.00	0 – 9	0 – 6	0.87
WJ Subscale	13.21	6.69	8 – 56	8 – 36	0.66
ASA Subscale	24.05	8.64	12 – 72	12 – 50	0.81
ATPDV Scale	28.59	9.37	15 – 75	15 – 66	0.84

Note. For the Police, Horror, Pornography and Fantasy subscales, higher scores reflect higher internalization of the stories. For the Hostile and Benevolent Sexism subscales, higher scores indicate more traditional gender role attitudes. For the CADRI (Conflict in Adolescent Dating Relationships Inventory), higher scores reflect higher levels of abuse. Finally, for the WJ (Wife Beating is Justified), ASA (Acceptance of Sexualized Aggression) and ATPDV (Attitudes towards Psychological Dating Violence) scales higher scores are indicative of higher levels of attitudinal tolerance.

predictors or criterions. Any noteworthy differences will be taken into account in the analysis of the results.

The first series of analyses examined if any differences existed between people who completed the survey and those who did not. Although 401 participants completed the entire survey, an additional 175 participants started the survey but did not finish it, ceasing their participation during or immediately after completing the LSS (Sternberg, 1998); and thus, due to the ordering of the surveys comparisons were only possible on the internalization of the romance narratives, some demographic variables and victimization status. Please note that since the perpetration measure was presented after the LSS (Sternberg, 1998); any perpetration-related differences between men who completed the survey and those who did not could not be assessed.

Independent samples t-tests were conducted in order to determine whether there were any differences between completers and non-completers in terms of the continuous variables. The results suggest that no significant difference existed in the internalization of the Dark Romance narrative between those who completed the survey and those who did not, police $t(532) = -.58$, $p = .56$; horror $t(532) = -.75$, $p = .45$; pornography $t(204.78) = -.61$, $p = .54$. There were also no significant differences in the internalization of the Prince Charming narrative between completers and non-completers, fantasy $t(196.01) = -.08$, $p = .93$. Finally, no significant differences emerged in the age of the participants who completed the survey relative to those who did not, $t(365.49) = .77$, $p = .44$.

Chi-square analyses assessed whether additional demographic or victimization status differences existed on categorical variables between participants who completed the survey and those who did not. Since the procedures involved splitting the demographic variables for methodological reasons (i.e., half appeared at the beginning of

the survey and half appeared at the end of the survey), limited demographic comparisons were possible. The results of the Chi-square analyses suggested that gender did not significantly influence survey completion. The proportion of men who completed the survey did not differ significantly from the proportion of women who completed the survey, χ^2 (1, N = 575) = .13, p =.72. However, religion did significantly influence whether participants completed the survey or not, χ^2 (5, N = 575) = 11.45, p =.04, with a lower proportion of Sikhs (55 percent) and Muslims (54 percent) completing the survey than Hindus (71 percent) and Christians (75 percent). Victimization status also had a significant influence on survey completion, χ^2 (1, N = 367) = 3.78, p =.05. A higher proportion of women who had experienced abuse (74.9 percent) completed the survey than women who had not experienced abuse (65 percent).

Beyond completion comparisons, I also conducted independent-samples *t*-tests which assessed whether gender and participant type (i.e., community vs. university) had a significant influence on the predictors and criterions. The results indicated that gender significantly influenced participants' internalization of the Dark Romance narrative. Men's means were significantly higher than women's on the police story, M_M = 3.38, SD = 1.51, M_F = 2.50, SD = 1.26, $t(253.05) = 5.99$, $p < .001$, the horror story, M_M = 2.14, SD = 1.17, M_F = 1.43, SD = .77, $t(212.24) = 6.53$, $p < .001$, and the pornography story, M_M = 3.72, SD = 1.67, M_F = 2.05, SD = 1.29, $t(236.88) = 10.42$, $p < .001$. The findings further suggested that men and women differed significantly in terms of their gender role beliefs, with men reporting more hostile traditional gender role beliefs than women, M_M = 2.45, SD = .88, M_F = 1.60, SD = .90, $t(399) = 9.08$, $p < .001$, and more benevolent traditional gender role beliefs than women, M_M = 2.64, SD = .72, M_F = 1.91, SD = .85, $t(335.64)$ = 9.09, $p < .001$. Please note that in cases where the variance for both groups was not the

same, the *t* values reported are those associated with unequal variance

Participant recruitment source had a significant influence on a number of variables. University participants' means were significantly higher than community participants on the police story, $M_U = 3.28$, SD = 1.62, $M_C = 2.69$, SD = 1.34, $t(114.89) = 3.10$, $p = .002$, the horror story, $M_U = 2.03$, SD = 1.19, $M_C = 1.59$, SD = .91, $t(110.19) = 3.18$, $p = .002$, the pornography story, $M_U = 3.10$, SD = 1.81, $M_C = 2.53$, SD = 1.58, $t(399) = 2.86$, $p = .004$, and the fantasy story, $M_U = 5.60$, SD = 1.63, $M_C = 4.96$, SD = 1.81, $t(399) = 2.92$. University participants also held more hostile traditional gender role beliefs than community participants, $M_U = 2.44$, SD = .95, $M_C = 1.76$, SD = .94, $t(399) = 5.79$, $p < .001$, as well as more benevolent traditional gender role beliefs than community participants, $M_U = 2.44$, SD = .79, $M_C = 2.09$, SD = .89, $t(143.63) = 3.50$, $p = .001$. Finally, university participants endorsed attitudes more supportive of sexual and psychological intimate partner violence than community participants, $M_U = 27.36$, SD = 8.51, $M_C = 23.18$, SD = 8.47, $t(399) = 4.02$, $p < .001$ and $M_U = 30.56$, SD = 9.89, $M_C = 28.06$, SD = 9.18, $t(399) = 2.18$, $p = .03$ respectively, and survivors from the university were bound to their abusive relationships for shorter periods of time than survivors from the community, $M_U = 15.29$, SD = 3.97, $M_C = 37.74$, SD = 6.16, $t(135.39) =$, $p = .003$. Also, in terms of demographic variables, university participants were significantly younger than community participants, $M_U = 23.13$, SD = 7.17, $M_C = 31.43$, SD = 11.41, $t(398) = -6.34$, $p < .001$.

Since I found that university participants held more traditional gender role beliefs than community participants (a surprising finding given that university participants generally hold relatively egalitarian gender role beliefs), and because the results indicated that community participants had a relatively high level of education (32% had completed

postgraduate education), I conducted an additional independent-samples *t*-test to examine whether education level could account for the direction of the group difference with respect to gender role ideology. I dichotomized participants into a low education group and a high education group based on their responses to the education related demographic question. Given the high level of education of the overall sample, participants were categorized as low education if they had completed some university education or less (i.e., high school diploma, some high school, etc.) and they were categorized as high education if they had completed a university degree or postgraduate education. The findings indicated that a lower level of education was associated with more traditional gender role beliefs. Participants who had a lower level of education held more hostile traditional gender role beliefs (M = 2.21, SD = .90) and more benevolent traditional gender role beliefs (M = 2.29, SD = .80) than participants with a higher level of education, M = 1.72, SD = .99, $t(330) = 5.08$, $p < .001$ and M = 2.09, SD =.92, $t(339.78) = 2.35$, $p = .02$ respectively.

Abuse History

After conducting the preliminary analyses, I conducted further descriptive analyses in order to establish the victimization and perpetration history of participants in the sample. Since I supplemented the community sample with participants from the university in order to gain appropriate proportions in the overall sample (i.e., sufficient numbers of women and men and individuals with and without an abuse history), there were no significant differences between the university participants and community participants in terms of victimization and perpetration. The proportion of survivors in the university sample did not differ significantly from the proportion of survivors in the community sample, χ^2 (1, N = 258) = .02, p = .88. There were also no differences in the

perpetration level of university men and community men, $t(134) = .14$, $p = .89$. Based on the preceding, the abuse-related descriptive statistics that follow were computed using the entire sample.

The results from the CADRI indicated that a significant percentage of the female participants in the sample had been the victim of some form of intimate partner violence (see Table 2 for an overview of the endorsement of individual CADRI items). For example, 17 percent of women in the sample had experienced at least one act of physical abuse in an intimate relationship; 8 percent reported that they had been kicked, hit, or punched by a partner while 6 percent reported that they had been slapped or had their hair pulled by a partner. Moreover, almost half of the women (47 percent) had experienced an act of sexual violence at the hands of an intimate partner, with 10 percent reporting that they had been forced into sex by a partner and 37 percent reporting that they had been touched sexually without their consent. Almost all of the women (94 percent) had experienced at least one act of psychological abuse; 49 percent of female respondents reported that their partner had kept track of them while 40 percent reported that their partners had insulted them with put-downs. In addition, the findings indicated that the average length of time that survivors were bound to abusive relationships was just less than two years ($M = 23.62$ months; $SD = 29.52$). Please note that although the rates of victimization in this sample were fairly high, they were not inconsistent with previous research particularly considering that the CADRI measures a broad range of abusive behaviours with varying levels of severity. For example, in a study examining the outcomes of dating violence, Harned (2001) found that 82% of the women in the sample reported that they had experienced psychological abuse, 39% reported that they had been sexually victimized, and 22% reported that they had been physically abused.

Table 2

Overview of Women's Victimization History Based on Results of CADRI (n = 258)

CADRI Item	Percentage of women who reported experiencing this abusive act at least once
He touched me sexually when I didn't want him to.	37.3%
He tried to turn my friends against me.	9.4%
He did something to make me feel jealous.	41.2%
He destroyed or threatened to destroy something I valued.	9.8%
He brought up something bad that I had done in the past.	69%
He threw something at me.	7.5%
He said things just to make me angry.	58%
He spoke to me in a hostile or mean tone of voice.	74.1%
He forced me to have sex when I didn't want to.	9.8%
He threatened me in an attempt to have sex with me.	4.7%
He insulted me with put downs.	40.4%
He kissed me when I did not want him to.	29.8%
He said things to my friends about me to turn them against me.	6.3%
He ridiculed or made fun of me in front of others.	30.2%
He kept track of who I was with and where I was.	48.6%
He blamed me for the problem.	76.1%
He kicked, hit, or punched me.	8.2%
He accused me of flirting with another guy.	30.6%
He deliberately tried to frighten me.	10.2%
He slapped me or pulled my hair.	5.5%
He threatened to hurt me.	6.3%
He threatened to end the relationship.	27.1%
He threatened to hit me or throw something at me.	7.8%
He pushed, shoved, or shook me.	12.2%
He spread rumours about me.	6.3%

Note. Overall, 17% of women reported experiencing at least one act of physical abuse, 47% reported experiencing at least one act of sexual abuse, and 94% reported experiencing at least one act of psychological abuse.

The CADRI scores further indicated that a large percentage of the male participants in the sample had perpetrated at least one act of physical, sexual, or psychological intimate partner violence (see Table 3 for a detailed overview of the CADRI results). Indeed, 18 percent indicated that they had perpetrated one or more acts of physical intimate partner violence, with 6 percent reporting that they had kicked, hit, or punched a partner and 5 percent reporting that they had slapped a partner or pulled her hair. A majority of the male participants (62 percent) had perpetrated an act of sexual violence upon an intimate partner; 12 percent reported that they had forced a partner into having sex while 49 percent reported that they had touched a partner sexually without her consent. Finally, 93 percent of the male participants perpetrated at least one act of psychological abuse against an intimate partner, with 57 percent reporting that they have kept track of a partner and 41 percent reporting that they have insulted a partner with put-downs. Again, while these perpetration rates seem relatively high, they are comparable to other research in this area (Clark, Beckett, Wells & Dungee-Anderson, 1994; Harned, 2001; Hamby & Sugarman, 1999). For example, 92% of the male participants in Clark et al.'s (1994) courtship violence study reported that they had perpetrated psychological abuse against a female partner.

Preliminary Analyses for Multiple Regression

Prior to proceeding to the main analyses, it is important to make a clarification regarding the raw data. As the preliminary analyses indicated that some of the predictors and criterions were positively skewed, I normalized these variables using log transformations. As a result, all analyses were conducted twice: once using the original data and a second time using the transformed data. No significant differences emerged between the analyses. The resulting transformed means of transformed data are often

Table 3

Overview of Men's Perpetration History Based on Results of CADRI (n = 136)

CADRI Item	Percentage of men who reported perpetrated this act at least once
I touched her sexually when she didn't want me to.	49.3%
I tried to turn her friends against her.	3.7%
I did something to make her feel jealous.	62%
I destroyed or threatened to destroy something she valued.	14.7%
I brought up something bad that she had done in the past.	66.5%
I threw something at her.	7.4%
I said things just to make her angry.	63%
I spoke to her in a hostile or mean tone of voice.	75%
I forced her to have sex when she didn't want to.	11.8%
I threatened her in an attempt to have sex with her.	5.9%
I insulted her with put downs.	41.2%
I kissed her when she did not want me to.	44.1%
I said things to her friends about her to turn them against her.	10.3%
I ridiculed or made fun of her in front of others.	30.9%
I kept track of who she was with and where she was.	56.6%
I blamed her for the problem.	82.4%
I kicked, hit, or punched her.	5.9%
I accused her of flirting with another guy.	36%
I deliberately tried to frighten her.	11.8%
I slapped her or pulled her hair.	5.1%
I threatened to hurt her.	8.1%
I threatened to end the relationship.	37.5%
I threatened to hit her or throw something at her.	5.9%
I pushed, shoved, or shook her.	12.5%
I spread rumours about her.	2.9%

Note. Overall, 18% of men reported perpetrating at least one act of physical abuse, 62% reported perpetrating at least one act of sexual abuse, and 93% reported perpetrating at least one act of psychological abuse.

more difficult to interpret; therefore, this discussion will address only the results of the original raw data. It is important to note that the skewed nature of the data is not unusual and is consistent with other research in this area since people generally have lower levels of endorsement of intimate partner violence supportive attitudes and behaviours.

Before conducting the regression and mediation analyses, simple correlations were computed between all potential predictors and criterion variables in order to assess whether all hypothesized relations were significant and in the expected direction and whether the analyses should proceed as originally planned[4]. Simple correlations were further conducted between participants' scores on the social desirability scale and their scores on the remaining scales in order to rule out or identify the need to control for social desirability response bias. Additionally, since the preliminary analyses suggested that there was a significant age difference between university and community participants, simple correlations were conducted between age and the predictor and criterion variables in order to assess whether there was a need to control for age in the analyses. Tables 4 through 9 present the results of these analyses separated by romance narrative and criterion variable clusters (i.e., development, continuation and attitudinal tolerance). The correlations related to intimate partner violence development were conducted using the scores of male participants who had heterosexual relationship experience (n = 136), the correlations related to intimate partner violence continuation were conducted using the scores of female survivors (n = 148), and the correlations related to intimate partner violence tolerance were conducted using the scores of all participants in the sample (n = 401). Please note that female participants were

[4] I conducted additional exploratory analyses to examine whether other love stories in Sternberg's (1998) theory also correlated significantly with the criterion variables. The results of these analyses are presented in Appendix V.

Table 4

Intercorrelations between Predictors and Criterion Variables for Development-Related Dark Romance Narrative Analyses (male participants with heterosexual relationship experience) n = 136

Subscale	SD	Age	Police	Horror	Pornography	Hostile sexism	Abusiveness
Social desirability	___	.07	-.03	-.07	-.14	-.00	-.22*
Age		___	-.18*	-.11	.01	-.06	-.21*
Police			___	.64**	.41**	.42**	.44**
Horror				___	.46**	.34**	.42**
Pornography					___	.32**	.38**
Hostile sexism						___	.30**

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

Table 5

Intercorrelations between Predictors and Criterion Variables for Development-Related Prince Charming Narrative Analyses (male participants with heterosexual relationship experience) n = 136

Subscale	Social desirability	Age	Fantasy	Benevolent sexism	Abusiveness
Social desirability	___	.07	.01	-.00	-.22*
Age		___	-.22**	-.31**	-.21*
Fantasy			___	.35**	.18*
Benevolent sexism				___	.16

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

Table 6

Intercorrelations between Predictors and Criterion Variables for Continuation-Related Dark Romance Narrative Analyses (female survivors) n = 148

Subscale	SD	Age	Police	Horror	Pornography	Hostile sexism	Continuation
Social desirability	___	.14	-.11	-.07	-.19*	.12	.07
Age		___	-.21*	-.26**	-.18*	-.15	.49**
Police			___	.65**	.36**	.28**	.02
Horror				___	.44**	.35**	-.13
Pornography					___	.19*	-.06
Hostile sexism						___	.01

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

Table 7

Intercorrelations between Predictors and Criterion Variables for Continuation-Related Prince Charming Narrative Analyses (female survivors) n = 148

Subscale	Social Desirability	Age	Fantasy	Benevolent sexism	Continuation
Social desirability	___	.14	.12	.08	.07
Age		___	-.17*	-.25**	.49**
Fantasy			___	.27**	-.07
Benevolent sexism				___	.03

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

Table 8

Intercorrelations between Predictors and Criterion Variables for Tolerance-Related Dark Romance Narrative Analyses (all participants) n = 401

Subscale	Social desirability	Age	Police	Horror	Pornography	Hostile sexism	Physical IPV tolerance	Sexual IPV tolerance	Psychological IPV tolerance
Social desirability	___	.09	-.09	-.07	-.11*	.08	.05	-.13*	-.05
Age		___	-.11*	-.07*	-.00	-.00	-.02	-.15**	-.01
Police			___	.66**	.46**	.40**	.34**	.51**	.56**
Horror				___	.55**	.40**	.44**	.53**	.55**
Pornography					___	.35**	.26**	.61**	.52**
Hostile sexism						___	.36**	.48**	.46**
Physical IPV tolerance							___	.36**	.45**
Sexual IPV tolerance								___	.59**

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

Table 9

Intercorrelations between Predictors and Criterion Variables for Tolerance-Related Prince Charming Narrative Analyses (all participants) n = 401

Subscale	SD	Age	Fantasy	Benevolent sexism	Physical IPV Tolerance	Sexual IPV tolerance	Psychological IPV Tolerance
Social desirability	___	.09	.11*	.08	.05	-.13*	-.05
Age		___	-.17**	-.12*	-.02	-.15**	-.01
Fantasy			___	.36**	.11*	.17**	.13**
Benevolent Sexism				___	.32**	.38**	.42**
Physical IPV tolerance					___	.36**	.45**
Sexual IPV tolerance						___	.59**

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

categorized as survivors if they responded affirmatively to any of the open-ended abuse history questions included in the background information questions. Also note that since the tolerance-related correlations were conducted using the entire sample, these correlations reflect the views of all participants (i.e., women, men, perpetrators, survivors, and individuals without abuse histories).

As is evident in Tables 4, 8, and 9, the correlations between the predictors and criterion variables with regard to the development and attitudinal tolerance of intimate partner violence analyses were significant and in the expected direction. However, the correlations between the predictors and criterion variables for the continuation of intimate partner violence analyses were not significant (see Tables 6 and 7). This suggests that there is no significant relation between the Dark Romance and Prince Charming narratives and the continuation of intimate partner violence. The correlation between benevolent sexism and men's abusiveness was also not significant (see Table 5). This suggests that benevolent gender role beliefs do not mediate the relation between the Prince Charming narrative and the development of intimate partner violence. Since both of these hypotheses were not supported, no further analyses were conducted in these areas.

Upon closer examination I noticed that the inter-correlations between the police, horror, and pornography subscales were quite high (in some cases over 0.6). This suggested that it may be more appropriate to collapse these individual predictors into one overall composite predictor (i.e., one overall Dark Romance score). To explore this further, I conducted a factor analysis using the 32 items of the police, horror, pornography and fantasy subscales. The factor analysis revealed the presence of 6 components with eigenvalues exceeding 1, explaining 28.43 %, 13.19 %, 7.86 %, 5.17 %,

3.81 % and 3.28 % respectively. The screeplot revealed a significant break after the second component. Based on theoretical rationale as well as Catell's (1966) scree test, I decided to retain two components for further investigation. A Varimax rotation of these two factors was performed in order to better interpret the findings (see Table 10). The rotated solution suggested that there was a simple structure since all variables loaded substantially on only one component and both the components showed a number of strong loadings. This two factor solution accounted for 41.62 % of the variance, with component 1 contributing 27.86 % and component 2 contributing 13.76 %. The Dark Romance related stories (i.e., the police, horror, and pornography stories) loaded strongly onto Component 1 and the Prince Charming related story (i.e., the fantasy story) loaded strongly onto Component 2. Since these results supported collapsing the police, horror, and pornography stories into one overall predictor, I developed a composite Dark Romance predictor by computing the overall mean of the police, horror, and pornography stories. This composite predictor was used in all the Dark-Romance related regression and mediation analyses. Please note that the correlations between this Dark Romance composite score and the criterion variables as well as the correlations between the fantasy story and the criterion variables are presented in Appendices R to U. All correlations were significant and in the expected direction.

Beyond suggesting the need to create one overall composite score to reflect the internalization of the Dark Romance narrative, the results of the correlation analyses further revealed that social desirability significantly influenced some pertinent predictor and criterion variables. Social desirability response bias significantly correlated with men's self-reports of abusiveness (see Appendix R) and women's scores on the Dark Romance composite, the fantasy story, and the attitudinal tolerance of sexual intimate

Table 10

Varimax Rotation of Two Factor Solution for Love Stories Subscales (Sternberg, 1998)

Subscale Item	Component 1 Dark Romance	Component 2 Prince Charming
1. Partner should be sex toy. (PR)	.73	
2. Find it exciting when partner is scared. (H)	.72	
3. Nothing wrong with partner fearing you. (H)	.71	
4. Good for one partner to be scared of the other. (H)	.70	
5. Like if partner is a sex object. (PR)	.70	
6. Like sexual techniques that degrade partner. (PR)	.68	
7. Bored with partner who doesn't want me to be sexually adventurous. (PR)	.67	
8. Important to sexually please partner even if debasing. (PR)	.67	
9. Unhappy with sexually non-adventurous partner. (PR)	.65	
10. Like when my partner wants me to try unusual/painful sexual techniques. (PR)	.65	
11. Exciting to be scared of your partner. (H)	.64	
12. Need to keep close eye on your partner. (PL)	.59	
13. Partner keeps close tabs on me. (PL)	.58	
14. Partner calls to see how I'm doing. (PL)	.58	
15. Partner upset if doesn't know where I've been. (PL)	.56	
16. Necessary to watch partner's to every move (PL)	.55	
17. Important to make sure partners know I'm in charge even if it scares them. (H)	.54	
18. Find it arousing when partner scares me. (H)	.54	
19. Partner needs to know everything I do. (PL)	.53	
20. Tend to end up with people who frighten me. (H)	.52	
21. Don't mind being treated as sex toy. (PR)	.51	
22. Foolish to let guard down completely with partner. (PL)	.47	
23. Get into relationships with people from horror story. (H)	.47	
24. Never trust partner if working with opposite sex. (H)	.47	
25. No reason why my fairy tale can't come true. (F)		.87
26. Near perfect relationships possible. (F)		.76
27. Believe in relationships with a "happily ever after".		.75
28. Fairy tales about relationships can come true. (F)		.72
29. Best relationships truly are like fairy tales. (F)		.72
30. Someone out there who is my perfect match. (F)		.72
31. Like relationships where partner is prince/princess (F)		.68
32. People should wait for 'dream' partner. (F)		.59
% of variance explained	27.86%	13.76%

Note. The items are from the Police (PL), Horror (H), Pornography (PR) and Fantasy (F) subscales.

partner violence (see Appendices T and U). This result identified the need to control for socially desirable responding in analyses involving these variables. In addition, the results of the correlation analyses also indicated that age was significantly correlated with a number of predictor and criterion variables. Age was entered as a control variable in the pertinent analyses accordingly.

Dark Romance-Related Hypotheses

A hierarchical multiple regression analysis was conducted in order to test the hypothesis that the internalization of the Dark Romance narrative supports the development of intimate partner violence. Since abusive behaviour is conceptualized as and measured across a broad continuum in the CADRI, it was not possible to separate the male participants into perpetrators and non-perpetrators (i.e., given the broad range, almost all men had perpetrated at least one act of abuse). Consequently, this analysis was conducted using the responses of all male participants who had heterosexual relationship experience. The internalization of the Dark Romance narrative as determined by men's Dark Romance composite scores served as the predictor for the criterion of the development of intimate partner violence, as determined by men's abusiveness scores on the CADRI[5] (Wolfe et al., 2001). As age and social desirability response bias significantly correlated with men's self-reports of abusiveness, they were included as controls in the first two steps of the analysis. Men's Dark Romance composite scores were subsequently added in the third step. The results of this analysis are presented in Table 11. The findings suggested that the overall model accounted for 31% of the

[5] The CADRI contains subscales which measure men's perpetration of physical, sexual, and psychological abuse. When I examined the correlations between men's endorsement of the Dark Romance narrative and the individual subscales, I found that the pattern of results for each type of abuse was essentially the same. This led me to use men's overall abusiveness score as the criterion.

Table 11

Hierarchical Regression Analysis Examining the Relation between the Dark Romance Narrative and the Development of Intimate Partner Violence (male participants with heterosexual relationship experience) n = 136

Predictor	R^2	R^2 change	*B*	*SE B*	*Beta*
Step 1	.04				
Age			-.02	.01	-.21*
Step 2	.09	.05			
Age			-.02	.01	-.20*
Social desirability			-.06	.03	-.21*
Step 3	.31	.22			
Age			-.01	.01	-.15*
Social desirability			-.05	.02	-.16*
Dark romance			.40	.06	.48**

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

variance in men's abusiveness, $F(3, 132) = 19.59$, $p < .001$. The Dark Romance composite score further explained an additional 22 percent of the variance after controlling for the effects of age and socially desirable responding, F change $(1, 132) = 42.43$, $p < .001$. Age and social desirability also made statistically significant unique contributions (beta = -.15, $p = .05$ and beta = -.16, $p = .03$ respectively). Overall, these results suggested that men's internalization of the Dark Romance narrative significantly predicts the development of intimate partner violence, with higher endorsement of the Dark Romance-related love stories associated with higher levels of abusiveness. The findings further suggest that a younger age and lower levels of social desirability are also associated with increased abusiveness.

Similar hierarchical regression analyses were conducted to test the hypothesis that the Dark Romance narrative supports the tolerance of physical, sexual, and psychological abuse. These tests were conducted using all participants' scores. The Dark Romance composite score (i.e., the mean of the horror, police, and pornography stories of the LSS (Sternberg, 1998) served as the predictor variable for all three analyses. The preliminary analyses suggested that participants' gender and age could influence their responses; thus, these variables also served as predictors in order to test for possible gender and age effects. The criterion variables for the three analyses were participants' scores on the Wife Beating is Justified subscale (Saunders et al., 1987) (tolerance of physical intimate partner violence), the Acceptance of Sexualized Violence subscale (Stevens et al., 1994) (tolerance of sexual intimate partner violence), and the Attitudes towards Male Psychological Dating Violence Scale (Price & Byers, 1999) (tolerance of psychological intimate partner violence).

The regression analysis examining the relation between the internalization of the

Dark Romance narrative and the attitudinal tolerance of physical intimate partner violence was conducted hierarchically. The results are presented in Table 12. Age and gender were entered as controls in the first step of the analysis. As social desirability response bias was correlated with the Dark Romance composite score, social desirability was entered as a control in the second step. Finally, the Dark Romance composite score was entered in the third and final step of the analysis. The model as a whole explained 17 percent of the variance in the tolerance of physical violence, $F(4, 395) = 20.59, p < .001$. The Dark Romance composite score made a statistically significant unique contribution (beta = .37, p <.001). According to these findings, a higher level of endorsement of the Dark Romance narrative is associated with a higher tolerance for physical intimate partner violence.

As the initial correlation analyses suggested that social desirability response bias significantly correlates to the attitudinal tolerance of sexual aggression and the Dark Romance composite score, I controlled for this as well as gender and age in this hierarchical regression. I entered gender and age in the first step of the analysis and subsequently entered social desirability in the second step. The Dark Romance composite score was entered in the third step. After all the predictors were entered into the regression equation, the model as a whole explained 47 percent of the variance in the tolerance of sexual violence, $F(4, 395) = 87.01, p < .001$ (see Table 13). The Dark Romance accounted for 27 percent of the variance in the tolerance of sexual aggression even after controlling for the effects of social desirability, gender, and age. Three variables made statistically significant unique contributions: the Dark Romance composite score (beta = .59, $p < .001$), gender (beta = -.13, $p = .003$) and age (beta = -.12, $p = .001$). These findings suggest that a higher level of internalization of the Dark

Table 12

Hierarchical Regression Analysis Examining the Relation between the Dark Romance Narrative and the Attitudinal Tolerance of Physical Intimate Partner Violence (all participants) n = 401

Criterion	Predictor	R^2	R^2 change	*B*	*SE B*	*Beta*
Wife Beating Justified	Step 1	.07				
	Age			-.03	.03	-.05
	Gender			-3.71	.68	-.27*
	Step 2	.07	.00			
	Age			-.03	.03	-.06
	Gender			-3.70	.68	-.27*
	Social desirability			.10	.10	.05
	Step 3	.17	.10			
	Age			-.01	.03	-.01
	Gender			-1.24	.74	-.09
	Social desirability			.18	.10	.09
	Dark romance			2.17	.31	.37*

*$p < .01$, two-tailed.

Table 13

Hierarchical Regression Analysis Examining the Relation between the Dark Romance Narrative and the Attitudinal Tolerance of Sexual Intimate Partner Violence (all participants) n = 401

Criterion	Predictor	R^2	R^2 change	*B*	*SE B*	*Beta*
Sexualized Aggression Acceptance	Step 1	.19				
	Age			-.16	.04	-.20*
	Gender			-7.42	.82	-.41*
	Step 2	.20	.01			
	Age			-.15	.04	-.19*
	Gender			-7.45	.82	-.41*
	Social desirability			-.32	.12	-.12*
	Step 3	.47	.27			
	Age			-.09	.03	-.12*
	Gender			-2.29	.76	-.13*
	Social desirability			-.14	.10	-.05
	Dark romance			4.54	.32	.59*

*$p < .01$, two-tailed.

Romance narrative is associated with a higher level of tolerance for sexual abuse for both males and females and victims and non-victims. The results further suggest that being male is associated with having a higher tolerance for sexual abuse and that being younger in age is also associated with a higher tolerance for sexual intimate partner violence.

Finally, I conducted a hierarchical regression analysis to explore the relation between the internalization of the Dark Romance narrative and the tolerance of psychological abuse. Again gender and age were entered as controls in the first step of the procedure. Social desirability was controlled for in the second step of the analysis and the Dark Romance composite score was added in the third step. The results of this analysis are summarized in Table 14. This model as a whole accounted for 48 percent of the variance in the attitudinal tolerance of psychological intimate partner violence, $F(4, 395) = 90.66$, $p < .001$. Both the Dark Romance score (beta = .51, $p < .001$) and gender (beta = -.29, $p < .001$) made statistically significant contributions. Based on these findings, both a higher level of internalization of the Dark Romance narrative and being a male are associated with having a higher level of tolerance for psychological abuse.

The Mediating Role of Gender Role Beliefs

Using Baron and Kenny's (1986) mediation procedure, the current study sought to evaluate whether gender role beliefs mediated the relation between the Dark Romance and Prince Charming narratives and the development and attitudinal tolerance of intimate partner violence. In particular, I examined whether the relation between the Dark Romance narrative and the development and attitudinal tolerance of intimate partner violence was mediated by hostility-based traditional gender role ideology, and whether the relation between the Prince Charming narrative and the attitudinal tolerance of intimate partner violence was mediated by benevolence-based traditional gender role

Table 14

Hierarchical Regression Analysis Examining the Relation between the Dark Romance Narrative and the Attitudinal Tolerance of Psychological Intimate Partner Violence (all participants)
n = 401

Criterion	Predictor	R^2	R^2 change	*B*	*SE B*	*Beta*
Psychological Violence Attitudes	Step 1	.28				
	Age			-.07	.04	-.08
	Gender			-10.41	.84	-.53*
	Step 2	.28	.00			
	Age			-.06	.04	-.08
	Gender			-10.43	.84	-.53*
	Social desirability			-.18	.13	-.06
	Step 3	.48	.20			
	Age			-.01	.03	-.01
	Gender			-5.61	.82	-.29*
	Social desirability			-.01	.11	-.00
	Dark romance			4.24	.35	.51*

*$p < .01$, two-tailed.

ideology (see Figure 1). Baron and Kenny (1986) suggest that four conditions must be met in order to establish mediation. First, the predictor needs to be significantly correlated with the criterion. Second, the predictor also needs to be significantly correlated with the mediator. Third, the mediator must be significantly correlated with the criterion. Finally, when a regression equation predicting the criterion includes both the predictor and the mediator, the previously significant association between the predictor and criterion becomes non-significant.

Romance narratives, gender role beliefs, and development. The first mediation analysis explored whether hostile gender role beliefs mediated the relation between the Dark Romance narrative and the development of intimate partner violence. Men's internalization of the Dark Romance narrative—determined by their composite score on the police, horror, and pornography stories—served as the predictor variable. Meanwhile, the development of intimate partner violence as determined by men's abusiveness scores on the CADRI (Wolfe et al., 2001) served as the criterion variable. Finally, men's hostile gender role beliefs, as determined by their score on the hostile subscale of the ASI (Glick & Fiske, 1996), served as the mediating variable.

Age and social desirability response bias significantly correlated with men's reported levels of abusiveness; thus, the current analyses controlled for these variables. Additionally, since the preliminary analyses also suggested that educational level (i.e., relatively low vs. relatively high) significantly influenced participants' hostile gender role ideology, educational level was entered as a control accordingly. The first regression showed that the Dark Romance stories (i.e., the composite score of police, horror, and pornography stories) significantly predicted men's abusiveness even after controlling for the effects of age and socially desirable responding, R^2 change = .22, F change (1, 132) =

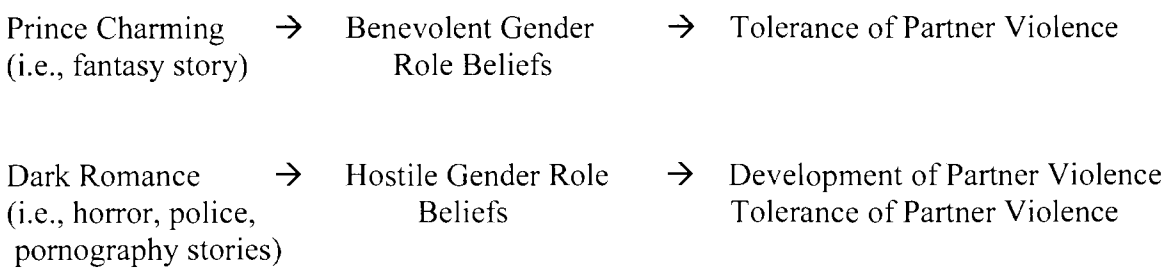

Figure 1. The hypothesized mediational effects of gender role beliefs.

42.43, $p < .001$. Subsequent regressions showed that the Dark Romance stories significantly predicted hostile gender role beliefs after controlling for education, R^2 change = .17, F change (1, 133) = 29.25, $p < .001$, and that hostile gender role beliefs significantly predicted men's abusiveness after controlling for the effects of age, education, and socially desirable responding, R^2 change = .07, F change (1, 131) = 10.76, $p = .001$. After both the Dark Romance stories and hostile gender role beliefs were entered into the regression equation, the Dark Romance stories did not lose their significance ($p < .001$). Based on this finding, hostility-based traditional gender role ideology does not appear to mediate the relation between the Dark Romance narrative and the development of intimate partner violence.

Romance narratives, gender role beliefs, and the tolerance of intimate partner violence. A second series of mediation analyses were conducted in order to examine whether gender role beliefs mediate the relation between the Dark Romance and Prince Charming narratives and the attitudinal tolerance of physical, sexual, and psychological intimate partner violence. Participants' internalization of the Dark Romance narrative and their internalization of the Prince Charming narrative served as the predictor variables. Meanwhile, participants' attitudinal tolerance of intimate partner violence as measured by their scores on the Wife Beating is Justified subscale (Saunders et al., 1987), the Acceptance of Sexualized Aggression subscale (Stevens et al., 1994), and the Attitudes towards Male Psychological Dating Violence scale (Price & Byers, 1999) served as the criterion variables. Finally, participants' hostile and benevolent gender role beliefs—determined by their scores on the hostile and benevolent subscales of the Ambivalent Sexism Inventory (Glick & Fiske, 1996)—served as the mediating variable for the Dark Romance and Prince Charming analyses respectively. As the preliminary analyses

suggested that gender plays a significant role in the internalization of romance narratives, the analyses examined men and women separately.

With regard to male participants, the first regressions showed that the Dark Romance love stories significantly predicted men's attitudinal tolerance of physical intimate partner violence, $R^2 = 0.16$, $F(1, 141) = 26.89$, $p < .001$, sexualized aggression, R^2 change = .44, F change $(1, 139) = 119.18$, $p < .001$, and psychological dating violence, $R^2 = .43$, $F(1, 141) = 106.13$, $p < .001$. Subsequent regressions showed that the Dark Romance stories significantly predicted men's hostile gender role beliefs, R^2 change = .16, F change $(1, 140) = 29.04$, $p < .001$, which in turn significantly predicted men's attitudinal tolerance of physical intimate partner violence, R^2 change = .07, F change $(1, 140) = 9.85$, $p = .002$, sexualized aggression, R^2 change = .23, F change $(1, 138) = 46.25$, $p < .001$, and psychological violence, R^2 change = .16, F change $(1, 140) = 26.68$, $p < .001$. Please note that R^2 change and F change values are reported for the gender role belief-related analyses because the preliminary analyses suggested that education needed to be entered as a control. Also note that age was included as a control variable in the sexualized aggression analyses since age was significantly correlated with men's sexual intimate partner violence tolerance (see Appendix T for correlations). Including both the Dark Romance stories and hostile gender role beliefs in the regression equation for each of these criterions did not result in the Dark Romance stories losing their significance ($p < .001$). Thus, hostile gender role beliefs did not mediate the relation between the Dark Romance narrative and the attitudinal tolerance of physical, sexual, and psychological forms of intimate partner violence in male participants.

Meanwhile, with regard to female participants, the results of the first regression analyses showed that the Dark Romance love stories significantly predicted their

attitudinal tolerance of physical abuse, R^2 change =.07, F change (1, 254) = 18.91, $p <$ .001, sexualized aggression, R^2 change =.21, F change (1, 254) = 73.12, $p < .001$, and psychological violence, R^2 change = .15, F change (1, 254) = 46.72, $p < .001$). Subsequent regressions showed that the Dark Romance stories significantly predicted women's hostile gender role beliefs, R^2 change= .04, F change (1, 251) = 11.36, $p = .001$, and that hostile gender role beliefs significantly predicted women's attitudinal tolerance of physical intimate partner violence, R^2 change = .10, F change (1, 253) = 28.55, $p <$ .001, and sexualized aggression, R^2 change = .07, F change (1, 251) = 21.53, $p < .001$, as well as attitudes toward psychological abuse, R^2 change = .04, F change (1, 253) = 11.71, $p = .001$. Please note that R^2 change and F change values are reported in cases where the effects of age, education, and social desirability response bias needed to be controlled. Including both the Dark Romance stories and hostile gender role beliefs in the regression equation for each of these criterion variables did not result in the Dark Romance stories losing their predictive power ($p = .002$ for attitudinal tolerance of physical abuse, $p <$ .001 for attitudinal tolerance of sexual and psychological abuse). Thus, hostile traditional gender role ideology did not mediate the relation between the Dark Romance narrative and the attitudinal tolerance of physical, sexual, and psychological intimate partner violence in women.

Since the zero order correlation between women's endorsement of the fantasy story and their attitudinal tolerance of sexual aggression was significant (see Appendix U for correlations), an additional mediation analysis was conducted to see if benevolence-based gender role beliefs mediated the relation between the internalization of the Prince Charming narrative and the attitudinal tolerance of sexual intimate partner violence in women. The predictor in this analysis was women's internalization of the Prince

Charming narrative as determined by their score on the fantasy story in Sternberg's (1998) LSS and the criterion was their attitudinal tolerance of sexualized aggression as determined by their score on the the Acceptance of Sexualized Aggression subscale (Stevens, DiLalla, & Che, 1994). The first regression showed that the fantasy story significantly predicted women's attitudinal tolerance of sexual aggression even after the effects of age and socially desirable responding were controlled for, R^2 change = .03, F change (1, 254) = 6.71, p =.01. Subsequent regressions showed that the fantasy story significantly predicted benevolent gender role beliefs, R^2 change= .09, F change (1, 251) = 27.10, p <.001, and that benevolent gender role beliefs significantly predicted women's attitudinal tolerance of sexual aggression, R^2 change = .06, F change (1, 251) = 19.44, p <.001. Furthermore, when both the fantasy story and benevolent gender role beliefs were entered into the regression equation, the fantasy story lost its significance (p = .31). Thus, Baron and Kenny's (1986) criterion for mediation was met. Benevolence-based traditional gender role beliefs fully mediated the relation between the Prince Charming narrative and women's attitudinal tolerance of sexual aggression[6].

In sum, the results of both the hierarchical and mediation analyses suggest that some of the initial hypotheses were supported whereas others were not supported (see Table 15). As expected, men's endorsement of the Dark Romance narrative directly predicted the development of intimate partner violence and participants' endorsement of this narrative directly predicted their attitudinal tolerance of physical, sexual, and psychological intimate partner violence. In addition, women's endorsement of the Prince

[6] After conducting the main analyses, I conducted supplementary analyses to examine how specific aspects of the Dark Romance narrative may support the development and continuation of intimate partner violence. In particular, I examined whether men's endorsement of the perpetration-focused subscales of the Dark Romance stories supported the development of abuse and whether survivors' endorsement of the victimization-focused subscales supported the continuation of abuse. The overall pattern of results was the same. The results are summarized in Appendix W.

Charming narrative significantly predicted their attitudes towards sexualized aggression through the mediating effect of benevolent gender role beliefs. However, survivors' endorsement of either the Dark Romance or Prince Charming narrative did not predict the continuation of intimate partner violence. Also, the majority of the mediation-related hypotheses were not supported.

Table 15

Results According to Hypotheses

Hypothesis	Result
The Dark Romance narrative directly supports the development of IPV.	Fully supported
The Dark Romance narrative directly supports the continuation of IPV.	Not supported
The Dark Romance narrative directly supports the attitudinal tolerance of physical, sexual, and psychological IPV.	Fully supported
The Dark Romance narrative indirectly supports the development of IPV through the mediating effect of hostile gender role beliefs.	Not supported
The Prince Charming narrative indirectly supports the development of IPV through the mediating effect of benevolent gender role beliefs.	Not supported
The Dark Romance narrative indirectly supports the continuation of IPV through the mediating effect of hostile gender role beliefs.	Not supported
The Prince Charming narrative indirectly supports the continuation of IPV through the mediating effect of benevolent gender role beliefs.	Not supported
The Dark Romance narrative indirectly supports the attitudinal tolerance of physical, sexual, and psychological IPV through the mediating effect of hostile gender role beliefs.	Not supported
The Prince Charming narrative indirectly supports the attitudinal tolerance of physical, sexual, and psychological IPV through the mediating effect of benevolent gender role beliefs.	Partially supported

Discussion

The present study examined how two specific romance narratives – the Dark Romance and the Prince Charming narrative – may support the development, continuation, and attitudinal tolerance of intimate partner violence in the current North American context. Feminist researchers have previously suggested that the Dark Romance narrative may support the development and continuation of intimate partner violence because it depicts male brutality as a form of love (Modelski, 1980). Other research conducted with survivors of this violence has shown that the Prince Charming narrative may support the continuation of intimate partner violence since it encourages women to adhere to a relatively powerless 'heroine'-like role in their relationships (Jackson, 2001). Although researchers have explored the relation between the Dark Romance and the Prince Charming narrative and intimate partner violence, the studies to date have been limited, since they have been qualitative and exploratory in nature. Thus, the current study was undertaken empirically to test the theory that these narratives support different facets of intimate partner violence. In particular, Sternberg's (1998) theory of love as a story was utilized to test whether a) the internalization of the Dark Romance narrative directly supports the development, continuation, and attitudinal tolerance of physical, sexual, and psychological intimate partner violence and b) whether both the Prince Charming and Dark Romance narratives indirectly support the development, continuation, and attitudinal tolerance of physical, sexual, and psychological intimate partner violence through the mediating effect of hostile and benevolent traditional gender role beliefs. The major results of this study will be discussed first. An overall discussion of the broader implications of these results will follow.

Romance Narratives and the Development and Attitudinal Tolerance of Intimate Partner Violence

The most important finding of this study is that both the Dark Romance and the Prince Charming narrative appear to support some facets of intimate partner violence, albeit in different ways and to different extents. Theorists have previously argued that the Dark Romance narrative supports men's abusive behaviours since it casts men as controlling and violent in loving relationships (Wood, 2001b). Given this claim, it was expected that a higher level of endorsement of this narrative in men would be associated with a higher level of abusiveness. The results supported this hypothesis. Men's internalization of the Dark Romance narrative significantly predicted the development of intimate partner violence, with higher endorsement of the Dark Romance-related love stories (i.e., horror, pornography, and police stories) associated with higher levels of abusive behaviours in intimate relationships. In fact, the results indicated that the endorsement of the Dark Romance narrative accounted for a substantial proportion (22%) of the variance in men's abusive behaviour even after controlling for the effects of age and socially desirable responding.

This finding is important because it suggests that cultural narratives such as the Dark Romance narrative may significantly contribute to men's abusive behaviours. To date, much research has examined how individual level factors such as jealousy (Dutton, Saunders, Starzomski, & Bartholomew, 1994; Hanson et al., 1997; Holtzworth-Munroe et al., 1997), anger (Barbour, Eckhardt, Davison, & Kassinove, 1998; Davidovich, 1990; Feldbau-Kohn, Heyman, & O'Leary, 1998), depression (Davidovich, 1990) and impulsivity (Caetano, Vaeth, & Ramisetty-Mikler, 2008) may support men's perpetration of intimate partner violence. A significant body of research has also examined how

cultural factors such as patriarchy may contribute to men's abusive behaviours (Counts, 1992; Dobash & Dobash, 1979; Gallin, 1992; Hegland, 1992; Lateef, 1992; Madhurima, 1996; Yllo, 1983; Yllo & Straus, 1984). The findings of the current study highlight one of the ways that cultural factors (i.e., patriarchal romance narratives) may affect individual level factors (i.e., men's individual understandings of love and gender role beliefs) in a manner that supports the development of intimate partner violence. The Dark Romance narrative may adversely affect men's individual level cognitions about love, and these cognitions about love in turn appear to increase men's level of abusive behaviour. This finding suggests that there is a complex interplay between cultural and individual level factors, which contributes to men's perpetration of intimate partner abuse.

Additionally, although researchers have examined and discussed how various cultural discourses may shape men's abusive behaviors (Anderson & Umberson, 2001; Hearn, 1998; Lundgren, 1998; Wood, 2004), none of these studies have empirically examined how romance narratives in particular may contribute to this violence. This is because, for the most part, researchers have highlighted the various ways that romance narratives may affect women (Jackson, 2001; Rose, 1988). However, the results of the present study suggest that these narratives may also have a significant influence on men. In this study, men's internalization of the Dark Romance narrative related stories was significantly higher than that of women. Given the preceding, one could argue that men may have less investment to question and more to gain from the endorsement of these narratives. This highlights the need to conduct further research in this area.

The results from this study also suggest that both the Dark Romance and Prince Charming narratives support the attitudinal tolerance of intimate partner violence. Since the Dark Romance narrative suggests that the 'rapist mentality' is 'sexy' (Modelski,

1980), and it depicts other abusive behaviors as 'passionate' (Fraser, 2005; Woods, 2001b), it was expected that a higher level of endorsement of this narrative would predict a higher level of attitudinal tolerance for physical, sexual and psychological abuse. Specifically, it was expected that participants (i.e., survivors, perpetrators, and individuals without an abuse history) who adhered more strongly to this narrative would hold attitudes which were more supportive of physical, sexual, and psychological intimate partner violence. The findings were consistent with this hypothesis. Participants with higher levels of endorsement of the horror, police, and pornography stories (i.e., the Dark Romance narrative) did exhibit higher levels of attitudinal tolerance for physical, sexual, and psychological intimate partner violence relative to participants who had lower levels of endorsement of these stories.

The study also examined the influence of the Prince Charming narrative on people's level of attitudinal tolerance for intimate partner violence. Since the Prince Charming narrative encourages a benevolence-based traditional gender role ideology (Fraser, 2003; Jackson, 2001), and research has shown that this type of benevolent traditional gender role ideology (Abrams et al., 2003; Sakalh-Ugurlu, Sila-Yalcin, & Glick, 2007; Viki, Abrams, & Masser, 2004) as well as traditional gender role ideology more generally supports the attitudinal tolerance of intimate partner violence (Berkel, 2000; Bhanot & Senn, 2007; Finn, 1986; Proite, Dannells & Benton, 1993), it was expected that participants who had higher levels of endorsement of the fantasy story (i.e., the Prince Charming narrative) would be more tolerant of physical, sexual, and psychological violence in relationships than participants who had lower levels of endorsement of this story through the mediating effect of benevolent gender role beliefs. This hypothesis was only partially supported. Women who had a higher endorsement of

the fantasy story exhibited more benevolence-based traditional gender role beliefs relative to women who had lower endorsement of this type of story, and these beliefs in turn led them to have a higher tolerance for sexual abuse (note that the analyses were conducted separately for men and women, since the preliminary analyses indicated that the internalization of the romance narratives was affected by gender). However, the study revealed no significant relation between women's internalization of the fantasy story and their attitudinal tolerance of physical and psychological intimate partner violence, and there was no significant relation between men's internalization of this story and their attitudinal tolerance of physical, sexual, and psychological partner violence.

Taken collectively, these findings suggest that there is some significant association between people's internalization of the Dark Romance and Prince Charming narratives and their attitudinal tolerance for intimate partner violence. An increase in the internalization of the Dark Romance narrative was associated with an increased attitudinal tolerance for all three types of intimate partner violence, and there was a significant association between women's endorsement of the Prince Charming narrative and their attitudinal tolerance of sexual intimate partner violence through the mediating effect of benevolent gender role beliefs. However, these findings also suggest that both narratives influence the attitudinal tolerance of intimate partner violence in different ways. The Prince Charming narrative significantly influenced women's attitudinal tolerance of sexualized aggression, whereas the Dark Romance narrative influenced all types of intimate partner violence tolerance (i.e., physical, sexual, and psychological abuse). Additionally, the Dark Romance narrative seemed to have a more significant impact on the attitudinal tolerance of intimate partner violence relative to the Prince Charming narrative. The endorsement of the Dark Romance narrative accounted for 10%

of the variance in participants' attitudinal tolerance of physical intimate partner violence, 27% of the variance in participants' attitudinal tolerance of sexualized aggression, and 20% of the variance in participants' attitudinal tolerance of psychological abuse even after the effects of social desirability (for sexual aggression), gender, and age were controlled for. In contrast, the results of the mediation analysis suggested that the endorsement of the Prince Charming narrative only accounted for 3% of the variance in women's attitudinal tolerance of sexualized aggression after the effects of age and socially desirable responding were controlled for and none in men's. Despite the preceding, it is important to note that both hostile and benevolent gender role beliefs are still an important variable to study. The results of the mediation analysis should not detract from the fact that gender role beliefs independently accounted for a significant proportion of the variance in men and women's attitudinal tolerance of physical, sexual, and psychological intimate partner violence.

Why did these differences among the narratives emerge? In other words, why did the Dark Romance narrative have a significant influence on all three types of intimate partner violence tolerance whereas the Prince Charming narrative only had a significant influence on women's attitudinal tolerance of sexualized aggression? Also, why did the Dark Romance narrative account for more of the variance in participants' attitudinal tolerance of intimate partner violence? These differences amongst the influence of both narratives may have emerged because the narratives construct significantly different messages about 'love.' In the Dark Romance narrative, the love story centers on the relationship between an overtly cruel hero and a relatively passive and demure female protagonist. The hero typically engages in a variety of abusive behaviors during the course of this story. For example, he may bite or physically strike the 'heroine', he may

sexually 'ravage' the 'heroine' in a fit of passion, or he may deride the 'heroine' in a jealous rage. These examples of physically, sexually, and psychologically abusive behaviors are sadly often portrayed as being signs of the hero's love for the female protagonist. Since this narrative gives a clear message about the acceptability of all three types of abuse and explicitly fuses feelings of love with this abusive behavior, it would be expected that people's level of adherence to this narrative should significantly predict their level of attitudinal tolerance of physical, sexual, and psychological intimate partner violence. In comparison, the Prince Charming narrative does not explicitly suggest that abusive behaviors are acceptable in loving relationships. The basic plot centers on a hero rescuing a 'heroine' from dire circumstances so that the couple can go on to live 'happily ever after'. The narrative generally contains no overt examples of abusive behaviour and it does not fuse violence with love. Thus, it is plausible that people could adhere to the Prince Charming narrative without holding attitudes that are supportive of intimate partner violence.

However, while there appear to be no explicit physical or psychological abuse overtures in the Prince Charming narrative, there may be a sexual undertone to this narrative as well as others which relates to sexual abuse and coercion. Prominent feminist theorist Susan Brownmiller (1975) has famously referred to *Little Red Riding Hood* as a "parable of rape"--a fairytale that teaches young girls that there are frightening men in the woods (i.e., wolves), against which women are helpless (p. 309). Of particular relevance to the current discussion is her contention that gender- and sexuality-related themes found in classic Prince Charming narratives such as *Cinderella*, *Snow White*, and *Sleeping Beauty* "train women to be rape victims" (p. 309-310). She suggests that these stories are one of the means by which women learn that "their attractiveness to men, their sexual

desirability, is in direct proportion to their ability to play the victim" (p. 333) even if the 'good men' are rescuing them from the 'bad men'. Gavey and McPhillips (1999) also contend that these narratives contribute to the cultural scaffolding of rape and sexual coercion. They argue that since the construction of feminine sexuality in classic romance discourses such as the Prince Charming narrative is "passive with the implicit promise of a man's love and protection in return" (p. 365), it is difficult for women to take control in sexual situations without challenging their feminine sexual identity as well as their ideas about how they should act in 'loving' heterosexual relationships (assuming that heterosexual women's identities are at least partly constructed through these narratives). The preceding may explain why women's adherence to the Prince Charming narrative specifically had an impact on their attitudinal tolerance of sexualized aggression, but not their views about physical or psychological intimate partner violence. If one assumes that the Prince Charming narrative encourages a benevolence-based traditional gender role ideology which emphasizes passive feminine sexuality while simultaneously naturalizing male dominance over women in 'loving' intimate relationships, then one would expect that women who have a stronger level of adherence to this narrative would have a higher level of attitudinal tolerance for sexualized aggression relative to women who have lower levels of endorsement of this narrative.

Romance narratives and the Continuation of Intimate Partner Violence

While the results from this study provide support for the assertion that the Dark Romance adversely influences the development and attitudinal tolerance of intimate partner violence and that the Prince Charming narrative adversely influences women's attitudes towards sexual aggression, valuable information can also be gleaned from the hypotheses that were not supported. Contrary to what was expected, the present study

suggests that there is no significant relation between the internalization of the Dark Romance and Prince Charming narratives and the continuation of intimate partner violence. Survivors who have a higher level of endorsement of the Dark Romance narrative and/or the Prince Charming narrative are not bound to their abusive relationships for longer periods of time than survivors who have a lower level of endorsement of these narratives. This finding refutes earlier research which suggests that the Dark Romance narrative supports the continuation of intimate partner violence since it depicts abusive behaviors as 'passionate' and thereby convinces women to stay (Fraser, 2005; Wood, 2001b) and that the Prince Charming narrative supports the continuation of intimate partner violence since it creates a relationship dynamic in which women are relatively powerless in comparison to men (Jackson, 2001).

Why was the relation between the romance narratives and the continuation of intimate partner violence not significant? Perhaps the lack of a significant relation between the internalization of the romance narratives and the continuation of intimate partner violence reflects the unfortunate reality that, in patriarchal social systems, women have relatively little control over the outcomes of relationships (i.e., the length of abusive relationships). Frye (1983) has compared the oppression of women in these patriarchal systems to that of a bird trapped in a cage. She suggests that if people myopically limit their focus to one wire in a bird cage, they are unable to understand why a trapped bird does not simply fly away. If, however; they divert their gaze to the entire cage and understand it as a series of systematically interrelated wires or barriers, they are better able to understand why the bird cannot escape.

This analogy may help to explain why the relation between survivor's internalization of the Dark Romance and Prince Charming narratives and the continuation

of intimate partner violence was not significant. Like birds in cages, survivors face a number of systematically related barriers which hinder their attempts to extricate themselves from their abusive relationships. Previous literature suggests that these barriers can fall into two categories: material resources (e.g., employment status and income) and psychological factors (e.g., self-esteem and beliefs about gender roles) (Anderson & Saunders, 2003). The internalization of the patriarchal Dark Romance and Prince Charming narratives could be conceptualized as one type of psychological barrier created by the culture. Although both types of barriers significantly influence survivors' decisions to leave abusive relationships, the findings from multivariate studies indicate that material resources are a stronger predictor of women leaving abusive relationships than social psychological factors (Anderson & Saunders, 2003). Given the preceding, it is possible that the relation between the Dark Romance and Prince Charming narratives and the continuation of intimate partner violence was not significant because other variables, such as differences in survivors' material resources, may have outweighed the influence of their internalization of the Dark Romance and Prince Charming narratives. For example, a survivor may have been bound to an abusive relationship for a longer period of time because she did not have a job, even though she had a lower level of adherence to the Dark Romance and Prince Charming narratives. This is a likely scenario in the current patriarchal context, given women's limited and unequal access to material and/or economic resources. Given the preceding, it is possible that the lack of a significant overall relation between the internalization of the Dark Romance and Prince Charming narratives and the continuation of intimate partner violence is a result of differences among the many barriers that survivors' need to overcome in order to escape from abusive relationships.

A second possibility is that the differences in the findings may result from the different samples that were used in the studies. In Jackson's (2001) study, the sample of survivors was composed of New Zealander high school students (3 Maori, 3 Pacific Nations, 1 Thai, 1 South African Indian, and the remaining Pakeha) ages 16-18, who showed interest in participating in a follow-up study after completing a survey about violence and sexual coercion experiences. Wood's (2001b) research was conducted with 20 American women (12 Caucasian, 5 Black, 1 Native, 1 Mixed) ages 20-53, who were recruited from university classes and had left abusive relationships. In the present study, the sample was composed of 148 university and community-based survivors from diverse ages, ethnicities, and religions. Thus, the composition of the samples varied significantly in terms of cultural context (New Zealand and North America) and the demographic characteristics of the survivors (e.g., age, education). This distinction is significant from the social constructivist and feminist poststructuralist frameworks since these approaches assume that research findings are only accurate in and relevant to the specific historical and cultural context in which they are conducted (Burr, 1995). Based on the preceding, the discrepancies in the findings between this study and the other studies could be attributed to the different cultural contexts of the research. The differences between the samples are also significant from a methodological standpoint. Given the larger sample size as well as the relatively high level of diversity of the survivors who participated in this research, one would think that the results from this study were more generalizable and externally valid than those of preceding studies (at least in the North American context). Theorists have suggested that studies with a higher level of generalizability more accurately describe what is 'true' in the general population (Hulbert, 2004). Thus, the findings from this study may more accurately reflect the actual relation between

romance narratives and the continuation of intimate partner violence. Specifically, it may be more likely that survivors' internalization of the Dark Romance and Prince Charming narratives does not significantly influence the length of time that they are bound to their abusive relationships.

Prince Charming Narrative and the Development of Intimate Partner Violence

Beyond suggesting that survivors' internalization of the Dark Romance and Prince Charming narratives does not contribute to the continuation of intimate partner violence, the findings also suggest that men's internalization of the Prince Charming narrative does not contribute to the development of intimate partner violence. Researchers have previously argued that the Prince Charming narrative supports the development of intimate partner violence because it suggests that people should adhere to traditional gender roles in their romantic relationships, thereby encouraging a patriarchal relationship dynamic which is based on benevolence (Fraser, 2003; Jackson, 2001). Much research suggests that this patriarchal relationship dynamic is problematic because it places men in a dominant position relative to women and thus increases the likelihood that men will engage in abusive behaviour (Bui & Morash, 1999; Dobash & Dobash, 1979; Kim & Sung, 2000; Madhurima, 1996; Smith, 1990). Based on this research, it was hypothesized that men who had higher levels of endorsement of the Prince Charming narrative (i.e., the fantasy story) would be more abusive in their intimate relationships than men who had lower endorsement of this story because of their benevolent traditional gender role beliefs. This hypothesis was not supported. There was no significant relation between men's endorsement of benevolent gender role beliefs and their level of abusive behaviour. Since Baron and Kenny (1986) suggest that there needs to be a significant relation between the mediator (i.e., men's endorsement of benevolent gender role beliefs)

and the criterion (i.e., men's abusiveness) in order to establish mediation, it was not possible for benevolent gender role beliefs to mediate the relation between the Prince Charming narrative and the development of intimate partner violence.

Why was there no significant association between men's endorsement of the benevolent gender role ideology found within the Prince Charming narrative and their level of abusiveness? Perhaps the answer relates to the role of the hero in this narrative. In the classic Prince Charming narratives, strong dominant male heroes protect and/or rescue passive, helpless female protagonists from 'evil' people or circumstances. The role of this 'knight in shining armour' type hero differs substantially from that of the 'sexy beast' hero found in the Dark Romance narrative. Though powerful and oppressive in more subtle ways, the male heroes in the Prince Charming narratives are not depicted as openly hostile or violent toward the female protagonists. As such, it is plausible that men could endorse the benevolent gender role beliefs found within the Prince Charming narrative without this view adversely affecting their levels of abuse in romantic relationships (assuming that men identify with the hero role of this narrative). Based on the preceding, the unexpected finding that men's internalization of the Prince Charming narrative does not support the development of intimate partner violence could be attributed to the construction of the hero role within the narrative.

Theoretical Contributions

Overall, both the expected and unexpected findings of this study contributed to the existing literature in several ways. On a theoretical level, the results from this study provide empirical support for the assertion that romance narratives have a significant impact on some aspects of intimate partner violence. In particular, the Dark Romance narrative appears to significantly contribute to men's abusiveness which developed

within the cultural framework or which was developed by the time they reached average age 28. The results further suggest that the Dark Romance narrative significantly contributes to the attitudinal tolerance of physical, sexual, and psychological intimate abuse more generally (not dependent on victim or perpetrator status), whereas the Prince Charming narrative only significantly affects women's attitudinal tolerance of sexualized aggression. These findings make a significant contribution to the existing literature because, although theorists have previously suggested that the Dark Romance and Prince Charming narratives may support different facets of intimate partner violence, they have not been able to provide empirical support for this assertion given the qualitative exploratory nature of their research. This study was the first to empirically investigate whether the internalization of the Dark Romance and Prince Charming narratives supports the development, continuation, and attitudinal tolerance of physical, sexual, and psychological intimate partner violence.

Due to the empirical nature of this research, it was also possible to gain a better understanding of the mechanisms that may underlie the relation between these narratives and the development and attitudinal tolerance of intimate partner violence. It appears that the mechanism underlying the relation between the Dark Romance narrative and the development and tolerance of intimate partner violence is different than the mechanism underlying the relation between the Prince Charming narrative and women's views about sexual aggression. The Dark Romance narrative seems to affect men's level of abusiveness and people's attitudinal tolerance of physical, sexual, and psychological intimate partner violence directly. All mediation tests involving this narrative were not significant. In particular, when Baron and Kenny's (1986) procedure was used to test whether hostile gender role beliefs mediated the relation between the Dark Romance

narrative and men's abusiveness or between the Dark Romance narrative and people's attitudinal tolerance of intimate partner violence, the results indicated that there was no mediating effect of hostility-based traditional gender role ideology. The two components are independent predictors. In contrast, the Prince Charming narrative only appears to have an affect on women's attitudinal tolerance of sexual intimate partner violence through benevolence-based gender role beliefs. In other words, women's endorsement of the Prince Charming narrative appeared to have an influence on their beliefs about women and men's roles, and these beliefs in turn significantly influenced their attitudinal tolerance of sexualized aggression. Thus, the Prince Charming narrative appeared to have no separate influence on women's attitudinal tolerance of sexual intimate partner violence. These results contradict earlier research which has assumed that both narratives influence intimate partner violence similarly (Woods, 2001b). Upon closer examination, the distinction between the mechanisms underlying the two narratives and intimate partner violence seems more appropriate. When one thinks of the classic Dark Romance narrative *Dracula*, the demure and passive feminine behavior of the female protagonist seems to be fairly implicit in comparison to the depiction of Dracula 'lovingly' biting her neck. Given the preceding, one would expect that men who adhered to the Dark Romance narrative would not need to ascribe to the hostile traditional gender role ideology depicted in this narrative in order for it to increase their level of abusiveness in relationships. Similarly, one would expect that people would not need to adhere to the hostility-based traditional gender role ideology emphasized in the narrative in order for this narrative to adversely influence their level of tolerance for physical, sexual, and psychological intimate partner violence. In contrast, while the Prince Charming narrative certainly idealizes oppressive patriarchal heterosexual relationships between men and

women, it does not directly encourage men's abusive behaviours towards women. In fact, evil people and good men are separated with the latter saving women from the former. As such, one would expect that women would need to ascribe to the traditional gender role ideology embedded within the narrative in order for this narrative to harmfully influence their beliefs about sexualized aggression. Thus, although gender is certainly a central component of both narratives, the gendered aspect of the Prince Charming narrative (with respect to gender roles) seems to have a more significant impact than the gendered aspect of the Dark Romance narrative.

The results from this study further contributed to the existing research, refuting earlier research which suggests that the Dark Romance and Prince Charming narratives support the continuation of intimate partner violence. In this previous qualitative research, investigators have suggested that survivors' adherence to Dark Romance and Prince Charming type narratives impedes their resistance in relationships and thus leads them to be bound to their abusive relationships for longer periods of time (Jackson, 2001; Wood, 2001b). On the basis of this research, I expected that in my study, survivors' adherence to these narratives would significantly predict the length of time that they were bound to their abusive relationships. In particular, I expected that survivors with a higher level of endorsement of the Dark Romance and Prince Charming narratives would be bound to their abusive relationships for longer periods of time relative to women with lower levels of endorsement of these stories. However, contrary to my expectation, there was no such relation. As discussed earlier, this discrepancy in findings could be attributed to the multiple barriers that survivors face when leaving an abusive relationship or to the varying samples used in the studies. Nonetheless, these results do suggest that the internalization of the Dark Romance and Prince Charming narratives may not support the

continuation of intimate partner violence, at least in the time taken to exit.

While this finding was unexpected, it is important, since it suggests that the theory that these narratives support the continuation of intimate partner violence needs to be re-evaluated or further explored. This is necessary for a number of reasons. First, there may be some risks in suggesting that there is a significant relation between women's views about love and relationships and their experiences of victimization. The current study was undertaken with the explicit position that women may be bound to their abusive relationships for longer periods of time as a result of their exposure to patriarchal romance narratives, which give messages about love that serve to reinforce women's powerlessness and subordinate position in intimate relationships. In this framework, the root problem is clearly identified as the patriarchal romance narratives to which women are exposed rather than any characteristics of the women themselves. This is consistent with the approach that has been used in previous research (Fraser, 2003, 2005; Jackson, 2001; Wood, 2001b). However, there is the danger that this framework could also be misconstrued to argue that women are somehow responsible for the abuse that they experience. Specifically, some people may use it to argue that women form beliefs about love and relationships that lead them to 'seek out' and stay in abusive relationships for long periods of time. This is clearly problematic, since it is victim-blaming and feeds into the strongly refuted myth that survivors are somehow masochistic (Snell, Rosenwald, & Robey, 1964). Second, although the intention of this research is to identify one of the ways that patriarchy may function to bind women to their abusive relationships, it may also inadvertently reduce the perception of the degree of agency and resilience that survivors exhibit in these relationships. Although the patriarchal structure of society makes it difficult for women to resist and avoid the harmful messages that they receive

about love and relationships from romance narratives and other sources, women can and actively do resist these messages. Research has shown that survivors clearly resist and reconstruct some of the harmful messages about love and relationships that they have received from the Prince Charming and Dark Romance type fairytales (Jackson, 2001; Wood, 2001b). Give the preceding, although it is important to understand the relation (if any) between romance narratives and the continuation of intimate partner violence, it is important to do so in a way that avoids victim-blaming and emphasizes women's personal agency.

This study also makes theoretical contributions that do not directly relate to the hypotheses. On a more general level, the results provide empirical support for narrative theorists' contention that narratives can significantly influence people's thoughts and behaviors. Theorists such as Fisher (1987) and Gergen (1997) have argued that humans make sense of themselves through stories or narratives. Sarbin (1986) has further elaborated that we live in a story-shaped world in which people's lives can be best understood as narrative constructions and reconstructions. The findings of this study provide some empirical support for this viewpoint. In particular, they suggest that, to some extent, people may understand aspects of their lives from stories. Participants appeared to draw upon romance narratives in order to form their understandings of romantic love. Furthermore, as Sternberg (1998) has suggested, participants seemed to think about love in terms that fit certain story narratives. The root source of the fantasy story construction of love is the Prince Charming narrative. Phrases such as 'happily ever after' are directly drawn from this narrative. Given that the fantasy story was endorsed by both women and men (although the level of endorsement was at the relatively neutral

midpoint of the scale), these findings indicate that narratives may significantly influence people's thinking and, in this case, their thoughts about romantic love.

The findings further indicate that people may not only form their ideas about love through romance narratives, but as Sternberg (1998) suggests, they may also enact these stories of love in their intimate relationships. For example, consistent with what feminist poststructuralists have asserted, romance narratives seem to have a significant influence on men's intimate partner violence-related behaviors. To date, theorists have largely speculated that the Dark Romance and Prince Charming narratives may have a negative impact on the development of intimate partner violence, given the patriarchal messages that are prevalent in these narratives. However, no empirical investigations have been conducted to quantitatively assess whether such a relation actually exists. In this study, men's internalization of the Dark Romance did significantly predict their self-reported level of abusive behavior. Based on the findings of these self-reports, men who had higher levels of endorsement of these narratives exhibited a higher level of abusive behavior in their intimate relationships relative to men who had lesser endorsement of these narratives. Thus, it appears that these men may have been enacting their stories about love in their intimate relationships. These findings support feminist poststructuralists' assertion that there is a significant relation between men's internalization of the Dark Romance narrative and their abusive behaviors.

The results also support feminist theorists' contention that romance narratives are gendered. First, the findings support the assertion that there is a significant association between the internalization of the Dark Romance and Prince Charming narratives and people's gender role ideology. Previous research has suggested that these narratives may encourage people to ascribe to traditional gender role ideology, since the female

protagonists are depicted as stereotypically feminine (i.e., passive, nurturing, etc.) and the male protagonists are depicted as stereotypically masculine (i.e., dominant, capable, courageous, etc.) (Jackson, 2001). Consistent with this view, the findings of this study indicate that there is a significant relation between people's adherence to specific romance narratives and their gender role ideology. In particular, a higher level of endorsement of the Dark Romance and Prince Charming narratives was associated with more traditional gender role beliefs in both men and women.

The results further support previous feminist literature which has found that traditional gender role ideology supports the development and attitudinal tolerance of intimate partner violence. In the current study, gender role ideology was a significant predictor of men's abusiveness – a higher level of hostility-based traditional gender role ideology was associated with a higher level of perpetration of abusive behavior in male participants. This finding is consistent with earlier research (Abrams et al., 2003; Masser, Viki, & Power, 2006; Viki, Chiroro, & Abrams, 2006). The findings also support previous research that suggests that hostile and benevolent traditional gender role beliefs contribute to the attitudinal tolerance of intimate partner violence (Abrams et al., 2003; Sakalh-Ugurlu, Sila-Yalcin & Glick, 2007; Viki, Abrams, & Masser, 2004). In this study, both hostile and benevolent gender role beliefs were significantly associated with increased attitudinal tolerance for physical, sexual, and psychological intimate partner violence in all participants.

Interestingly, although the results of this study provided support for many aspects of feminist and/or narrative theory, the findings also contribute to a possible refinement of Sternberg's theory about the love stories. For example, it appears that one does not necessarily need to conceptualize the horror, police, and pornography stories as distinct

and separate love stories. When the correlational matrices for the predictor and criterion variables were computed before conducting the regression analyses, the intercorrelations between the horror, police, and pornography stories were found to be relatively high (as high as $r = 0.67$). Since the intercorrelation between the predictors were too high for them to be included as separate predictors and the factor analysis suggested that the three stories were better represented as one factor, in this study I developed an overall composite score that incorporated all three stories. With respect to Sternberg's (1998) theory, this high level of intercorrelation between the horror, police, and pornography stories suggests that the three stories could also be conceptualized as representing one overarching Dark Romance story. Thus, this aspect of Sternberg's (1998) love stories theory may call for re-evaluation.

Methodological Contributions

Beyond making contributions on a theoretical level, the current study also made contributions on a methodological level. This study's most significant methodological improvement upon previous research is that it is the first study to test whether the internalization of the Dark Romance and Prince Charming narratives supports the development, continuation, and attitudinal tolerance of physical, sexual, and psychological intimate partner violence in a diverse sample of community and university-based men and women. Much existing psychological research has been conducted using only university-based samples. Critics argue that the use of these samples is problematic because the views of undergraduate university students may not necessarily reflect the views of the general population. For example, Sears (1986) argues that the findings from university samples may differ from community samples because university students have "less crystallized attitudes, less formulated senses of selves, stronger cognitive skills,

stronger tendencies to comply with authorities, and more unstable peer group relationships" (p. 515). Peterson (2001) further found that the magnitude and direction of the relation between the constructs under study may vary between university samples and community samples in his meta-analysis investigating response homogeneity and effect sizes for 65 behavioral or psychological relationships. Despite the potential problems associated with applying university student samples in psychological research, it has been estimated that approximately 80% of the research of 'normal' adults has actually been conducted with university samples (Rosenow & Rosenthal, 2002, p.14). In view of these limitations, the current study was conducted using a combined sample of community and university participants. Although participants were recruited from both the community and the university, the primary source of recruitment was the community (317 of the 401 participants who took part in this study were from the community). This approach was used to increase the generalizability of the findings. This was an improvement upon the existing research in this area, since previous studies were conducted with participants from high schools or universities (Jackson, 2001; Wood, 2001b).

The current study further improved upon the existing research in this area because the participants who took part in this study were diverse in comparison to previous research. Participants ranged in age from 17 to 78 and both men (143) and women (258) participated in the study. People of colour and non-Christians were also well-represented. The diversity in this study's sample is noteworthy because it provides for a more accurate understanding of the relation between the Dark Romance and Prince Charming narratives and intimate partner violence within the general North American population. North American society is comprised of many different groups of people. For example, recent census data from Statistics Canada (2003) suggests that 65% of Canadians identify their

ethnic heritage as White European (British, French, or other European) whereas another 28% report their ethnicity as Non-European (e.g., Asian, African, or South American) or mixed ethnicity. Given this level of diversity, it is difficult to examine accurately how the Dark Romance and Prince Charming narratives may influence the development, continuation, and attitudinal tolerance of intimate partner violence in a North American context without using samples that attempt to approximate the demographics of the population under study. One of the strengths of the current study is that the ethnic demographics of the sample roughly reflected those of Canadian society[7] (Statistics Canada, 2003).

This study further contributed to the existing literature from a methodological standpoint because it is one of the few studies that combined a social constructivist-based theory with a quantitative design. In particular, Sternberg's (1998) social constructivist theory of love as a story was used to quantitatively test whether the internalization of the Dark Romance and Prince Charming narratives supported the development, continuation, and attitudinal tolerance of intimate partner violence. This approach differed from the previous research in this area, since all earlier studies were conducted using only a qualitative narrative-based approach (Jackson, 2001; Wood, 2001b). I decided to use a combined social constructivist and quantitative approach in this study in order to capitalize on the strengths of both of the individual approaches. The social constructivist framework assumes that: a) people's understandings of the world are constructed through social processes, b) that knowledge is historically and culturally specific and c) that

[7] It was not possible to conduct separate analyses for each racial/ethnic group because the number of participants in each group was too small. I was able to examine the correlations between South Asian participants' endorsement of the narratives and their attitudinal tolerance of intimate partner violence. I found that the pattern was similar to that of the overall sample. This suggests that the narratives may affect different cultural groups similarly.

knowledge and social action go together (Burr, 1995). This approach was the ideal framework for this study for a number of reasons. First, it emphasizes that people primarily gather their understanding of romantic love and intimate partner violence through social interactions and processes such as reading narratives. Second, this framework acknowledges that any existing relation between these romance narratives and intimate partner violence is historically and culturally specific. Previous research suggests that people's views about love as well as intimate partner violence have changed across time and also vary across cultures (Archer, 2006; Beall & Sternberg, 1995; Chan, Straus, Brownridge, Tiwari, & Leung, 2008; Levinson, 1989). Consequently, one would expect that the relation between the Dark Romance and Prince Charming narratives and intimate partner violence would similarly vary across time and across cultures. Third, the social constructivist framework of understanding the relation between romance narratives and intimate partner violence recognizes that knowledge and social action are intertwined. In the context of the current study, this framework suggests that the interpretations people form about love from the Dark Romance and Prince Charming narratives can influence their social actions (i.e., their intimate partner violence-related behavior).

While the social constructivist framework used in the current study had many benefits, the use of this approach also presented limitations. The existing social constructivist research to date has examined the relation between the Dark Romance and Prince Charming narratives and intimate partner violence using a qualitative approach. One of the limitations of this approach is that it is not possible to test whether and/or how strongly the Dark Romance and Prince Charming narratives may relate to or predict intimate partner violence since there are no associated quantitative measures. Given this

barrier, the current study was undertaken using a quantitative online survey methodology. This design is atypical within the social constructivist framework, since social constructivist theorists have generally argued against using a quantitative design. This is because, in their view, quantitative research methods ignore the realities and moralities of the groups under study and attempt to uncover unbiased and precise truths (Gergen & Gergen, 2003). While these arguments are fair in some contexts, they are not relevant to this research. The purpose of using a quantitative design in this study was not to uncover universal or unbiased truths; rather, the intention behind using this method was to understand more comprehensively if and how romance narratives may support different facets of intimate partner violence in a specific cultural and historic context. Thus, by combining these two approaches, it was possible to assess how participants' individual level of adherence to or understanding of the Dark Romance and Prince Charming narratives may support the development, continuation, and attitudinal tolerance of intimate partner violence in the current patriarchal North American context.

Study Limitations

In spite of the many valuable theoretical and methodological contributions this study offered to the existing literature, it still had its limitations. One such limitation is the study's use of a non-experimental correlational design. Polit and Tatano-Beck (2004) point out that one of the major disadvantages of conducting non-experimental correlational studies is that "they are weak in their ability to reveal causal relationships" (p. 193). In their view, these studies may be open to faulty interpretations since participants self-select themselves into groups instead of the researcher assigning them to groups at random. Given this self-selection, one cannot assume that the groups being compared are similar before the occurrence of an independent variable. As a result,

extraneous preexisting differences among the groups may contribute to any differences on the dependent variable. For example, participants may self-select into groups according to their education and this group difference in terms of education may have an influence on the relation between the Dark Romance and Prince Charming narratives and intimate partner violence.

Polit and Tatano-Beck (2004) further contend that correlational research is problematic because the causal direction of the relation between the variables under study remains unclear. Although the relation between two variables may be statistically significant, it is impossible to conclude definitively that one variable causes the other. For example, in the context of the current study, it is not certain whether the internalization of the Dark Romance narrative increased men's level of abusiveness or if men who were already more abusive had a greater attraction to this narrative. Similarly, it is not clear whether the internalization of the Dark Romance narrative and Prince Charming narratives increased peoples' attitudinal tolerance for physical, sexual, and psychological intimate partner violence or if people who were already more tolerant of these types of intimate partner violence had a greater affinity for these narratives or whether another variable not studied (e.g., having a father with abusive behaviours and beliefs) is causing both.

However, despite the limitations associated with conducting this research with a correlational design, it should be noted that this design was appropriate for the present study. This study was intended to be a preliminary first step in quantitatively exploring whether the internalization of the Dark Romance and Prince Charming narratives supports the development, continuation, and attitudinal tolerance of intimate partner violence in a real-world context. In this context, people already have varying levels of the

internalization of the Dark Romance and Prince Charming narratives, and these variations are likely due to a range of reasons. Given this variability, individuals will inherently pre-select themselves into groups, and this distinction is meaningful. In this context, it would not have made sense to conduct this study experimentally (i.e., conduct a controlled experimental study in which people's level of adherence to narratives was manipulated and they were assigned randomly to groups accordingly). Since I was primarily interested in understanding the relation between romance narratives and intimate partner violence in a real-world setting, the priority was to enhance the real-world applicability of this research rather than the experimental control.

Indeed the correlational design enhanced the real-world applicability of this research, but a second limitation of this study, which limited its real-world applicability, was its exclusive emphasis on western heterosexual romance narratives. In particular, it exclusively examined the effects of the Dark Romance and Prince Charming narratives on different aspects of intimate partner violence. There were two reasons for this focus. First, I wanted to assess the validity of the existing theory, and this existing theory was developed primarily on the basis of the Dark Romance and Prince Charming narratives. Second, I was interested in understanding the relation between romance narratives and intimate partner violence in the current North American context, and two of the most prevalent romance narratives in this context are the Dark Romance and Prince Charming narratives. Nonetheless, given the emphasis on diverse and inclusive research within both the social constructivist and feminist frameworks and in order to avoid racist and heterosexist bias, it is also important to study whether non-western and/or non-heterosexual or alternative sexual identity romance narratives may also influence aspects of intimate partner violence. This would allow for a more comprehensive exploration of

the relation between romance narratives and intimate partner violence. Since there was endorsement of the Dark Romance and Prince Charming narratives across individuals from various cultural backgrounds, the results suggest that the influence of these narratives may be hegemonic. As such, future research could focus on exploring the commonalities that may exist between diverse types of romance narratives.

A third limitation of this study is that I did not measure participant's level of actual exposure to the Dark Romance and Prince Charming narratives. Although both narratives are fairly prevalent in North American society, and most people are familiar with both narratives, one cannot assume that all individuals have the same level of exposure to these narratives. For example, individuals who are brought up in more educated families with a higher socioeconomic status may be more exposed to these narratives as a result of their increased exposure to books and magazines in their homes. It is possible that this higher level of exposure to the Dark Romance and Prince Charming narratives may translate into an increased endorsement of these narratives. If this were the case then the Dark Romance and Prince Charming narratives may more strongly influence the development and attitudinal tolerance of intimate partner violence of those individuals who have more exposure to these narratives. Investigator could explore this possibility in future research.

The fourth and final limitation of this study relates to childhood abuse. In the current study, I did not ask participants to provide information about their experiences of childhood abuse (if any). Previous research findings indicate that childhood abuse is related to the perpetration of intimate partner violence. For example, Herrenkohl et al. (2004) found that there was a strong and direct association between childhood abuse and abusive behaviour. In their study, men who were physically abused as children were

more likely to perpetrate intimate partner violence as young adults. Although researchers have not directly examined the relation between childhood abuse and the attitudinal tolerance of intimate partner violence, one would expect that victimization experiences could also have a significant influence on people's attitudinal tolerance of this violence. Based on the preceding, it is possible that the relation between the romance narratives and the development and attitudinal tolerance of intimate partner violence could be influenced by childhood abuse history. Perhaps individuals who have experienced abuse as children are more attracted to the Dark Romance type narratives and these narratives may in turn affect their intimate partner violence-related thoughts and behaviours. It was not possible to disentangle any effects of childhood abuse this study since participants' childhood abuse histories were not measured. However, this limitation could be addressed in future research.

Despite the limitations just discussed, the findings from this study contribute to our understanding of the relation between the Dark Romance and Prince Charming narratives and intimate partner violence in a number of ways. First, the findings suggest that men's adherence to the Dark Romance narrative may increase their levels of abusiveness in intimate relationships. Second, the findings suggest that people's adherence to the Dark Romance narrative may adversely influence their attitudes about physical, sexual, and psychological abuse and that women's adherence to the Prince Charming narrative may increase their tolerance for sexual abuse because of the influence that this narrative has on their beliefs about women and men's roles. Third, the results highlight that the mechanism underlying the relation between the Dark Romance narrative and the development and attitudinal tolerance of intimate partner violence may be different than the mechanism underlying the relation between the Prince Charming

narrative and women's attitudinal tolerance of sexual intimate partner violence. The Dark Romance narrative appears to influence the development and attitudinal tolerance of intimate partner directly with unique effects beyond those captured in general attitudes about women's and men's roles. In contrast, the Prince Charming narrative appears to influence women's attitudinal tolerance of sexual violence indirectly through benevolent sexist beliefs about the roles of women and men. Overall, these findings provide empirical support for feminist poststructuralists' assertion that the internalization of the Dark Romance and Prince Charming narratives may support the development and attitudinal tolerance of physical, sexual, and psychological intimate partner violence.

Implications for Prevention and Intervention Efforts

Within the feminist framework, it is not sufficient to simply examine and evaluate empirically the phenomena of interest. It is also important to apply the research findings to the real-world context. In particular, it is important that to highlight how the research findings can be used to help combat sexism. As prominent feminist theorist bell hooks (1996) contends, in order for feminist research to be truly transformative, one cannot conduct "gender-based scholarship that is completely divorced from a concern with eliminating sexism and sexist oppression in the lives of women, men, and children in our world" (p. 818). How are the findings from this study relevant to the real world? More specifically, how can the findings from this research contribute to ending sexist oppression?

Ending the sexist oppression of women is clearly no easy task. However, as limited as the results of this preliminary research may be, the findings from this study could in their own small way inform our understanding of ways to end this sexist oppression. Specifically, they could be incorporated into and enhance existing intimate

partner violence prevention and intervention efforts. From a preventative standpoint, the findings from this research could inform aspects of anti-violence education programs. These prevention programs generally focus on attitude change and knowledge acquisition (Hilton, Harris, Rice, Krans & Lavigne, 1998). In particular, they aim to change people's attitudes about the various forms of intimate partner violence (e.g., date rape and physical dating violence) as well as provide them with knowledge about the warning signs of abuse, community resources, and consequences of perpetrating violence. Since the findings of this study suggest that people's internalization of the Dark Romance and Prince Charming narratives may contribute to their attitudinal tolerance of intimate partner violence, the findings from this research could be incorporated into the attitude-related aspect of these programs. For example, the existing programs could add a component related to the potentially harmful effects that the Dark Romance and Prince Charming narratives could have on people's attitudes about intimate partner violence. This portion of the program could be composed of two parts. The first part of the program could focus on educating participants about how people's attitudes about love and relationships are shaped by social influences and subsequently identifying the Dark Romance and Prince Charming narratives as two of these possible social influences. The second part of the program could center on critiquing the Dark Romance and Prince Charming narratives. Since previous research suggests that group discussions can foster attitude change (Werner, Sansone, & Brown, 2008), participants could be divided into groups and asked to critically examine the various components of the Dark Romance and Prince Charming narratives. For example, participants could be asked to reflect on and discuss questions such as the following: What messages about romantic love and romantic relationships do the Dark Romance and Prince Charming stories give to people?

How do you think that some of these messages could influence people's ideas about what is okay and not okay in a romantic relationship? What do these stories suggest about the roles of women and men in romantic relationships? After participants have completed this critique, they could be asked to discuss how the messages they identified could contribute to attitudes or behaviors that support intimate partner violence (e.g., rape myths or ideal power dynamics in heterosexual relationships). Finally, in order to encourage and foster attitude change, participants could be asked to discuss how to combat the messages that they receive from these narratives and rewrite their own 'love stories' so that they encourage healthy, respectful relationships between partners. Ideally, the incorporation of this critique of Dark Romance and Prince Charming narratives into the existing prevention programs could help to foster positive change in participants' intimate partner violence-related attitudes.

The findings from this study could similarly be used to inform batterers' intervention programs. Many of these programs are based on the Domestic Abuse Intervention Project in Duluth (Edelson & Tolman, 1992). The batterers' intervention programs, which adopt this model, take a pro-feminist and cognitive behavioral group-based approach to reduce perpetrators' abusive behaviors. Although these programs have many goals, the two most relevant goals to the current discussion are: 1) the goal to help perpetrators identify and examine the attitudes and beliefs that reinforce their abusive and violent behavior and 2) the goal to help perpetrators identify and examine their controlling behaviors. The findings of this study could be used to help realize both of these goals. In particular, since the findings from this study suggest that the Dark Romance narrative may contribute to men's abusive behavior, one way to assist perpetrators in identifying and examining their own abusive behaviors might be to draw

upon examples from these types of stories. For example, program facilitators could describe how Dark Romance narratives may suggest that some types of abusive behaviors are 'passionate' and 'sexy' and ask participants to think about situations in which they may have behaved similarly. Using these popular and relatively non-threatening types of examples may encourage perpetrators to identify and/or examine their abusive behaviors more readily.

Interestingly, the results of this study also suggest that age independently predicts the development and attitudinal tolerance of intimate partner violence. In particular, a younger age is associated with increased abusiveness in men as well as an increased tolerance for physical, sexual, and psychological abuse in both men and women. These findings are surprising given the increased number of dating violence prevention initiatives targeting youth. Perhaps these prevention efforts need to be modified to be more effective. While many researchers have not directly examined why age may contribute to intimate partner violence since it has 'robust' effects, O'Leary (1999) suggests that the higher rates of partner aggression found in younger samples may be a consequence of age-related differences in problem drinking, hostility, jealousy and communication patterns. As such, it may be beneficial to expand the existing prevention efforts so that they better address these factors. Additionally, the preliminary analyses also indicated that a younger age is associated with a higher endorsement of the police story in men but there is no similar age effect for either the horror or pornography stories. Since the police story construction of love focuses more on covert forms of abuse (i.e., coercive control) whereas the horror and pornography stories emphasize more explicit types of abuse (i.e., terrorizing and sexual debasement), this finding suggests that current educational/prevention efforts may be more effective at addressing overt rather than

covert types of abuse. Thus, it may also be beneficial to expand the existing prevention efforts so that they better address the covert forms of intimate partner violence which can be perpetrated by men.

Aside from reasons directly related to prevention and intervention programs, the findings from this study are also relevant from a real-world perspective, because they identify some popular and pervasive means by which the sexist oppression of women (i.e., the development and tolerance of intimate partner violence) may be maintained. Both the Dark Romance and Prince Charming narratives bring in big business. Romance fiction had the largest share of the consumer book market in 2007, with an estimated 1.4 billion in sales (Romance Writers of America, 2007). A review of the titles of some of the best-selling romance novels of 2007, such as *Dark Seduction* (Joyce, 2007) and *The Demon You Know* (Warren, 2007), suggest that these novels were of the Dark Romance variety. Popular television shows also use both narratives to appeal to viewers. For example, the television show *The Bachelor* is a prime time example of the Prince Charming narrative in which 20 women vie to woo and win over a 'Prince Charming' so that one of them can live 'happily ever after.' The Dark Romance narrative is evident in the recent storylines of the hit show, *Grey's Anatomy*. Millions of viewers tune in each week to watch the ongoing relationship between the cruel, womanizing, and ambivalent Dr. Korev and the sweet, beloved Dr. Stevens, or the tumultuous new pseudo-relationship between Dr. Yang and the brutish and violent ex-military trauma surgeon, Dr. Hunt. Given the pervasiveness of these narratives as well as their potentially harmful impact on the development and attitudinal tolerance of intimate partner violence, it is important to examine these narratives critically and create new narratives that encourage healthy egalitarian relationships between strong and equal partners. Feminist revisions of popular

fairy tales have begun to emerge, such as *The Paper Bag Princess* (Munsch, 1981), *The Prince in the Ivy Tower* and *Panallusia's Snow White and the Seven Dwarfs* (Lake, 2008), which challenge the sexist assumptions of traditional fairy tales and encourage egalitarian relationships between women and men. Thus far, however, the range and extent of influence of these new feminist fairytales appears to fall short in comparison to the influence of the more traditional ones. Researchers have found that, given the choice, children still prefer to read traditional fairytales over the feminist versions (Davies, 1989). This indicates how potent the messages of romance narratives can be, even at a young age. In order to combat the effects of the destructive messages in patriarchal romance narratives such as the Dark Romance narrative and the Prince Charming narrative and create positive change, new stories, such as the feminist fairy tales, must be created and widely disseminated to challenge the underlying assumptions in the existing ones.

Directions for Future Research

The findings from this research have multiple potential real-world applications. Therefore, researchers must continue investigating this area in order to reveal the full benefit of these findings. Future research examining the relation between romance narratives and intimate partner violence could expand in three different directions. First, researchers could examine whether other types of romance narratives also significantly influence the development and attitudinal tolerance of intimate partner violence. The current study focused on the possible influences of the Dark Romance and Prince Charming narratives. However, there are also other variations of romance narratives that might contribute to abuse. For example, researchers could investigate the effects of the Beast-Prince narrative, in which the ideal heterosexual romantic relationship is

constructed as one in which women are able to transform figurative (or literal) frogs into princes through their love. Since this narrative places the onus on women to change abusive men (i.e., frogs), one would expect that people who endorse this narrative are more tolerant of abuse (based on their possible assumption that the abuse is a result of women's inability to love 'properly'). The influence of this narrative could not be examined in the current study, since none of Sternberg's (1998) love stories directly correspond to a transformational view of love. However, this story type would provide an interesting avenue to explore in future research. Additionally, the research in the current study could expand in the future to examine the relation between the Dark Romance and Prince Charming-type narratives and the development and attitudinal tolerance of intimate partner violence in different populations. For example, researchers could examine this relation cross-culturally or among people with varying sexual orientations. While the dominant versions of the Dark Romance and Prince Charming narratives would likely not apply or be fully relevant to these populations, the effects of alternative versions that approximate the constructions of love found in the Dark Romance and Prince Charming narratives could be studied. Finally, in order to better clarify the cause and effect relation between the Dark Romance and Prince Charming narratives and intimate partner violence, researchers could conduct prospective research. By conducting these studies, investigators could better disentangle whether men's adherence to the Dark Romance narrative leads them to become more abusive or whether abusive men have a greater affinity for this narrative. Additionally, researchers could also better understand whether people's adherence to the Dark Romance and Prince Charming narratives leads them to become more tolerant of abuse, or whether people who are already more tolerant of abuse are more drawn to these narratives.

Conclusion

Young women and young men are bombarded daily with messages from the Dark Romance and Prince Charming narratives. The findings from this research suggest that the messages about love and romantic relationships people receive from these narratives could be harmful. In particular, the findings suggest that men's internalization of the Dark Romance narrative may contribute to the development of intimate partner violence in their own romantic relationships and that people's internalization of these narratives may lead them to have more attitudinal tolerance for physical, sexual, and psychological abuse. These narratives may either directly suggest that abusive behaviors are sexy or passionate (as in the Dark Romance narrative) or encourage a patriarchal relationship dynamic in which men have more power than women (as in the Prince Charming narrative). Regardless of the specific mechanisms involved, the results suggest that some of the seemingly innocuous love stories to which we are exposed in the media or in the fairy tales that we read to our children may actually have detrimental effects. As such, it is important for researchers to continue to examine the effects that love stories such as the Dark Romance and Prince Charming narrative may have on the various aspects of intimate partner violence in order to explore further the possible application of these findings upon preventative action toward intimate partner violence. Much of the popular discourse and existing research about romantic love has focused on the positive contributions that love can make to intimate relationships. This point has essentially emphasized the general sought-after ending of 'happily ever after.' An examination of how the social construction of romantic love can negatively influence intimate relationships is also essential in order to understand why society's adherence to popular romance narratives may lead some women to experience a 'happily *never* after.'

References

Abrams, D., Viki, G T., Masser, B., & Bohner, G. (2003). Perceptions of stranger and acquaintance rape: The role of benevolent and hostile sexism in victim blame and rape proclivity. *Journal of Personality and Social Psychology, 84*(1), 111-125.

Abreu, J.M. & Gabarain, G. (2000). Social desirability and Mexican-American counselor preferences: Statistical control for a potential confound. *Journal of Counseling Psychology, 47*(2), 165-176.

Anderson, D.K. & Saunders, D.G. (2003). Leaving an abusive partner: An empirical review of predictors, the process of leaving, and psychological well-being. *Trauma, Violence, and Abuse, 4* (2), 163-191.

Anderson, K.L. & Umberson, D (2001). Gendering violence: Masculinity and power in men's accounts of domestic violence. *Gender and Society, 15*(3), 358-380.

Archer, J. (2006). Cross-cultural differences in physical aggression between partners: A social role analysis. *Personality and Social Psychology Review, 10*(2), 133-153.

Atkinson, T.G. (1969). *Radical feminism and love*, New York: The Feminist.

Auster, C.J. & Ohm, S.C. (2000). Masculinity and feminity in contemporary American society: A reevaluation using the Bem Sex-Role Inventory. *Sex Roles, 43*(7/8), 499-528.

Barbour, K.A., Eckhardt, C.I., Davison, G.C. & Kassinove, H. (1998). The experience and expression of anger in maritally violent and maritally discordant non-violent men. *Behaviour Therapy, 29*(2), 173-191.

Baron, R.M. & Kenny, D.A. (1986). The moderator-mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. *Journal of Personality and Social Psychology, 51*(6), 1173-1182.

Beall, A.E., & Sternberg, R. (1995). The social construction of love. *Journal of Social and Personal Relationships*, *12*(3), 417-438.

Beasley, R. & Stoltenberg, C.D. (1992). Personality characteristics of male spouse abusers. *Professional Psychology: Research and Practice, 23(4),* 310-317.

Beere, C.A. (1990). *Gender roles: A handbook of tests and measures.* Westport, CT: Greenwood Press.

Berger, A. (1996). *Narratives in popular culture, media, and everyday life.* Newbury Park, CA: Sage.

Berkel, L. (2000). Two causal models of domestic violence attitudes: An examination of the direct and indirect effects of socioeconomic status, spirituality, religiosity, sex role attitudes, and gender by race. *Dissertation Abstracts International Section A: Humanities and Social Services 61*(2-A), 794.

Bernard, M.L. & Bernard, J.L. (1983). Violent intimacy: The family as a model for love relationships. *Family Relations, 32*, 283-286.

Bhanot, S. & Senn, C.Y. (2007). Attitudes towards violence against women in men of South Asian ancestry: Are acculturation and gender role beliefs important factors? *Journal of Family Violence, 22*, 25-31.

Bishop, S. (1990). *Beloved savage.* New York: Zebra Books.

Bograd, M. (1988). Feminist perspectives on wife abuse: An introduction. In K. Yllo & M. Bograd (Eds.), *Feminist perspectives on wife abuse* (pp. 11-28). Newbury Park, CA: Sage.

Bograd, M. (1990). Why we need gender to understand human violence. *Journal of Interpersonal Violence, 5*(1), 132-135.

Broken Spirits (2007). *Internet safety instructions.* Retrieved January 10, 2007, from

http://www.brokenspirits.com.

Bronte, E. (1964). *Wuthering Heights.* Philadelphia, PA: Courage Books.

Brownmiller, S. (1975). *Against our will: Men, women, and rape.* Toronto: Random House Publishing Group.

Bui, H.N. & Morash, M. (1999). Domestic violence in the Vietnamese immigrant community: An exploratory study. *Violence Against Women, 5*(7), 769-795.

Burr, V. (1995). *An introduction to social constructionism.* New York: Routledge.

Caetano, R., Vaeth, P.A.C., & Ramisetty-Mikler, S. (2008). Intimate partner violence victim and perpetrator characteristics among couples in the United States. *Journal of Family Violence, 23*(6), 507-518.

Campbell, R., Sullivan, C.M., & Davidson, W.S. (1995). A longitudinal analysis of depression in women with abusive partners. *Psychology of Women Quarterly, 19*(2), 237-255.

Caroll, J. C. (1977). The intergenerational transmission of family violence: The long term effects of aggressive behaviour. *Aggressive Behavior, 3*, 289-299.

Chan, K.L., Straus, M.A., Brownridge, D.A., Tiwari, A., & Leung, W.C. (2008). Prevalence of dating partner violence and suicidal ideation among male and female university students worldwide. *Journal of Midwifery and Women's Health, 53*(6), 529-537.

Clark, M.L., Beckett, J., Wells, M. & Dungee-Anderson, D. (1994). Courtship violence among African American college students. *Journal of Black Psychology, 20*, 264-281.

Coker, A.L., Davis, K.E., Arias, I., Desai, S., Sanderson, M., Brandt, H.M., & Smith, P.H. (2002). Physical and mental health effects of intimate partner violence for

men and women. *American Journal of Preventive Medicine, 23*, 260-268.

Coleman, D.H., & Straus, M.A. (1986). Marital power, conflict, and violence in a nationally representative sample of American couples. *Violence and Victims, 1*(2), 141-157.

Comer, L. (1974). *Wedlocked women.* Leeds: Feminist Books.

Counts, D.A. (1992). "All men do it": Wife beating in Kalai, Papua New Guinea. In D.A. Counts, J.K. Brown, & J.C. Campbell (Eds.), *Sanctions and sanctuary: Cultural perspectives on the beating of wives* (p. 63-75). Boulder, CO: Westview.

Craig, M.E., Robyak, J., Torosian, E.J., & Hummer, J. (2006). A study of male veteran's beliefs towards domestic violence in a batterer's intervention program. *Journal of Interpersonal Violence, 21*(9), 1111-1128.

Danielson, K.K., Moffitt, T.E., Caspi, A., & Silva, P.A. (1998). Comorbidity between abuse of an adult and DSM III-R mental disorders: Evidence from an epidemiological study. *American Journal of Psychiatry, 155*, 131-133.

Dasgupta, S.D. (2000). Charting the course: An overview of domestic violence in the South Asian community in the U.S. *Journal of Social Distress and the Homeless, 9*(3), 173-185.

Davidovich, J. R. (1990). Men who abuse their spouses: Social and psychological supports. *Journal of Offender Counselling , Services and Rehabilitation, 15*(1), 27-44.

Davies, B (1989). *Frogs and snails and feminist tales*. Syndney: Allen & Unwin.

Day, A. (1994). *A gentle taming.* New York: Avon Books.

Dessen, S. (2000). *Dreamland.* New York: Puffin Books.

Dill, K.E. & Thill, K.P. (2007). Video game characters and the socialization of gender

roles: Young people's perceptions mirror sexist media depictions. *Sex Roles, 57*, 851-864.

Dobash, R.E., & Dobash, R.P. (1979). *Violence against wives: A case against the patriarchy.* New York: Free Press.

Dutton, D.G. (1995). Trauma symptoms and PTSD-like profiles in perpetrators of intimate abuse. *Journal of Trauma and Stress, 8,* 299-316.

Dutton, D.G. (1998). *The abusive personality: Violence and control in intimate relationships.* New York: Guilford Press.

Dutton, D.G., & Hart, S.D. (1992). Risk markers for family violence in a federally incarcerated population. *International Journal of Law and Psychiatry, 15*, 101-112.

Dutton, D.G., Saunders, K., Starzomski, A. & Bartholomew, K. (1994). Intimacy-anger and insecure attachment as precursors of abuse in intimate relationships. *Journal of Applied Social Psychology, 24*(15), 1367-1386.

Dutton, D.G., van Ginkel, C., & Landolt, M.A. (1996). Jealousy, intimate abusiveness, and intrusiveness. *Journal of Family Violence, 11*, 411-423.

Eastwick, P.W.; Eagly, A.H.; Glick, P.; Johanesen-Schmidt, M.C.; Fiske, S. T.; Blum, A.M.B. et al. (2006). Is traditional gender ideology associated with sex-typed mate preference? A test in nine nations. *Sex Roles, 54*, 603-614.

Ebert, T.L. (1988). The romance of patriarchy: Ideology, subjectivity, and postmodern feminist cultural theory. *Cultural Critique, 10*, 19-57.

Eccles, J. (1987). Gender roles and women's achievement related decisions. *Psychology of Women Quarterly, 11*(2), 135-172.

Edelson, J.L. & Tolman, R.M. (1992). *Interventions for men who batter: An ecological*

approach. London: Sage.

Edwards, D.W.; Scott, C.L.; Yarvis, R.M.; Paizis, C.L.; & Panizzon, M.S. (2003). Impulsiveness, impulsive aggression, personality disorder, and spousal violence. *Violence and Victims, 18*(1), 3-14.

Ehrensaft, M.K., Cohen, P., Brown, J., Smailes, E., Chen, H., & Johnson, J.G. (2003). Intergenerational transmission of partner violence: A 20 year prospective study. *Journal of Consulting and Clinical Psychology, 71*, 741-753.

Eliasson, M. (2002). Progress and backlash: Research on male violence against women. *Feminism and Psychology, 12*(3), 389-398.

Feldbau-Kohn, S., Heyman, R.E., & O'Leary, D. K. (1998). Major depressive disorder and depressive symptomatology as predictors of husband to wife physical aggression. *Violence and Victims, 13*(4), 347-360.

Felson R.B. & Cares, A.C. (2005). Gender and the seriousness of assaults on intimate partners and other victims. *Journal of Marriage and Family, 67*(5), 1182-1195.

Finn, J. (1986). The relationship between sex role attitudes and attitudes supporting marital violence. *Sex Roles, 14*(5/6), 235-244.

Firestone, S. (1972). *The dialectic of sex.* London: Paladin.

Fisher, W. (1987). *Human communication as narration: Toward a philosophy of reason, value and action.* Columbia: University of South Carolina Press.

Forbes, G., & Adams-Curtis, L. (2001). Experiences with sexual coercion in college males and females – Role of family conflict, sexist attitudes, acceptance of rape myths, self-esteem, and big-five personality factors. *Journal of Interpersonal Violence, 16*(9), 865-889.

Fraser, H. (2003). Narrating love and abuse in intimate relationships. *British Journal of*

Social Work, 33, 273-290.

Fraser, H. (2005). Women, love, and intimacy "gone wrong": Fire, wind and ice. *Affilia, 20*(1), 10-20.

Frisch, M., & MacKenzie, C. (1991). A comparison of formerly and chronically battered women on cognitive and situational dimensions. *Psychotherapy, 28*(2), 339-344.

Fritz, P. A. T., O'Leary, K. D., & Foshee, V. A. (2003, November). *Stability of adolescent dating aggression among eighth and ninth grade students.* Poster presented at the meeting of the Association of the Advancement of Behavior Therapy (AABT). Boston, MA.

Frye, M (1983). *Oppression.* Retrieved November 15, 2008, from www.terry.uga.edu/~dawndba/4500Oppression.html

Gallin, R.S. (1992). Wife abuse in the context of development and change: A Chinese (Taiwanese) case. In D.A. Counts, J.K. Brown, & J.C. Campbell (Eds.), *Sanctions and sanctuary: Cultural perspectives on the beating of wives* (p 219-227). Boulder, CO: Westview.

Gavey, N. & McPhillips, K. (1999). Subject to romance: Heterosexual passivity as an obstacle to women initiating condom use. *Psychology of Women Quarterly, 23*, 349-367.

Gergen, K.J. (1997). *Realities and relationships.* Cambridge, MA: Harvard University Press.

Gergen, M. M .& Gergen, K. (2003). *Social construction: A reader.* Thousand Oaks, CA: Sage.

Glascock, J. (2001). Gender roles on prime-time network television: Demographics and behaviours. *Journal of Broadcasting and Electronic Media, 45*(4), 656-669.

Glick, P. & Fiske, S.T. (1996). The Ambivalent Sexism Inventory: Differentiating hostile and benevolent sexism. *Journal of Personality and Social Psychology, 70*(3), 491-512.

Gondolf, E. (1985). Anger and oppression in men who batter: Empiricist and feminist perspectives and their implications for research. *Victimology: An international journal, 10*, 311-324.

Gondolf, E.W. (1999). MCMI-III results for batterer program participants in four cities: Less 'pathological' than expected. *Journal of Family Violence, 14*(1), 1-17.

Gondolf, E. & Russell, D. (1986). The case against anger control treatment programs for batterers. *Response to Victimization of Women and Children, 9*(3), 2-5.

Greer, G. (1971). *The female eunuch*. New York: McGraw-Hill

Griffith, S.M., Negy, C., & Chadee, D. (2006). Trinidadian and U.S. citizens' attitudes toward domestic violence and their willingness to intervene: Does culture make a difference? *Journal of Cross-Cultural Psychology, 37*(6), 761-778.

Haj-Yahia, M.M. (2003). Beliefs about wife beating among Arab men from Israel: The influence of their patriarchal ideology. *Journal of Family Violence, 18(4)*, 193-206.

Haj-Yahia, M.M. (2005). Can people's patriarchal ideology predict their beliefs about wife abuse? The case of Jordanian men. *Journal of Community Psychology, 33(5)*, 545-567.

Hamberger, L.K., & Hastings, J.E. (1991). Personality correlates of men who batter and nonviolent men: Some continuities and discontinuities. *Journal of Family Violence, 6*, 131-147.

Hamby, S.L., & Sugarman, D.B. (1999). Acts of psychological aggression against a

partner and their relation to physical assault and gender. *Journal of Marriage and the Family, 61,* 959-970.

Hanson, R., Cadsky, O., Hanis, A., & Lalonde, C. (1997). Correlates of battering among 997 men: Family history, adjustment and attitudinal references. *Violence and Victims, 12*(3), 191-208.

Harned, M. S. (2001). Abused women or abused men? An examination of the context and outcomes of dating violence. *Violence and Victims, 16*(3), 269-285.

Hearn, J. (1998*). The violences of men: How men talk about and how agencies respond to men's violence against women.* Thousand Oaks, CA: Sage

Hegland, M.E. (1992). Wife abuse and the political system: A Middle Eastern cases study. In D.A. Counts, J.K. Brown, & J.C. Campbell (Eds.), *Sanctions and sanctuary: Cultural perspectives on the beating of wives* (p 219-227). Boulder, CO: Westview.

Herrenkohl, T.I., Alex Mason, W., Kosterman, R., Lengua, L.J., David Hawkins, J., & Abbott, R.D. (2004). Pathways from physical childhood abuse to partner violence in young adulthood. *Violence and Victims, 19*(2), 123-136.

Herzberger, S.D. (1983). Social cognition and the transmission of abuse. In D. Finkelhor, R.J. Gelles, G.T. Hotaling, & M.A. Straus (Eds.) *The dark side of families: Current family violence research* (pp. 317-329). Beverly Hills, CA: Sage.

Hilton, N.Z.; Harris, G.T.; Rice, M.E.; Krans, T.S; Lavigne, S.E. (1998). Antiviolence education in high schools: Implementation and evaluation. *Journal of Interpersonal Violence, 13*(6), 726-742.

Hilton, N.Z., Harris, G.T., & Rice, M.E. (2003). Correspondence between self-report measures of interpersonal aggression. *Journal of Interpersonal Violence, 18*(3),

223-239.

Hines, D.A., & Saudino, K.J. (2002). Intergenerational transmission of intimate partner violence. *Trauma, Violence & Abuse, 3*, 210-225.

Holtzworth-Munroe, A., Stuart, G.L., & Hutchinson, G. (1997). Violent versus non-violent husbands: Differences in attachment patterns, dependency, and jealousy. *Journal of Family Psychology, 11*, 314-331.

hooks, b. (1996). Sisterhood: Beyond public and private. *Signs: Journal of Women in Culture and Society, 21*(4), 814-829.

hooks, b. (2000). Feminist theory: From Margin to Center. Boston: South End Press.

Hotton, T. (2001). Spousal violence after separation. *Juristat, 21*(7), 1-19.

Hulbert, L. (2004). Experimental Research Designs In G. M. Breakwell (Ed.) *Doing social psychology research.* (pp. 10-54) Boston: Blackwell Publishing.

Humphreys, C. & Thiara, R. (2003). Domestic violence and mental health: 'I call it symptoms of abuse'. *British Journal of Social Work, 33*(2), 209-226.

Hurlbert, D.F., Whittaker, K.E., & Munoz, C.J. (1991). Etiological characteristics of abusive husbands. *Military Medicine, 156*(12), 670-675.

Jackson, S. (1993). Even sociologists fall in love: An exploration in the sociology of emotions. *Sociology, 27*, 201-220.

Jackson, S. (2001). Happily never after: Young women's stories of abuse in heterosexual love relationships. *Feminism & Psychology, 11*(3), 305-321.

Jackson, T., Chen, H., Guo, C., & Gao, X. (2006). Stories we love by: Conceptions of love among couples from the Republic of China and the United States. *Journal of Cross- Cultural Psychology, 37*, 446-466.

Jewkes, R. (2002). Intimate partner violence: Causes and prevention. *The Lancet, 359*,

1423-1429.

Johnson, M.P. (1995). Patriarchal terrorism and common couple violence: Two forms of violence against women. *Journal of Marriage and the Family, 57*(2), 283-294.

Johnson, M.P. (2001). Conflict and control: Symmetry and asymmetry in domestic violence. In Booth, A.C. Crouter, & M. Clements (Eds.) *Couples in conflict* (p 95-104). Mahwah, NJ: Lawrence Erlbaum.

Jones, R.A. (2003). Mixed metaphors and narrative shifts: Archetypes. *Theory & Psychology, 13*(5), 651-672.

Joyce, B. (2007). *Dark seduction.* Toronto: HQN books.

Julian, T.W., & McKenry, P.C. (1993). Mediators of male violence towards female intimates. *Journal of Family Violence, 8*, 39-56.

Kalmuss, D. (1984). The intergenerational transmission of marital aggression. *Journal of Marriage and the Family, 46*, 11-19.

Katz, J. (2006). *The macho paradox: Why some men hurt women and how all men can help.* Naperville, Ill.: Sourcebooks, Inc.

Kellas, J.K., & Manusov, V. (2003). What's in a story? The relationship between narrative completeness and adjustment to relationship dissolution. *Journal of Social and Personal Relationships, 20*(3), 285-307.

Kim, J.Y., & Sung, K. (2000). Conjugal violence in Korean-American families: A residue of the cultural tradition. *Journal of Family Violence, 15*(4), 331-345.

Kramer, D. & Moore, M. (2001). Family myths in romantic fiction. *Psychological Reports, 88*, 29-41.

Kurz, D. (1997). Violence against women or family violence? Current debates and future directions. In L.L. O'Toole & J. Schiffman (Eds.), *Gender violence:*

Interdisciplinary perspectives (pp. 443-453). New York: New York University Press.

Laghinrichsen-Rohling, J.; Neidig, P. & Thorn, G. (1995). Violent marriages: Gender differences in levels of current violence and past abuse. *Journal of Family Violence, 10,* 159 – 176.

Larsen, K.S., & Long, E. (1988). Attitudes towards sex roles: Traditional or egalitarian? *Sex Roles, 19*, 1-12.

Lake, R. (2008). *Once upon a time when the princess rescued the prince.* San Francisco, CA: Dragon Tree Press.

Lateef, S. (1992). Wife abuse among Indo-Fijians. In D.A. Counts, J.K. Brown, & J.C. Campbell (Eds.), *Sanctions and sanctuary: Cultural perspectives on the beating of wives* (p 219-227). Boulder, CO: Westview.

Lefton, L.A., Brannon, L., Bage, M.C., & Ogden, N.A. (2005). *Psychology (2nd Canadian Edition).* Toronto: Pearson Education Canada Incorporated.

Leonard, K.E., & Senchak, M. (1993). Alcohol and premarital aggression among newlywed couples. *Journal of Studies of Alcohol, 11*, 96-108.

Levinson, D. (1989). *Family violence in cross-cultural perspective*. Newbury Park, CA: Sage.

Levy, B. (1991). *Dating violence: Young women in danger*. New York: Seal Press.

Lundgren, E. (1998). The hand that strikes and comforts: Gender construction and the tension between body and symbol In R.E. Dobash and R. P. Dobash (Eds.) *Rethinking violence against women* (pp. 169-196) Thousand Oaks, CA: Sage.

Madhurima, A.M. (1996). *Violence against women: Dynamic of conjugal relations.* New Delhi, India: Gyan House.

Maiuro, R.D., Cahn, T.S., Vitaliano, P.P., Wagner, B.C., & Zegree, J.B. (1988). Anger, hostility, and depression in domestically violent versus generally assaultive men and nonviolent control subjects. *Journal of Consulting and Clinical Psychology, 56*, 17-23.

Martin, D. (1976). *Battered wives.* New York: Praeger.

Masser, B., Viki, G.T., & Power, C. (2006). Hostile sexism and rape proclivity amongst males. *Sex Roles, 54*, 565-574.

McHale, S.M., Crouter, A.C., & Tucker, C.J. (1999). Family context and gender role socialization in middle childhood: Comparing girls to boys and sisters to brothers. *Child Development, 70*(4), 990-1004.

McHugh, M. C. & Frieze, I. H. (1997). The measurement of gender role attitudes: A review and commentary. *Psychology of Women Quarterly, 21*, 1-16.

Mechanic, M.B., Weaver, T.L., & Resick, P.A. (2008). Mental health consequences of intimate partner abuse: A multidimensional assessment of four different forms of abuse. *Violence Against Women, 14*(6), 634-654.

Mercer, S. (1988). Not a pretty picture: An exploratory study of violence against women in high school dating relationships. *Resources for Feminist Research, 17*, 15-25.

Meyer, S. (2000). Prevalence and characteristics of sexual aggression in court mandated batterers. *Dissertations Abstracts International: Section B: The Sciences and Engineering. 60 (7-B)*, 3573.

Meyer, S. (2005). *Twilight.* New York: Little Brown and Company

Modelski, T. (1980). The disappearing act: A study of Harlequin romances. *Signs, 5*(3), 435-448.

Morash, M., Bui, H., & Santiago, A.M. (2000). Culture-specific gender ideology and

wife abuse in Mexican-descent families. *International Review of Victimology, 7*(1-3), 67-91.

Morash, M, Bui, H, Zhang, Y., & Holtfreter, K. (2007). Risk factors for abusive relationships: A study of Vietnamese American immigrant women. *Violence Against Women, 13*(7), 653-675.

Muehlenhard, C., Friedman, D.E., & Thomas, C.M. (1985). Is rape justifiable? The effects of dating activity, who initiated, who paid, and men's attitudes towards women. *Psychology of Women Quarterly, 9*(3), 297-309.

Munsch, R. (1981). *The Paper Bag Princess.* New York: Annick Press.

Murphy, C.M., Meyer, S.L., & O'Leary, K.D. (1994). Dependency characteristics of partner assaultive men. *Journal of Abnormal Psychology, 103*, 729-735.

Murphy, C.M., Stosny, S., & Morrel, T.M. (2005). Changes in self-esteem and physical aggression during treatment for partner violent men. *Journal of Family Violence, 20*(4), 201-210.

Myers, D.G., & Spencer, S.J. (2006). *Social psychology (3rd Canadian edition).* Toronto: McGraw-Hill Ryerson.

Nunnally, J.C. (1978). *Psychometric theory*. New York: McGraw-Hill.

O'Leary, K.D. (1988). Physical aggression between spouses: A social learning perspective. In V.B. VanHasselt, R.L. Morrison, A.S. Bellack, & M. Hersen (Eds.), *Handbook of family violence* (pp. 31-55). New York: Plenum.

O'Leary, K.D. (1999). Developmental and affective issues in assessing and treating partner aggression. *Clinical Psychology Science and Practice. 6*, 400-414.

O'Leary, K. D., Barling, J., Aria, I., Rosenbaum, A., Malone, J., & Tyree, A. (1989). Prevalence and stability of physical aggression between spouses: A longitudinal

analysis. *Journal of Consulting and Clinical Psychology, 57,* 263-268.

O'Leary, K.D., & Curley, A.D. (1986). Assertion and family violence: Correlates of spouse abuse. *Journal of Marital and Family Therapy, 12*, 281-289.

O'Leary, K. D., & Slep, A. M. S. (2003). A dyadic longitudinal model of adolescent dating aggression. *Journal of Clinical Child and Adolescent Psychology, 32,* 314-327.

Pagelow, M.D. (1984). *Family violence*. New York: Praeger.

Pence, E. & Shepard, M. (1988). Integrating feminist theory and practice: The challenge of the battered women's movement. In K. Yllo & M. Bograd (Eds.), *Feminist perspectives on wife abuse*. Newbury Park, CA: Sage.

Peterson, R.A. (2001). On the use of college students in social science research: Insights from second order meta analysis. *Journal of Consumer Research, 28*, 450-461.

Phillips, S.D. & Imhoff, A.R. (1997). Women and career development: A decade of research. *Annual Review of Psychology, 48*, 31-59.

Polit, D.F. & Tatano-Beck, C. (2004). *Nursing Research: Principles and Methods.* Baltimore: Lippincott, Williams, & Wilkins.

Pottie Bunge, V., & Locke, D. (Eds). (2000). *Family violence in Canada: A statistical profile, 2000.* (Statistics Canada Catalogue No. 85-224-XPE). Ottawa: Canadian Centre for Justice Statistics.

Proite, R., Dannells, M., & Benton, S. (1993). Gender, sex role stereotypes, and the attribution of responsibility for date and acquaintance rape. *Journal of College Student Development, 34*(6), 411-417.

Price, L.E., & Byers, S. E. (1999). The attitudes towards dating violence scales: Development and initial validation. *Journal of Family Violence, 14*(4), 351-375.

Radway, J. (1991). *Reading the romance.* Chapel Hill: University of North Carolina Press.

Reynolds, W. (1982). Development of reliable and valid short forms of the Marlowe-Crowne Social Desirability Scale. *Journal of Clinical Psychology, 38*(1), 119-125.

Rogers, R. (2001). *Sweet savage love.* Hortonville, WI: Mira.

Romance Writers of America (2007). *Romance literature statistics.* Retrieved Nov 2008 from www.rwanational.org/cs/the_romance_genre/romance_literature_statistics

Rose, S. (1988). Is romance dysfunctional? *International Journal of Women's Studies, 8*(3), 250-265.

Rosenbaum, A. & O'Leary, K.D. (1981). Marital violence: Characteristics of abusive couples. *Journal of Consulting and Clinical Psychology, 49*, 63-71.

Rosenow R. & Rosenthal, R. (2002). *Beginning behavioral research.* Upper Saddle River, NJ: Prentice Hall

Rudman, L. A., & Kilianski, S. E. (2000). Implicit and explicit attitudes toward female authority. *Personality and Social Psychology Bulletin, 26*(11), 1315-1328.

Russell, M.N., Lipov, E., Phillips, N.C., & White, B. (1989). Psychological profiles of violent and non-violent martially distressed couples. *Psychotherapy, 26*, 81-87.

Sakalh-Ugurlu, N.; Sila-Yalcin, Z. & Glick, P. (2007). Ambivalent sexism, belief in a just world, and empathy as predictors of Turkish students' attitudes toward rape victims. *Sex Roles, 57*, 889-895.

Saltzman, L.E., Fanslow, J.L., McMahon, P.M., & Shelley, G.A. (1999). *Uniform definitions and recommended data elements for intimate partner surveillance.* Atlanta, GA: Centers for Disease Control and Prevention, National Center for

Injury Prevention and Control.

Sarbin, T. (1986). *Narrative psychology: The storied nature of human conduct.* Westport, CT: Praeger Publishers.

Saunders, D., Lynch, A., Grayson, M., & Linz, D. (1987). The inventory of beliefs about wife beating: The construction and initial validation of a measure of beliefs and attitudes. *Violence and Victims, 2*(1), 39-57.

Schechter, S. (1988). Building bridges between activists, professionals, and researchers. In K. Yllo & M. Bograd (Eds.), *Feminist perspectives on wife abuse* (pp. 299-312). Newbury Park, CA: Sage.

Schechter, S. (1982). *Women and male violence: The visions and struggles of the battered women's movement.* London: Pluto Press.

Sears, D. (1986). College sophomores in the laboratory: Influences of a narrow database on social psychology's views of human nature. *Journal of Personality and Social Psychology, 51*, 515-530.

Sherer, M. (2009). The nature and correlates of dating violence among Jewish and Arab youths in Israel. *Journal of Family Violence, 24*, 11-26.

Short, A.E. (1997). Jungian archetypes in GIM therapy: Approaching the client's fairytale. *Journal of the Association for Music & Imagery, 5*, 37-49.

Signorielli, N. (1989). Television and conceptions about sex roles: Maintaining conventionality and the status quo. *Sex Roles, 21*(5/6), 341-360.

Silvan-Ferrero, M. & Lopez, A.B. (2007). Benevolent sexism toward men and women: Justification of the traditional system and conventional gender roles. *Sex Roles, 57*, 607-614.

Smith, M.D. (1990). Patriarchal ideology and wife beating: A test of a feminist

hypothesis. *Violence and Victims, 5*, 257-273.

Snell J.E., Rosenwald, R.J., & Robey, A. (1964). The wife beater's wife: A study of family interaction. *Archives of General Psychiatry, 11*, 107-112.

Sonkin, D.; Martin, D. & Walker, L. (1985). *The male batterer: A treatment approach.* New York : Springer

Statistics Canada (1999). *General social survey on victimization.* Ottawa: Statistics Canada.

Statistics Canada (2003*). Ethnic diversity survey: Portrait of a multicultural society.* Ottawa: Statistics Canada.

Statistics Canada (2006). *Population by sex and age group.* Retrieved March 15, 2007, from http://www40.statcan.ca/l01/cst01/demo10a.htm.

Sternberg, R. J. (1998). *Love is a story. A new theory of relationships*. New York: Oxford University Press.

Sternberg, R.J., Hojjat, M., & Barnes, M.L. (2001). Empirical tests of aspects of a theory of love as a story. *European Journal of Personality, 15*, 199-218.

Stevens, J., DiLalla, D., & Le, C. (1994). Unpublished questionnaire, Southern Illinois Carbondale.

Stith, S.M., & Farley, S.C. (1993). A predictive model of male spousal violence. *Journal of Family Violence, 8*(2), 183-201.

Straus, M.A. (1973). A general systems approach to a theory of violence between family members. *Social Science Information, 13*, 105-125.

Straus, M.A. (1979). Measuring intrafamily conflict and violence: The Conflict Tactics Scales (CTS). *Journal of Marriage and the Family, 41*, 75-88.

Straus, M.A. (1990a). The Conflict Tactics Scales and its critics: An evaluation and new

data on validity and reliability. In M.A. Straus & R.J. Gelles (Eds.), *Physical violence in American familes: Risk factors and adaptations to violence in 8,145 families* (pp. 49-73). New Brunswick, NJ: Transaction.

Straus, M.A. (1990b). New scoring methods for violence and new norms for the Conflict Tactics Scales. In M.A. Straus & R.J. Gelles (Eds.), *Physical violence in American familes: Risk factors and adaptations to violence in 8,145 families* (pp. 341-367). New Brunswick, NJ: Transaction.

Straus, M.A. (1990c). Social stress and marital violence in a national sample of American families. In M.A. Straus & R.J. Gelles (Eds.), *Physical violence in American familes: Risk factors and adaptations to violence in 8,145 families* (pp. 181-201). New Brunswick, NJ: Transaction.

Straus, M.A. (2008). Dominance and symmetry in partner violence by male and female university students in 32 nations. *Children and Youth Services Review, 30*(3), 252-275.

Straus, M.A., & Gelles, R.J. (Eds.). (1990). *Physical violence in American familes: Risk factors and adaptations to violence in 8,145 families.* New Brunswick, NJ: Transaction.

Straus, M.A., Gelles, R.J., & Steinmetz, S. (1980). *Behind closed doors: Violence in the American family.* Garden City, NJ: Anchor Press.

Streiner, D.L. & Norman, G.R. (1989). *Health measurement scales: A practical guide to their development and use.* New York: Oxford University Press.

Surtees, P.G. (1995). In the shadow of adversity: The evolution and resolution of anxiety and depressive disorder, *British Journal of Psychiatry, 166*, 583-594.

Teitelman, A.M., Ratcliffe, S.J., Morales-Alemen, M.M., & Sullivan, C.M. (2008).

Sexual relationship power, intimate partner violence, and condom use among minority urban girls. *Journal of Interpersonal Violence, 23*(12), 1694-1712.

Thompson, E.H. & Pleck, J.H. (1986). The structure of male role norms. *American Behavioral Scientist, 29*, 531-543.

Tjaden, P., & Thoennes, N. (2000). *Full report of the prevalence, incidence and consequences of violence against women: Findings from the National Violence Against Women Survey.* Unpublished manuscript, National Institute of Justice, Washington, D.C.

Tolman, R.M. (1989). The development of a measure of psychological maltreatment of women by their male partners. *Violence and Victims, 4*, 173-189.

Towns, A. & Adams, P. (2000). If I really loved him enough he would be okay. Women's accounts of male partner violence. *Violence Against Women, 6*(6), 558-585.

Truman, D.M.; Tokar, D.M. & Fischer, A. R. (1996). Dimensions of masculinity: Relations to date rape supportive attitudes and sexual aggression in dating situations. *Journal of Counselling and Development, 74*(6), 555-562.

Updegraff, K.A.; McHale, S.M. & Crouter, A. C. (1996). Gender roles in marriage: What do they mean for girls' and boys' school achievement? *Journal of Youth and Adolescence, 25*(1), 73-88.

Viki, G. T.; Abrams, D. & Masser, B. (2004). Evaluating stranger and acquaintance rape: The role of benevolent sexism in perpetrator blame and recommended sentence length. *Law and Human Behaviour, 28*(3), 295-304.

Viki, G.T., Chiroro, P. & Abrams, D. (2006). Hostile sexism, type of rape and self-reported rape proclivity within a sample of Zimbabwean males. *Violence Against Women, 12*, 789-800.

von Franz, M. (1978). *An introduction to the psychology of fairy tales.* Irving, TX: Spring.

von Franz, M. (1996). *The interpretation of fairy tales.* Boston, MA: Shambhala.

Walker, L.E. (1984). *The battered woman syndrome.* New York: Springer.

Warren, C. (2007). *The demon you know.* New York: St. Martins Press.

Watts, C., & Zimmerman, C. (2002). Violence against women: Global scope and magnitude. *The Lancet, 359*, 1232-1237.

Weedon, C. (1997). *Feminist practice and poststructuralist theory (2nd ed).* Malden MA: Blackwell Publishing.

Werner, C.M., Sansone, C., & Brown, B.B. (2008). Guided group discussion and attitude change: The roles of normative and informational influence. *Journal of Environmental Psychology, 28*(1), 27-41.

West, C. M. (2004). Black women and intimate partner violence: New directions for research. *Journal of Interpersonal Violence Special Issue: Toward a National Research Agenda on Violence Against Women-Part 2, 19*(12), 1487-1493.

West, C.M. & Rose, S. (2000). Dating aggression among low income African-American youth: An examination of gender differences and antagonistic beliefs.*Violence Against Women, 6*(5), 470-494.

West, C.M., Kantor, G.K., & Jasinski, J.L. (1998). Sociodemographic predictors and cultural barriers to help-seeking behaviour by Latina and Anglo American battered women. *Violence and Victims, 13*(4), 361-375.

Widom, C.S. (1989). Does violence beget violence? A critical examination of the literature. *Psychological Bulletin, 106*, 3-28.

Witt, S. D. (2000). The influence of peers on children's socialization to gender roles.

Early Child Development and Care, 162, 1-7.

Wolfe, D.A., Scott, K., Reitzel-Jaffe, D., Wekerle, C., Grasley, C., & Straatman, A.L. (2001). Development and validation of the Conflict in Adolescent Dating Relationships Inventory. *Psychological Assessment, 13*(2), 277-293.

Wolfe, D.A., Wekerle, C., Scott, K., Straatman, A.L., Grasley, C., & Reitzel-Jaffe, D. (2003). Dating violence prevention with at-risk youth: A controlled outcome evaluation. *Journal of Consulting and Clinical Psychology, 71*(2), 279-291.

Wood, J.T. (2001a). *Gendered lives: Communication, gender, and culture (4th ed)*. Belmont, CA: Wadsworth.

Wood, J.T. (2001b). The normalization of violence in heterosexual romantic relationships: Women's narratives of love and violence. *Journal of Social and Personal Relationships*, *18*(2), 239-261.

Wood, J.T. (2004). Monsters and victims: Male felons' accounts of intimate partner violence. *Journal of Social and Personal Relationships, 21*(5), 555-576.

Yllo, K.A. (1983). Sexuality equality and violence against wives in American states. *Journal of Comparative Family Studies, 14*, 67-86.

Yllo, K.A. (1993). Through a feminist lens: Gender, power and violence. In R. Gelles & D. Loseke (Eds.), *Current controversies in family violence* (p. 47-62). Thousand Oaks: Sage.

Yllo, K.A., & Bograd, M. (1988). *Feminist perspectives on wife abuse*. Thousand Oaks: Sage.

Yllo, K.A., & Straus, M. (1984). The impact of structural inequality and sexist family norms on rates of wife beating. *Journal of International and Comparative Social Welfare, 1*, 16-29.

Yodanis, C.L. (2004). Gender, inequality, violence against women and fear: A cross-national test of the feminist theory of violence against women. *Journal of Interpersonal Violence*, *19*(6), 655-675.

Appendix A

Screening Questions

1. Are you currently in or have you previously been in a heterosexual romantic relationship?
(Previous relationship experience) Yes____ No____

2. During a conflict or argument with a current or ex-girlfriend/boyfriend/partner, I pushed, shoved or shook them. (Perpetration) Yes____ No____ (Wolfe et al., 2001)

3. During a conflict or argument with a current or ex-girlfriend/boyfriend/partner, I was pushed, shoved or shook by them (Victimization) Yes____ No____ (Wolfe et al., 2001)

Appendix B

Love Stories Scale (Sternberg, 1998)

Below are a several ways that people commonly describe their *ideal* love relationships. You will agree with some, disagree with others and have neutral views of others. Please read each statement carefully and rate the extent to which you agree or disagree on the **9-point scale** provided. There are no right or wrong answers - just what you think. Please be as honest as possible and try to move quickly through the statements so that you provide your first response.

1----------2----------3----------4----------5----------6----------7----------8----------9

Strongly Disagree **Neutral** **Strongly Agree**

Legend: D = Democracy, C = Cookbook, SF = Science Fiction, T = Travel, PL = Police, HR = Horror, F = Fantasy, M = Mystery, W = War, HS = History, PR = Pornography, G = Garden

____ 1. I believe relationships are all about sharing power, just as governments are. **D**

____ 2. I believe there is a right way and a wrong way of approaching close relationships. You can succeed if you know the right way. **C**

____ 3. I often find myself attracted to individuals who have unusual and strange characteristics, almost what you would expect of someone from another planet. **SF**

____ 4. I believe that, in a good relationship, partners change and grow together. **T**

____ 5. I believe it is necessary to watch your partner's every move to maintain some degree of order in your relationship. **PL**

____ 6. I often make sure that my partner knows that I am in charge, even if it involves having my partner being scared of me. **HR**

____ 7. I think fairy tales about relationships can come true. **F**

____ 8. I am often attracted to individuals who have an air of mystery about them. **M**

____ 9. I think arguing is healthy for a close relationship. **W**

____ 10. I often think about all the moments that I have shared with my partner and how much this common history means to me. **HS**

____ 11. The truth is I don't mind being treated as a sex toy by my partner. **PR**

Appendix B (ctd.)

1----------2----------3----------4----------5----------6----------7----------8----------9

Strongly Disagree **Neutral** **Strongly Agree**

____ 12. I believe any relationship that is left unattended will not survive. **G**

____ 13. I believe, contrary to what many people believe, that the issues of love and power can be resolved, as long as partners are willing to share both love and power. **D**

____ 14. I believe that to have a good relationship you need to follow all the necessary steps one by one. **C**

____ 15. Sometimes my partner's behavior is so bizarre and unpredictable that I might almost wonder whether he or she is from this planet. **SF**

____ 16. I believe change and discovery are key to the success of my relationship with my partner. **T**

____ 17. My partner gets very upset if I don't let him or her know exactly where I have been. **PL**

____ 18. I find it arousing when my partner creates a sense of fear in me. **HR**

____ 19. I think people owe it to themselves to wait for the partner they have always dreamed about. **F**

____ 20. I find mysterious partners who have hidden secrets to be quite attractive. **M**

____ 21. I think frequent arguments help bring conflictive issues into the open and keep the relationship healthy. **W**

____ 22. I believe that to know the future of a relationship, one should look in the past. **HS**

____ 23. I like to use a variety of sexual techniques, especially ones that most people would view as bizarre or even degrading to my partner. **PR**

____ 24. I believe relationships need to be nourished constantly on order to survive the ups and downs of life. **G**

____ 25. I believe it is important for partners in any close relationship to learn from the outset how to make important decisions together. **D**

Appendix B (ctd.)

1----------2----------3----------4----------5----------6----------7----------8----------9

Strongly Disagree **Neutral** **Strongly Agree**

____ 26. I believe the recipe for a great relationship is like the recipe for a great dish; it requires the right ingredients and attention to details. **C**

____ 27. I am amazed at some people who claim to know their partner like a book, because I sometimes feel like my partner is an alien. **SF**

____ 28. I consider my partner and myself travel companions who go through the journey of life together. **T**

____ 29. I believe that in relationships you need to keep a close eye on your partner. **PL**

____ 30. I believe that it is somewhat exciting to be slightly scared of your partner. **HR**

____ 31. I still believe in the concept of living happily ever after, provided you get to meet your Mr./ Mrs. Right. **F**

____ 32. I like to create a sense of mystery about myself in my close relationships. **M**

____ 33. Relationships involve a great deal of conflict which I believe is actually good for the relationship. **W**

____ 34. I think anniversaries are especially important because they remind us of our shared history. **HS**

____ 35. I confess that it is important for me to gratify all my partner's sexual desires and whims even if others might view them as debasing me. **PR**

____ 36. I believe no love will survive without constant care and nourishment. **G**

____ 37. It is important that my partner and I share in the process of decision making. **D**

____ 38. I believe that being successful in one's close relationship is like being able to cook well; using too much or too little of the necessary ingredients may prove disastrous. **C**

____ 39. My partner baffles me so much that I sometimes feel that he or she could be from another planet. **SF**

____ 40. I have found my relationship to be a constant process of change and discovery. **T**

Appendix B (ctd.)

1----------2----------3----------4----------5----------6----------7----------8----------9

Strongly Disagree **Neutral** **Strongly Agree**

___ 41. I would never trust my partner in a situation in which he or she would work closely with a person of the opposite sex. **PL**

___ 42. I don't think there is anything wrong with having your partner be slightly scared of you. **HR**

___ 43. I think the best relationships truly are like fairy tales. **F**

___ 44. I keep lots of secrets from my partner in my relationship and I like it that way. **M**

___ 45. I think it is more interesting to argue than to compromise. **W**

___ 46. I believe our past is a very important part of us and our relationships, and that it should never be forgotten. **HS**

___ 47. The most important thing to me in my relationship is for my partner to be an excellent sex toy, doing anything I desire. **PR**

___ 48. I believe the secret to a successful relationship is the care that partners take of each other and of their love. **G**

___ 49. I believe the only way that partners can form a harmonious relationship is if they share in the power. **D**

___ 50. I believe a good relationship must follow certain steps to success. **C**

___ 51. My partner is like an alien to me - incomprehensible and very strange. **SF**

___ 52. In my close relationships, my partner and I look forward to exploration and discovery of what life has to offer. **T**

___ 53. I believe that it is foolish to let your guard down and to trust your partner completely. **PL**

___ 54. I sometimes do things that scare my partner, because I think it is actually good for a relationship to have one partner slightly frightened of the other. **HR**

___ 55. I do believe that there is someone out there for me who is my perfect match. **F**

___ 56. I don't believe it's absolutely necessary to let my partner know a lot about me. **M**

Appendix B (ctd.)

1----------2----------3---------4---------5----------6----------7---------8---------9

Strongly Disagree **Neutral** **Strongly Agree**

____ 57. I think relationships in which partners do not have frequent arguments are dead. **W**

____ 58. I cannot imagine separating our history from our present or future, as our past has become a part of us. **HS**

____ 59. I get bored when I'm with a partner who does not want me to be adventurous in a pornographic sort of way in my sexual relations with him or her. **PR**

____ 60. I think a love relationship between two people is similar to a delicate flower, it will die if it is left unattended. **G**

____ 61. I believe the only way to maintain equality for partners in a relationship is to share power. **D**

____ 62. I believe making a relationship work is much like following a recipe for success in cooking. **C**

____ 63. My partner is so unpredictable and strange that sometimes I have no clue about what s/he might do next or whether s/he is even human in any meaningful sense of the word. **SF**

____ 64. I enjoy traveling all of life's journeys together with my partner. **T**

____ 65. My partner keeps close tabs on me. **PL**

____ 66. I keep getting into relationships with people who could have come right out of a horror story. **HR**

____ 67. I think near-perfect relationships are possible, provided you find that one person who is just right for you. **F**

____ 68. I believe it is good to keep you partner guessing about yourself in a relationship. **M**

____ 69. I enjoy battling a lot with my partner to keep things interesting. **W**

____ 70. I like reminiscing about some important past events in our relationship, because I believe the past is an important part of us. **HS**

____ 71. The truth is that I like a partner who feels like a sex object. **PR**

Appendix B (ctd.)

1----------2----------3----------4----------5----------6----------7----------8----------9

Strongly Disagree **Neutral** **Strongly Agree**

____ 72. I believe a good relationship is attainable only if you are willing to spend the time and energy to care for it, just as you would care for a garden. **G**

____ 73. I believe relationships are all about learning to share everything, including power. **D**

____ 74. I believe there is a recipe for success in relationships that some people find and others don't. **C**

____ 75. I sometimes find my partner completely beyond comprehension; it is as if he or she is not from this world. **SF**

____ 76. I believe that beginning a relationship is like starting a new journey that promises to be both exciting and challenging. **T**

____ 77. My partner often calls me several times during the day to ask exactly what I am doing. **PL**

____ 78. I actually find it exciting when I feel my partner is somewhat frightened of me. **HR**

____ 79. I think fairy tales come true for some people every day; there is no reason why mine can't come true for me. **F**

____ 80. I often become attracted to individuals who are somewhat mysterious. **M**

____ 81. I think fights actually make a relationship more vital. **W**

____ 82. It is very important to me to keep objects or pictures that remind me of special

____ 83. I like it when my partner wants me to try new and unusual, and even painful sexual techniques. **PR**

____ 84. It is important that I properly nurture and tend to my relationship. **G**

____ 85. I believe sharing of power is essential to a close relationship, just as sharing of power is essential to a government. **D**

____ 86. I believe that those who have succeeded in their relationships are those who have discovered what it takes to do them just right. **C**

Appendix B (ctd.)

1----------2----------3----------4----------5----------6----------7----------8----------9

Strongly Disagree **Neutral** **Strongly Agree**

____ 87. Sometimes it is beyond my comprehension why my partner acts the way he or she does; it is as if he or she has come out of a science-fiction book. **SF**

____ 88. I believe love is a constant process of discovery and becoming. **T**

____ 89. My partner needs to know everything that I do. **PL**

____ 90. I tend to end up with people who sometimes frighten me. **HR**

____ 91. I like my relationships to be ones in which I view my partner as something like a prince or princess in tales of old. **F**

____ 92. I like it when my partner is a bit hard to figure out. **M**

____ 93. I actually like to fight with my partner. **W**

____ 94. I believe a couple's shared past is necessarily of great importance to their present relationship. **HS**

____ 95. I can never be happy with a partner who is not very adventurous in a pornographic sort of way in his or her sex life. **PR**

____ 96. I devote a great deal of effort and care to my relationship. **G**

____ 97. I find it arousing when I create a sense of fear in my partner. **(Extra)**

____ 98. I like it when my partner uses a variety of sexual techniques, especially ones that people would view as bizarre or degrading to me. **(Extra)**

____ 99. The most important thing to me in my relationship is for me to be an excellent sex toy, doing anything he/she desires. **(Extra)**

Appendix C

Ambivalent Sexism Inventory (Glick & Fiske, 1996)

On the following screens you will be presented with a series of statements concerning men and women and their relationships in contemporary society. Please indicate the degree to which you agree or disagree with each statement using the scale provided.

0----------1----------2----------3----------4----------5
Strongly Disagree **Strongly Agree**

1. No matter how accomplished he is, a man is not truly complete as a person unless he has the love of a woman. _____
2. Many women are actually seeking special favours, such as hiring policies which favour them over men, under the guise of asking for "equality". _____
3. In a disaster, women ought not necessarily to be rescued before men. _____
4. Most women interpret innocent remarks or acts as being sexist. _____
5. Women are too easily offended. _____
6. People are often truly happy without being romantically involved with a member of the other sex. _____
7. Feminists are not seeking for women to have more power than men. _____
8. Many women have a quality of purity that few men possess. _____
9. Women should be cherished and protected by men. _____
10. Most women fail to appreciate fully all that men do for them. _____
11. Women seek to gain power by getting control over men. _____
12. Every man ought to have a woman who he adores. _____
13. Men are complete without women. _____
14. Women exaggerate problems that they have at work. _____
15. Once a woman gets a man to commit to her, she usually tries to put him on a tight leash. _____

Appendix C (ctd.)

16. When women lose to men in a fair competition, they typically complain about being discriminated against. _____

17. A good woman should be set on a pedestal by her man. _____

18. There are actually very few women who get a kick out of teasing men by seeming sexually available and then refusing male advances. _____

19. Women, compared to men, tend to have a superior moral sensibility. _____

20. Men should be willing to sacrifice their own well-being in order to provide financially for the women in their lives. _____

21. Feminists are making entirely reasonable demands of men. _____

22. Women, as compared to men, tend to have a more refined sense of culture and good taste. _____

Appendix D

The Conflict in Adolescent Relationships Inventory (Wolfe *et al.*, 2001)

The following questions ask you about things that may have happened to you with your girlfriend/partner/wife while you were having an argument. Check the box that is your best estimate of how often these things have happened with your current or ex-girlfriend/ex-partner/ex-wife in the past year. As a guide use the following scale:

Never (N):	this has never happened in your relationship
Seldom (SL):	this has happened only 1-2 times in your relationship
Sometimes (SM):	this has happened about 3-5 times in your relationship
Often (O):	this has happened 6 times or more in your relationship

During a conflict or argument with my girlfriend/partner/wife in the past year:

	N	SL	SM	O
1. I gave reasons for my side of the argument.	☐	☐	☐	☐
She gave reasons for her side of the argument.	☐	☐	☐	☐
2. I touched her sexually when she didn't want me to.	☐	☐	☐	☐
She touched me sexually when I didn't want her to.	☐	☐	☐	☐
3. I tried to turn her friends against her.	☐	☐	☐	☐
She tried to turn my friends against me.	☐	☐	☐	☐
4. I did something to make her feel jealous.	☐	☐	☐	☐
She did something to make me feel jealous.	☐	☐	☐	☐
5. I destroyed or threatened to destroy something she valued.	☐	☐	☐	☐
She destroyed or threatened to destroy something I valued.	☐	☐	☐	☐
6. I told her that I was partly to blame.	☐	☐	☐	☐
She told me that she was partly to blame.	☐	☐	☐	☐
7. I brought up something bad that she had done in the past.	☐	☐	☐	☐
She brought up something bad that I had done in the past.	☐	☐	☐	☐
8. I threw something at her.	☐	☐	☐	☐
She threw something at me.	☐	☐	☐	☐
9. I said things just to make her angry.	☐	☐	☐	☐
She said things just to make me angry.	☐	☐	☐	☐
10. I gave reasons why I thought she was wrong.	☐	☐	☐	☐
She gave reasons why she thought I was wrong.	☐	☐	☐	☐
11. I agreed that she was partly right.	☐	☐	☐	☐
She agreed that I was partly right.	☐	☐	☐	☐
12. I spoke to her in a hostile or mean tone of voice.	☐	☐	☐	☐
She spoke to me in a hostile or mean tone of voice.	☐	☐	☐	☐
13. I forced her to have sex when she didn't want to.	☐	☐	☐	☐
She forced me to have sex when I didn't want to.	☐	☐	☐	☐

Appendix D (ctd.)

During a conflict or argument with my girlfriend/partner/wife <u>in the past year:</u>

	N	SL	SM	O
14. I offered a solution that I thought would make us both happy.	☐	☐	☐	☐
She offered a solution that she thought would make us both happy.	☐	☐	☐	☐
15. I threatened her in an attempt to have sex with her.	☐	☐	☐	☐
She threatened me in an attempt to have sex with me.	☐	☐	☐	☐
16. I put off talking until we calmed down.	☐	☐	☐	☐
She put off talking until we calmed down.	☐	☐	☐	☐
17. I insulted her with put-downs.	☐	☐	☐	☐
She insulted me with put-downs.	☐	☐	☐	☐
18. I discussed the issue calmly.	☐	☐	☐	☐
She discussed the issue calmly.	☐	☐	☐	☐
19. I kissed her when she didn't want me to.	☐	☐	☐	☐
She kissed me when I didn't want her to.	☐	☐	☐	☐
20. I said things to her friends about her to turn them against her.	☐	☐	☐	☐
She said things to my friends about me to turn them against me.	☐	☐	☐	☐
21. I ridiculed or made fun of her in front of others.	☐	☐	☐	☐
She ridiculed or made fun of me in front of others.	☐	☐	☐	☐
22. I told her how upset I was.	☐	☐	☐	☐
She told me how upset she was.	☐	☐	☐	☐
23. I kept track of who she was with and where she was.	☐	☐	☐	☐
She kept track of who I was with and where I was.	☐	☐	☐	☐
24. I blamed her for the problem.	☐	☐	☐	☐
She blamed me for the problem.	☐	☐	☐	☐
25. I kicked, hit or punched her.	☐	☐	☐	☐
She kicked, hit or punched me.	☐	☐	☐	☐
26. I left the room to cool down.	☐	☐	☐	☐
She left the room to cool down.	☐	☐	☐	☐
27. I gave in, just to avoid conflict.	☐	☐	☐	☐
She gave in, just to avoid conflict.	☐	☐	☐	☐
28. I accused her of flirting with another guy.	☐	☐	☐	☐
She accused me of flirting with another girl.	☐	☐	☐	☐
29. I deliberately tried to frighten her.	☐	☐	☐	☐
She deliberately tried to frighten me.	☐	☐	☐	☐
30. I slapped her or pulled her hair.	☐	☐	☐	☐
She slapped me or pulled my hair.	☐	☐	☐	☐
31. I threatened to hurt her.	☐	☐	☐	☐
She threatened to hurt me.	☐	☐	☐	☐
32. I threatened to end the relationship.	☐	☐	☐	☐
She threatened to end the relationship.	☐	☐	☐	☐
33. I threatened to hit her or throw something at her.	☐	☐	☐	☐
She threatened to hit me or throw something at me.	☐	☐	☐	☐

Appendix D (ctd.)

During a conflict or argument with my girlfriend/partner/wife <u>in the past year:</u>

	N	SL	SM	O
34. I pushed, shoved, or shook her.	☐	☐	☐	☐
She pushed, shoved, or shook me.	☐	☐	☐	☐
35. I spread rumours about her.	☐	☐	☐	☐
She spread rumours about me.	☐	☐	☐	☐

Note: The female version of the scale is identical to the male version except the pronouns have been changed accordingly (e.g., I threatened to hurt him, He threatened to hurt me).

Appendix E

Inventory of Beliefs About Wife Beating – Short Form (Saunders, Lynch, Grayson, & Linz,, 1987)

Next are a number of statements about violence toward wives that some people agree with and others disagree with. Please show how much you agree or disagree with each statement by checking in the levels of agreement that best represent your view. There are no right or wrong answers. "Beating" is used to mean repeated hitting intended to inflict pain.

Legend: WJ = Wife beating is justified subscale HG = Help should be given subscale

1. Wives could avoid being battered by their husbands if they knew when to stop talking. **WJ**

   Strongly Agree __ Agree __ Slightly Agree __ Neither Agree Nor Disagree __ Slightly Disagree __ Disagree __ Strongly Disagree __

2. A wife doesn't deserve a beating even if she keeps reminding her husband of his weak points. **WJ**

   Strongly Agree __ Agree __ Slightly Agree __ Neither Agree Nor Disagree __ Slightly Disagree __ Disagree __ Strongly Disagree __

3. A woman who constantly refuses to have sex with her husband is asking to be beaten. **WJ**

   Strongly Agree __ Agree __ Slightly Agree __ Neither Agree Nor Disagree __ Slightly Disagree __ Disagree __ Strongly Disagree __

4. Episodes of a man beating his wife are the wife's fault. **WJ**

   Strongly Agree __ Agree __ Slightly Agree __ Neither Agree Nor Disagree __ Slightly Disagree __ Disagree __ Strongly Disagree __

5. A sexually unfaithful wife deserves to be beaten. **WJ**

   Strongly Agree __ Agree __ Slightly Agree __ Neither Agree Nor Disagree __ Slightly Disagree __ Disagree __ Strongly Disagree __

6. A husband has no right to beat his wife even if she breaks agreements she has made with him. **WJ**

   Strongly Agree __ Agree __ Slightly Agree __ Neither Agree Nor Disagree __ Slightly Disagree __ Disagree __ Strongly Disagree __

7. Occasional violence by a husband toward his wife can help maintain the marriage. **WJ**

   Strongly Agree __ Agree __ Slightly Agree __ Neither Agree Nor Disagree __
   Slightly Disagree __ Disagree __ Strongly Disagree __

8. Even if a wife's behaviour challenges her husband's manhood, he's not justified in beating her. **WJ**

   Strongly Agree __ Agree __ Slightly Agree __ Neither Agree Nor Disagree __
   Slightly Disagree __ Disagree __ Strongly Disagree __

9. Social agencies should do more to help battered women. **HG**

   Strongly Agree __ Agree __ Slightly Agree __ Neither Agree Nor Disagree __
   Slightly Disagree __ Disagree __ Strongly Disagree __

10. Women should be protected by law if their husbands beat them. **HG**

   Strongly Agree __ Agree __ Slightly Agree __ Neither Agree Nor Disagree __
   Slightly Disagree __ Disagree __ Strongly Disagree __

11. Wife beating should be given a high priority as a social problem by government agencies. **HG**

   Strongly Agree __ Agree __ Slightly Agree __ Neither Agree Nor Disagree __
   Slightly Disagree __ Disagree __ Strongly Disagree __

Appendix F

Acceptance of Sexualized Aggression Subscale (Stevens, DiLalla, & Che, 1994)

1. Many women expect men to be forceful when it comes to sex.

   Strongly Agree ___ Agree ___ Somewhat Agree ___
   Somewhat Disagree ___ Disagree ___ Strongly Disagree ___

2. Sex can be used to show your partner who's the boss.

   Strongly Agree ___ Agree ___ Somewhat Agree ___
   Somewhat Disagree ___ Disagree ___ Strongly Disagree ___

3. Many women like it when men are "rough" with them.

   Strongly Agree ___ Agree ___ Somewhat Agree ___
   Somewhat Disagree ___ Disagree ___ Strongly Disagree ___

4. When faced with a sexual opportunity, it's almost always better to act than to hold back.

   Strongly Agree ___ Agree ___ Somewhat Agree ___
   Somewhat Disagree ___ Disagree ___ Strongly Disagree ___

5. Having sex is a good way to get out your anger.

   Strongly Agree ___ Agree ___ Somewhat Agree ___
   Somewhat Disagree ___ Disagree ___ Strongly Disagree ___

6. Sex is better when it is rough.

   Strongly Agree ___ Agree ___ Somewhat Agree ___
   Somewhat Disagree ___ Disagree ___ Strongly Disagree ___

7. It's okay to do whatever it takes to get someone to have sex.

   Strongly Agree ___ Agree ___ Somewhat Agree ___
   Somewhat Disagree ___ Disagree ___ Strongly Disagree ___

8. It is arousing to humiliate a sexual partner.

   Strongly Agree ___ Agree ___ Somewhat Agree ___
   Somewhat Disagree ___ Disagree ___ Strongly Disagree ___

Appendix F (ctd.)

9. It is possible for a person to want to be forced to have sex.

Strongly Agree ___	Agree ___	Somewhat Agree ___
Somewhat Disagree ___	Disagree ___	Strongly Disagree ___

10. Sex and violence are a bad combination.

Strongly Agree ___	Agree ___	Somewhat Agree ___
Somewhat Disagree ___	Disagree ___	Strongly Disagree ___

11. It can be worth it to keep trying even if a date doesn't seem to want sex.

Strongly Agree ___	Agree ___	Somewhat Agree ___
Somewhat Disagree ___	Disagree ___	Strongly Disagree ___

12. Forcing sex is a good way to get revenge on someone.

Strongly Agree ___	Agree ___	Somewhat Agree ___
Somewhat Disagree ___	Disagree ___	Strongly Disagree

Appendix G

Attitudes Toward Male Psychological Dating Violence Scale (Price & Byers, 1999)

1. A guy should not insult his girlfriend.

   Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
   Disagree ___ Strongly Disagree ___

2. A guy should not tell his girlfriend what to do.

   Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
   Disagree ___ Strongly Disagree ___

3. A girl should ask her boyfriend first before going out with her friends.

   Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
   Disagree ___ Strongly Disagree ___

4. Relationships always work best when girls please their boyfriends.

   Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
   Disagree ___ Strongly Disagree ___

5. There is never a reason for a guy to threaten his girlfriend.

   Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
   Disagree ___ Strongly Disagree ___

6. Sometimes guys just can't help but swear at their girlfriends.

   Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
   Disagree ___ Strongly Disagree ___

7. A girl should always change her ways to please her boyfriend.

   Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
   Disagree ___ Strongly Disagree ___

8. A girl should always do what her boyfriend tells her to do.

   Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
   Disagree ___ Strongly Disagree ___

Appendix G (ctd.)

9. A guy does not need to know his girlfriend's every move.

Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
Disagree ___ Strongly Disagree ___

10. There is never a good enough reason for a guy to swear at his girlfriend.

Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
Disagree ___ Strongly Disagree ___

11. It is understandable when a guy gets so angry that he yells at his girlfriend.

Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
Disagree ___ Strongly Disagree ___

12. It is okay for a guy to bad mouth his girlfriend.

Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
Disagree ___ Strongly Disagree ___

13. There is never a reason for a guy to yell and scream at his girlfriend.

Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
Disagree ___ Strongly Disagree ___

14. A girl should not see her friends if it bothers her boyfriend.

Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
Disagree ___ Strongly Disagree ___

15. It is important for a girl to always dress the way her boyfriend wants.

Strongly Agree ___ Agree ___ Neither Agree Nor Disagree___
Disagree ___ Strongly Disagree ___

Appendix H

Marlowe-Crowne Social Desirability Scale-Short Version (Reynolds, 1982)

Please answer the following statements according to your personal beliefs. Mark each statement true or false by checking the appropriate box.

	True	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 own 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 where I took advantage of someone.		
7. I'm always willing to admit it if I make a mistake.		
8. I sometimes try to get even rather than forgive and forget.		
9. I am always courteous, even to people who are disagreeable.		
10. I have never been irked when people expressed ideas very different from my own.		
11. There have been times when I was quite jealous of the good fortune of others.		
12. I am sometimes irritated by people who ask favours of me.		
13. I have never deliberately said something that hurt someone's feelings.		

Appendix I

Background Information Sheet

Please respond to each of the following:

1. Age: _____

2. Gender: Male Female Transgendered

3. Which ethnic or cultural group do you identify with?

   White or European Canadian/American

   Black or African Canadian/American

   East Asian (e.g., Chinese, Japanese)

   South Asian (e.g., Indian, Pakistani)

   Aboriginal or Native Canadian/American

   West Asian/Middle Eastern (e.g., Arab)

   Hispanic/Latino

   Native Hawaiian or other Pacific Islander

   Other: _____

4. Do you have a religious affiliation or identify with a particular religion?

   Yes _____ No _____ (note: if response is No, proceeds to question 6)

   ⇩

   5. What is your religion?

      Christian

      Hindu

      Jewish

      Muslim

      Sikh

      Other: _____

Appendix I (ctd.)

6. What is the **highest** level of education you have completed?

   Less than high school

   Some high school

   Graduated from high school

   Some college/university

   Graduated from college/university

   Completed graduate degree or other professional certification

   Other: _____

7. Where did you hear about this study?

_____

8. Are you currently in a heterosexual romantic relationship? Yes _____ No _____

9. Have you previously been in a heterosexual romantic relationship? Yes _____ No _____

10. Have you ever been in a relationship in which a partner pushed, slapped, punched, or threw something hard at you? Yes _____ No _____ (note: if No, proceeds to 14)

⇩

11. If you are currently in the relationship, how long has the relationship lasted?

    ___ years ___ months

12. If you are no longer in the relationship, how long did the relationship last?

    ___ years ___ months

13. How long into this relationship did your partner **first** push, slap, punch or throw something hard at you?

    ___ years ___ months ___right away

Appendix I (ctd.)

14. Have you ever been in a relationship in which a partner touched or kissed you without your consent or pressured you to have sex? Yes _____ No _____ (note: if No, proceeds to 19)

15. Is it the same relationship you identified in Question 9 (note: if Yes, proceeds to 19)

Yes _____ No _____

16. If you are currently in the relationship, how long has the relationship lasted?

___years ___months

17. If you are no longer in the relationship, how long did the relationship last?

___years ___months

18. How long into this relationship did your partner **first** touch or kiss you without your consent or pressure you to have sex?

___years ___months ___right away

19. Have you ever been in a relationship in which a partner insulted, threatened, or ridiculed you?

Yes _____ No _____ (note: if response is No, survey is finished)

20. Is it the same relationship you identified in Question 10 or 14?

Yes _____ No _____ (note: if response is Yes, survey is finished)

Appendix I (ctd.)

21. If you are currently in the relationship, how long has the relationship lasted?

    ___ years ___ months

22. If you are no longer in the relationship, how long did the relationship last?

    ___ years ___ months

23. How long into this relationship did your partner **first** insult, threaten, or ridicule you?

    ___ years ___ months ___right away

Appendix J

UNIVERSITY OF WINDSOR

CONSENT TO PARTICIPATE IN RESEARCH

Title of Study: People's views about romantic relationships – University Participants

You are asked to participate in a research study conducted by Surbhi Bhanot, M.A., under the supervision of Dr. Charlene Senn, from the Psychology Department at the University of Windsor This study is in partial fulfilment of Surbhi Bhanot's PhD requirements.

If you have any questions or concerns about the research, please feel free to contact:

Surbhi Bhanot M.A.
Psychology Department
University of Windsor
N9B 3P4
(519) 253 - 3000 ext. 4703

or

Dr. Charlene Senn
Psychology Department
University of Windsor
N9B 3P4
(519) 253 – 3000 ext. 2255

PURPOSE OF THE STUDY

The purpose of this study is to examine people's views about men, women and romantic relationships.

PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

You will be asked to fill out a survey on a computer in the computer lab on campus. The survey is comprised of a number of questionnaires which ask you about your views about men, women and romantic relationships. It will take you approximately one hour to complete the entire survey.

Appendix J (ctd.)

POTENTIAL RISKS AND DISCOMFORTS

There are no serious anticipated risks with participating in this study. However, some of the questions on the survey are of a sensitive nature asking about positive and negative aspects of relationships including situations where one person is treated badly. If you feel any negative
emotions because of your participation in this study, please contact someone from one of the local organizations on the resource list that you will be provided with when you have finished the survey or your participation.

POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

You will not gain any personal benefits from participating in this study. However, your participation in this study will help generate a better understanding of people's views about men, women and romantic relationships.

PAYMENT FOR PARTICIPATION

You will receive one bonus point for participating in this study.

CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission. Your questionnaire responses are completely confidential and anonymous. We have arranged for special internet security so that your internet (ip) address can not be traced and you can not be personally identified. Additionally, we have arranged for SSL encryption for the survey link and survey pages during transmission.

PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study.

FEEDBACK OF THE RESULTS OF THIS STUDY TO THE SUBJECTS

Results will be available on the University of Windsor Research Ethics Board website.

Web address: www.uwindsor.ca/reb
Date when results are available: Fall 2008

SUBSEQUENT USE OF DATA

This data may be used in subsequent studies.

Appendix J (ctd.)

RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. If you have questions regarding your rights as a research subject, contact: Research Ethics
Coordinator, University of Windsor, Windsor, Ontario N9B 3P4; telephone: 519-253-3000, ext. 3916; e-mail: lbunn@uwindsor.ca.

SIGNATURE OF RESEARCH SUBJECT/LEGAL REPRESENTATIVE

I understand the information provided for the study "People's Views About Romantic Relationships" as described herein. My questions have been answered to my satisfaction, and I agree to participate in this study. I may print out a copy of this form for future reference.

I agree to participate (please select box and continue on to survey) ☐

I do not agree to participate (please select box and exit the survey) ☐

Appendix K

Information Sheet

Violence against women is a major problem in society. According to recent statistics, 8 % of Canadian women have experienced some type of physical, sexual, or psychological abuse at the hands of their male partner in the past 5 years. This equates to over one million women being victims of intimate partner violence in any five year period. Sadly, these numbers are only conservative estimates since much violence goes unreported.

Researchers have argued that the rates of intimate partner violence are high because the culture that we live in supports this violence. Consequently, the purpose of this study was to examine how some parts of the North American culture may make this violence seem more acceptable. Specifically, I examined how popular stories about love such as those we read in fairytales and romance novels may give messages about love that encourage abuse. Researchers have previously found that stories like Beauty and the Beast may encourage women to stay in abusive relationships because they suggest that abusive men can be transformed into princes through love. Other research suggests that some love stories may encourage intimate partner violence because they portray men's abusive behaviours as being loving and/or passionate. While previous research findings suggest that certain love stories may support intimate partner violence, this theory has not been tested. Consequently, the primary goal of this study was to test this theory in a broad sample of women and men. A second related goal was to find out how and why certain love stories may be related to intimate partner violence.

People can make a difference. Every woman deserves a life free of violence. Most men do not abuse their female partners and would try to keep their female relatives and friends safe from harm. Most women who are abused by men are able to leave them and go on to have healthy happy lives. Most citizens would help a friend or family members who are being abused. Together we can help to make our society a place that is safe for women and men. The cycle of violence can only stop if each individual tries to make a difference. Thank you for your participation in this study. Please feel free to contact the researcher if you have any questions or concerns. **Please do not discuss the details of this study with other people since they may participate in this study at a later time.**

Appendix L

Community Resources Sheet - Students

Student Counseling Services **(519) 253-3000 ext. 4616**
8:00 am – 4:30 pm
students
Mon. – Fri.

* on campus
* free resource to all

* open year round

Assaulted Women's Hotline **1-866-863-0511 / 1-866-863-7868 (TTY)**

24 hours

Community Mental Health Clinic Crisis **(519) 257-5125**

8:00 am – 9:00 pm	8:00 am – 4:30 pm	8:00 am – 4:00 pm
Mon., Tues. & Wed.	Thurs.	Fri.

Family Services Bureau **(519) 256-1831**

9:00 am – 8:00 pm	9:00 am – 5:00 pm
Mon. – Wed.	Tues., Thurs., & Fri.

Hiatus House **(519) 252-7781**
24 hours

Sexual Assault Crisis Centre **(519) 253-9667**
24 hours

Teen Health Centre **(519) 253-8481**
9:00 am – 5:00 pm
Mon. – Fri.

24 Hour Crisis Line **(519) 973-4411 ext. 3003**
Windsor 24 hours

24 Hour Crisis Line **(519) 973-4435**
Leamington 24 hours

Appendix M

Study Invitation

Dear Potential Participant,

I am a PhD student in the Applied Social Psychology program at the University of Windsor. I am looking for heterosexual women and men who are currently in or have previously been in a romantic relationship to volunteer to participate in a study that I am conducting. The study is about women and men's views about romantic relationships. This project is part of my dissertation research under the supervision of Dr. Charlene Senn.

If you agree to participate in the study, you will be asked to complete a web-based survey containing questions about your views about men, women and romantic relationships. It should take you approximately one hour to complete the survey. As a thank you for your time and energy you will be entered in a lottery for a $250 cash prize.

Your answers to the survey are completely confidential. We have arranged for special internet security so that your internet (ip) address can not be traced and you can not be personally identified. Your participation in this study is voluntary and you may choose to withdraw from the study at any time. The completion of the web-based survey implies your consent to participate in this research. If you prefer to complete a paper version of the survey, you can contact me at psystudy@uwindsor.ca and I will arrange to have the survey mailed to you. For your convenience, I will include a return envelope with prepaid postage.

Please feel free to forward the website address of the study (www.surveymonkey.com/lovestudy) to people who you think will be interested in participating in this study. Also feel free to contact me (psystudy@uwindsor.ca, (519) 253-3000 ext. 4703) or my faculty supervisor Dr. Charlene Senn (csenn@uwindsor.ca, (519) 253-3000 ext. 2255) if you have any questions or comments about this study.

Please print this page for your permanent records.

If you are interested in participating in the study, please click on the following link:

www.surveymonkey.com/lovestudy

Sincerely,
Surbhi Bhanot M.A.
Department of Psychology
University of Windsor

Appendix N

UNIVERSITY OF
WINDSOR

CONSENT TO PARTICIPATE IN RESEARCH

Title of Study: People's views about romantic relationships – Community Participants

You are asked to participate in a research study conducted by Surbhi Bhanot, M.A., under the supervision of Dr. Charlene Senn, from the Psychology Department at the University of Windsor This study is in partial fulfilment of Surbhi Bhanot's PhD requirements.

If you have any questions or concerns about the research, please feel free to contact:

Surbhi Bhanot M.A.
Psychology Department
University of Windsor
N9B 3P4
(519) 253 - 3000 ext. 4703

or

Dr. Charlene Senn
Psychology Department
University of Windsor
N9B 3P4
(519) 253 – 3000 ext. 2255

PURPOSE OF THE STUDY

The purpose of this study is to examine people's views about men, women and romantic relationships.

PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

You will be asked to fill out a survey online. If you prefer, I will arrange to have a paper version of the survey mailed to you which you can complete. The survey is comprised of a number of questionnaires which ask you about your views about men, women and romantic relationships. It will take you approximately one hour to complete the entire survey.

Appendix N (ctd.)

POTENTIAL RISKS AND DISCOMFORTS

There are no serious anticipated risks with participating in this study. However, some of the questions on the survey are of a sensitive nature asking about positive and negative aspects of relationships including situations where one person is treated badly. If you feel any negative emotions because of your participation in this study, please contact someone from one of the local organizations on the resource list that you will be provided with when you have finished the survey or your participation.

POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

You will not gain any personal benefits from participating in this study. However, your participation in this study will help generate a better understanding of people's views about men, women and romantic relationships.

THANK YOU FOR PARTICIPATION

To thank you for your assistance, all participants are invited to enter their name in a lottery for a $250 cash prize. After you complete the survey you will be provided with an area where you can choose to enter your contact information to be included in the lottery. A winner will be randomly selected from the entries after all data has been collected. A money order for $250 will be mailed to this winner. The information gathered here cannot be linked in any way with your survey responses and the list of names and addresses will be destroyed once the winner is chosen.

CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission. Your questionnaire responses are completely confidential and anonymous. We have arranged for special internet security so that your internet (ip) address cannot be traced and you cannot be personally identified. Additionally, we have arranged for SSL encryption for the survey link and survey pages during transmission.

PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study.

Appendix N (ctd.)

FEEDBACK OF THE RESULTS OF THIS STUDY TO THE SUBJECTS

Results will be available on the University of Windsor Research Ethics Board website.

Web address: www.uwindsor.ca/reb
Date when results are available: Fall 2008

SUBSEQUENT USE OF DATA

This data may be used in subsequent studies.

RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. If you have questions regarding your rights as a research subject, contact: Research Ethics Coordinator, University of Windsor, Windsor, Ontario N9B 3P4; telephone: 519-253-3000, ext. 3916; e-mail: lbunn@uwindsor.ca.

SIGNATURE OF RESEARCH SUBJECT/LEGAL REPRESENTATIVE

I understand the information provided for the study "People's Views About Romantic Relationships" as described herein. My questions have been answered to my satisfaction, and I agree to participate in this study. I may print out a copy of this form for future reference.

I agree to participate (please select box and continue on to survey) ☐

I do not agree to participate (please select box and exit the survey) ☐

Appendix O

Internet Safety Instructions (Broken Spirits, 2007)

Introduction to Web Safety

In the following sections I will review some information about web safety and provide you with some instructions. It is recommended that you print these instructions before continuing with the survey.

Section 1: Clearing Your Internet Cache

The internet cache is designed to help pages load faster by storing images and web pages locally on your machine. This can result in a security risk if an unwanted viewer decides to poke through the cache folder. To prevent unwanted security risks please follow directions to clear your internet cache. Please note that you will have to do this after you have completed this survey. It is also a good idea to do this every time you finish surfing the web if you do not want anyone to know you were at certain websites.

Directions for Clearing the Browser Cache

Browser	**Win9x/NT/2000/Me**	**Mac OS**
Internet Explorer	1. From the menu bar select "Tools" 2. Select the option "Internet Options..." 3. Under the "General" Tab look for "Temporary Internet Files" 4. Click on the "Delete Files..." button. 5. Select the "Delete All Offline Content" checkbox and click "OK" 6. Click "OK" once more to return to your browser.	1. From the menu bar select "Edit" 2. Select the option "Preferences..." 3. Select the "Advanced" item in the left menu. 4. Under "Cache" click "Empty Now". 5. Click "OK" once more to return to your browser.
Netscape	1. From the menu bar select "Edit" 2. Select "Preferences..." 3. Under the "Advanced" menu select "Cache" 4. Click on the "Clear Memory Cache" button. 5. Click on the "Clear Disk Cache" button. 6. Click "OK" once more to return to your browser.	1. From the menu bar select "Edit" 2. Select the option "Preferences..." 3. Under the "Advanced" headline in the left menu select "Cache". 4. Click "Clear Disk Cache Now". 5. Click "OK" once more to return to your browser.

Appendix O (ctd.)

Section 2: Removing Sites from Your Browser History

The browser history is designed to store previous visits in an area that is easily accessible at the click of a button. This is useful when you forget to bookmark a site and remember visiting it last week and wish to return. Unfortunately, in the case that you are viewing sensitive material that you do not wish others to see, this can be a security risk. To prevent unwanted security risks please follow the directions to remove particular sites from your browser's history. Please note that you will have to do this after you have completed this survey if you do not want anyone to know that you completed it. It is also a good idea to do this every time you finish surfing the web.

Directions for Removing Sites from Your Browser History

Browser	**Win9x/NT/2000/Me**	**Mac OS**
Internet Explorer	1. From the menu bar select "View". 2. Highlight "Explorer Bar". 3. Select "History". 4. A bar will show up on the left of your browser. Select the item you wish to delete. 5. Right Click on the selected folder and select "Delete".	1. From the menu bar select "Window". 2. Select "History". 3. Select the item you wish to delete. 4. Press the "Delete" key. 5. Click "OK".
Netscape 6	1. From the menu bar select "Tasks". 2. Highlight "Tools" 3. Select "History" 4. Open the folder in which you wish to delete an item. 5. Open the Sites folder. 6. Select an item in the folder you wish to delete. 7. From the menu bar select "Edit" 8. Select "Delete entire domain..."	
Netscape 4.x	1. From the menu bar select "Communicator" 2. Highlight "Tools" 3. Select "History" 4. Select the item you wish to delete. 5. Right click on the item. 6. Select "Delete".	

Appendix O (ctd.)

Section 3: Removing Cookies from your Hard Drive

Cookies are small pieces of code left behind by web pages to store information frequently requested. For example, if I clicked on a checkbox that said "save this information for later" it would then write a cookie onto my hard drive that I can call the next time you visit the site, preventing you from having to enter the information again. This is why it can be dangerous to delete all the cookie files. If you delete all your stored passwords, user information, and preferences from various sites, it will be an obvious change. However, if you follow the directions given below, it will instruct you how to delete only the cookies from sites which are high risk. Please note that you will have to do this if you have completed this survey. It is also a good idea to do this every time you finish surfing the web.

Directions for Removing Cookies from your Hard Drive

Browser	**Win9x/NT/2000/Me**	**Mac OS**
Internet Explorer	1. From the menu bar select "Tools". 2. Select the option "Internet Options". 3. Under the "General" Tab look for "Temporary Internet Files". 4. Click on the "Settings..." button. 5. Click on the "View Files" button. A list of cookies will appear. 6. Select the cookie you wish to delete. 7. Right mouse click and select "Delete".	1. From the menu bar select "Edit". 2. Select the option "Preferences..." 3. Select the "Advanced" item in the left menu. 4. Under "Cache" click "Empty Now". 5. Click "OK" to return to your browser.
Netscape 6	1. From the menu bar select "Edit". 2. Select "Preferences" 3. Under "Privacy & Security" select "Cookies". 4. Click "View Stored Cookies". 5. Select the cookie you wish to delete. 7. Click "Remove Cookie" Warning: Do NOT check box titled "Don't allow removed cookies to be reaccepted later." This will add them to a list easily accessible through the "Cookie Sites" tab.	1. From the menu bar select "Edit". 2. Select the option "Preferences..." 3. Under the "Advanced" headline in the left menu select "Cache". 4. Click "Clear Disk Cache Now". 5. Click "OK" to return to your browser.

Browser	Win9x/NT/2000/Me	Mac OS
Netscape 4.x	It is not advisable to use Netscape 4.x to view sensitive material. Although they are difficult to find, cookies are stored on the machine without a means of removing them.	1. From the menu bar select "Edit". 2. Select the option "Preferences..." 3. Under the "Advanced" headline in the left menu select "Cache". 4. Click "Clear Disk Cache Now". 5. Click "OK" to return to your browser.

Appendix P

Intimate Partner Violence Resources - Women

Canadian Resources

National Domestic Violence Hotline (Canada)
Toll-free: 1-800-363-9010

Canadian National Clearinghouse on Family Violence (online resources)
www.phac-aspc.gc.ca/ncfv-cnivf/familyviolence/resources_e.html

Education Wife Assault
www.womanabuseprevention.com/html/index.htm

Ontario Network of Sexual Assault/Domestic Violence Treatment Centers
www.satcontario.com/

Shelternet (list of shelters nation wide)
www.shelternet.ca

American Resources

National Domestic Violence Hotline (U.S.A.)
Toll-free: 1-800-799-7233, 1-800-787-3224 (tty)

National Coalition Against Domestic Violence
www.ncadv.org

National Online Resource Center on Violence Against Women
www.vawnet.org

International Resources

International Abuse Hotline and Organization Directory
www.brokenspirits.com/directory/

Feminist majority's online anti-violence resource list
www.feminist.com/antiviolence/online.html

The Healing Club
www.healingclub.com

Healthy Relationships
www.advocateforyouth.org/youth/health/relationships/index.htm

Appendix Q

Intimate Partner Violence Resources - Men

Canadian Resources

National Domestic Violence Hotline (Canada)
Toll-free: 1-800-363-9010

Canadian National Clearinghouse on Family Violence (online resources)
www.phac-aspc.gc.ca/ncfv-cnivf/familyviolence/resources_e.html

Education Wife Assault
www.womanabuseprevention.com/html/index.htm

Canadian Batterers Treatment Programs (list of programs nationwide)
www.phac-aspc.gc.ca/ncfv-cnifv/familyviolence/pdfs/2004Men_e.pdf

American Resources

Batterers Anonymous (self-help group for batterers)
Contact: Dr. Jerry Goffman
E-mail: jerrygoffman@hotmail.com

National Coalition Against Domestic Violence
www.ncadv.org

National Domestic Violence Hotline (U.S.A.)
Toll-free: 1-800-799-7233, 1-800-787-3224 (tty)

National Online Resource Center on Violence Against Women
www.vawnet.org

International Resources

International Abuse Hotline and Organization Directory
www.brokenspirits.com/directory/

Feminist majority's online anti-violence resource list
www.feminist.com/antiviolence/online.html

Healthy Relationships
www.advocateforyouth.org/youth/health/relationships/index.htm

Appendix R

Correlations for Dark Romance Development-Related Analyses
n = 136 (males with heterosexual relationship experience)

Subscale	SD	Age	Dark romance composite	Hostile Sexism	Abusiveness
Social desirability	___	.07	-.10	-.00	-.22*
Age		___	-.11	-.06	-.21*
Dark romance Composite			___	.45**	.51**
Hostile sexism				___	.30**

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

Appendix S

Correlations for Dark Romance Continuation-Related Analyses
n = 148 (female survivors)

Subscale	SD	Age	Dark romance composite	Hostile Sexism	Continuation
Social desirability	___	.14	-.16*	.12	.07
Age		___	-.26**	-.15	.49**
Dark romance composite			___	.33**	-.06
Hostile sexism				___	.01

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

Appendix T

Correlations for Dark Romance Tolerance-Related Analyses

Subscale	SD	Age	Dark romance	Hostile sexism	Physical IPV tolerance	Sexual IPV tolerance	Psychological IPV Tolerance
				Males	(n = 143)		
Social desirability	___	.11	-.12	.01	.06	-.09	-.05
Age		___	-.09	-.04	-.13	-.22*	-.16
Dark romance			___	.43**	.40**	.68**	.66**
Hostile sexism				___	.25**	.51**	.41**
Physical IPV tolerance					___	.40**	.48**
Sexual IPV Tolerance						___	.58**
				Females	(n = 258)		
Social desirability	___	.08	-.16**	.11	.03	-.20**	-.11
Age		___	-.20**	-.08	.02	-.22**	-.03
Dark romance			___	.25**	.25**	.51**	.40**
Hostile Sexism				___	.33**	.29**	.24**
Physical IPV tolerance					___	.18**	.26**
Sexual IPV Tolerance						___	.38**

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

Appendix U

Correlations for Prince Charming Tolerance-Related Analyses

Subscale	SD	Age	Fantasy story	Benevolent sexism	Physical IPV tolerance	Sexual IPV tolerance	Psychological IPV tolerance
				Males	(n = 143)		
Social desirability	___	.11	.01	.02	.06	-.09	-.05
Age		___	-.20*	-.23**	-.13	-.22*	-.16
Fantasy story			___	.35**	.05	.14	.12
Benevolent sexism				___	.20**	.28**	.24**
Physical IPV tolerance					___	.40**	.48**
Sexual IPV tolerance						___	.58**
				Females	(n = 258)		
Social desirability	___	.08	.17**	.11	.03	-.20**	-.11
Age		___	-.17**	-.16**	.02	-.22**	-.03
Fantasy story			___	.35**	.12	.16*	.10
Benevolent sexism				___	.28**	.28**	.30**
Physical IPV tolerance					___	.18**	.26**
Sexual IPV tolerance						___	.38**

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

Appendix V

Table V1

Intercorrelations between Additional Love Stories and the Development of Intimate Partner Violence (male participants with heterosexual relationship experience) n = 136

Subscale	Democracy	Cook	Science fiction	Travel	Mystery	War	History	Garden	Abusiveness
Democracy	___	.59**	-.03	.64**	-.11	.13	.43**	.55**	-.10
Cook		___	.22**	.48**	.09	.24**	.45**	.51**	.05
Science Fiction			___	-.04	.52**	.36**	-.06	-.09	.31**
Travel				___	.05	.24**	.60**	.64**	-.14
Mystery					___	.48**	.10	-.09	.38**
War						___	.22**	.06	.40**
History							___	.59**	-.11
Garden								___	-.15

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

Table V2

Intercorrelations between Additional Love Stories and the Continuation of Intimate Partner Violence (female survivors only) n = 148

Subscale	*Democracy*	*Cook*	*Science Fiction*	*Travel*	*Mystery*	*War*	*History*	*Garden*	*Continuation*
Democracy	___	.41**	.10	.39**	.01	.18*	.29**	.49**	.06
Cook		___	.27**	.16	.25**	.25**	.28**	.40**	.04
Science Fiction			___	-.22**	.56**	.38**	.12	.05	-.09
Travel				___	.19*	.03	.28**	.54**	-.01
Mystery					___	.51**	.18*	-.04	-.02
War						___	.33**	.08	-.08
History							___	.37**	-.04
Garden								___	.14

*$p < .05$, two-tailed. **$p < 0.01$, two-tailed

Table V3
Intercorrelations between Additional Love Stories and the Attitudinal Tolerance of Intimate Partner Violence (all male participants)
n = 143

Subscale	Democracy	Cook	Science fiction	Travel	Mystery	War	History	Garden	Physical IPV tolerance	Sexual IPV tolerance	Psych IPV tolerance
Democracy	___	.57**	-.04	.65**	-.09	.11	.42**	.55**	-.26**	-.15	-.22**
Cook		___	.22**	.48**	.09	.24**	.46**	.50**	.03	.10	.00
Science Fiction			___	-.04	.52**	.37**	-.05	-.10	.17*	.27**	.30**
Travel				___	.08	.23**	.60**	.63**	-.22**	-.12	-.30**
Mystery					___	.49**	.13	-.09	.24**	.40**	.39**
War						___	.23**	.06	.19*	.34**	.31**
History							___	.59**	-.08	-.03	-.12
Garden								___	-.24**	-.19*	-.21**
Physical IPV Tolerance									___	.40**	.48**
Sexual IPV Tolerance										___	.58**

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

Table V4
Intercorrelations between Additional Love Stories and the Attitudinal Tolerance of Intimate Partner Violence (all female participants) n = 258

Subscale	Democracy	Cook	Science fiction	Travel	Mystery	War	History	Garden	Physical IPV tolerance	Sexual IPV tolerance	Psych IPV tolerance
Democracy	___	.36**	.11	.39**	.00	.10	.24**	.42**	-.08	-.05	-.01
Cook		___	.22**	.21**	.15*	.21**	.30**	.45**	.16*	.12	.13*
Science fiction			___	-.16*	.51**	.35**	.11	.05	.20*	.26**	.24**
Travel				___	-.19**	-.03	.30**	.56**	-.05	-.11	-.10
Mystery					___	.45**	.14*	-.10	.09	.33**	.23**
War						___	.26**	.07	.09	.29**	.26**
History							___	.36**	.07	.19**	.14*
Garden								___	.01	.02	-.02
Physical IPV tolerance									___	.18**	.26**
Sexual IPV tolerance										___	.38**

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

Appendix W

Table W1

Intercorrelations between the Dark Romance Perpetration-focused Subscales and the Criterion Variables relating to the Development of Intimate Partner Violence (male participants with heterosexual relationship experience) n = 136

Subscale	SD	Age	Officer	Terrorizer	Subject	Perpetration composite	Hostile sexism	Abusiveness
Social desirability	___	.07	-.10	-.00	-.11	-.09	-.00	-.22*
Age		___	-.11	-.07	-.00	-.07	-.06	-.21*
Officer			___	.73**	.48**	.85**	.46**	.45**
Terrorizer				___	.53**	.86**	.30**	.43**
Subject					___	.83**	.30**	.38**
Perpetration composite						___	.42**	.50**
Hostile sexism							___	.30**

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

Note. The perpetration-focused subscale of the police story is the officer subscale – people who internalize this view of love believe that they need to control and punish their intimate partners. The perpetration-focused subscale of the horror story is the terrorizer subscale – people who adhere to this view of love believe that they need to frighten/scare their partner. Finally, the perpetration-focused subscale of the pornography story is the subject subscale – people who endorse this view believe that love involves sexually degrading a partner. Since the intercorrelations between the subscales were high, I created a composite perpetration score which reflected the overall mean of all three subscales.

Table W2

Intercorrelations between the Dark Romance Victimization-focused Subscales and the Criterion Variables relating to the Continuation of Intimate Partner Violence (female survivors) n = 148

Subscale	Social desirability	Age	Suspect	Victim	Object	Hostile sexism	Continuation
Social desirability	___	.14	-.06	-.04	-.16	.12	.07
Age		___	-.13	-.22**	-.15	-.15	.49**
Suspect			___	.47**	.29**	.20**	.03
Victim				___	.38**	.28**	-.11
Object					___	.20*	-.02
Hostile sexism						___	.01

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

Note. The victimization-focused subscale of the police story is the suspect subscale – people who endorse this view of love believe that they need to be controlled/punished by their intimate partners. The victimization-focused subscale of the horror story is the victim subscale – people who internalize this view of love believe that they should feel afraid of romantic partners. Finally, the victimization-focused subscale of the pornography story is the object subscale – people who adhere to this view of love believe that they should be sexually objectified by intimate partners.

Table W3

Supplementary Hierarchical Regression Analysis: Men's Internalization of the Perpetration Subscales and the Development of Intimate Partner Violence (male participants with heterosexual relationship experience) n = 136

Predictor	R^2	R^2 change	*B*	*SE B*	*Beta*
Step 1	.04				
Age			-.02	.01	-.21*
Step 2	.09	.05			
Age			-.02	.01	-.20*
Social desirability			-.06	.03	-.21*
Step 3	.31	.22			
Age			-.01	.01	-.17*
Social desirability			-.05	.02	-.16*
Perpetrator composite			.35	.06	.47**

*$p < .05$, two-tailed. **$p < .01$, two-tailed.

VITA AUCTORIS

Surbhi Bhanot was born in 1976 in Etobicoke, Ontario. She graduated from Chinguacousy High School in 1995. From there she went on to the University of Toronto where she obtained an Honours B.Sc. in Biology and Psychology in 2000. She subsequently completed her Masters degree in Applied Social Psychology from the University of Windsor in 2002.