“Maybe next time he’ll think before he cheats”: Masculine honor beliefs and perceptions of women’s aggressive responses to men’s infidelity

by

Amanda Lynn Martens

B.S., Morningside College, 2011
M.S., Emporia State University, 2013

AN ABSTRACT OF A DISSERTATION

submitted in partial fulfillment of the requirements for the degree

DOCTOR OF PHILOSOPHY

Department of Psychological Sciences
College of Arts and Sciences

KANSAS STATE UNIVERSITY
Manhattan, Kansas

2021

Abstract

"Before He Cheats," a popular country music song by Carrie Underwood, depicts a woman destroying her male significant other's vehicle after discovering he has been unfaithful. Given that country music has been shown to reflect cultural values associated with the United States (e.g., Cobb, 1982), this song may indicate that women's aggressive responses, under specific conditions, are perceived as justified, appropriate, and necessary. The focus of the current work, honor ideology stemming from an honor culture within the United States, has traditionally focused on men's behavior and contends it is *men's aggression* that is justified, appropriate, and necessary, with relatively little attention examining the relationship between women's aggression and honor ideology. Accordingly, through three studies, the current research examined how individuals' honor beliefs are related to their perceptions of a woman's (i.e., wife) aggressive responses to discovering her significant other (i.e., husband) has been unfaithful. Study 1 found that increased levels of masculine honor beliefs were associated with increased positive perceptions of the wife when she responded by slapping her husband hard across the face. These results are important because they extend the honor literature and indicate that women may also be perceived positively by those higher in masculine honor beliefs, when responding to an honor-related insult or threat (e.g., infidelity) with physical aggression. However, Study 1 did not allow for directly testing the *Honor Ideology Hypothesis, Gender Roles Hypothesis,* and *Gendered Honor Ideology Hypothesis* against one another. Accordingly, the purpose of Study 2 was to examine and identify responses a woman may have in response to infidelity in a marriage that would allow for the three competing hypotheses to be tested against each other. The initial twenty-three potential responses were narrowed down such that a wife responding by punching either the husband or the other woman in the face represented the *Honor*

Ideology Hypothesis. A wife responding by calling her friends to discuss either the other woman or the husband's actions represented the *Gender Roles Hypothesis*. And finally, a wife responding by posting on social media to ruin the reputation of either the husband or the other woman represented the *Gendered Honor Hypothesis*. Across all of these conditions, increased levels of masculine honor beliefs were associated with increased perceptions that the wife was trustworthy, and that the wife's responses were justified and honorable. Further, like in Study 1, as masculine honor beliefs increased, perceptions of the wife's responses of punching in the face as necessary also increased. Although the results did not definitively support any one of the three competing hypotheses above the others, the results did indicate that women's aggressive responses, under specific conditions, were perceived more positively (i.e., justified, appropriate, and necessary) as masculine honor beliefs increased. Thus, these results have important implications for researchers' approach to the study of honor ideology stemming from the United States. Results suggest that researchers interested in this honor ideology now take a more multifaceted approach, as opposed to the current unidimensional approach (i.e., men's aggression in response to insult and threat), and study specific subsets of honor ideology. Overall, by including women as the focus, and empirically testing how honor ideology is related to perceptions of a woman's aggression, the current research is a novel and important contribution to the social psychological research on honor expression, maintenance, and ideology.

“Maybe next time he’ll think before he cheats”: Masculine honor beliefs and perceptions of women’s aggressive responses to men’s infidelity

by

Amanda Lynn Martens

B.S., Morningside College, 2011
M.S., Emporia State University, 2013

A DISSERTATION

submitted in partial fulfillment of the requirements for the degree

DOCTOR OF PHILOSOPHY

Department of Psychological Sciences
College of Arts and Sciences

KANSAS STATE UNIVERSITY
Manhattan, Kansas

2021

Approved by:

Major Professor
Donald A. Saucier

Copyright

Abstract

"Before He Cheats," a popular country music song by Carrie Underwood, depicts a woman destroying her male significant other's vehicle after discovering he has been unfaithful. Given that country music has been shown to reflect cultural values associated with the United States (e.g., Cobb, 1982), this song may indicate that women's aggressive responses, under specific conditions, are perceived as justified, appropriate, and necessary. The focus of the current work, honor ideology stemming from an honor culture within the United States, has traditionally focused on men's behavior and contends it is *men's aggression* that is justified, appropriate, and necessary, with relatively little attention examining the relationship between women's aggression and honor ideology. Accordingly, through three studies, the current research examined how individuals' honor beliefs are related to their perceptions of a woman's (i.e., wife) aggressive responses to discovering her significant other (i.e., husband) has been unfaithful. Study 1 found that increased levels of masculine honor beliefs were associated with increased positive perceptions of the wife when she responded by slapping her husband hard across the face. These results are important because they extend the honor literature and indicate that women may also be perceived positively by those higher in masculine honor beliefs, when responding to an honor-related insult or threat (e.g., infidelity) with physical aggression. However, Study 1 did not allow for directly testing the *Honor Ideology Hypothesis*, *Gender Roles Hypothesis*, and *Gendered Honor Ideology Hypothesis* against one another. Accordingly, the purpose of Study 2 was to examine and identify responses a woman may have in response to infidelity in a marriage that would allow for the three competing hypotheses to be tested against each other. The initial twenty-three potential responses were narrowed down such that a wife responding by punching either the husband or the other woman in the face represented the *Honor*

Ideology Hypothesis. A wife responding by calling her friends to discuss either the other woman or the husband's actions represented the *Gender Roles Hypothesis*. And finally, a wife responding by posting on social media to ruin the reputation of either the husband or the other woman represented the *Gendered Honor Hypothesis*. Across all of these conditions, increased levels of masculine honor beliefs were associated with increased perceptions that the wife was trustworthy, and that the wife's responses were justified and honorable. Further, like in Study 1, as masculine honor beliefs increased, perceptions of the wife's responses of punching in the face as necessary also increased. Although the results did not definitively support any one of the three competing hypotheses above the others, the results did indicate that women's aggressive responses, under specific conditions, were perceived more positively (i.e., justified, appropriate, and necessary) as masculine honor beliefs increased. Thus, these results have important implications for researchers' approach to the study of honor ideology stemming from the United States. Results suggest that researchers interested in this honor ideology now take a more multifaceted approach, as opposed to the current unidimensional approach (i.e., men's aggression in response to insult and threat), and study specific subsets of honor ideology. Overall, by including women as the focus, and empirically testing how honor ideology is related to perceptions of a woman's aggression, the current research is a novel and important contribution to the social psychological research on honor expression, maintenance, and ideology.

Table of Contents

List of Figures xi
List of Tables xii
Acknowledgements xiv
Dedication xv
Chapter 1 - Introduction 1
Cultures of Honor and Gender-Bound Honor Beliefs 5
The Southern Culture of Honor 8
Women's Aggression 15
Individual Differences in Honor Ideology 19
Role Congruity Theory of Prejudice 23
The Current Research 24
Study 1 Overview 28
Chapter 2 - Study 1 29
Method 29
Design 29
Participants 29
Materials 30
Masculine Honor Belief Scale. 30
Vignettes 30
Honor and infidelity criterion variables. 31
Extent to which the wife's actions were appropriate, honorable, and necessary. 32
Procedure 32
Results 33
Participant Gender x Wife's Response x Masculine Honor Beliefs. 33
Justified. 34
Appropriate. 34
Honorable 35
Trustworthy and Necessary 36
S2 Overview 40

Chapter 3 - Study 2 42
Method 42
Participants 42
Materials 42
Definitions 42
Responses. 43
Procedure 43
Results 44
Direct Aggression Exemplars for Honor Hypothesis. 45
Indirect Aggression Exemplars for Gendered Honor Hypothesis. 46
Non-Aggressive Gender Role Exemplars for Gender Roles Hypothesis. 47
Direct Aggression Response vs. Indirect Aggression Response vs. Gender Roles Response. 48
Study 3 Overview 49
Chapter 4 - Study 3 52
Method 52
Design 52
Participants 52
Materials 52
Masculine Honor Beliefs and criterion variables. 52
Vignettes. 53
Honor-related negative affect. 53
Aggression Questionnaire. 54
Ambivalent Sexism Inventory. 54
Masculinity and Femininity. 55
Procedure 55
Results 56
Target x Wife's Response x Masculine Honor Beliefs. 56
Trustworthy. 57
Strength & Strength CR. 57
Justified. 58

Appropriate. 58
Honorable. 59
Necessary. 59
Husband Negative Affect. 59
Other Woman Negative Affect. 60
Masculine Honor Beliefs as a Unique Predictor. 61
Chapter 5 - General Discussion 65
Theoretical Implications 66
Practical Implications 68
Limitations and Future Directions 69
Conclusion 72
Chapter 6 - Tables 73
Chapter 7 - Figures 87
References 98
Appendix A - Masculine Honor Beliefs Scale 117
Appendix B - Study 1 Infidelity Vignettes 118
Appendix C - Honor and Infidelity Dependent Variables: 119
Appendix D - Dependent Variables: Appropriate, Honorable, and Necessary 120
Appendix E - Study 2: Potential Responses 121
Appendix F - Study 3 Vignettes 122
Appendix G - Study 3: Honor -Related Negative Affect Dependent Variables 123
Appendix H - Aggression Questionnaire (AQ; Buss & Perry, 1992) 124
Appendix I - Ambivalent Sexism Inventory 125
Appendix J - Bem Sex Role Inventory 126

List of Figures

Figure 1. Perceptions of the wife's responses as justified in Study 1. 87
Figure 2. Perceptions of the wife's responses as appropriate in Study 1. 88
Figure 3. Perceptions of the wife's responses as honorable in Study 1. 89
Figure 4. Perceptions of the wife's responses as trustworthy in Study 1. 90
Figure 5. Perceptions of the wife's responses as necessary in Study 1. 91
Figure 6. Perceptions of the wife as trustworthy in Study 3. 92
Figure 7a and 7b. Perceptions of the wife's responses as justified for targeting either the husband or the other woman in Study 3. 93
Figure 8. Perceptions of the wife's responses as honorable in Study 3. 94
Figure 9. Perceptions of the wife's response as necessary in Study 3. 95
Figure 10. Perceptions of the wife's responses creating negative self-directed affect for the husband. 96
Figure 11. Perceptions of the other woman's negative affect based on target of response. 97

List of Tables

Table 1. Relationships among predictor and criterion variables in Study 1 73
Table 2. Means and standard deviations for the perceptions of the wife's reactions in each condition in Study 1 73
Table 3. Regression models predicting participants' perceptions of the wife in Study 1 74
Table 4. Regression models predicting participants' perceptions of the wife's behavior in Study 1 74
Table 5. MHBS*Condition simple slopes. Justified in Study 1 75
Table 6. MHBS*Condition simple slopes Appropriate in Study 1 75
Table 7. MHBS*Condition simple slopes Honorable in Study 1 75
Table 8. MHBS*Condition simple slopes. Trustworthy in Study 1 75
Table 9. MHBS*Condition simple slopes. Necessary in Study 1 76
Table 10. Potential direct aggression exemplars in Study 2 76
Table 11. Potential indirect aggression exemplars in Study 2 76
Table 12. Potential gender role exemplars in Study 2 76
Table 13. Means and standard deviations for the potential direct exemplars comparing across the definitions of indirect, gender roles, and typical in Study 2 77
Table 14. Means and standard deviations for the potential indirect exemplars comparing across the definitions of direct, gender roles, and typical in Study 2 77
Table 15. Means and standard deviations for the potential gender roles exemplars comparing across the definitions of direct, indirect, and typical in Study 2 78
Table 16. Repeated measures analysis of variance on levels of agreement with direct definition in Study 2 79
Table 17. Repeated measures analysis of variance on levels of agreement with indirect definition in Study 2 79
Table 18. Repeated measures analysis of variance on levels of agreement with gender roles definition in Study 2 79
Table 19. Relationships among predictor and criterion variables in Study 3 80
Table 20. Means and standard deviations for the perceptions of the wife's reactions for each type of response in Study 3 81

Table 21. Means and standard deviations for perceptions of the wife's reaction targeted at either the husband or other woman in Study 3 82
Table 22. Regression models predicting participants' perceptions of the wife in Study 3 82
Table 23. Regression models predicting participants' perceptions of the wife in Study 3 83
Table 24. Regression models predicting participants' perceptions of the husband and other woman in Study 3 84
Table 25. MHBS*Condition Simple Slopes Necessary in Study 3 85
Table 26. MHBS*Target Simple Slopes 85
Table 27. Regression models predicting participants' perceptions of the other woman and the wife's responses 86

Acknowledgements

I would first like to thank my advisor, Don Saucier, for his mentorship, support, and guidance on this project and throughout graduate school. I am especially grateful for the weekly Zoom meetings during a global pandemic, the team atmosphere of our lab, all of the shared laughter, and our motivational mottos (e.g., all the things, all the time!).

I would also like to thank my committee members, Gary Brase, Laura Brannon, Tanya Gonzalez, and Jared Anderson for their feedback on this project and the many ideas for the future. Many thanks go to my graduate colleagues: Megan Strain, Tucker Jones, Stuart Miller, Conor O'Dea, Tiffany Lawless, and Svyatoslav Prokhorets for their humor, support, and guidance through this process.

Dedication

To Kyle and Aubrey, for everything. Thank you for coming on this adventure with me.

To my parents and sibling, for their unwavering love and support.

And finally, to the strong women who have taught, encouraged, supported, and inspired me.

Chapter 1 - Introduction

I dug my key into the side

Of his pretty little souped up four-wheel drive

Carved my name into his leather seats

I took a Louisville Slugger to both headlights

Slashed a hole in all four tires

Maybe next time, he'll think before he cheats.

- Carrie Underwood, 2005

The above lyrics from Carrie Underwood's popular country music song "Before He Cheats" depict a woman's aggressive response to discovering that her significant other is cheating on her with another woman. Specifically, a woman in a heterosexual relationship vandalizes her significant other's vehicle, prior to breaking up with him, in response to discovering he was unfaithful. Given that country music has been shown to reflect cultural values associated with the United States (e.g., Cobb, 1982; Gritzner, 1978; White & Day, 1997), this song, as well as other country music songs such as "Gunpowder and Led," "Kerosene," "Goodbye Earl," "Two Black Cadillacs,"and "The Night the Lights Went Out in Georgia," may indicate that women's aggressive responses, under the specific conditions of infidelity in a heterosexual relationship, are perceived as justified, appropriate, and necessary. This is particularly interesting given that the focus of the current work, honor ideology derived from the United States' honor culture (i.e., now measured as an individual difference), the American South, contends it is *men's aggression* that is justified, appropriate, and necessary in response to insult or threat (e.g., cheating significant other); especially in situations that insult or threaten men's reputation, property, or family (e.g., Brown, 2016; Cohen, 1998; Cohen & Nisbett, 1994;

Cross et al., 2013; Nisbett, 1993; Saucier & McManus, 2014; Saucier et al., 2016). Indeed, whereas psychological research has traditionally focused on how aggression is related to how men internalize, create, and maintain their honor (e.g., Barnes, Brown, & Osterman, 2012; Barnes, Brown, & Tamborski, 2012; Brown, 2016; Brown, Imura, & Mayeux, 2014; Brown, Osterman, Barnes, 2009; Cohen, 1998; Cohen & Nisbett, 1994; 1997, 1999; Cohen et al., 1996; Cohen et al., 1999; Imura, Burkley, & Brown, 2014; Martens, Stratmoen, & Saucier, 2018; Nisbett, 1993; Nisbett & Cohen, 1996; Nisbett, Polly, & Lang, 1995; O'Dea, Castro-Bueno, & Saucier, 2017; O'Dea et al., 2018; O'Dea, Martens, & Saucier, 2019; Osterman & Brown, 2011; Saucier & McManus, 2014; Saucier et al., 2016; Stratmoen, Greer, Martens, & Saucier, 2018; Vandello, Cohen, & Ranson, 2008), little social psychological research has examined if aggression is related to how women internalize, create, and maintain their honor (cf. Aponte, Lawless, Stratmoen, & Saucier, in prep; Chalman, O'Dea, Renfroe, & Saucier, 2020). More broadly, as compared to the conceptualization of masculine honor beliefs, the conceptualization of feminine honor beliefs (with notable exceptions from Rodriquez-Mosquera and colleagues), especially feminine honor beliefs arising from the Southern United States, has received relatively little research attention (see Martens & Saucier, in prep).

Notably, when the relationship between women's behavior and honor ideology is researched, it is most often in research that examines how and when men use aggression against women in cases of intimate partner violence, honor killings, and other forms of honor-based violence (see Kulczycki & Windle, 2011 for systematic review; e.g., Vandello & Cohen, 2003; Vandello et al., 2009). Indeed, in stark contrast to the aggressive and agentic women depicted in the country music songs listed above, women are often depicted as passive recipients to men's honor-bound aggression and are afforded little agency in relationship to others and in regard to

their own honor. For example, in research that compared beliefs of those from honor cultures to those from non-honor cultures, Vandello and Cohen (2003) examined individuals' perceptions of a husband's aggressive responses after discovering his wife had been unfaithful. Vandello and Cohen (2003) found that a husband responding aggressively to his wife's infidelity by yelling, shaking, and slapping his wife hard across the face was perceived as more justifiable to those from honor cultures than to those from non-honor cultures because those from honor cultures believed the wife had violated the feminine honor-bound expectations of loyalty and fidelity.

In psychological research that examined differences in beliefs and behaviors between honor cultures and non-honor cultures, honor cultures are defined as cultures in which individuals have social reputations or social worth that is easily lost. Non-honor cultures, also often referred to as dignity cultures, are defined as cultures in which individuals' worth is perceived as inherent. When first establishing honor derived from the American South as a psychological variable within the social psychological research, researchers used the region in which a person was from to study honor-bound beliefs and behaviors (e.g., Cohen & Nisbett, 1994; 1997, 1999; Cohen et al., 1996; Cohen et al., 1999; Nisbett, 1993; Nisbett & Cohen, 1996; Nisbett et al., 1995). Specifically, researchers compared beliefs about aggression between those from the United States' honor culture (i.e., the American South) and those from a non-honor culture (i.e., the American North). However, noting the limitations associated with such methods, such as individuals inside and outside honor cultures holding different levels of honor beliefs that were not dependent upon where they lived, some social psychological researchers now use individual difference measures, such as the Masculine Honor Beliefs Scale (MHBS; Saucier et al., 2016) and the Honor Ideology for Manhood scale (HIM; Barnes et al., 2014), to examine individual's honor beliefs inspired by and derived from the honor culture of the

American South. Although this study is inspired by Vandello and Cohen's (2003) research in which the researchers examined the differences in beliefs between an honor culture and a non-honor culture, it is consistent with current methods of measuring honor beliefs as an individual difference, and thus uses the Masculine Honor Beliefs scale (Saucier et al., 2016) to measure individuals' endorsement of honor beliefs.

Although Vandello and Cohen's (2003) research established that a woman's infidelity was an honor-bound violation in which aggression was perceived as justifiable, it did not examine if a man's infidelity would also merit an honor-bound aggressive response from his wife. As such, the purpose of the current research is to examine individuals' perceptions of women's aggressive responses to an insult or threat in their relationship to individuals' endorsement of honor beliefs. Specifically, as depicted in Underwood's song lyrics above and inspired by Vandello and Cohen's (2003) methods, this research examined how individuals' endorsement of honor beliefs are related to their perceptions of a woman's aggressive responses toward her husband after discovering he has been unfaithful with another woman. By examining the perceptions of women's aggressive responses to infidelity in the context of a heterosexual relationship as inspired by Vandello and Cohen's (2003) research, and using a current scale to measure individuals' endorsement of masculine honor ideology, the current research is both founded in and extends the honor literature. Founding the current research in prior honor research (e.g., Vandello & Cohen, 2003) is particularly important given that feminine honor beliefs derived from the American South have not been well-established or studied in the psychological literature (see Martens & Saucier, in prep). Indeed, because these beliefs have not been systematically studied and because honor beliefs derived from the American South have so closely been tied to beliefs about men and men's use of aggression, founding the current work in

this literature allows for conclusions to be drawn about what aspects may comprise feminine honor beliefs derived from the American South. Further, because this research examined women's aggressive responses to an honor-related insult or threat, it is a novel contribution to studying women's agency, instead of passivity, in relationship to honor ideology. Thus, this research is an important contribution to the conceptualization of feminine honor beliefs and the progression of the feminine honor beliefs literature.

Cultures of Honor and Gender-Bound Honor Beliefs

Although the focus of the current research is the relationship between honor ideology inspired by and derived from the American South and perceptions of women responding to infidelity with aggression in the context of a heterosexual relationship, cultures of honor and gender-bound honor beliefs have been documented and studied all around the world (e.g., Cihanger, 2013; Cross et al., 2012; Cross et al., 2014) and much can be learned from them. To be classified as an honor culture, as opposed to other types of cultures such as a dignity culture in which individuals worth is perceived as inherent, individuals within honor cultures must behave in accordance with specific norms and values in order to create and maintain desirable reputations (e.g., Cihanger, 2013; Cohen & Nisbett, 1994; Cross et al., 2012; Cross et al., 2014; Nisbett, 1993; Rodriguez Mosquera, 2013, 2016; Rodriguez Mosquera, Fischer, & Manstead, 2004; Rodriguez Mosquera, Liskow, & DiBona, 2012; Rodriguez Mosquera, Manstead, & Fischer, 2000, 2002a, 2002b; Rodriguez Mosquera, Tan, & Salem, 2014). These values and norms are often gender-bound such that there are different expectations for how men and women should behave (e.g., Rodriguez Mosquera, 2013; Rodriquez Mosquera, 2016; Saucier et al., 2016). In general, men are expected to abide by masculine honor beliefs that dictate they must be tough, strong, and have authority over their family; whereas women must abide by feminine

honor beliefs that dictate they must be chaste, modest, subordinate to male authority, and be dedicated to their family (e.g., Rodriquez Mosquera, 1999, 2013, 2016; Rodriquez Mosquera et al., 2004; Rodriquez Mosquera et al., 2012; Rodriquez Mosquera et al., 2002b).

Research indicates that there are both similarities, such as experiencing societal consequences that range from interpersonal feelings of being ashamed of oneself to extreme acts of interpersonal aggression such as honor-killings for failing to abide by honor beliefs, and important and distinct cultural differences to what the beliefs require (see Rodriguez Mosquera, 2016). One major difference between various honor culture beliefs is their different perceptions of men's aggression in response to insult or threat. Beliefs stemming from the United States' Southern culture of honor, indicate that aggression is perceived as justifiable, and even necessary when men's reputation, property, or family is insulted or threatened (e.g., Cohen, 1998; Cohen & Nisbett, 1994; 1997; 1999; Nisbett, 1993, Nisbett & Cohen, 1996). However, in beliefs stemming from other honor cultures, men's aggression in response to insult or threat is viewed as a sign of immaturity (e.g., Abu-Lughod, 1999). Indeed, instead of believing in using aggression to create and maintain honorable reputations, anthropological research has shown that the masculine honor beliefs associated with honor cultures of the Mediterranean, dictate that men must create and maintain their honor through autonomy, virility, providing for their family, high social status, and authority (e.g., Abu-Lughod, 1999; Gilmore, 1987; 1990; Jensen, 1987; Murphy, 1983, Persistiany, 1965; Wikan, 1982).

In contrast to the cultural differences documented in masculine honor beliefs, research has primarily, or solely, examined feminine honor beliefs as the expectations that women be chaste, modest, subordinate to male authority, and dedicated to their family. Although beyond the scope of the current work, it should be noted that research has yet to thoroughly examine if

there are cross-cultural differences between feminine honor beliefs. Given that there are differences between honor beliefs that arise from different cultures in regard to how men create and maintain their honor, there are likely differences between honor beliefs that arise from different cultures in regard to how women create and maintain their honor. Indeed, whereas the similarities between honor beliefs stemming from different cultures likely exist due to similar traditional gender roles (e.g., men must be tough and strong whereas women must be chaste and modest) documented cross-culturally (Rodriquez Mosquera, 2011), the differences between honor beliefs likely exist because of other cultural norms and values (Rodriguez Mosquera, 2016 for review of how cultural and social groups vary in terms of their specific honor beliefs – a direct comparison of these honor cultures is beyond the scope of the current research).

As aforementioned, one difference in beliefs that exists between different honor cultures is the perceived value of aggression. Although research has primarily studied men's aggression in relationship to honor beliefs, it could be the case that aggression is a cultural norm or value, especially in the case of honor beliefs stemming from the American South, in which both men and women are expected to participate under specific conditions. Indeed, instead of being simply a gender-bound expectation, aggression may also be a value-bound expectation for those adhering to honor beliefs that stemmed from the American South. As such, of particular interest in the current research is if, and how, aggression is related to women's honor beliefs stemming from the American South. It is perhaps the case that like men's honor beliefs stemming from the American South, women's honor beliefs stemming from the American South may also be tied to using aggression in response to specific types of insults or threats.

The Southern Culture of Honor

Social psychological research on honor beliefs stemming from the American South was inspired by concern over the cause of Southern men's levels of aggression. Indeed, seminal research on honor in the American South began because Nisbett (1993) believed that social psychology was well-equipped to answer the question of why Southern men were, or were perceived to be, more aggressive than Northern men. Accordingly, Nisbett (1993) examined historians' and anthropologists' scholarly research (e.g., Brearley, 1934; Cash, 1941; Carter, 1950; Fischer, 1989; Gastil, 1989; McWhiney, 1988; Reed, 1981), as well as reanalyzed national survey data from sociologists (i.e., Blumenthal et al., 1972; National Opinion Research Council (NORC); The General Social Surveys; Davis & Smith, 1989) to develop his theory on the connection between honor beliefs and Southern aggression. He also used this information to support his argument that honor ideology better accounted for the regional differences in aggression and homicide rates between Northern and Southern men than would other explanations such as temperature, poverty, slavery, and African American violence being debated in the extant scholarly literature. In this research, and subsequent honor research examining regional differences, men from Delaware, Maryland, West Virginia, Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Oklahoma, Louisiana, and Texas were classified as Southern and men from all other states were classified as Northern.

From national surveys and experiments, social psychological researchers (e.g., Cohen, 1998; Cohen & Nisbett, 1997; Nisbett, 1993; Nisbett & Cohen, 1994; 1996; Nisbett et al., 1995) showed that Southern men, as compared to Northern men, were *not* more supportive or likely to use aggression *in general*. However, Southern men, as compared to Northern men, were more

supportive of aggression and felt that it was more justified under three specific conditions — *socialization of children*, *self-protection*, and *response to insult and threat*. As such, aggression was perceived as a tool with a specific purpose. Subsequent experiments then provided further evidence that regional differences in these attitudes also influenced men's emotions (e.g., anger) and behavior (e.g., Cohen et al., 1996; Cohen et al., 1999). For example, a landmark study, in which a confederate called a male participant an "asshole" after bumping into him, demonstrated that Southern men were more inclined to aggression than Northern men on emotional, cognitive, behavioral, and physiological levels in response to insult (Cohen et al., 1996). These responses indicated to researchers that Southern men had internalized norms about what is appropriate male behavior in response to perceived insults or threats. Indeed, research on the Southern culture of honor has also shown that Southern men, as compared to Northern men, are socialized to internalize an ideology that dictates what is viewed as normative and appropriate male behavior to enact to protect themselves, their reputations as men, their property, and their families from insult and threat (e.g., Brown, Osterman, & Barnes, 2009). Thus, according to this research evidence, responding with aggression under these conditions is synonymous with what it means to be a man (see also Cohen, Vandello, & Rantilla, 1998).

Importantly, this historical and anthropological literature, sociological data, and the participants used by researchers in establishing the notion of Southern honor in the social psychological literature almost exclusively pertained to and included data from men. The argument used for excluding women from study was that men were "responsible for the vast majority of violent acts committed in American society" (Nisbett & Cohen, 1994, p. 553). To justify the exclusion of women in subsequent social psychological research, this reason has been cited by researchers studying culture of honor in the American South (e.g., Cohen et al., 1996;

Cohen et al., 1999). Although research suggests men are generally responsible for the vast majority of overt and direct acts of aggression (e.g., Archer, 2004; Campbell, 2006; Cross & Campbell, 2011), the general exclusion of women from this line of research has led to an assumed, rather than empirically supported, understanding of both honor's relationship to aggression and of women's honor within the United States in the social psychological literature.

One important exception is in a monograph, *Culture of Honor* (Nisbett & Cohen, 1996), which dedicated a section to women's aggression. Specifically, this section referenced homicides committed by women in the United States. What is particularly important about the data Nisbett and Cohen (1996) referenced, is that the regional differences in aggression that existed between Northern and Southern men also existed between Northern and Southern women. Indeed, like their male counterparts, Nisbett and Cohen (1996) indicated that Southern women were more aggressive in specific situations. Specifically, in this monograph, researchers noted that regional differences arose in lovers' brawls, which were defined as disagreements between a man and woman who were in a heterosexual romantic relationship, or lovers' triangles, which were defined as romantic entanglements that involve at least three people. Thus, there is perhaps some evidence that Southern women, like Southern men, exhibited greater levels of aggression than their Northern counterparts, and were perhaps doing so to defend their honor. However, without specific data to reference, or follow-up empirical research to examine the perceptions of women's aggression, this conclusion is speculative.

Nisbett and Cohen (1996) provided two explanations for why these regional differences may exist between Southern and Northern women. Importantly, the explanations provided did not indicate that Southern women were pursuing or defending their own honor; instead the regional differences were contextualized and explained as being a response to men's aggression

and men's honor. The first explanation provided was that because Southern men were violent and aggressive, Southern women were *forced* to be violent in order to protect and defend themselves against men. The second explanation was that Southern women were less willing than Northern women to tolerate any violence or abuse from their men before defending themselves. Again, even with this explanation, there was no discussion or exploration of Southern women defending their own honor. That is, instead of interpreting these findings as women in pursuit and defense of their own honor, the potential evidence for women responding aggressively to insult to defend their honor was reduced to a necessary and forced reaction to the behavior of Southern men.

Importantly, Nisbett and Cohen (1996) also gave no further details for whom the women were aggressive against – were they aggressing against men or women? This is particularly important in the romantic entanglement situations, especially given that the explanations provided for Southern women's aggression was as a reaction to violent Southern men. Were the women aggressing against their cheating and presumably violent male partners or the "other" women? If Southern women were aggressing against men, or indeed the "other" women, in the case of cheating it could be argued that they were responding to an insult or threat. Further, if Southern women were aggressing against the "other" women in the romantic entanglement situation, the explanation that women were only aggressive in response to aggressive men would no longer account for the greater aggression displayed by Southern women.

Although social psychological researchers did not examine the relationship between Southern women and perceptions of using aggression under specific conditions (e.g., in response to specific insults or threats), sociological research has examined this relationship (D'Antonio-Del Rio et al., 2010; D'Antonio-Del Rio & Lee, 2008; Doucet, D'Antonio-Del Rio, & Chauvin,

2014; Glass, 1998). Prior to Nisbett's (1993) seminal article, sociological research examined the relationship between region and both women's and men's attitudes toward aggression (Glass, 1988). Specifically, Glass (1988) used data from General Social Surveys conducted by the National Opinion Research Center in which both gender and geographic region were measured. Similar to Nisbett's (1993) findings about Southern men, Glass (1988) found that although Southern women were not more supportive of violence in general, they were under *specific conditions*. As compared to other regions of the United States (i.e., Northeast, Midwest), Southern women were found to be more accepting of aggression when their traditional values were challenged and when a wife or child (i.e., family) was threatened. Glass (1988) noted that Southern women's attitudes toward aggression indicated that "threats to the Southern way of life or to family or to other important values are to be taken seriously and dealt with decisively" (p. 197). Glass (1988) further found that when it came to both men's and women's attitudes toward aggression in these regions, Southern men and women were more *alike* in their attitudes than men and women of the other United States' regions. This is a particularly interesting finding given that Southern women and Southern men have been historically defined as having very distinct and traditional gender roles (e.g., Fischer, 1989: McWhiney,1988; Wolfe, 1995), which may indicate that women should not be supportive of aggression (see Eagly, 1987). However, Glass (1988) notes that her data indicate that a Southern ideology for aggression may supersede expectations dictated by traditional gender roles.

Although Glass (1988) does not mention honor specifically, she does categorize aggression perceived as acceptable under specific conditions as Southern ideology which Nisbett (1993) later deemed as honor. Further, although this research is essential to providing evidence that Southern women have similar attitudes to Southern men in regard to aggression (i.e., that it

is a tool to be used under specific conditions), there are many factors that still need to be examined. The items used from the General Social Survey to examine Southern men's and women's attitudes toward aggression do not indicate who (i.e., a woman or a man) is perpetuating the aggression under the specific conditions. Instead, the items simply had respondents indicate the level of acceptability of aggression against someone who threatened a particular value or person (e.g., violence against someone hitting one's child (defense of family)). Although Glass (1988) interpreted the data as indicating that Southern women also internalize Southern ideology, it is uncertain what this internalization means. Are Southern men and women more accepting of *anyone*'*s* aggression toward a person who threatens their values or family? Or because of the historically traditional gender roles of the South, were respondents imagining that it would be men who perpetrated the aggression in these specific conditions? Finally, the question still remains about whether or not aggression is a part of women's honor ideology. Are women expected to use aggression under these specific circumstances (i.e., threats to values and family)? Further, similar to how men are perceived if they fail to appropriately respond (i.e., with decisive aggression) to specific threats (e.g., O'Dea et al., 2017), would women be perceived as less honorable if they failed to use aggression in these situations?

More recent sociological literature has commented on how Southern culture may contribute to female aggression. Though not directly examining women's honor, this line of research has demonstrated that women of the South may internalize the aggressive norms of the culture (D'Antonio-Del Rio et al., 2010; D'Antonio-Del Rio & Lee, 2008; Doucet, D'Antonio-Del Rio, & Chauvin, 2014). Specifically, this program of research has found consistent evidence that female-perpetrated homicide is greater in the South than in regions that are considered non-Southern (D'Antonio-Del Rio et al., 2010; D'Antonio-Del Rio & Lee, 2008; Doucet et al., 2014).

Research suggests that the higher rates of aggression committed by Southern women is due to Southern values that have been internalized (Doucet et al., 2014), rather than to a reaction to Southern male aggression as Nisbett and Cohen (1996) speculated. Instead of finding that women were simply responding to increased Southern male aggression, Doucet et al. (2014) found that increases in homicide rates were due to homicides committed by female perpetrators against *female* victims. Thus, this sociological research (D'Antonio-Del Rio et al., 2010; D'Antonio-Del Rio & Lee, 2008; Doucet, D'Antonio-Del Rio, & Chauvin, 2014; Glass, 1998) demonstrates that Southern women, like Southern men, learn the values and ideology of the Southern culture, and internalize and act on them similarly.

In sum, the seminal social psychological research on regional differences in the United States demonstrates the extent to which social psychological researchers focused on the impact of honor ideology on men's aggression to the exclusion of its impact on women's aggression. Importantly, there is sparse evidence to suggest that this honor ideology may also impact women's aggression. Although Nisbett and Cohen (1996) reference data that indicate the regional differences on aggression that existed between Northern and Southern men also existed between Northern and Southern women, no data or data analyses were provided to support this claim. Further, although Glass (1988) demonstrates that Southern women were more supportive of aggression under specific circumstances, the data do not indicate who the Southern women believed should be committing the aggression (i.e., men and/or women). Also, although more recent sociological data indicate that Southern women committed more homicides than did Northern women (D'Antonio-Del Rio et al., 2010; D'Antonio-Del Rio & Lee, 2008; Doucet et al., 2014), it does not indicate *why* Southern women were committing more homicides against other women (D'Antonio-Del Rio et al., 2010; D'Antonio-Del Rio & Lee, 2008; Doucet et al.,

2014). Perhaps, similar to the data Cohen and Nisbett (1996) reference, these women were committing homicides against other women because they were involved in lovers' triangles. However, again, without further research on when and why women are aggressive, especially in relationship to this Southern honor ideology, these conclusions are merely speculative. Further research is needed to examine the conditions under which women's aggression, like men's aggression, is perceived as appropriate, justifiable, and necessary.

Women's Aggression

Outside of the honor literature, much research has sought to explain the conditions under which both men and women use aggression (e.g., Archer, 2000; 2004; Archer & Coyne, 2005; Artz, Nicholson, & Magnuson, 2008; Bjorkqvist, 1994; Bjorkkqvist, Lagerspetz, & Kaukiainen, 1992; Blaffer Hrdy, 2009; Burban, 1987; Campbell, 1982; 1986; 1995; 1999; 2006; 2013; Cross & Campbell, 2011; Daly & Wilson, 2017; Lagerspetz, Bjorkqvist, & Peltonen, 1988; Lees, 1993; Marsh & Paton, 1986; Matson, Russell, & King, 2018; Ness, 2004; Schuster, 1985). Like Nisbett and Cohen (1996) hypothesized, this research has found that men, as compared to women, are indeed more likely to participate in direct and overt acts of aggression (Archer, 2000; 2004; Artz et al., 2008; Bjorkqvist, 1994; Bjorkqvist et al., 1992; Campbell, 2006; Cross & Campbell, 2011). One key factor that creates this sex difference is the risk or perceived risk associated with aggressive acts (Archer, 2004; Cross & Campbell, 2011). Evolutionary psychology research explains that because women's role as primary caregivers for offspring is more associated with the offspring's survival success, women have evolved to be more risk adverse than men (e.g., Cross & Campbell, 2011; Kokko & Jennions, 2008; Tivers, 1972; Wilson & Daly, 1985). Because aggression is tied to risky outcomes such as retaliation that can result in serious injury or death, women are then less likely to participate in aggressive acts that are direct

and overt (i.e., those types of aggression that are at most risk for retaliation; e.g., Campbell, 2013; Daly & Wilson, 2017). However, research has also found as risk or perceived risk associated with aggressive acts becomes lower, sex differences in aggression shrink, disappear, or even reverse (see Cross & Campbell, 2011 for review).

One form of aggression that is associated with lower risk or perceived risk is referred to as indirect aggression (Bjorkqvist, 1994; Lagerspetz, Bjorkqvist, & Pelton, 1988).[1] Indirect aggression refers to non-violent acts (e.g., gossiping, telling false stories, social behaviors aimed at revenge, social exclusion) that are used to harm a targeted person (Lagerspetz et al, 1988). These acts are purposeful and often used covertly within interpersonal relationships to manipulative others' perceptions of an intended target (Campbell, 1999). Because the acts are often covert and the perpetrator can remain somewhat anonymous, indirect aggression reduces the risk of retaliation from the intended target (e.g., Campbell, 1999; Cross & Campbell, 2011). Beyond being associated with reduced risk, indirect aggression has also been associated with social rewards for the (female) perpetrator. Indeed, indirect aggression has been shown to both increase the social reputation of the (female) perpetrator and harm the social reputation of the victim (e.g., Vaillancourt & Hymel, 2006; Zimmer-Gembeck, Geiger, & Crick, 2005). Beyond

[1] There is some debate about how to label non-physical forms of aggression. Researchers have also used terms such as relational (Crick & Grotpeter, 1995) and social aggression (Cairns, Cairns, Neckerman, Ferguson, & Gariepy, 1989). However, Archer and Coyne (2005) argue that there are more similarities than differences between these labels, functionally they are the same type of aggression, and using the label indirect aggression both encompasses the other labels and helps to unite the research so that it may continue to progress. Thus, for the purpose of the current research, I will use the term indirect aggression. For a more in-depth review of this debate, see Archer and Coyne (2005).

lowering the victims' social reputation, it has also been linked to other forms of psychological and physical harm such as depression, lower-self-esteem, self-injury, and suicide among victims (e.g., Marr & Field, 2001; Owens, Slee, & Shute, 2000).

One specific condition in which women use indirect aggression is against other women when competing for or retaining mates (i.e., sexual rivalry; Daly & Wilson, 2017; Hrdy, 2009). Within this context, women have been shown to attack their rivals' sexual reputation and attractiveness (Campbell, 1995, 1999; Vaillancourt, 2005, 2013) by spreading rumors of the targeted women's promiscuity or by calling other women such names as a tease or a whore (Buss & Dedden, 1990; Campbell, 2004). Because this tactic can derogate and undermine their rivals' social reputation, women using this strategy may gain an advantage in procuring or retaining their desired mates (e.g., Campbell, 1995; 2013; Cross & Campbell, 2011).

This strategy may be particularly important in areas in which the level of resources, or the ratio of men to women, is low (Burbank, 1987; Ness, 2004; Schuster, 1985). Indeed, under such conditions, intrasexual competition for, and jealousy over, desirable men with access to resources intensifies and women may resort to physical and overt aggression that would have otherwise been deemed too risky (Artz et al., 2005; Campbell, 2013; Cross & Campbell, 2011). Although, even in areas that are resource deprived, women are less likely than men to participate in serious forms of aggression, such as the use of knives and guns (Campbell, 2013; Daly & Wilson, 2017), research has shown that they do participate in aggressive acts such as pushing, grabbing, slapping, and shoving (Campbell, 1968; Ness, 2004).

Finally, research has shown that women in Western nations also use both indirect and direct forms of aggression against men within the context of intimate partner relationships (Archer, 2000; Cross & Campbell, 2011; de Weerth & Kalma, 1993). Both self- and partner-

report research has shown that women admit and are reported to committing aggressive acts against their partners as often as men do (Archer, 2000; Cross & Campbell, 2011). This finding is particularly important because it indicates that although the outcomes associated with men's intimate partner violence against women is more severe than women's intimate partner violence against men (Archer, 2000; Daly & Wilson, 1988; Cross & Campbell, 2011), the frequency to which aggression is being perpetrated by both men and women may be similar.

Indeed, there is some research to suggest that within the context of intimate partner relationships, there may be conditions in which women are more likely to aggress against their partners. For example, de Weerth & Kalma (1993) found that women, as compared to men, were more likely to report that they would aggress both verbally and physically (e.g., yelling and slapping) toward a partner who was unfaithful. Researchers explain that this is likely due to women's jealousy, as compared to men's, being more sensitive to cues of abandonment and the subsequent loss of resources (Buss et al., 1992). Researchers also hypothesize that these findings may be due to gender-specific constraints and disinhibitions (Cross & Campbell, 2011). Specifically, Cross and Campbell (2011) hypothesize that sex differences in aggression within the context of heterosexual, intimate partner relationships in Western nations shrink or disappear because of two reasons. The first is norms in Western cultures that prescribe male chivalry and vilify men's use of aggression against women (e.g., Felson & Feld, 2009). Cross and Campbell (2011) indicate that these norms act as a constraint on men's usually higher levels of aggressive behaviors. This research also indicates that such norms do not exist, or are not as vilified, for women's use of aggression against men. The second reason is a hormonal factor, the release of oxytocin, that reduces women's fear within the context of intimate partner relationships. Thus, Cross and Campbell (2011) hypothesize that because oxytocin is normally released within the

context of a romantic relationship, women's risk-aversion for being aggressive is disinhibited and they become more likely to use aggressive acts.

Although Cross and Campbell (2011) provide and found support for two plausible explanations, there may be additional explanations for why women's risk-aversion for using aggression becomes disinhibited. Like men, an additional plausible explanation may be a powerful and historical cultural ideology that allows for or expects aggression under specific conditions. One such factor – honor beliefs stemming from the American South – may also influence women's use of and perceptions of women's use of aggression, particularly in circumstances involving an intimate partner and intrasexual competition (i.e., infidelity in which a man cheats on his wife with another woman). As such, while perhaps not true for everyone, a woman's use of aggression toward an intimate partner and/or the "other" woman may be perceived as appropriate, justifiable, and necessary to those with higher levels of adherence to this honor ideology.

Individual Differences in Honor Ideology

Noting that the values associated with the American Southern culture of honor could be held by individuals outside of the Southern United States region (Shackelford, 2005), current social psychological research measures honor as an individual difference (Barnes et al., 2012a; Barnes et al., 2014; Rodriquez et al., 2002a; Saucier et al., 2016; Vandello et al., 2009). Two scales, the Masculine Honor Beliefs Scale (MHBS; Saucier et al., 2016) and the Honor Ideology for Manhood scale (HIM; Barnes et al., 2014), are currently the primary scales used in the literature to measure the honor ideology originally associated with the Southern culture of honor. Research using these individual difference measures generally focus on men, men's behavior, and men's honor. However, because both the MHBS and HIM are ideological, rather than self-

reports of individuals' own behaviors, both men and women can report their levels of endorsement for Southern honor related values and behaviors (e.g., perceptions of aggression in response to insult or threat).

Prior to these scales, Rodriguez Mosquera et al., (2002) and Vandello et al., (2009) also created scales to measure individual differences in honor related values and behaviors. However, although Vandello et al. (2009) assessed honor beliefs related to the American South, both Vandello et al. (2009) and Rodriquez Mosquera et al. (2002) created scales that measured aspects of masculine and feminine honor beliefs that stemmed from multiple honor cultures. Notably, there is also a feminine honor beliefs scale, the Honor Ideology for Womanhood (HIW), that is associated with the American South (Barnes et al., 2014). Barnes et al. (2014) created the scale to use in research examining defensive responses to national threats. However, because the scale was not the main focus of the research, it is difficult to decipher from the information given if this scale comprehensively or specifically defines the various components that comprise feminine honor beliefs from the American South. For example, the HIW includes items that assess various themes of feminine honor ideology (e.g., spousal devotion, familial loyalty, self-sacrifice for blood relatives) that the authors indicate came from "our reading of the honor literature" (p. 642). Although Barnes et al. (2014) provided citations for these themes (i.e., Leyburn, 1962; Pitt-Rivers, 1966, Schneider, 1971; Vandello et al., 2009; Wyatt-Brown, 1982), no other information was given. Further, only two of these citations focus specifically on the Southern culture of honor (i.e., Leyburn, 1962; Wyatt-Brown, 1982). The others are about honor in the Mediterranean (i.e., Pitt-Rivers, 1966, Schneider, 1971) or base the research from definitions for feminine honor beliefs from multiple honor cultures outside of the United States (Vandello et al., 2009). Thus, because these three scales conflate multiple types of honor and/or

use items stemming from multiple honor cultures, when examining honor ideology stemming from the American South, researchers currently primarily use the MHBS or the HIM.

Indeed, much of the most recent research on honor beliefs that stem from the American South, often referred to as masculine honor beliefs, used the MHBS or HIM to examine men's antisocial (e.g., fighting and violence) and prosocial (e.g., protecting a woman from sexual assault) behavior and ideology (e.g., Barnes et al, 2012a, 2012b; Brown, 2016; Brown, et al., 2014; Imura, Burkley, Brown, 2014; Martens et al, 2018; O'Dea, et al, 2017; O'Dea et al., 2018; O'Dea, Rapp, Jones, & Saucier, in preparation; Osterman & Brown, 2011; Saucier, O'Dea, & Stratmoen, 2018; Saucier, et al., 2015a; Saucier et al., 2015b; Saucier et al., 2018; Schiffer, Hohn, & Saucier, 2020; Schiffer, O'Dea, & Saucier, in preparation; Stratmoen et al., 2018). This research has shown that masculine honor beliefs are related to a wide variety of outcomes stemming from a perceived or potential threat or insult. For example, higher levels of masculine honor beliefs have been shown to be related to aggressive responses to provocation and insults (O'Dea et al., 2017; Saucier et al., 2016; Saucier et al., 2015b), more negative emotions and aggressive responses to romantic rejection (Stratmoen, et al., 2018; Stratmoen, Rivera, & Saucier, 2019), aggressive responses to terrorist threat (Barnes et al., 2012), more negative perceptions of rape and women who have been raped (Saucier et al., 2015a), greater muscularity concerns (Saucier, O'Dea, & Stratmoen, 2018), increased risk-taking tendencies (Barnes, Brown, & Tamborski, 2012), support for aggressive security policies (Saucier et al., 2018), gun enthusiasm (Matson, Russell, & King, 2018), more positive perceptions of Donald Trump and more negative perceptions of Hillary Clinton in the 2016 United States Presidential Election (Martens et al., 2018), more negative perceptions of Black players who took a knee in the NFL

protests (Stratmoen, Lawless, & Saucier, 2018), and concern that seeking mental health services would show weakness (Brown et al., 2014).

Although this research has generally focused on men, very recent research on masculine honor beliefs indicates that women's aggressive responses to insult or threat may also be perceived as justified and appropriate to those that endorse higher levels of these beliefs (Aponte et al., in prep; Chalman et al., 2020). For example, when participants imagine that they are insulted by a stranger (i.e., bumped into and called an asshole) while walking down the street with their heterosexual significant other, Chalman et al. (2020) found that those higher in masculine honor beliefs viewed their partner more positively (i.e., honorable and appropriate) when they aggressed (i.e., punched the name caller in the face) against a stranger insulting them. However, only male partners were perceived negatively when they did not aggress (i.e., ignored the stranger) in response to the insult. Thus, not aggressing after this particular insult was not perceived to damage a woman's honor in the same way that it did a man's honor. This could be because of two reasons. The first is that aggression is not expected of women to maintain their reputations like it is for men. The second is that, because the insult did not directly target the woman's honor specifically, the level or type of insult was not one in which it was necessary for the woman to respond with aggression. Further, according to the research noted above on women's aggression (e.g., Artz et al., 2005; Campbell, 1986; 2013; Cross & Campbell, 2011; Daly & Wilson, 2017; Ness, 2004), a higher level or specific insult or threat, such as infidelity, may be required before a woman's aggressive response would occur or be deemed as necessary for maintaining her honorable reputation.

Role Congruity Theory of Prejudice

As found in Chalman et al. (2020) and Aponte et al. (in prep), it may be the case that anyone who responds with aggression to threat or insult will be perceived, at least initially or in some context, by those higher in masculine honor beliefs more positively. However, because masculine honor beliefs stemming from the American South thus far dictate that it should be *men* who respond aggressively, it may also be the case that for those higher in these beliefs, the type of response to insult or threat must also be congruent with a person's gender or gender role in order to avoid other social consequences. For instance, although Chalman et al. (2020) found that men indicated they would perceive their female significant other positively for responding aggressively to an insult, it did not measure individuals' perceptions outside the context of the relationship. Would others watching this interaction view the man as "less manly" and the woman as "unlady like" when the woman aggressed instead of the man?

This notion is consistent with the role congruity theory of prejudice (see Eagly & Karau, 2002). The role congruity theory of prejudice states that discrepancies between individuals' behavior and/or characteristics and their perceived social group or social role results in more negative evaluations of the individuals as compared to individuals whose behavior and/or characteristics match their perceived social group or social role. Thus, if individuals do not abide by their perceived gender role, they may be perceived more negatively by others, as compared to those who do abide by their perceived gender role.

Much research indicates that gender roles are ubiquitous, long-standing norms and expectations that dictate different behaviors and characteristics for men and women (e.g., Batson, 1998; Dovidio et al., 2006; Eagly, 1987; Eagly & Crowly, 1986; Eagly & Karau, 2002; Eagly, Makhijani, & Klonsky, 1992; Fraser, 1982; Girouard, 1981; Glick & Fisk, 2001). The majority

of these expectations for men and women can be summarized as occurring along two facets: agentic and communal characteristics (e.g., Eagly, 1987). Agentic characteristics, which are most often attributed to men, are attributes such as assertiveness, toughness, and confidence. Communal characteristics, which are most often attributed to women, are attributes such as warmth and empathy.

Researchers indicate that these expectations stem from individuals' observations of activities in which men and women typically participate (e.g., traditional gender roles; Eagly, 1987; Eagly et al., 1992). These observations translate into injunctive gender norms that dictate what both men and women *should* be doing (e.g., Eagly & Karau, 2002). Thus, according to injunctive gender norms, men are expected to use their agentic characteristics to protect and defend (e.g., Fraser, 1982; Girouard, 1981; Glicke & Fiske, 2001), and women are expected to use their communal characteristics to nurture and comfort others (see also Batson, 1998; Dovidio et al., 2006). Whereas men's injunctive gender norms are consistent with that of an honor ideology that dictates individuals respond to insult and threat with aggression, women's injunctive gender norms are not. Thus, while men are perceived positively by those higher in adherence to masculine honor beliefs for participating in aggressive acts, especially to protect themselves, their honor, and their loved ones, women may be perceived negatively or experience other social consequences (e.g., rejection, decrease in social standing, male partner is viewed as weak) for participating in aggressive acts that are not consistent with their gender role.

The Current Research

In order to assess the relationship between women's aggressive behavior and honor ideology, this research examined how individuals' honor beliefs are related to their perceptions of a woman's aggressive responses to discovering her husband has been unfaithful to her with

another woman. This paradigm was proposed for several reasons. The first is that it was inspired by Vandello and Cohen's (2003) research in which a man's aggressive responses against his wife's infidelity were found to be perceived more positively by those from honor cultures than those from non-honor cultures. As such, using this paradigm in the current research, although switching the roles of the husband and wife, firmly founds this research in the honor literature and extends it. The second is that research on women's aggression indicates that women are more likely to aggress under specific conditions. Specifically, women are more likely to aggress against men within the context of an intimate partner relationship in Western nations (Archer, 2000; Cross & Campbell, 2011; Kalma, 1993) and against women when competing for or retaining mates (i.e., sexual rivalry; Daly & Wilson, 2017; Hrdy, 2009). This paradigm, in which a husband commits infidelity with another woman, matches both of these conditions.

Three competing hypotheses were created based on the above research. The first is the *Honor Ideology Hypothesis.* It may be the case that for those adhering to this Southern honor ideology, aggression is simply a behavior that anyone may use to protect and restore honor. Because honor ideology stemming from the American South indicates that aggression is a necessary response to specific insults and threats, a woman using aggression in response to infidelity, will be perceived more positively (i.e., trustworthy, strong, justified, appropriate, honorable, and necessary) by those with higher levels of adherence to masculine honor beliefs, than will a woman who fails to use an aggressive response.

This prediction is consistent with work done by Chalman et al. (2020) and Aponte et al. (in prep), in which a woman who used aggression in response to an insult was perceived more positively by those higher in masculine honor beliefs. It also extends Chalman et al. (2020) and

Aponte et al. (in prep) by using an insult or threat that research indicates is more related to women's aggression (e.g., Archer, 2000; Cross & Campbell, 2011; Daly & Wilson, 2017; Hrdy, 2009; Kalma, 1993) and is likely more related to insulting women's honor than the insults or threats (e.g., being called an asshole) used in past research. As such, it may be more likely that this research, as compared to Chalman et al. (2020), finds that, like men, women are also perceived as less honorable if they fail to respond to a specific insult or threat with an aggressive response. This hypothesis is also consistent with Glass's (1988) conclusion that Southern ideology for aggression supersedes expectations dictated by traditional gender roles. Moreover, because the current research indicates exactly who is perpetrating the aggression, as opposed to Glass's (1988) research in which the gender of the aggressor is unclear, the current research can better and more confidently assess Glass's conclusion, as well as draw conclusions about whether Southern ideology supersedes expectations dictated by traditional gender roles.

Alternatively, because women's use of aggression does indeed violate traditional gender roles (i.e., women are expected to nurture and comfort; e.g., Batson, 1998; Dovidio et al., 2006), it is reasonable to also predict that women who use aggression in response to infidelity will be perceived more negatively than those who chose not to use aggression. Further, because honor has been shown to be tied to traditional gender roles (e.g., Rodriquez Mosquera, 2011), those higher in adherence to a gendered honor ideology (i.e., masculine honor beliefs), may perceive women using aggression less positively than women choosing not to use aggression. Thus, the second hypothesis is the *Gender Role Hypothesis*. Consistent with the role congruity theory of prejudice (Eagly & Karau, 2002), because women's gender role is not congruent with using aggression, a woman who uses aggression in response to infidelity will be perceived more

negatively by those higher in masculine honor beliefs than will a woman who chooses a non-aggressive (e.g., does nothing) option that is more congruent with her gender role.

Finally, it may be the case that instead of women facing either honor bound or gender bound expectations, they must restore their honorable reputations by conforming to and carefully balancing both honor and gender expectations. Thus, the final hypothesis is the *Gendered Honor Ideology Hypothesis*. Failing to conform to expectations that are dictated by both of these may result in negative social consequences. As such, women who use a type of aggression (i.e., indirect) that is congruent with their gender role will be perceived by those higher in masculine honor beliefs more positively than those who chose not to use aggression or those who use a type of aggression (i.e., direct) that is not congruent with women's gender role.

Three studies were created to extend the extant literature and to test the three competing hypotheses. The purpose of Study 1 was to extend previous honor research that indicated infidelity was a honor violation in which aggression (i.e., direct; against spouse) was deemed appropriate and necessary (Vandello & Cohen, 2003) by switching the role of the aggressor to the wife, instead of the husband. Because the purpose of Study 1 was to extend Vandello and Cohen's (2003) study, this study only used conditions used by Vandello and Cohen's (2003) research. Thus, because Study 1 did not include clear conditions, such as a woman responding with a clear form of indirect aggression, necessary to test the third hypothesis (i.e., *Gendered Honor Hypothesis*), Study 1 only tested the first two hypotheses against one another (i.e., *Honor Ideology Hypothesis* and the *Gender Role Hypothesis*).

The purpose of Study 2 was to identify exemplars of both indirect and direct aggresion, as well as an examplar of a non-aggressive gender role response that a woman could have after finding out her significant other was unfaithful to her. Study 2 also tested for responses that

could be targeted at both the husband and the other woman. The exemplars found in Study 2 were then used in Study 3 to test the three competeing hypotheses, *Honor Ideology Hypothesis,* the *Gender Role Hypothesis,* and the *Gendered Honor Ideology Hypothesis,* against each other. The purpose of Study 3 was to replicate and extend Study 1 by including additional responses (e.g., indirect forms of aggression; aggression against the "other" woman) the wife may have in response to finding out her husband was unfaithful. By testing these hypotheses, the current research makes a novel contribution to examining women's honor ideology. Further, it is a novel contribution to examining factors that contributes to the conceputalization of feminine honor beliefs stemming from the American Southern culture of honor.

Study 1 Overview

Study 1 examined the relationship between masculine honor beliefs and perceptions of a woman's aggressive responses to an honor-related insult. To draw robust conclusions about women's honor, Study 1 was founded in Vandello and Cohen's (2003) honor research in which researchers examined the relationship between honor and perceptions of aggression in response to infidelity. However, to also extend this research, instead of examining a husband's aggressive response to his wife's infidelity, Study 1 examined a wife's aggressive responses to her husband's infidelity and used individual differences in masculine honor ideology to predict participants' perceptions of these responses. Study 1 tested the first two competing hypotheses, the *Honor Ideology Hypothesis* and the *Gender Role Hypothesis* by examining several responses (i.e., *Yelling at Husband, Slapping Husband, Demanding Divorce, Does Nothing)* that a woman directed toward her husband after finding out he was unfaithful to her with another woman. Importantly, these are the exact responses that Vandello and Cohen (2003) used. The *Honor Ideology Hypothesis* predicts that a woman who responded aggressively (e.g., *slapping*) will be

perceived more positively (i.e., trustworthy, strong, justified, appropriate, honorable, and necessary) by those higher in masculine honor beliefs than a woman who responded non-aggressively (e.g., *does nothing*). Alternatively, the *Gender Role Hypothesis* predicts that a woman who responded non-aggressively (e.g., *does nothing*) will be perceived more positively by those higher in masculine honor beliefs than a woman who responded aggressively (e.g., *slapping*).

Chapter 2 - Study 1

Method

Design

Study 1 employed a 2 (Participant Gender*: Man, Woman*) x 4 (Response: *Yelling at Husband, Slapping Husband, Demanding Divorce, Does Nothing*) x Continuous (*Masculine Honor Beliefs*) between-groups design.

Participants

This project was preregistered using the Open Science Framework (https://osf.io/rcpfh/). Participants were recruited via Amazon's CloudPrime software (Litman, Robinson, & Abberbock, 2016). Participants were paid $0.25 for their participation. To ensure participant anonymity, participant names were not collected, and worker identification numbers were kept separate from all other study materials. Identifying information was only collected for the purposes of informed consent and exchanging appropriate compensation. To account for participants who do not pass all manipulation checks, and Cloud Research software being a traditionally majority female sample, the final recruitment number in which data collection was stopped was 500 participants. Three participants who reported their gender as gender-queer/non-conforming and one participant who reported their gender as transgender were not included in

the analyses given the interest in testing the effect of sex on perceptions of the wife and the lack of ability to make comparisons among groups with small sample sizes. After removing an additional 53 participants who did not complete the full study or did not correctly answer the attention checks, 443 participants remained for data analysis. The final sample met the necessary requirements for a power analysis using G*Power with 7 tested predictors (f^2= .0625, α = .05, Power = .80). The majority of the participants were women (77%), White (72.2%), and heterosexual (87.4%) with an average age of 39.49 (*SD* = 13.11).

Materials

Masculine Honor Belief Scale. The Masculine Honor Beliefs Scale (MHBS; Saucier et al., 2016) was used to measure participants' endorsement of masculine honor beliefs. Although the Honor Ideology for Manhood scale (HIM) by Barnes, Brown, and Osterman (2012) also measures endorsement of masculine honor beliefs, the MHBS more comprehensively measures the honor ideology of the American South with items representing seven components of masculine honor (i.e., Masculine Courage, Pride in Manhood, Socialization, Virtue, Protection, Provocation, Family and Community Bonds; see Saucier et al., 2016 for more in depth discussion). The MHBS consists of 35 statements (e.g., *It is a male's responsibility to protect his family*) to which participants reported their levels of agreement using response scales from 1 (*Disagree Very Strongly*) to 9 (*Agree Very Strongly*). To create the MHBS composite, participants' scores were averaged across the 35 items (α = .95) such that higher scores indicate higher levels of masculine honor beliefs. The full scale is presented in Appendix A.

Vignettes. Inspired by Vandello and Cohen's (2003) study on honor and infidelity, Study 1 used vignettes that depict a married couple. However, instead of the husband discovering that his wife is having an affair and his responding by 1) *yelling at her*, 2) *yelling at*

her, hitting her across the face, and shaking her, 3) *not doing anything*, or 4) *telling her he wanted a divorce*, as in Vandello and Cohen's (2003) research, these responses were modified to depict a wife discovering her husband having an affair and her responding to him with these exact same responses. These vignettes are presented in Appendix B.

Honor and infidelity criterion variables. This study also used criterion variables inspired by Vandello and Cohen's (2003) article on women's infidelity and men's honor. However, again, similar to the vignettes, these were modified to reflect a man's infidelity and a woman's honor. As such, like in Vandello and Cohen's (2003) research, participants rated the wife on 15 personality characteristics on 9-point bipolar scales (e.g., -4 (*Untrustworthy*) to 4 (*Trustworthy*)). These 15 characteristics aggregate into two dimensions reflecting honor: trustworthiness (n = 6, α = .90; i.e., *trustworthy/untrustworthy, reliable/unreliable, unselfish/selfish, reasonable/unreasonable, good person/bad person, smart/dumb*) and strength (n = 9, α = .86; e.g., *masculine/feminine, strong/weak, cowardly/courageous, manly/not manly, timid/self-confident, macho/not macho, tough/wimpy, competent/incompetent, submissive/not submissive).* An additional strength variable was created to test for and remove confounds (i.e., overlapping items) the original composite variable strength (above, n = 9) has with other variables in the study. This variable, strength with confounds removed (i.e., strength.CR), consists of 5 items (α = .94; i.e., *strong/weak, cowardly/courageous, timid/self-confident, tough/wimpy, competent/incompetent*). Both of these strength variables (i.e., original and confounds removed) were tested in the analyses. The final dependent measures from Vandello and Cohen (2003) measured the participants' perceptions of the extent to which they believe the wife's actions were justified on a 1 (*Not at all Justified*) to 9 (*Completely Justified*) scale. All characteristics and measures are presented in Appendix C.

Extent to which the wife's actions were appropriate, honorable, and necessary. To further measure honor-related dependent variables, participants reported their perceptions of the wife's behavior in the vignettes as appropriate, honorable, and necessary on 1 (*Completely Disagree*) to 9 (*Completely Agree*) scales. Using items inspired from O'Dea and colleagues' masculine honor research (2017; 2018) and modified to reflect the current research, participants responded to five items measuring the extent to which the wife's actions were appropriate (e.g., *The wife did the right thing*. *The wife's actions were appropriate*) and five items measuring the extent to which the wife's actions were honorable (e.g., *What the wife did was the honorable thing to do*. *The wife is an honorable woman.*). The current research also included five items to measure the extent to which participants viewed the wife's actions as necessary (e.g., *The wife had to respond this way to protect her reputation*. *The wife had to respond this way because her reputation was damaged*.). All items are presented in Appendix D. Prior to creating composites, the appropriate items for each category were reverse scored (i.e., *The wife's behavior was inappropriate*., *The wife reacted poorly*., *The wife did not behave honorably*., *The wife did not have to respond this way*.) Participants' scores were then averaged across the five items in each category to create composite scores for perceived appropriateness ($\alpha = .93$), honorability ($\alpha = .93$), and necessity ($\alpha = .87$), such that higher scores indicate higher levels of perceived appropriateness, honorability, and necessity.

Procedure

Participants were recruited via Amazon's CloudPrime software (Litman et al., 2016). They completed the study on Qualtrics online survey software. After providing informed consent and reporting their demographic information, participants were randomly assigned to one of the four vignettes (i.e., *Yelling at Husband, Slapping Husband, Demanding Divorce, Does*

Nothing). After reading the vignette, participants reported their perceptions of the wife on the honor-related criterion variables. Finally, participants completed the MHBS. After the study was complete, participants were debriefed, thanked, and compensated for their participation.

Results

The means and standard deviations for, and the zero-order correlations among, the predictor and criterion variables are provided in Table 1. Consistent with past research, men were significantly higher than were women on the MHBS; and participants' scores on the MHBS were positively correlated with perceiving the wife as trustworthy and her actions as appropriate, honorable, and necessary. The means, standard deviations, and relationships between the criterion variables and each of the wife's possible responses are provided in Table 2. In general, and across conditions, the wife's response of yelling, slapping, and asking for a divorce were perceived more positively than doing nothing. Further, although slapping was perceived more positively than doing nothing, in general, it was perceived less positively than the conditions of asking for a divorce and yelling.

Participant Gender x Wife's Response x Masculine Honor Beliefs.

To test the hypotheses, participant gender, the wife's response, and MHBS were entered as predictors of perceptions of the wife (i.e., trustworthy, strength, strength with confounds removed (i.e., strength.CR)) and the wife's behavior (i.e., justified, appropriate, honorable, and necessary) in seven separate regression analyses. None of the three-way interactions were significant. These results are summarized in Tables 3 and 4. Although there were no significant three-way interactions, there were 3 significant, two-way interactions between MHBS and the wife's response. Specifically, perceptions of the wife's responses as justified $F(3, 427) = 5.65$, $p < .001$, $n_p^2 = .04$; appropriate $F(3, 427) = 6.57$, $p < .001$, $n_p^2 = .04$; and honorable $F(3, 427) =$

2.77, $p = .041$, $n_p^2 = .02$ were all significant. Given that participant gender was not a significant predictor, was not part of the formal hypotheses, and Vandello and Cohen (2003) did not find gender differences in their research, gender was dropped from the model prior to probing these 3 significant two-way interactions.

Justified. The wife's response and masculine honor beliefs were entered as predictors of perceptions of the wife as justified. The overall model was significant, $F(7, 435) = 45.20$, $p < .001$, $R^2 = .42$, adjusted $R^2 = .41$. There was not a main effect of masculine honor beliefs, $F(1, 435) = 0.59$, $p = .587$, $n_p^2 = .00$. However, there was a main effect of condition $F(3, 435) = 99.05$, $p < .001$, $n_p^2 = .40$, such that participants perceived asking for a divorce ($M = 8.16$, $SD = 1.50$) and yelling ($M = 7.73$, $SD = 1.85$) as more justified than slapping ($M = 6.66$, $SD = 2.35$) and doing nothing ($M = 3.87$, $SD = 2.49$; all ps $< .001$). Further, although slapping was perceived as less justified than asking for a divorce and yelling (ps $< .001$), it was perceived as more justified than doing nothing ($p < .001$). These effects were qualified, however, by a significant interaction $F(3, 435) = 7.80$, $p < .001$, $n_p^2 = .05$. Consistent with the *Honor Ideology Hypothesis*, simple slopes analyses indicated that in the slapping condition, perceptions of the wife as justified increased as masculine honor beliefs increased. Perceptions of the wife as justified in the yelling, divorce, and doing nothing conditions were not related to masculine honor beliefs. These results are shown in Figure 1 and summarized in Table 5.

Appropriate. The wife's response and masculine honor beliefs were entered as predictors of perceptions of the wife as appropriate. The model was significant $F(7, 435) = 51.32$, $p < .001$, $R^2 = .45$, adjusted $R^2 = .44$. There was a main effect of masculine honor beliefs, $F(1, 435) = 4.43$, $p = .036$, $n_p^2 = .01$; $\beta = .07$, such that as masculine honor beliefs increased, perceptions of the wife's actions as appropriate also increased. There was also a main effect of

condition, $F(3, 435) = 107.80$ $p < 001$, $n_p^2 = .42$, such that participants perceived asking for a divorce ($M = 7.76$, $SD = 1.52$) and yelling ($M = 7.36$, $SD = 1.73$) as more appropriate than slapping ($M = 5.41$, $SD = 2.43$) and doing nothing ($M = 3.73$, $SD = 1.97$; ps $< .001$). Further, although slapping was perceived as less appropriate than asking for a divorce and yelling (ps $< .001$), it was perceived as more appropriate than doing nothing ($p < .001$). These effects were qualified, however, by a significant interaction $F(3, 435) = 10.98$, $p < .001$, $n_p^2 = .07$. Consistent with the *Honor Ideology Hypothesis* and the above findings regarding the perceptions of the wife as justified, simple slopes analyses indicated that in the slapping condition, perceptions of the wife's response as appropriate increased as masculine honor beliefs increased. Perceptions of the wife's response as appropriate in the yelling, divorce, and doing nothing conditions were not related to masculine honor beliefs. These results are shown in Figure 2 and summarized in Table 6.

Honorable. The wife's response and masculine honor beliefs were entered as predictors of perceptions of the wife as honorable. The model was significant $F(7, 435) = 35.36$, $p < .001$, $R^2 = .36$, adjusted $R^2 = .35$. There was a main effect of masculine honor beliefs $F(1, 435) = 13.62$, $p < .001$, $n_p^2 = .03$; $\beta = .14$, such that as masculine honor beliefs increased, perceptions of the wife's actions as honorable also increased. There was also a main effect of condition $F(3, 435) = 6.00$, $p < 001$, $n_p^2 = .04$, such that participants perceived asking for a divorce ($M = 7.00$, $SD = 1.74$) and yelling ($M = 6.63$, $SD = 1.86$) as more honorable than slapping ($M = 4.49$, $SD = 2.26$) and doing nothing ($M = 3.92$, $SD = 1.90$; ps $< .001$). These effects were qualified, however, by a significant interaction $F(3, 435) = 6.00$, $p < .001$, $n_p^2 = .04$. Again, consistent with the *Honor Ideology Hypothesis* and perceptions of the wife as justified and appropriate, simple slopes analyses indicated that in the slapping condition, perceptions of the wife's response as

honorable increased as masculine honor beliefs increased. Perceptions of the wife's response as honorable in the yelling, divorce, and doing nothing conditions were not related to masculine honor beliefs. These results are shown in Figure 3 and summarized in Table 7.

Trustworthy and Necessary. Although the dependent variables of trustworthy and necessary did not have significant interactions in the overall model (i.e., gender, condition, and MHBS as predictors), both had a significant positive correlation with MHBS at the zero-order level (see Table 1). Further, because the hypotheses were specific to the relationship between masculine honor beliefs and the types of responses the wife had, these two criterion variables were examined, as were the variables of justified, appropriate, and honorable, by entering them into regression models that included only condition and MHBS as predictors. The model for trustworthy was significant, $F(7, 435) = 17.97$, $p < .001$, $R^2 = .22$, adjusted $R^2 = .21$. There was a main effect of masculine honor beliefs, $F(1, 435) = 16.39$, $p < .001$, $n_p^2 = .03$; $\beta = .17$, such that as masculine honor beliefs increased, perceptions of the wife as trustworthy also increased. There was also a main effect of condition $F(3, 435) = 6.00$, $p < 001$, $n_p^2 = .04$, such that participants perceived the wife as more trustworthy when she responded to the infidelity with asking for a divorce ($M = 7.17$, $SD = 1.50$) and yelling ($M = 6.95$, $SD = 1.52$) as compared to slapping ($M = 5.87$, $SD = 1.49$) and doing nothing ($M = 5.44$, $SD = 1.64$; ps $< .001$). These were qualified, however, by a significant interaction $F(3, 435) = 2.69$, $p = .046$, $n_p^2 = .01$. Simple slopes analyses indicated that in the slapping and divorce condition, perceptions of the wife as trustworthy increased as masculine honor beliefs increased. Perceptions of the wife as trustworthy in the yelling and doing nothing conditions were not related to masculine honor beliefs. These results are shown in Figure 4 and summarized in Table 8.

The model for necessary was also significant, $F(7, 435) = 28.19$, $p < .001$, $R^2 = .31$, adjusted $R^2 = .30$. There was a main effect of masculine honor beliefs, $F(1, 435) = 65.46$, $p < .001$, $n_p^2 = .13$; β= .32, such that as masculine honor beliefs increased, perceptions of the wife's behavior as necessary also increased. There was also a main effect of condition $F(3, 435) = 35.10$, $p < 001$, $n_p^2 = .19$, such that participants perceived asking for a divorce ($M = 5.11$, $SD = 2.29$) and yelling ($M = 5.24$, $SD = 2.00$) as more necessary than slapping ($M = 3.88$, $SD = 2.27$) and doing nothing ($M = 2.85$, $SD = 1.53$, ps <.001). Further, although slapping was perceived as less necessary than asking for a divorce and yelling (ps < .001), it was perceived as more necessary than doing nothing ($p < .001$). These were qualified, however, by a significant interaction $F(3, 435) = 2.69$, $p = .046$, $n_p^2 = .01$. Simple slopes analyses indicated that in the slapping, divorce, and yelling condition, perceptions of the wife's response as necessary increased as masculine honor beliefs increased. Perceptions of the wife's response as necessary in the doing nothing conditions were not related to masculine honor beliefs. These results are shown in Figure 5 and summarized in Table 9.

Overall, these results indicate support for the *Honor Ideology Hypothesis.* Consistent with prior research on honor ideology and men's use of aggression after insult or threat (e.g., O'Dea et al., 2017; O'Dea et al., 2018; Vandello & Cohen, 2003), the woman's use of aggression, specifically slapping her husband hard across the face, in response to her husband's infidelity was perceived more positively (i.e., justified, appropriate, honorable, trustworthy, and necessary) as participants' masculine honor beliefs increased. Although prior honor ideology literature has examined perceptions of responses to infidelity in a heterosexual couple (Vandello & Cohen, 2003), this study is unique in that it switched the roles of the husband and wife, and used an individual difference measure, as compared to a regional comparison, to measure

individuals' endorsement of honor ideology. Vandello and Cohen (2003) found that a husband's aggressive response, slapping his wife hard across the face, in response to her infidelity was perceived as more justifiable to those from honor cultures as compared to those from non-honor cultures. This research was used to indicate that men's honor was threatened and insulted by his wife's infidelity, and that his honor may be partially restored through intimate partner violence. Research had yet to examine; however, if a man's infidelity would also merit an honor-bound aggressive response from his wife. Thus, by switching the roles of the husband and wife, and using an individual difference measure to measure participants' endorsement of honor ideology, these results extended the honor ideology literature.

What was particularly interesting about these results is that as individuals' levels of masculine honor beliefs increased, individuals' perceptions of the wife's response of slapping her husband hard across the face as *necessary* also increased. Although previous research has found that a woman's aggressive responses to insult or threat were perceived as justified and appropriate by those higher in masculine honor beliefs (Aponte et al., in prep; Chalman et al., 2020), these are the first results to indicate that a woman's aggressive response to threat or insult was *necessary* for protecting a woman's reputation and restoring her honor (i.e., the dependent variable of necessary is a composite variable derived from five items: *The wife had to respond this way to show that she is not to be messed with., The wife had to respond this way to protect her reputation., The wife had to respond this way because her reputation was damaged., The wife did not have to respond this way*. (R), and *The wife had to respond this way to restore her honor).* As aforementioned, this is likely because infidelity by a long-term romantic partner, as compared to being called an asshole by a stranger (Chalman et al., 2020) or being insulted in a parking lot by a stranger (Aponte et al., in prep), is a higher level of insult or threat in which an

aggressive response is more likely to be deemed as necessary. However, these results should be interpreted with caution and replicated before robust conclusions may be drawn about how woman create and maintain their honor, as well as what components comprise women's honor ideology.

Finally, because the purpose of this study was to extend the extant honor literature to perceptions of women's use of aggression, and not to test all three competing hypotheses against each other, some of Study 1 results are difficult to interpret. Although slapping was consistently perceived more positively as masculine honor beliefs increased indicating support for the *Honor Ideology Hypothesis,* both asking for a divorce and yelling were perceived as more honorable than slapping the husband hard across the face or doing nothing. Further, although yelling and asking for a divorce are not physical forms of aggression, individuals could interpret both as direct forms of aggression, and findings associated with these conditions may support the *Honor Ideology Hypothesis.* However, slapping, yelling, and asking for a divorce may also be perceived as consistent with women's gender role and findings associated with these conditions may instead support the *Gendered Honor Hypothesis*. Lastly, while the doing nothing response was supposed to represent the *Gender Roles Hypothesis* in Study 1, the main effects comparing perceptions of the women's four responses indicate that this response was not perceived positively in comparison to the other three responses. Because research indicates women are perceived more positively when they abide by their gender roles (i.e., role congruity theory of prejudice; Eagly & Karau, 2002), in order to truly represent the *Gender Role Hypothesis*, the wife's gender role response should be perceived positively, especially in comparison to responses that are not typically associated with women's gender role.

In sum, Study 1 found that increased levels of masculine honor beliefs were associated with increased positive perceptions of the woman when she responded by slapping her husband hard across the face. These results are important because they extend the honor literature and indicate that women may also be perceived positively by those higher in masculine honor beliefs, when responding to an honor-related insult or threat (e.g., infidelity) with physical aggression. However, Study 1 did not allow for directly testing the three competing hypotheses against each other. Specifically, the responses that were inspired by previous honor literature that allowed this research to be founded in the honor literature (Vandello & Cohen, 2003), did not allow for testing the *Honor Ideology Hypothesis*, *Gender Roles Hypothesis*, and *Gendered Honor Ideology Hypothesis* against one another. Thus, in order to draw robust conclusions about the relationship between women's aggression and honor ideology, responses that clearly represent each of the competing hypotheses were needed.

S2 Overview

The purpose of Study 2 was to examine and identify responses a woman may have in response to infidelity in a heterosexual relationship that would allow for the three competing hypotheses to be tested against each other. Further, the purpose of Study 2 was to identify responses that better reflect research that indicates women may aggress against the other woman in a heterosexual, infidelity scenario (e.g., Daly & Wilson, 2017; D'Antonio-Del Rio et al., 2010; D'Antonio-Del Rio & Lee, 2008; Doucet et al., 2014; Hrdy, 2009). Accordingly, Study 2 examined responses that a woman directed toward either her husband or the other woman after discovering an infidelity. To do this, Study 2 sought to identify exemplars responses that would represent each of the hypotheses, *Honor Ideology*; *Gendered Honor Ideology*; and *Gender Roles,* that could be directed toward either the husband or the other woman (i.e., 6 total responses).

Accordingly, Study 2 tested for exemplars of direct aggression to represent the *Honor Ideology Hypothesis*. As aforementioned, direct aggression is closely tied with masculine honor ideology (e.g., Saucier et al., 2016), and much research indicates that masculine honor beliefs are associated with positive perceptions of those, mostly men, who respond to insult or threat with direct aggression (e.g., O'Dea et al., 2017, O'Dea et al., 2018). Study 2 also tested for direct aggression responses that were not stereotypically associated with women so that the *Honor Ideology Hypothesis* was distinctive, and mutually exclusive, from the *Gender Roles* and *Gendered Honor Hypotheses*. To represent the *Gender Role Hypothesis*, Study 2 sought to identify responses that did not include aggression and are considered stereotypical of women's gender role. This is consistent with the role congruity theory of prejudice (Eagly & Karau, 2002), that indicates individuals are perceived more positively when they abide by their stereotypical gender roles. In this scenario, aggression would be considered inconsistent with a woman's stereotypical gender role, and thus a non-aggressive, gender stereotypical response is needed for this hypothesis. Finally, to represent the *Gendered Honor Hypothesis*, Study 2 tested for exemplars of indirect aggression. Research indicates that women are more likely to aggress with indirect forms, as compared to direct forms of aggression (e.g., Artz et al., 2008; Lagerspetz et al., 1988). Thus, because the woman would satisfy both the honor ideology expectation by using aggression, and the gender role expectations by participating in a response that was consistent with women's stereotypical gender role, an exemplar of indirect aggression was needed to represent this hypothesis.

Chapter 3 - Study 2

Method

Participants

Participants were recruited using Amazon's CloudPrime software (Litman, Robinson, & Abberbock, 2016). Participants were paid $0.25 for their participation. To ensure participant anonymity, participant names were not collected, and worker identification numbers were kept separate from all other study materials. Identifying information was only collected for the purposes of informed consent and exchanging appropriate compensation. After removing 36 participants who did not complete the full study or did not correctly answer or pass the attention checks, 189 participants remained for data analysis. The majority of the participants were women (72.5%), White (77.8%), and heterosexual (87.8%) with an average age of 40.80 (*SD* = 14.19).

Materials

Definitions. To identify exemplar responses to represent each of the hypotheses, participants rated how consistent each of the wife's potential responses were for definitions given for direct aggression, indirect aggression, and gender roles on 1 (*Not at all Consistent*) to 9 (*Completely Consistent*) scales. The definition of direct aggression that was used was: *Direct aggression is defined as verbal or physical assaults and threats of harm that are face-to-face confrontations*. The definition for indirect aggression that was used was: *Indirect Aggression is defined as behavior intended to harm someone without face-to-face confrontation.* The definition of gender roles that was used was: *Gender Roles are defined as long-standing norms and expectations that dictate different behaviors and characteristics for men and women*. *According to traditional gender roles, women are expected to be nurturing and comfort others.*

Finally, to help ensure that the exemplar vignettes that were picked were all considered likely or typical behavior, participants also rated each of the wife's potential responses on their typicality. The definition used was: *Typical Behavior is defined as a characteristic or behavior that is normal and expected for a given person in a given situation*. This was also measured on a 1 (*Not at all Consistent*) to 9 (*Completely Consistent*) scale.

Responses. Twenty-three types of responses were written to reflect direct aggression, indirect aggression, and non-aggressive responses that could be targeted toward the husband and the other woman (e.g., *The wife punches her husband (other woman) in the face*. *The wife posts about the affair on social media in order to ruin her husband's (other woman's) reputation*). In total, 46 potential responses were written (see Appendix E). These responses were inspired by Vandello & Cohen (2003), research on women's indirect aggression (e.g., Artz et al., 2008; Lagerspetz et al., 1988), women aggressing against other women in the aforementioned sociological literature (e.g., e.g., Daly & Wilson, 2017; D'Antonio-Del Rio et al., 2010; D'Antonio-Del Rio & Lee, 2008; Doucet et al., 2014; Hrdy, 2009), the dissertation committee, and popular culture responses such as in the music videos previously discussed.

Procedure

Participants were recruited using Amazon's CloudPrime software (Litman et al., 2016). They completed the study on Qualtrics online survey software. After providing informed consent and reporting their demographic information, participants read one of the four definitions (i.e., *Direct*, *Indirect*, *Gender Roles*, or *Typical*). After each definition, participants were then asked to write the definition they were given on the previous Qualtrics page. This was both for a manipulation check, and so that participants were actively working with the definition. After reading and writing the definition, participants rated the potential responses the wife could

have for how consistent each response was with the definition provided. Although each participant read each definition and rated each response on its consistency with that definition, the order in which participants read the definitions were randomized. Additionally, after reading one of the definitions, the order in which participants rated the wife's potential responses was also randomized. After completing all four sections (i.e., *Direct*, *Indirect*, *Gender Roles*, & *Typical)*, participants were debriefed and thanked for their participation.

Results

The respective means of the forty-six items were first examined in the *Direct*, *Indirect,* and *Gender Roles* category. In each category, these forty-six items were first narrowed down by eliminating all possible items that had an average rating under the value of seven. A mean of at least seven in the respective categories indicated a high level of agreement among participants that the item was consistent with the definition given. As such, all items that did not score an average rating of at least seven on the 9-point scale in their respective category (i.e., *Direct, Indirect,* or *Gender Roles*) were not considered for subsequent data analysis.

Based on this first reduction strategy, five responses met the requirements for further consideration set above that indicated high levels of agreement with the definition of direct aggression (i.e., *punches in the face*; *physically assaults*; *shoots and kills*; *shoots, but does not kill*; and *slaps in the face*). These five responses were further considered to represent the *Honor Ideology Hypothesis*. The means and standard deviations of perceptions of direct aggression for these items, targeting both the husband and the other woman, are provided in Table 10.

Based on the first reduction strategy, seven responses met the requirement for further consideration set above that indicated high levels of agreement with the definition of indirect aggression (i.e., *posts on social media to ruin reputation*, *vandalizes car by painting "cheater"*,

vandalizes car by painting asshole/whore, *lights belongings on fire*, *spreads rumors*, or *tells others in town to ruin reputation*). These seven responses were further considered for the *Gendered Honor Ideology Hypothesis*. The means and standard deviations of perceptions of indirect aggression, targeting both the husband and the other woman, are provided in Table 11.

Finally, two responses met the requirement for further consideration set above that indicated high levels of agreement with the definition of gender roles (i.e., *calls mother* or *calls friend*). These two responses were further considered to represent the *Gender Roles Hypothesis.* The means and standard deviations of perceptions of gender roles, targeting both the husband and the other woman, are provided in Table 12.

To systematically reduce the remaining responses, the remaining potential items were compared. First, the remaining potential responses detailed above for direct aggression, indirect aggression, and gender roles were compared to their counterparts across the mean values of the other definitions. This is detailed below for each category. Responses were also tested to ensure that they were significantly greater than the mid-point of the scale. Then to ensure that the responses to the husband and other woman were similar, all items in which the response to the husband was significantly different to the response to the other woman were eliminated from further consideration. If none of the above techniques worked, theoretical considerations were made to identify the final exemplar responses for each hypothesis.

Direct Aggression Exemplars for Honor Hypothesis. To further reduce the possible direct aggression responses, the means of the 5 responses were compared on the other definitions (i.e., *Indirect*, *Gender Roles*, and *Typical*). The means and standard deviations of the five direct responses for the definition of indirect, gender roles, and typical are provided in Table 13. All of the responses were rated very low on the indirect aggression definition (*M*s = 1.43 – 1.66) and

gender roles (*M*s = 2.03 – 4.41). Because "slaps in the face" was rated the highest for the gender roles definition, it was eliminated from further consideration. Because "shoots and kills" and "shoots, but does not kill" were rated lowest on the typical definition, they were also eliminated from further consideration. Thus, only "punches in the face" and "physically assaults" were left for consideration. One-sample *t*-tests indicated both of these responses, targeted at both the husband and other woman, were significantly higher than the midpoint of the scale, *t*s(188) = 33.23 – 49.20, *p*s < .001, Cohen's *d*s = 1.03 – 1.46. Paired samples *t*-tests indicated that there were no significant differences between the husband and other woman on either of the responses, *t*s(188) = .58 and 1.84, *p*s > .05, Cohen's *d*s = .49 and .90. Although "physically assaults", rated very low in indirect aggression, it was rated significantly higher on the indirect aggression definition than "punches in the face" for both targeting the husband, *t*(188) = 2.81, *p* = .005, *d* = .94, and other woman, *t*(188) = 2.70, *p* = .005., *d* = 1.50). In addition, although "punches in the face" is a very clear form of direct aggression, "physically assaults"" could have many interpretations. Because the interpretation of "physically assaults" may be ambiguous to participants, this item was also eliminated. Thus, "punches in the face" was chosen as the exemplar response for representing the *Honor Ideology Hypothesis*.

Indirect Aggression Exemplars for Gendered Honor Hypothesis. To further reduce the potential indirect responses, the means of the seven responses were compared on the other definitions (i.e., *Direct, Gender Roles,* and *Typical*). The means and standard deviations of the seven direct responses for the definition of direct, gender roles, and typical are provided in Table 14. "Posts on social media", "spreads rumors", and "tells others in town" were rated lowest on the definition of direct aggression, and highest on the measures of gender roles. Thus, they were further considered as the exemplar of indirect aggression to represent the *Gendered Honor*

Hypothesis. Across these three responses, "posts on social media" and "tells others in town" were considered the most typical, thus "spreads rumors" was eliminated. One-sample *t*-tests reveal both "posts on social media" and "tells others in town", targeted at both the husband and other woman, were all significantly above the midpoint of the scale, *t*s(187) = 15.04 – 24.96, *p*s < .001, *d*s = 1.69 – 2.39. Paired samples *t*-test indicated there was a significant difference between the husband and the other woman on the definition of indirect aggression for "tells others in town to ruin reputation", *t*(187) = 2.92, *p* = .004, *d* = 1.96 Paired samples *t*-test indicated there was no significant difference between the husband and other woman on "posts on social media", *t*(187) = .50, *p* = .613, *d* = .72. Given that there were differences between the husband and the other woman for "tells others in town", it was eliminated from further consideration. As such, "posts on social media" remained. Given that "posts on social media" is particularly relevant to today's society, and was the remaining indirect item, it was chosen as the exemplar for representing the *Gendered Honor Hypothesis.*

Non-Aggressive Gender Role Exemplars for Gender Roles Hypothesis. The means and standard deviations of the two gender role responses for the definitions of direct, indirect, and typical are provided in Table 15. "Calling mother" and "calling friend" rated similarly across each of these definitions. One-sample *t*-tests revealed both, targeted at the husband and other woman, were significantly higher than the midpoint of the scale *t*s(187, 188) = 18.36 – 20.80, *p*s < .001, *d*s = 1.82 – 1.97. Paired samples *t*-tests indicated no significant differences between the husband and the other woman for either of responses, *t*s(187, 188) = .73 and 1.88, *p*s > .05, *d*s = .69 and .92. Although either may work for the *Gender Roles Hypothesis*, "calling mother" may introduce a potential confound. Women's honor is traditionally associated with family. Because this hypothesis needs to be mutually exclusive from the honor ideology

hypotheses, “calling mother” was eliminated. Thus, “calling friends” was chosen as the exemplar for representing the *Gender Roles Hypothesis.*

Direct Aggression Response vs. Indirect Aggression Response vs. Gender Roles Response.

Finally, to ensure that all of the chosen exemplars were mutually exclusive from one another, repeated measures ANOVAs were performed. The “punches in the face” responses targeting both the husband, $F(2, 376) = 808.33$, $p < .001$, $n_p^2 = .81$, and the other woman, $F(2, 374) = 830.13$, $p < .001$, $n_p^2 = .81$, were significantly higher in levels of agreement with the direct aggression definition than both “posts on social media” and “calls friends”. The means and standard deviations are presented in Table 16. The “posts on social media to ruin reputations” responses targeting both the husband, $F(2, 372) = 450.56$, $p < .001$, $n_p^2 = .70$, and the other woman, $F(2, 374) = 438.30$, $p < .001$, $n_p^2 = .70$, were significantly higher in levels of agreement with the indirect aggression definition than “punches in the face” and “calls friends”. The means and standard deviations are presented in Table 17. The “calls friends” to discuss the actions of both the husband, $F(2, 372) = 303.36$, $p < .001$, $n_p^2 = .62$, and the other woman, $F(2, 374) = 324.94$ $p < .001$, $n_p^2 = .63$, were considered more consistent with the gender roles definition than “punches in the face” and “posts on social media”. The means and standard deviations are presented in Table 18.

In sum, in order to test the three competing hypotheses; *Honor Ideology Hypothesis*, *Gendered Honor Hypothesis*, *Gender Role Hypothesis,* against each other, the current research needed to find exemplars of direct aggression, indirect aggression, and a stereotypical gender role response. Participants in Study 2 rated their perceptions of twenty-three responses that could be directed at either the husband or the other woman by a woman who discovered her

husband had been unfaithful to her. Responses were narrowed down such that a wife responding by punching either the husband or the other woman in the face represented the *Honor Ideology Hypothesis* in Study 3. A wife responding by posting on social media to ruin the reputation of either the husband or the other woman represented the *Gendered Honor Hypothesis*. And finally, a wife responding by calling her friends to discuss either the other woman or the husband's actions represented the *Gender Roles Hypothesis*.

Study 3 Overview

Study 3 again examined the relationship between masculine honor beliefs and perceptions of a woman's aggressive responses to infidelity. However, instead of using the responses in Study 1, the purpose of Study 3 was to replicate and extend the results from Study 1 by adding the additional responses found in Study 2 (i.e., *punch in the face*, *posts on social media*, and *calls friends*). Because research suggests that women may aggress against the other woman in such a scenario (e.g., Daly & Wilson, 2017; D'Antonio-Del Rio et al., 2010; D'Antonio-Del Rio & Lee, 2008; Doucet et al., 2014; Hrdy, 2009), Study 3 also extended Study 1 by including each of the types of responses (i.e., *punching in the face, posts on social media*, *calls friends*) targeted at either the husband or the other woman.

As previously mentioned, these responses allowed for the testing of all three competing hypotheses, the *Gendered Honor Ideology Hypothesis*, the *Honor Ideology Hypothesis*, and the *Gender Role Hypothesis* against each other. According to the *Gendered Honor Ideology Hypothesis*, a woman who uses indirect aggression (e.g., *posts on social media*) will be perceived more positively by those higher in masculine honor beliefs than either a woman who responds with direct aggression (e.g., *punches in the face*) or a woman who chooses not to respond with aggression (e.g., *calls friend*). According to the *Honor Ideology Hypothesis*, a woman who

chooses to respond to either the husband or other woman with direct aggression (i.e., *punches in the face*) will be perceived more positively by those higher in masculine honor beliefs than a woman who chooses to respond with indirect aggression (i.e., *posts on social media*) and no aggression (i.e., *calls friends*). Alternatively, it could also be the case that individuals, especially those higher in masculine honor beliefs, believe that a woman should not respond with any form of aggression. Consistent with the *Gender Role Hypothesis,* a woman who chooses not to respond with aggression (e.g., *calls friends*) will be perceived more positively by those higher in masculine honor beliefs than a woman who chooses to respond aggressively to either the husband or other woman with any form of aggression (e.g,. *punches in the face or posts on social media*).

Finally, to examine if masculine honor beliefs are a unique predictor of the relationship between perceptions of the woman and her use of aggression, this study included several individual difference measures: The Aggression Questionnaire, the Ambivalent Sexism Inventory, and the Bem Sex Role Inventory. The Aggression Questionnaire (AQ; Buss & Perry, 1992) measured individuals' levels of trait aggression using four subscales (i.e., physical, verbal, anger, and hostility). Personal levels of aggression are likely to affect individuals' perceptions of others using aggression. For example, those with higher levels of aggression may be more supportive of aggression generally, and therefore, may perceive the woman's aggressive responses more positively than those with lower levels of aggression. The Ambivalent Sexism Inventory (ASI; Glick & Fiske,1996) measured individuals' levels of both hostile (i.e., negative attitudes toward women, especially those who do not abide by traditional gender roles) and benevolent sexism (i.e., positive attitudes toward women, especially those who do abide by traditional gender roles). Because hostile and benevolent sexism are related to traditional gender

roles, those higher in either hostile or benevolent sexism are likely to perceive women more positively for not using aggression and more negatively for using aggression. Finally, the Bem Sex Role Inventory (BSRI; Bem, 1974) measures participants' own adherence to traditional masculine and feminine personality traits. The BSRI was also included because individuals' levels of adherence to traditional gender characteristics could affect their perceptions of others' levels of adherence to traditional gender characteristics. For instance, women who have higher levels of adherence to traditionally feminine characteristics may perceive those who do not abide by traditional feminine characteristics more negatively than those with lower levels of traditional feminine characteristics. Thus, because each of these could affect individuals' perceptions of the woman's use or non-use of aggression, it was important to account for them in the analyses when examining the relationship between masculine honor beliefs and perceptions of the woman so that more robust conclusions can be drawn about women's honor ideology.

Chapter 4 - Study 3

Method

Design

Study 3 employed a 2 (Target: *Husband, Other Woman*) X 3 (Reaction: *Punch, Post, Calls Friends*) X Continuous (*Masculine Honor Beliefs*) between-groups design.

Participants

This project was preregistered using the Open Science Framework (https://osf.io/zp54e). Participants for Study 3 were recruited using Amazon's CloudPrime software (Litman, Robinson, & Abberbock, 2016). Participants were paid $0.25 for their participation. To ensure participant anonymity, participant names were not collected, and worker identification numbers were kept separate from all other study materials. Identifying information was only collected for the purposes of informed consent and exchanging appropriate compensation. To account for participants who do not pass all manipulation checks, the final recruitment number in which data collection was stopped was 300 participants. After removing 53 participants who did not complete the full study or did not correctly answer the attention and manipulation checks, 247 participants remained for data analysis. The final sample met the necessary requirements for a power analysis using G*Power with 7 tested predictors (f^2= .0625, α = .05, Power = .80). The majority of the participants were women (76.5%), White (76.8%), and heterosexual (87.6%) with an average age of 41.16 (*SD* = 13.78)

Materials

Masculine Honor Beliefs and criterion variables. Similar to Study 1, Study 3 again used the Masculine Honor Beliefs Scale (*N* = 35; α = .94; MHBS; Saucier et al., 2016) and the dependent variables of trust (α = .94), strength (α= .81), strength without confounds (α = .88),

appropriate (α = .94), honorable (α = .93), and necessary (α = .87). All items are presented in Appendices A, C & D.

Vignettes. As in Study 1, the vignettes depict a married couple in which a wife discovered her husband has been having an affair with another woman. However, unlike in Study 1, these vignettes were written in order to test the three competing hypotheses against one another. As such, the vignettes depict a woman responding to her husband's affair with another woman by 1) *punching her husband in the face*, 2) *punching the other woman in the face*, 3) *posting about the husband on social media in order to ruin his reputation*, 4) *posting on social media about the other woman in order to ruin her reputation*, 5) *calling her friends to discuss the husband's actions*, or 6) *calling her friends to discuss the other woman's actions*. These vignettes are presented in Appendix F.

Honor-related negative affect. Because various forms of aggression have been linked to negative outcomes, such as lowering self-esteem, for the target of the aggression (e.g., Marr & Field, 2001; Owens et al., 2000), Study 3 also included items that measured the extent to which participants believed the husband and other woman should feel negative self-directed affect after being caught committing infidelity. These items were used in previous honor literature (Stratmoen et al., 2018; Rodriguez Mosquera et al., 2002) and modified for the current study. Participants responded to six items related to how the husband should feel (α = .69; e.g., *To what extent should this damage the husband's self-esteem? To what extent should the husband's pride be hurt?*) and to how the other woman should feel (α = .81; e.g., *To what extent should the other woman feel shame? To what extent should this damage the other woman's self-esteem?).* Participants' scores were averaged across the five items to create composite scores for both the

husband and the other woman. Higher scores indicate higher levels of perceived negative self-directed affect. All items are presented in Appendix G.

Aggression Questionnaire. To assess their levels of trait aggression, participants completed the Aggression Questionnaire (AQ; Buss & Perry, 1992). This measure consists of 29 statements to which participants report how well each statement describes them using scales from 1 (*extremely uncharacteristic of me*) to 9 (*extremely characteristic of me*). This scale consists of four subscales: Physical Aggression ($\alpha = .83$, $n = 9$; e.g., *Given enough provocation, I may hit another person*), Verbal Aggression ($\alpha = .74$, $n = 5$; e.g., *When people annoy me, I may tell them what I think of them*), Anger ($\alpha = .85$, $n = 7$; e.g., *I have trouble controlling my temper*), and Hostility ($\alpha = .72$, $n = 8$; e.g., *I sometimes feel that people are laughing at me behind my back*). The full scale is presented in Appendix H. Composite scores were created for Physical Aggression, Verbal Aggression, Anger, and Hostility by averaging participants' scores across the respective scale items to create composite scores such that higher scores indicate greater levels of physical aggression, verbal aggression, anger, and hostility.

Ambivalent Sexism Inventory. To measure participants' levels of both hostile and benevolent sexism, the Ambivalent Sexism Inventory (ASI; Glick & Fiske, 1996) was used. This is a 22-item scale with 11 items measuring hostile sexism ($\alpha = .77$; HS: e.g., W*omen seek to gain power by getting control over men*) and 11 items measuring benevolent sexism ($\alpha = .88$; BS; e.g., *Women should be cherished and protected by men*). The full scale is presented in Appendix I. Hostile sexism refers to overtly negative attitudes toward women, whereas benevolent sexism refers to warmer attitudes toward women who abide by traditional and restrictive gender roles. Participants rated their level of agreement for each item on 1 (*Strongly Agree*) to 9 (*Strongly Disagree*) scales. Composite scores were created for both hostile and

benevolent sexism by averaging participants' scores across the respective scale items such that higher scores indicate greater levels of hostile and benevolent sexism.

Masculinity and Femininity. To assess participants' adherence to traditional masculine and feminine personality traits, participants completed the Masculinity and Femininity subscales of the Bem Sex Role Inventory (BSRI; Bem, 1974). This scale consists of 60 items, in which participants responded from 1 (*Never or almost never true of me*) to 9 (*Always or almost always true of me*) on 20 items for the Masculinity subscale (α = .80; e.g., *masculine, self-reliant*) and 20 items for the Femininity subscale (α = .86; e.g., *feminine, compassionate*). Additional Masculine (α = .75; *n* = 15; with the following items removed: *aggressive, assertive, forceful, masculine, willing to take a stand*) and Feminine (α = .80; *n* = 15; with the following items removed: *does not use harsh language, tend*er, *yielding, feminine,* and *loyal*) subscales were created to test for and remove confounds (i.e., directly overlapping content) the original subscales have with other variables in the study. The scale also includes 20 Neutral items. The full scale is presented in Appendix J. Composite scores for the masculinity and femininity variables were created by averaging participants' scores across the respective scales such that higher scores indicate greater levels of adherence to masculinity and femininity.

Procedure

Participants were recruited via Amazon's CloudPrime software (Litman et al., 2016) and completed Study 3 on Qualtrics online survey software. After providing informed consent and reporting their demographic information, participants were randomly assigned to one of the six vignettes (i.e., *punching her husband in the face, punching the other woman in the face, posting about the husband on social media in order to ruin his reputation, posting on social media about the other woman in order to ruin her reputation, calling her friends to discuss the husband's*

actions, or *calling her friends to discuss the other woman's actions*). After reading the vignette, participants reported their perceptions of the wife, the husband, and the other woman on the above criterion variables. Finally, participants completed the individual difference measures (i.e., MHBS, AQ, ASI, & BSRI). After the study was complete, participants were debriefed, thanked and compensated for their participation.

Results

The means and standard deviations for, and the zero-order correlations among, the predictor and criterion variables are provided in Table 19. Consistent with past research and Study 1, participants' scores on the MHBS were positively correlated with perceiving the wife as trustworthy and her actions as justified, honorable, and necessary. MHBS was also positively correlated with perceiving that the husband and the other woman should experience negative self-directed affect. The means, standard deviations, and relationships between the criterion variables and the wife's possible responses are provided in Table 20. In general, the wife's response of calls friends was perceived more positively than punching and posting on social media. Further, both the husband and the other woman were perceived to have more negative self-directed affect if the wife posted about the affair on social media as compared to punching and calling friends. The means, standard deviations, and the relationship between the criterion variables and who the wife targeted, either the husband or the other woman, are presented in Table 21. There were no significant differences between targeting the husband or the other woman for the criterion variables of trustworthy, strong, justified, appropriate, honorable, and necessary. However, participants did perceive that it was more appropriate and justified to target the husband, than it was to target the other woman.

Target x Wife's Response x Masculine Honor Beliefs.

To test the three competing hypotheses against each other, the target (i.e., *husband, other woman*), the wife's response (i.e., *punches, posts on social media, calls friends*), and MHBS were entered as predictors of perceptions of the wife (i.e., trustworthy, strength, strength with confounds removed (i.e., strength.CR)) the wife's behavior (i.e., justified, appropriate, honorable, and necessary), and perceptions of the negative affect the husband and other woman should feel in nine separate regression analyses. None of the three-way interactions were significant. These results are summarized in Tables 22, 23, and 24. There were, however, significant main effects and two-way interactions that are described below.

Trustworthy. The overall model for perceiving the wife as trustworthy was significant, $R^2 = .15$, adjusted $R^2 = .11$. These results are summarized in Table 22. There was a main effect of masculine honor beliefs ($\beta = .14$), such that as masculine honor beliefs increased, perceptions of the wife as more trustworthy also increased. There was also a main effect of reaction, such that the wife was perceived as more trustworthy when she responded by calling friends ($M = 6.58$, $SD = 1.77$) as compared to when she responded by punching ($M = 5.34$, $SD = 1.82$) or posting on social media ($M = 5.17$, $SD = 1.52$, $ps < .001$). There were no significant interactions. These results are also presented in Figure 6.

Strength & Strength CR. The overall model for perceiving the wife as strong was significant, $R^2 = .08$, adjusted $R^2 = .03$. These results are summarized in Table 22. There was a main effect of reaction, such that the wife was considered to show more strength when she responded by punching ($M = 5.83$, $SD = 1.19$) as compared to when she responded by calling friends ($M = 5.18$, $SD = 1.37$) or posting on social media ($M = 5.20$, $SD = 0.99$, $ps < .001$). The overall model for perceiving the wife as strong (with confounds removed) was also significant, $R^2 = .03$, adjusted $R^2 = .01$. These results are summarized in Table 22. There was a main effect

of masculine honor beliefs (β = .15), such that as masculine honor beliefs increased, perceptions of the wife as strong also increased. No other main effects or interactions were significant.

Justified. The overall model for perceiving the wife's responses as justified was significant, R^2 = .19, adjusted R^2 = .15. These results are summarized in Table 22. There was a main effect of masculine honor beliefs (β = .15), such that as masculine honor beliefs increased, perceptions of the wife's response as justified also increased. There was also a main effect of reaction, such that the wife was perceived as more justified when she responded by calling friends (*M* = 7.41, *SD* = 2.25) as compared to when she responded by punching (*M* = 5.15, *SD* = 2.63, *p* < .001) or posting on social media (*M* = 6.19, *SD* = 2.35, *p* = .004). The wife's response was also perceived as more justified when she chose to respond by posting on social media as compared to punching (*p* = .011). Finally, there was also a main effect of the target of the wife's response, such that the wife was perceived as more justified for targeting the husband (*M* = 6.55, *SD* = 2.39) as compared to the other woman (*M* = 5.79, *SD* = 2.75, *p* = .011). There were no significant interactions. These results are also presented in Figure 7a and 7b.

Appropriate. The overall model for perceiving the wife's responses as appropriate was significant, R^2 = .27, adjusted R^2 = .24. These results are summarized in Table 23. There was also a main effect of reaction, such that the wife's responses were perceived as more appropriate when she responded by calling friends (*M* = 6.86, *SD* = 2.00) as compared to when she responded by punching (*M* = 4.01 *SD* = 2.42) or posting on social media (*M* = 4.57, *SD* = 2.34, *p*s < .001). Finally, there was also a main effect of the target of the wife's response, such that the wife was perceived as more appropriate for targeting her husband (*M* = 6.55, *SD* = 2.39) as compared to the other woman (*M* = 5.79, *SD* = 2.75, *p* = .011). There were no significant interactions.

Honorable. The overall model for perceiving the wife's responses as honorable was significant, $R^2 = .18$, adjusted $R^2 = .14$. These results are summarized in Table 23. There was a main effect of masculine honor beliefs ($\beta = .14$), such that as masculine honor beliefs increased, perceptions of the wife's response as honorable also increased. There was also a main effect of reaction, such that the wife's responses were perceived as more honorable when she responded by calling friends ($M = 5.40$, $SD = 2.13$) as compared to when she responded by punching ($M = 3.36$, $SD = 2.02$) or posting on social media ($M = 3.69$, $SD = 1.93$, $ps < .001$). There were no significant interactions. These results are also presented in Figure 8.

Necessary. The overall model for perceiving the wife's responses as necessary was significant, $R^2 = .14$, adjusted $R^2 = .10$. These results are summarized in Table 23. There was a main effect of masculine honor beliefs ($\beta = .29$), such that as masculine honor beliefs increased, perceptions of the wife's response as necessary also increased. There was also a main effect of reaction, such that the wife's responses were perceived as more necessary when she responded by calling friends ($M = 4.17$, $SD = 2.13$) as compared to when she responded by punching ($M = 3.32$, $SD = 2.06$; $p = .021$). These were qualified, however, by a significant interaction. Simple slopes analyses indicated that in the punches and calls friends conditions, perceptions of the wife's response as necessary increased as masculine honor beliefs increased. Perceptions of the wife's response as necessary in the posts on social media condition were not related to masculine honor beliefs. These results are shown in Figure 9 and summarized in Table 25.

Husband Negative Affect. The overall model for perceiving that the husband should experience negative self-direct affect was significant, $R^2 = .16$, adjusted $R^2 = .12$. These results are summarized in Table 24. There was a main effect of masculine honor beliefs ($\beta = .15$), such that as masculine honor beliefs increased, perceptions of the husband experiencing negative self-

directed affect also increased. There was also a main effect of reaction, such the husband should feel greater negative self-directed affect when the wife responded by posting on social media (*M* = 6.16, *SD* = 1.28) as compared to when she responded by punching (*M* = 5.13, *SD* = 1.34) or calling her friends (*M* = 5.11, *SD* = 1.28, *p*s < .001). There were no significant interactions. These results are also presented in Figure 10.

Other Woman Negative Affect. The overall model for perceiving that the other woman should experience negative self-direct affect was significant, R^2 = .38, adjusted R^2 = .36. These results are summarized in Table 24. There was a main effect of masculine honor beliefs (β = .27), such that as masculine honor beliefs increased, perceptions of the other woman experiencing negative self-directed affect also increased. There was also a main effect of reaction, such the other woman should feel greater negative self-directed affect when the wife responded by posting on social media (*M* = 6.24, *SD* = 1.70) as compared to when she responded by punching (*M* = 4.80, *SD* = 2.00) or calling her friends (*M* = 4.76, *SD* = 2.00, *p*s < .001). There was also a main effect of target, such that participants perceived the other woman should experience greater negative self-directed affect when the wife targeted the other woman (*M* = 6.05, *SD* = 1.74) as compared to the husband (*M* = 4.59, *SD* = 2.00, *p* < .001). There was also a significant interaction between the woman's reaction and the target of the reaction such that participants perceived that when the wife targeted the other woman by punching her in the face, the other woman should feel more negative self-directed affect, than when the wife punched her husband in the face (*p* < .001). Participants also perceived that when the wife targeted the other woman by posting about her on social media, the other woman should feel more negative self-directed affect than when the wife posted about her husband on social media (*p* = .007). There was not a significant difference between perceptions of the level of negative self-directed affect,

when the wife targeted the woman by calling her friends or targeted the husband by calling her friends. Finally, there was also a significant interaction between masculine honor beliefs and the target such that as masculine honor beliefs increased, perceptions of negative self-directed affect that the other woman should experience also increased when the wife targeted the husband. There was not a relationship between masculine honor beliefs and how the other woman should feel when the wife targeted the other woman. These results are summarized in Table 26 and shown in Figure 11.

Masculine Honor Beliefs as a Unique Predictor.

To further examine and show support for the additional hypothesis that masculine honor beliefs would predict participants' perceptions of the wife, husband, and other woman above and beyond measures of participants' levels of trait aggression, participants' levels of sexism, and participants' adherence to traditional masculine and feminine personality traits, additional regression models were conducted that included the four subscales (i.e., physical aggression, verbal aggression, anger, and hostility) of the Aggression Questionnaire (AQ; Buss & Perry, 1992), the two subscales (i.e., hostile and benevolent) of the Ambivalent Sexism Inventory (ASI; Glick and Fiske, 1996), the two subscales of the Bem Sex Role Inventory (BSRI; Bem, 1974). These individual difference measures, participant gender, and MHBS were entered as predictor variables for trustworthy, strength.CR, justified, honorable, and husband negative affect. None of these models were significant, probably due to the increased degrees of freedom exhausted to test these additional predictors: Trustworthy, $F(10, 236) = 1.43$, $p < .166$, $R2 = .05$, adjusted $R2 = .01$; Strength CR, $F(10, 236) = 1.10$, $p < .357$, $R2 = .04$, adjusted $R2 = .01$; Justified $F(10, 236) = 0.87$, $p < .557$, $R2 = .03$, adjusted $R2 = .00$; Honorable $F(10, 236) = 1.33$, $p < .213$, $R2 = .05$, adjusted $R2 = .01$; and Husband Negative Affect $F(10, 236) = 1.83$, $p = .074$, $R2 = .07$, adjusted

R2 = .03. The individual difference measures, participant gender, MHBS, and the two-way interaction between MHBS and target reaction were entered as predictors for necessary and the other woman's negative affect. The model for the other woman's negative affect, $F(12, 234) = 6.91$, $p < .001$, $R^2 = .26$, adjusted $R^2 = .22$, and necessary, $F(12, 234) = 4.31$, $p < .001$, $R^2 = .18$, adjusted $R^2 = .14$, were significant. These results are summarized in Table 27 and are presented in the order they were entered into the model. These results indicate that as masculine honor beliefs increase, participants perceive the wife responses as more necessary, and that the other woman should feel a greater level of negative self-direct affect, even while holding participants' reported levels of trait aggression, sexism, gender, and adherence to traditional masculine and feminine personality traits. [2].

Overall, participants perceived the wife more positively when she responded to the infidelity by calling her friends, as opposed to punching or posting on social media. These results indicate that the calling friends response was a better response for representing the *Gender Role Hypothesis*, because these results are consistent with the role congruity theory of prejudice, than the response used in Study 1 (i.e., *doing nothing*). Participants also perceived that both the husband and the other woman should feel higher levels of negative self-directed affect when the woman chose to respond by posting on social media as compared to punching or calling her friends. This is consistent with research that indicates indirect aggression has been linked to negative outcomes, such as lowering self-esteem, for the target of the aggression (e.g., Marr & Field, 2001; Owens et al., 2000). Participants also perceived that it was more appropriate and justified to target the husband, as compared to the other woman.

---

[2] The same pattern of results occurred for all of the regression models when substituting BSRIFeminine.CR and BSRIMasculine.CR for the original variables.

Results were also consistent with Study 1, such that as levels of masculine honor beliefs increased, positive perceptions of the wife (i.e., trustworthy) and her responses (i.e., justified, honorable) also increased. Further, as masculine honor beliefs increased, perceptions that both the husband and the other woman should experience negative self-directed affect also increased. Rodriguez Mosquera et al. (2002) found that those from honor cultures experienced increased levels of negative self-directed affect compared to those from non-honor cultures after insult (e.g., insult to family honor). These results were used to indicate support for conceptualizing specific subsets of honor beliefs (e.g., moral, family). As such, the results of the current study both extend previous honor ideology research and suggest that research should examine additional and specific subsets of honor beliefs stemming from the United States' culture of honor.

Further, like in Study 1, as masculine honor beliefs increased, perceptions of the wife's responses of punching in the face (and calling her friends) as necessary also increased. Again, this is particularly important, because these are the first replicated results to indicate that a woman's aggressive response to threat or insult was *necessary* for protecting a woman's reputation and restoring her honor. These results held while controlling for participants' reported levels of trait aggression, sexism, gender, and adherence to traditional masculine and feminine personality traits. As such, future research should continue to explore the conditions in which women's aggressive responses are perceived as necessary in order to further examine how woman create and maintain their honor, as well as what components comprise women's honor ideology stemming from the American South.

Finally, as masculine honor beliefs increased, perceptions of negative self-directed affect that the other woman should experience also increased when the wife targeted the husband.

These results also held while controlling for participants' reported levels of trait aggression, sexism, gender, and adherence to traditional masculine and feminine personality traits. Given that there were no specific hypotheses related to this outcome, this result is difficult to interpret. However, it could suggest that women's honor beliefs stemming from the American South are also related to issues of propriety, and that the other woman should feel increased levels of negative self-directed affect when the wife targeted the husband because she was potentially responsible for creating the conflict between husband and wife. This would be consistent with honor ideology research stemming from honor cultures outside of the United States in which women's feminine honor codes dictate that they be chaste (e.g., Rodriquez Mosquera, 1999, 2013, 2016; Rodriquez Mosquera et al., 2002a, 2004, 2012). However, again, this interpretation is speculative, and the results should be interpreted with caution and further examined in future research.

In sum, Study 3 found that increased levels of masculine honor beliefs were associated with increased positive perceptions of the woman when she responded to her husband's infidelity. These results are important because they extend the honor literature and indicate that women may also be perceived positively by those higher in masculine honor beliefs, when responding to an honor-related insult or threat (e.g., infidelity) with aggression. Thus, these results have important implications for researchers' approach to the study of honor ideology stemming from the United States.

Chapter 5 - General Discussion

The current research examined the relationship between individuals' masculine honor beliefs and perceptions of women's aggressive responses to an honor-related insult or threat. Overall, the results indicate that women's aggressive and retaliatory responses were perceived by those higher in honor ideology as justified, appropriate, and necessary. This is particularly important given that historically, psychological research on honor ideology has focused on the conditions in which men's aggression is perceived as appropriate, honorable, and necessary (e.g., Barnes et al., 2012; Brown, 2016; Cohen, 1998; Cohen & Nisbett, 1994; 1997, 1999; Cohen et al., 1996; Nisbett & Cohen, 1996; O'Dea et al., 2017; O'Dea et al., 2018; Osterman & Brown, 2011; Saucier & McManus, 2014; Saucier et al., 2016; Stratmoen et al., 2018; Vandello et al., 2008) with relatively little research examining perceptions of women's aggression (cf. Aponte et al., in prep; Chalman et al., 2020). This is not, however, particularly surprising given that, historically, women have either been intentionally or unintentionally excluded from most of the psychological research (Hegarty & Buechell, 2006; Yoder & Kahn, 1993), and, when they are included, have been evaluated against a male-defined baseline (Yoder & Kahn, 1993). Specifically, in honor ideology research, they have been intentionally or unintentionally excluded from perceptions of using aggression under specific conditions (e.g., Nisbett and Cohen 1994, 1996); and when the relationship between women's behavior and honor ideology is researched, it is most often in research that examines how and when men use aggression against women (e.g., Kulczycki & Windle, 2011; Vandello & Cohen, 2003; Vandello et al., 2009). Thus, by examining the relationship between honor ideology and perceptions of women's use of aggression, this research is a novel contribution to studying women's agency and power, instead of passivity, in relation to honor ideology. Further, by including women as the focus and

empirically testing how honor ideology is related to perceptions of a woman's aggression, the current research is a novel and important contribution to the social psychological research on honor expression, maintenance, and ideology.

Theoretical Implications

Overall, results from Study 1 and Study 3 did not definitively support any one of the three competing hypotheses (i.e., *Honor Ideology Hypothesis*, *Gender Roles Hypothesis*, and *Gendered Honor Hypothesis*), demonstrating the complexity of the relationship between perceptions of women's use of aggression and honor ideology stemming from the American South. As described previously, the Southern culture of honor has primarily been studied as unidimensional (i.e., men's aggression under certain conditions). However, results from this study suggest that researchers interested in honor ideology stemming from the American South take a more multifaceted approach and study specific subsets of honor that both are gender-bound (e.g., feminine honor beliefs) and expected of all individuals. This would make honor research stemming from the American South more consistent with honor research based outside of the United States (e.g., Turkey, Spain, Italy, Morocco) that takes a multifaceted approach to studying honor ideology (e.g., Cihanger, 2013; Cross, Uskul, Gercek-Swing, Alozkan, & Ataca, 2012; Cross et al., 2014; Rodriguez Mosquera, 2013, 2016; Rodriguez Mosquera, Fischer, & Manstead, 2004; Rodriguez Mosquera, Liskow, & DiBona, 2012; Rodriguez Mosquera, Manstead, & Fischer, 2000, 2002a, 2002b; Rodriguez Mosquera, Tan, & Salem, 2014). Under the multifaceted approach, specific subsets of honor beliefs could include masculine honor, feminine honor, family honor, and moral honor (see Rodriguez Mosquera, 2016 for a review of the multifaceted approach to honor research).

Whereas the gendered honor codes, masculine and feminine honor, dictate behavior and characteristics that are more expected of one gender than the other, the family and moral honor codes are considerably more gender-neutral and are expected of all individuals in an honor culture (see Cross et al., 2012; 2014; Rodriguez Mosquera, 2016). Although the current research did not examine all of these subsets of honor, the results do have implications for how honor ideology stemming from the American South may be conceptualized. For example, results suggest that honor ideology stemming from the American South should perceive aggression in response to insult or threat as less gender-bound than it currently does (i.e., expected of everyone under specific conditions).

The current research also suggests that honor ideology stemming from the American South may be more comprehensively measured by additional scales that go beyond the current masculine focus (i.e., Masculine Honor Beliefs Scale (MHBS, Saucier et al., 2016) or the Honor Ideology for Manhood Scale (HIM, Barnes et al., 2012)). Instead, a scale that uses gender-neutral terminology to measure honor ideology may be needed. For example, instead of the Masculine Honor Beliefs scale (Saucier et al., 2016) indicating that, "*It's a male's responsibility to protect his family*", an Honor Beliefs scale would have an item that indicated, "*It's a person's responsibility to protect their family."* Importantly, both the MHBS and HIM have considerable theoretical and empirical research support. Thus, their validation and elaboration of these scales can serve as a model for such an undertaking.

The current results, honor ideology related to perceptions of both the wife and the other woman, also have implications for the creation and development of a feminine honor beliefs scale that measures values stemming from the American South. Again, although researchers have developed a scale to measure feminine honor beliefs associated with the Southern culture of

honor (i.e., Honor Ideology for Womanhood (HIW); Barnes et al., 2014), the methods used to create the scale make it difficult to decipher if the scale comprehensively and specifically defines the various components that may comprise feminine honor beliefs stemming from the United States' culture of honor. In the same way that researchers have devoted attention to the assessment of conceptualizations of masculine honor beliefs, researchers who desire to discover the sources, correlates, consequences, and boundaries of feminine honor beliefs, and their resulting implications, must develop an empirically validated feminine honor scale that is theoretically and empirically founded in the literature. The current research is a necessary step for such an endeavor.

Practical Implications

Interpersonal aggression and violence, especially within the United States, are complex and serious issues (e.g., Breiding, Chen, & Black, 2014). The purpose of the current research is in no way to promote women's use of aggression against others. Instead, the purpose of the current research is to understand the conditions in which women's aggression may be perceived as acceptable, justified, and necessary. By understanding these conditions, support agencies may better help individuals who have been targeted by such aggression. Because women's use of aggression against men is often not as vilified as men's aggression against women (e.g., Felson & Feld, 2009), men who experience intimate partner violence may be reluctant to seek support from others (e.g., Liang, Goodman, Tummala-Narra, & Weintraub, 2005). This may be especially true for those higher in masculine honor beliefs. Indeed, past research has shown that those from honor cultures are particularly resistant to seeking help, especially professional help (Brown, Imura, & Mayeux, 2014). Because indirect aggression has been linked to positive social rewards for the perpetrator and negative social consequences for the target, those targeted, both

men and women, may then feel isolated and unable to seek necessary help or support (e.g., Vaillancourt & Hymel, 2006; Zimmer-Gembeck et al., 2005). Further, because women's use of indirect aggression has been linked to severe consequences such as suicide (e.g., Marr & Field, 2001; Owens et al., 2000), understanding when and why women aggress is especially important.

Limitations and Future Directions

One potential limitation of the current research is the use of Amazon's CloudPrime software as a means of recruiting participants. Research has indicated that there are both drawbacks (e.g., inattentiveness, possibility of dishonest responses) and benefits (e.g., more diverse demographics than traditional participant pools, larger possible sample sizes) to using this particular tool (e.g., Goodman, Cryder & Cheema, 2013; Hauser & Schwarz, 2015). Research also suggests that by taking precautions, such as including manipulation checks, Amazon's CloudPrime software is a sustainable tool for social scientists in which they may draw robust conclusions from data (e.g., Berinsky et al., 2014; Oppenheimer et al., 2009; Thomas & Clifford, 2017). Indeed, researchers have found that by taking these precautions, they received better data with workers using this software (e.g., participants using this software passed attention checks at a higher rate than traditional participant pools) than those in traditional participant pools (e.g., undergraduates; Hauser & Schwarz, 2015). Thus, because this research used attention and manipulation checks when using Amazon's Cloudprime software and recruited a more diverse sample than available through undergraduate participation pools, the use of this tool can be considered a strength, rather than a limitation, of the current research.

Another potential limitation of the current research is that it does not directly compare men's and women's use of aggression in response to infidelity in relationship to individuals' honor ideology. However, the purpose of the current research was not to establish if aggression

was more related to men's honor ideology or more related to women's honor ideology. The purpose of the research was to examine if women, similar to men, were also expected to use aggression under specific conditions by those higher in honor ideology. As research would suggest, it is most likely the case that, in general, aggression is more related to men's than it is women's honor ideology. A woman's failure to respond (i.e., doing nothing) has yet to be found to be related to decreased positive perceptions or increased negative perceptions of the woman by those higher in masculine honor beliefs, as it has for men (Chalman et al., 2020; O'Dea et al., 2017). However, there may be specific conditions, albeit few, in which women would be perceived more negatively for not responding aggressively to an insult or threat by those higher in masculine honor beliefs. For instance, when it comes to children, women may be perceived more negatively than men, for participating in parenting behaviors that others perceive as either inadequate or inappropriate (i.e., mom-shaming, a popular culture term used to refer to how mothers are shamed by others based on how they chose to parent their children). In regard to those higher in honor ideology, this may indicate that women would be perceived more negatively for failing to protect their child or children from a perceived insult or threat than would men. In order to continue to establish the relationship between perceptions of women and aggressive response to insult or threat, future research should examine individuals' perceptions of women (and men) who respond aggressively and non-aggressively to those who threaten or insult their children.

Future research should also examine other honor threats and insults that may be more specific to women than men. For example, much of the research examining men's honor-bound responses to insults against them uses the slur "asshole" (e.g., Chalmen et al., 2020; Cohen et al., 1996; Saucier et al., 2015b). Using this term, Chalmen et al. (2020) found that both men and

women were perceived more positively by those higher in masculine honor beliefs when they responded to a man using this slur by punching him in the face. However, only men were perceived more negatively for failing to respond aggressively to this slur. Although this was taken to indicate that women do not need to respond aggressively in order to protect their reputation, it could also suggest that the "right type" of slur is needed before an aggressive response is required by a woman. Indeed, research indicates that when slurs are used to damage the reputations of women, slurs such as "asshole" are not used; instead, women are targeted by slurs that target their appearance (e.g., ugly) or their sexual reputations (e.g., whore, slut, tease; Buss & Dedden, 1990; Campbell, 2004). As such, research should examine the relationship between honor beliefs and perceptions of a woman's response to others (both men and women) calling her such slurs, and whether or not her reputation is damaged by failing to respond aggressively (e.g., indirectly or directly). This line of research could also be used, like it was for men's honor ideology (Saucier et al., 2015b), to create a taxonomy of slurs that would indicate which slurs are more and less likely to elicit aggressive responses from women, especially from women higher in honor ideology.

There are also future avenues of research to explore within the domains of intimate partner relationships. Indeed, women may respond to infidelity in other ways beyond the responses the current research explored. For instance, it may be the case that for those higher in masculine honor beliefs, the woman should not only respond aggressively to her unfaithful partner, but she should also wish to stay in the relationship after participating in intimate partner violence. There may also be different implications, especially to those higher in honor ideology, if the male partner is unfaithful with another man. For instance, the woman's reputation may be perceived as further damaged because she was not "woman enough" to keep her partner both

faithful and straight. There may also be further implications for the man's honor, such that his reputation would be more damaged for being unfaithful with a man, than being unfaithful with a woman.

Conclusion

The relationship between honor ideology and perceptions of aggression has primarily and traditionally been associated with men. This research, in examining when men use honor-bound aggression (e.g., intimate partner violence) against women (e.g., Kulczycki & Windle, 2011 Vandello & Cohen, 2003; Vandello et al., 2009) but not vice versa, has largely ignored honor processes for women. Indeed, in stark contrast to the aggressive and agentic women depicted in country music songs (e.g., *Before He Cheats, Gunpowder and Led, Kerosene, Goodbye Earl, Two Black Cadillacs, The Night the Lights Went Out in Georgia*) who participate in various acts of aggression (e.g., acts that range from destroying vehicles to murder), women in honor ideology research are often depicted as passive recipients to men's honor-bound aggression, and are afforded little agency in relationship to others and in regard to their own honor. By examining the relationship between honor ideology and perceptions of women's use of aggression, this research is a novel contribution to studying women's agency, instead of passivity, in relationship to honor. Further, by examining women's aggression in response to an insult that has previously been shown to be honor related, this research is an important step in more comprehensively conceptualizing feminine honor beliefs, especially feminine honor beliefs derived from the Southern culture of honor in the United States. As such, this research is a novel and important contribution to the social psychological research that explores the potential for women's agency and responsibility, even when resorting to antisocial behavior to defend against threats and insults from men and other women, in the pursuit of their honor.

Chapter 6 - Tables

Table 1. Relationships among predictor and criterion variables in Study 1

Measure	*M*	*SD*	1	2	3	4	5	6	7	8	9
1. Participant Gender	1.77	0.42	-								
2. MHBS	5.29	1.38	-.16**	(.95)							
3. Trustworthy	6.36	1.69	-.08	.19**	(.90)						
4. Strength	5.50	1.73	-.02	.05	.56***	(.86)					
5. Strength.CR	6.05	2.11	-.01	.08	.64***	.96***	(.94)				
6. Justified	6.63	2.65	-.01	.04	.60***	.68***	.72***	-			
7. Appropriate	6.07	2.52	-.05	.10*	.67***	.66***	.72***	.85***	(.93)		
8. Honorable	5.51	2.35	-.09*	.17**	.71***	.62***	.68***	.68***	.83***	(.93)	
9. Necessary	4.27	2.26	-.08	.35***	.48***	.51***	.51***	.46***	.55***	.61***	(.87)

Note. All values are collapsed across the four conditions. Participant sex was coded as Male = 1 and Female = 2, and the correlations reported for this dichotomous variable are point-biserial correlation coefficients. Strength.CR indicates confounds with other variables in the study been removed from the strength variable. MHBS: Masculine honor beliefs scale. Reliabilities of the measures are given in parentheses on the diagonal. *$p < .05$, **$p < .01$, ***$p < .001$

Table 2. Means and standard deviations for the perceptions of the wife's reactions in each condition in Study 1

			Yelled		Slapped		Divorce		Does Nothing	
Perceptions of Reaction	$F(3, 439)$	η^2	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
1. Trustworthy	32.46***	.18	6.95_a	1.52	5.87_b	1.49	7.17_a	1.50	5.44_b	1.64
2. Strength	104.92***	.42	5.85_a	1.16	5.76_a	1.16	6.67_b	0.93	3.62_c	1.68
3. Strength.CR	115.04***	.40	6.52_a	1.76	6.20_a	1.40	7.61_b	1.23	3.75_c	1.90
4. Justified	93.40***	.38	7.73_a	1.85	6.66_b	2.35	8.16_a	1.50	3.87_c	2.49
5. Appropriate	99.97***	.41	7.36_a	1.73	5.41_b	2.43	7.76_a	1.52	3.73_c	1.97
6. Honorable	67.89***	.32	6.63_a	1.86	4.49_b	2.26	7.00_a	1.74	3.92_b	1.90
7. Necessary	32.26***	.18	5.24_a	2.00	3.88_b	2.27	5.11_a	2.29	2.85_c	1.53

Note. Yelled (n =104), *Slapped* (n =116), *Divorce* (n = 116), *and Does Nothing* (n =107). Means for a dependent variable that do not share a subscript are significantly different. Strength.CR indicates confounds with other variables in the study were removed from the strength variable *$p < .05$. **$p < .01$. ***$p < .001$.

Table 3. Regression models predicting participants' perceptions of the wife in Study 1

	Trustworthy			Strength			Strength.CR			Justified		
Predictor	*F* (1-3, 427)	*p*	n_p^2	*F* (1-3, 427)	*p*	n_p^2	*F* (1-3, 427)	*p*	n_p^2	*F* (1-3, 427)	*p*	n_p^2
Model	**9.06**	**< .001**	**.24**	**22.562**	**< .001**	**.44**	**24.57**	**< .001**	**.46**	**21.74**	**< .001**	**.43**
MHBS	**10.47**	**.001**	**.02**	3.72	.054	.01	**4.19**	**.041**	**.01**	0.05	.820	.00
Condition	**15.04**	**< .001**	**.09**	**56.08**	**< .001**	**.28**	**59.5**	**< .001**	**.29**	**41.56**	**< .001**	**.22**
Gender	0.05	.811	.00	3.06	.081	.01	3.46	.064	.00	1.52	.220	.00
MHBS*Condition	1.65	.176	.01	1.36	.254	.01	1.35	.256	.00	**5.95**	**< .001**	**.04**
Condition*Gender	1.89	.129	.01	0.82	.480	.01	0.71	.545	.00	1.54	.202	.01
Gender*MHBS	0.60	.438	.00	2.77	.090	.00	0.9	.341	.00	0.24	.620	.00
MHBS*Condition*Gender	0.46	.711	.00	0.22	.870	.00	0.21	.891	.00	0.25	.861	.00

Note. Significant effects are bolded. Strength.CR indicates confounds with the masculine honor beliefs scale have been removed from the strength variable

Table 4. Regression models predicting participants' perceptions of the wife's behavior in Study 1

	Appropriate			Honorable			Necessary		
Predictor	*F* (1-3, 427)	*p*	n_p^2	*F* (1-3, 427)	*p*	n_p^2	*F* (1-3, 427)	*p*	n_p^2
Model	**24.01**	**< .001**	**.46**	**16.74**	**< .001**	**.37**	**13.91**	**< .001**	**.32**
MHBS	1.41	.236	.00	**5.14**	**.024**	**.01**	**42.65**	**< .001**	**.09**
Condition	**53.36**	**< .001**	**.27**	**37.44**	**< .001**	**.20**	**17.51**	**< .001**	**.11**
Gender	0.55	.459	.00	0.25	.615	.00	0.68	.410	.00
MHBS*Condition	**6.57**	**< .001**	**.04**	**2.77**	**.041**	**.02**	1.388	.246	.01
Condition*Gender	0.82	.481	.00	1.07	.361	.00	1.51	.209	.01
Gender*MHBS	0.34	.555	.00	0.28	.592	.00	1.36	.243	.00
MHBS*Condition*Gender	0.07	.973	.00	0.26	.850	.00	0.95	.305	.00

Note. Significant effects are bolded.

Table 5. MHBS*Condition simple slopes. Justified in Study 1

Response	*B*	*se*	*t*	*p*
Slapping	**0.61**	**0.14**	**4.24**	**< .001**
Yelling	-0.21	0.13	-1.55	.120
Divorce	0.02	0.13	0.167	.867
Nothing	-0.27	0.13	-1.79	.075

Note. Significant effects are bolded.

Table 6. MHBS*Condition simple slopes Appropriate in Study 1

Response	*B*	*se*	*t*	*p*
Slapping	**0.76**	**0.13**	**5.73**	**< .001**
Yelling	-0.21	0.12	-1.70	.088
Divorce	0.09	0.12	0.76	.436
Nothing	0.09	0.14	-0.71	.479

Note. **Significant effects are bolded**

Table 7. MHBS*Condition simple slopes Honorable in Study 1

Response	*B*	*se*	*t*	*p*
Slapping	**0.71**	**0.13**	**5.29**	**< .001**
Yelling	-0.001	0.12	-0.01	.988
Divorce	0.21	0.12	1.74	.080
Nothing	0.04	0.14	0.31	.750

Note. **Significant effects are bolded**

Table 8. MHBS*Condition simple slopes. Trustworthy in Study 1

Response	*B*	*se*	*t*	*p*
Slapping	**0.42**	**0.10**	**3.99**	**< .001**
Yelling	0.01	0.09	.174	.862
Divorce	**0.23**	**0.09**	**2.41**	**.016**
Nothing	0.16	0.11	1.47	.142

Note. Significant effects are bolded.

Table 9. MHBS*Condition simple slopes. Necessary in Study 1

Response	*B*	*se*	*t*	*p*
Slapping	**0.73**	**0.13**	**5.48**	**< .001**
Yelling	**0.35**	**0.13**	**2.82**	**.005**
Divorce	**0.80**	**0.12**	**6.52**	**< .001**
Nothing	0.23	0.14	1.64	.102

Note. Significant effects are bolded.

Table 10. Potential direct aggression exemplars in Study 2

	Husband		Other Woman	
Item	*M*	*SD*	*M*	*SD*
Punches in face	8.69	1.03	8.67	1.03
Physically assaults	8.54	1.46	8.66	1.09
Shoots and kills	8.63	1.32	8.64	1.26
Shoots, but does not kill	8.47	1.39	8.48	1.37
Slaps in the face	8.67	1.05	8.68	0.98

Note. All other items were all < 7.00 on a 9-point scale.

Table 11. Potential indirect aggression exemplars in Study 2

	Husband		Other Woman	
Item	*M*	*SD*	*M*	*SD*
Posts on social media to ruin reputation	8.06	1.69	8.10	1.70
Vandalizes car by painting "Cheater"	7.69	2.10	7.75	2.09
Vandalizes car by painting "Asshole/Whore"	7.76	2.05	7.76	2.04
Lights belongings on fire.	7.03	2.89	7.23	2.63
Spreads rumors	8.01	1.79	8.09	1.71
Tells others in town to ruin reputation	8.04	1.84	7.62	2.39

Note. All other items were all < 7.00 on a 9-point scale

Table 12. Potential gender role exemplars in Study 2

	Husband		Other Woman	
Item	*M*	*SD*	*M*	*SD*
Calls mother	7.77	1.83	7.65	1.96
Calls friend	7.64	1.97	7.67	1.92

Note. All other items were all < 7.00 on a 9-point scale

Table 13. Means and standard deviations for the potential direct exemplars comparing across the definitions of indirect, gender roles, and typical in Study 2

	Indirect				Gender Roles				Typical			
	Husband		Other Woman		Husband		Other Woman		Husband		Other Woman	
Item	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Punches in face	1.43	1.34	1.44	1.44	2.56	2.14	2.39	2.01	3.98	2.63	4.07	2.65
Physically assaults	1.63	1.65	1.74	1.82	2.59	2.11	2.85	2.41	4.07	2.54	4.15	2.54
Shoots and kills	1.55	1.52	1.60	1.65	2.03	1.90	2.07	1.91	2.30	1.99	2.23	1.99
Shoots, but does not kill	1.66	1.62	1.66	1.61	2.27	2.00	2.22	1.91	2.46	2.14	2.39	2.05
Slaps in the face	1.54	1.45	1.58	1.53	4.41	3.03	4.12	2.88	5.86	2.45	5.29	2.60

Table 14. Means and standard deviations for the potential indirect exemplars comparing across the definitions of direct, gender roles, and typical in Study 2

	Direct				Gender				Typical			
	Husband		Other Woman		Husband		Other Woman		Husband		Other Woman	
Item	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Posts on social media	2.71	2.47	2.69	2.44	4.34	2.76	4.55	2.86	5.41	2.34	5.66	2.35
Vandalizes car "Cheater"	3.90	2.74	3.97	2.78	3.84	2.74	3.60	2.74	4.41	2.63	4.18	2.65
Vandalizes car "Asshole/Whore"	4.02	2.76	3.93	2.73	3.74	2.75	3.80	2.75	4.35	2.72	4.35	2.63
Lights belongings on fire.	5.07	3.07	5.10	3.03	2.94	2.45	2.87	2.44	3.67	2.40	2.88	2.37
Spreads rumors	2.81	2.45	2.76	2.41	4.28	2.69	4.84	2.88	4.76	2.55	5.74	2.45
Tells others in town	2.77	2.43	2.74	2.40	4.72	2.94	4.43	2.76	5.71	2.55	5.26	2.61

Table 15. Means and standard deviations for the potential gender roles exemplars comparing across the definitions of direct, indirect, and typical in Study 2

	Direct				Indirect				Typical			
	Husband		Other Woman		Husband		Other Woman		Husband		Other Woman	
Item	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Calls mother	1.71	1.72	1.68	1.60	4.82	3.06	4.89	3.01	7.72	1.85	7.98	1.55
Calls friend	1.74	1.78	1.70	1.63	5.03	3.00	5.07	2.98	8.00	1.53	8.05	1.54

Table 16. Repeated measures analysis of variance on levels of agreement with direct definition in Study 2

	Husband		Other Woman	
Item	*M*	*SD*	*M*	*SD*
Punches in face (Direct exemplar)	8.69a	1.03	8.67a	1.03
Posts on social media	2.70b	2.47	2.69b	2.44
Calls Friend	1.69c	1.61	1.68c	1.60

Means for a dependent variable that do not share a subscript are significantly different. All significant differences are $p < .001$

Table 17. Repeated measures analysis of variance on levels of agreement with indirect definition in Study 2

	Husband		Other Woman	
Item	*M*	*SD*	*M*	*SD*
Punches in face	1.44a	1.37	1.45a	1.45
Posts on social media (Indirect exemplar)	8.05b	1.70	8.08b	1.71
Calls Friend	5.08c	3.00	5.12c	2.98

Means for a dependent variable that do not share a subscript are significantly different. All significant differences $p < .001$

Table 18. Repeated measures analysis of variance on levels of agreement with gender roles definition in Study 2

	Husband		Other Woman	
Item	*M*	*SD*	*M*	*SD*
Punches in face	2.55a	2.14	2.38a	2.00
Posts on social media to ruin reputation	4.35b	2.76	4.55b	2.87
Calls Friend (Gender roles exemplar)	7.66c	1.93	7.62c	1.97

Means for a dependent variable that do not share a subscript are significantly different. All significant differences $p < .001$

Table 19. Relationships among predictor and criterion variables in Study 3

Measure	*M*	*SD*	1	2	3	4	5	6	7	8	9	10	11
1. Participant Gender	1.77	0.42	-										
2. MHBS	5.25	1.34	-.09	(.94)									
3. Trustworthy	5.66	1.81	.07	.14*	(.94)								
4. Strength	5.42	1.22	-.02	.09	.58***	(.81)							
5. Strength.CR	6.12	1.59	.01	.15*	.72***	.89***	(.88)						
6. Justified	6.19	2.59	.01	.15*	.67***	.35***	.51**	-					
7. Appropriate	5.08	2.57	.02	.03	.72***	.34***	.49***	.80***	(.94)				
8. Honorable	4.21	2.17	-.03	.14*	.74***	.46***	.56***	.65***	.80***	(.93)			
9. Necessary.	3.69	2.05	.01	.30***	.46***	.38**	.44**	.44***	.52***	.61***	(.87)		
10. Husband.Negative	5.47	1.39	.01	.15*	-.14*	-.04	-.01	-.04	-.15*	-.11	.17**	(.69)	
11.OtherWoman.Negative	5.28	2.02	.02	.30***	-.11	-.10	-.07	-.11	-.23	-.21***	.10	.51***	(.81)

Note. All values are collapsed across the conditions. Participant sex was coded as Male = 1 and Female = 2, and the correlations reported for this dichotomous variable are point-biserial correlation coefficients. Strength.CR indicates confounds with other variables in the study been removed from the strength variable. MHBS: Masculine honor beliefs scale. Reliabilities of the measures are given in parentheses on the diagonal. *$p < .05$, **$p < .01$, ***$p < .001$

Table 20. Means and standard deviations for the perceptions of the wife's reactions for each type of response in Study 3

			Punches		Posts on Social Media		Calls Friend	
Perceptions of Reactions	$F(2, 244)$	η^2	*M*	*SD*	*M*	*SD*	*M*	*SD*
1.Trustworthy	15.94***	.11	5.34a	1.82	5.17a	1.52	6.58b	1.77
2. Strength	8.09***	.06	5.83a	1.19	5.20b	0.99	5.18b	1.37
3. Strength.CR	0.76	.01	6.21a	1.58	5.96a	1.37	6.21a	1.82
4. Justified	17.68***	.12	5.14a	2.63	6.19b	2.35	7.41c	2.25
5. Appropriate	34.98***	.13	4.01a	2.42	4.57a	2.34	6.86b	2.00
6. Honorable	18.91***	.13	3.36a	2.02	3.69a	1.93	5.40b	2.13
7. Necessary	3.62*	.02	3.32a	2.06	3.63ab	1.94	4.17b	2.09
8. Husband.Negative	17.46***	.13	5.13a	1.34	6.16b	1.28	5.11a	1.28
9. OtherWoman.Negative	16.05***	.11	4.80a	2.00	6.24b	1.70	4.76a	2.00

Note. Punches (n = 87), Posts on Social Media (n = 84), Calls Friend (n = 76). All values are collapsed across the target (i.e., husband or other woman) of her reaction. Strength.CR indicates confounds with other variables in the study been removed from the strength variable. Means for a dependent variable that do not share a subscript are significantly different. *p < .05. **p < .01. ***p < .001.

Table 21. Means and standard deviations for perceptions of the wife's reaction targeted at either the husband or other woman in Study 3

			Husband		Other Woman	
Perceptions of Reactions	*t*(245)	*d*	*M*	*SD*	*M*	*SD*
1. Trustworthy	1.57	.20	5.84	1.73	5.47	1.89
2. Strength	0.63	.08	5.46	1.24	5.37	1.21
3. Strength.CR	1.00	.12	6.22	1.62	6.01	1.56
4. Justified	**2.31***	**.29**	**6.55**	**2.39**	**5.79**	**2.75**
5. Appropriate	**2.40***	**.30**	**5.44**	**2.48**	**4.66**	**2.61**
6. Honorable	0.89	.11	4.32	2.09	4.08	2.26
7. Necessary	0.89	.11	3.48	1.90	3.81	2.211
8. Husband.Negative	0.31	.04	5.50	1.42	5.44	1.36
9. OtherWoman.Negative	**6.07*****	**.77**	**4.59**	**2.00**	**6.05**	**1.74**

Husband (n = 131), Other Woman (n = 116). All values are collapsed across the type of response (i.e., *punching*, *positing on social media*, or *calling friends*) for the wife's reaction. Significant effects are bolded. *p < .05. **p < .01. ***p < .001.

Table 22. Regression models predicting participants' perceptions of the wife in Study 3

	Trustworthy			Strength			Strength.CR			Justified		
Predictor	*F*(1-3, 235)	*p*	n_p^2	*F*(1-3, 235)	*p*	n_p^2	*F*(1-3, 235)	*p*	n_p^2	*F*(1-3, 235)	*p*	n_p^2
Model	**3.96**	**< .001**	**.15**	**1.87**	**.040**	**.08**	**0.86**	**.550**	**0.04**	**5.14**	**< .001**	**.19**
MHBS	**5.65**	**.019**	**.02**	2.43	.120	.01	**5.85**	**.010**	**0.02**	**6.50**	**.011**	**.02**
Reaction	**15.86**	**< .001**	**.11**	**7.77**	**< .001**	**.06**	0.75	.470	0.01	**18.61**	**< .001**	**.13**
Target	2.95	.087	.01	0.58	.440	.01	1.21	.270	0.01	**6.62**	**.011**	**.02**
Reaction*Target	0.66	.518	.01	0.02	.970	.00	0.14	.860	0.00	0.45	.634	.01
MHBS*Reaction	0.61	.539	.01	0.4	.665	.00	0.22	.800	0.00	1.16	.315	.01
MHBS*Target	0.57	.448	.00	0.63	.427	.00	0.15	.690	0.00	2.92	.089	.01
MHBS*Reaction*Target	0.07	.928	.00	0.11	.890	.00	0.22	.790	0.00	0.29	.746	.00

Note. Significant effects are bolded. MHBS: Masculine honor beliefs scale.

Table 23. Regression models predicting participants' perceptions of the wife in Study 3

	Appropriate			Honorable			Necessary		
Predictor	F(1-3, 235)	p	n_p^2	F(1-3, 235)	p	n_p^2	F(1-3, 235)	p	n_p^2
Model	**8.25**	**< .001**	**.27**	**4.9**	**< .001**	**.18**	**3.63**	**< .001**	**.14**
MHBS	0.14	.708	.00	**5.35**	**.021**	**.02**	**22.32**	**< .001**	**.08**
Reaction	**36.14**	**< .001**	**.23**	**18.67**	**< .001**	**.13**	**3.72**	**.026**	**.03**
Target	**7.15**	**.008**	**.03**	1.17	.279	.01	0.35	.554	.01
Reaction*Target	0.91	.404	.01	0.614	.542	.01	0.05	.946	.00
MHBS*Reaction	1.69	.187	.01	0.728	.484	.01	2.11	.123	.01
MHBS*Target	3.35	.068	.01	6.17	.014	.02	**3.86**	**.050**	**.01**
MHBS*Reaction*Target	1.74	.177	.01	0.463	.630	.00	0.06	.935	.00

Note. Significant effects are bolded. MHBS: Masculine honor beliefs scale. Target (*Husband* or *Other Woman*). Reaction (*punches*, *posts on social media*, or *calls friends*)

Table 24. Regression models predicting participants' perceptions of the husband and other woman in Study 3

	Husband Negative Affect			Other Woman Negative Affect		
Predictor	*F* (1-3, 235)	*p*	n_p^2	*F* (1-3, 235)	*p*	n_p^2
Model	**4.32**	**< .001**	**.16**	**13.59**	**< .001**	**.39**
MHBS	**5.77**	**.017**	**.02**	**27.62**	**< .001**	**.10**
Reaction	**17.13**	**< .001**	**.14**	**21.2**	**< .001**	**.15**
Target	0.31	.574	.01	**42.41**	**< .001**	**.15**
Reaction*Target	0.14	.866	.01	**6.96**	**.001**	**.05**
MHBS*Reaction	0.80	.447	.01	2.39	.094	.02
MHBS*Target	2.24	.136	.01	**6.00**	**.015**	**.02**
MHBS*Reaction*Target	0.41	.663	.00	0.05	.945	.00

Note. Significant effects are bolded. MHBS: Masculine honor beliefs scale. Target (*Husband* or *Other Woman*). Reaction (*punches, posts on social media*, or *calls friends*)

Table 25. MHBS*Condition Simple Slopes Necessary in Study 3

Response	*B*	*se*	*t*	*p*
Punches	**0.52**	**0.15**	**3.47**	**< .001**
Posts on Social Media	0.17	0.17	0.09	.329
Calls Friends	**0.64**	**0.16**	**3.9**	**< .001**

Note. Significant effects are bolded

Table 26. MHBS*Target Simple Slopes

Target	*B*	*se*	*t*	*p*
Husband	**0.60**	**0.10**	**5.70**	**< .001**
Other Woman	0.22	0.11	1.91	.058

Note. Significant effects are bolded

Table 27. Regression models predicting participants' perceptions of the other woman and the wife's responses

	Other Woman Negative Affect			Necessary		
Predictor	*F* (1-12, 234)	*p*	n_p^2	*F* (1-12, 234)	*p*	n_p^2
Model	**6.91**	**< .001**	**.26**	**4.31**	**< .001**	**.18**
AQ.Physical	3.76	.053	.01	1.79	.181	.00
AQ.Verbal	1.17	.280	.00	0.23	.567	.00
AQ.Anger	0.10	.747	.00	10.43	.001	.04
AQ.Hostility	1.60	.207	.00	0.12	.719	.00
HS	1.37	.242	.00	0.99	.320	.00
BS	0.90	.342	.00	**8.03**	**.005**	**.03**
Participant Gender	0.11	.730	.00	0.02	.869	.00
BSRI.Feminine	0.01	.896	.00	0.47	.490	.00
BSRI.Masculine	0.13	.713	.00	0.27	.603	.00
MHBS	**22.35**	**< .001**	**.08**	**5.24**	**.023**	**.02**
Target	**35.90**	**< .001**	**.13**	0.09	.752	.00
MHBS*Target	**5.25**	**.023**	**.02**	**3.84**	**.050**	**.02**

Note. Significant effects are bolded. AQ: Aggression Questionnaire, HS: Hostile Sexism, BS: Benevolent Sexism, BSRI: Bem Sex Role Inventory. MHBS: Masculine Honor Beliefs. Target (*Husband* or *Other Woman*).

Chapter 7 - Figures

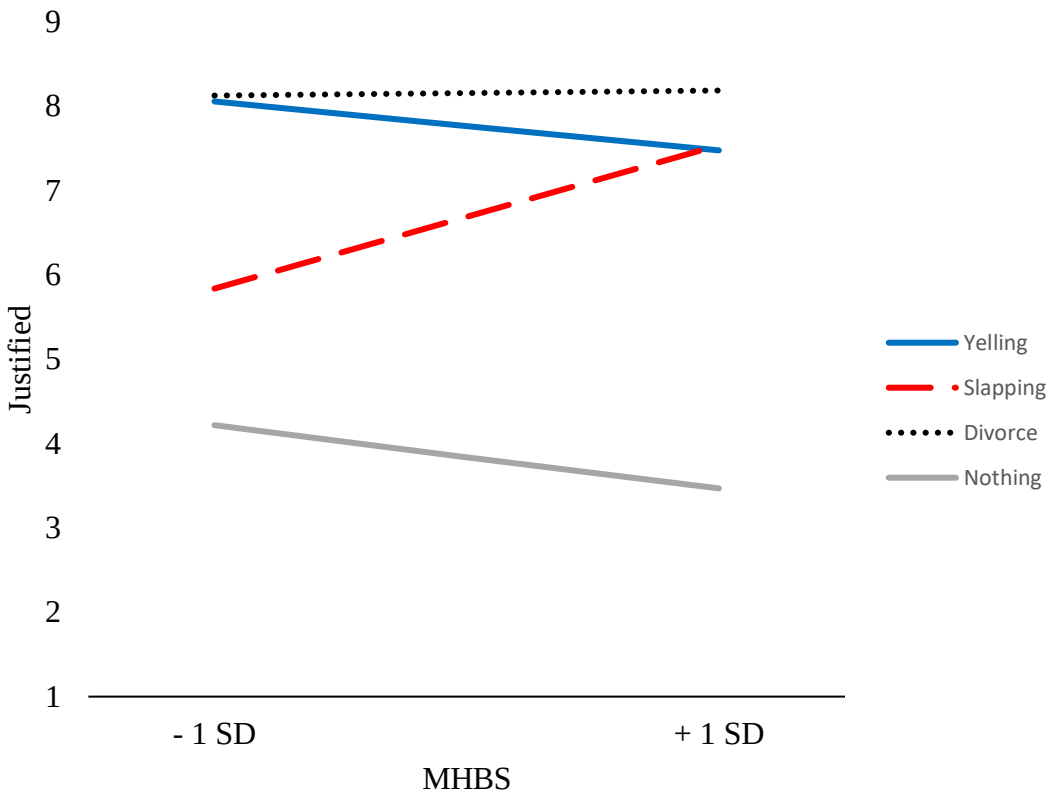

Figure 1. Perceptions of the wife's responses as justified in Study 1.

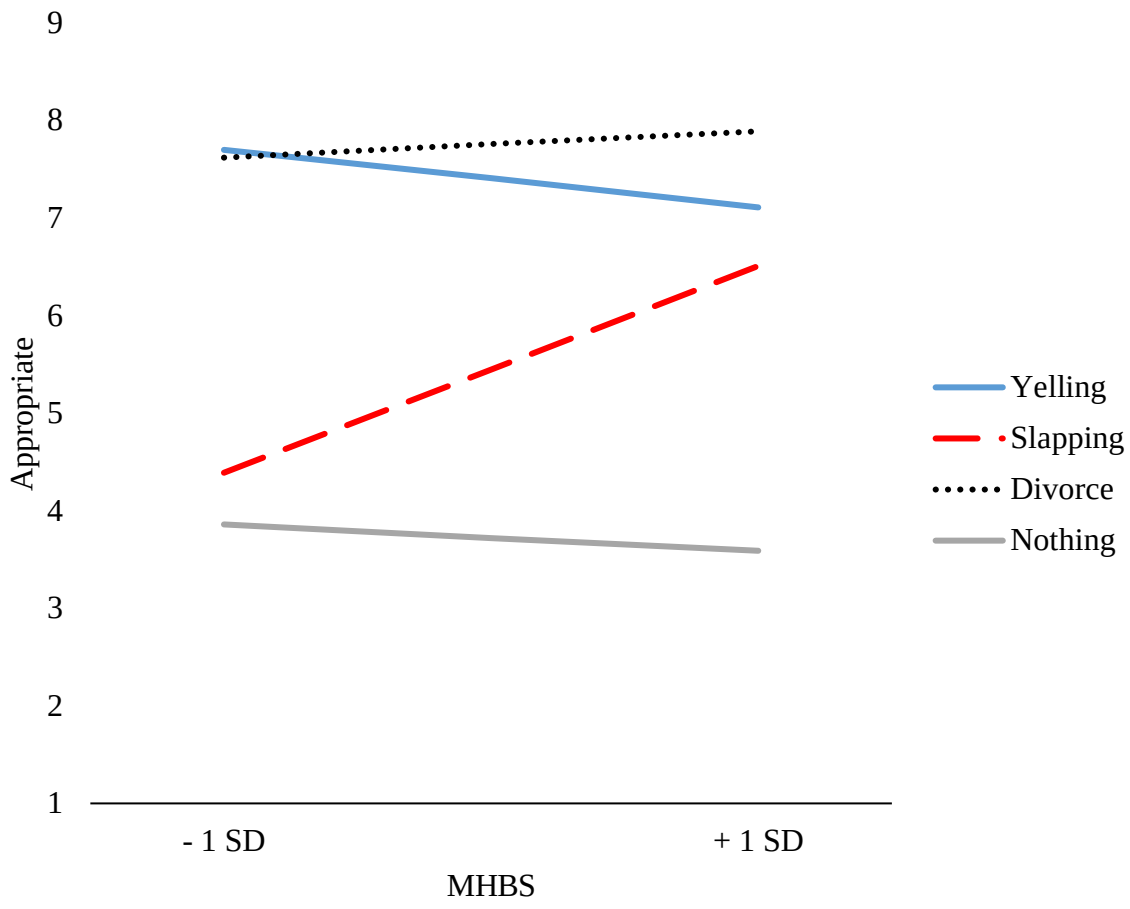

Figure 2. Perceptions of the wife's responses as appropriate in Study 1.

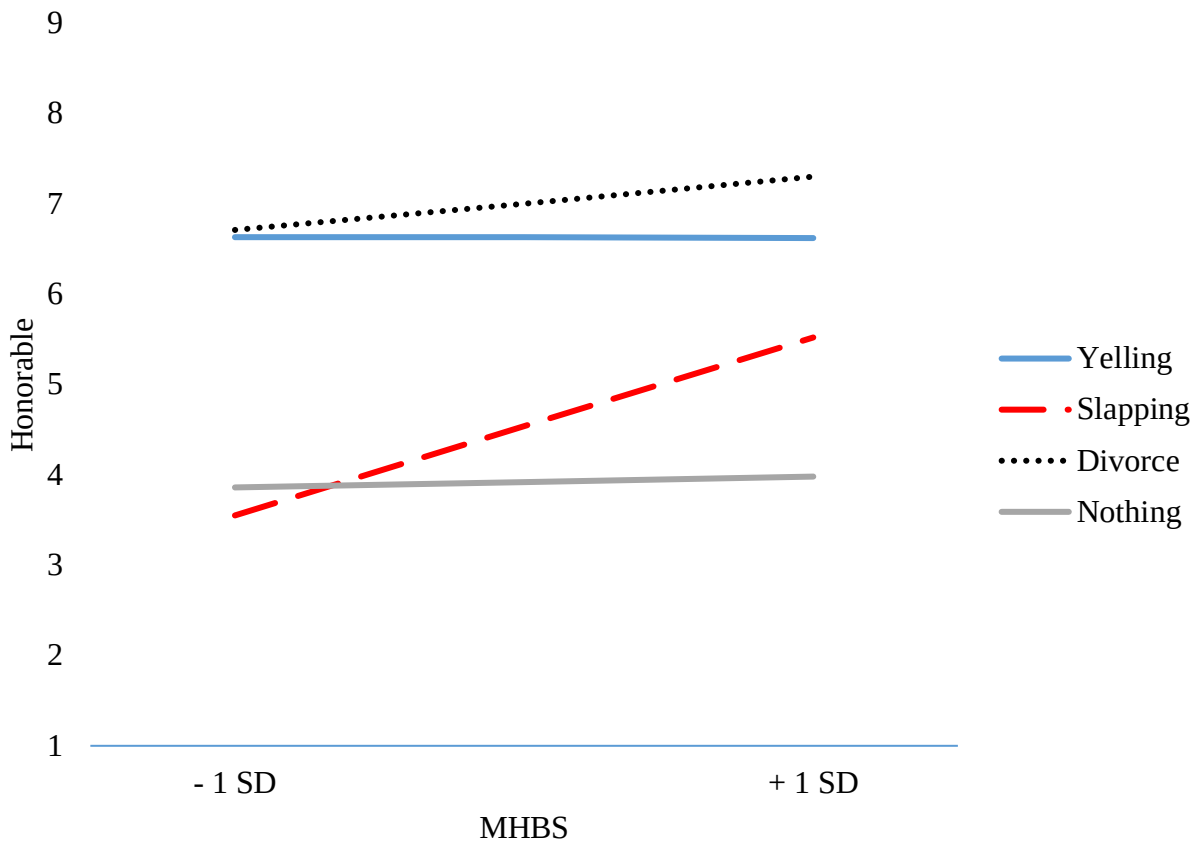

Figure 3. Perceptions of the wife's responses as honorable in Study 1.

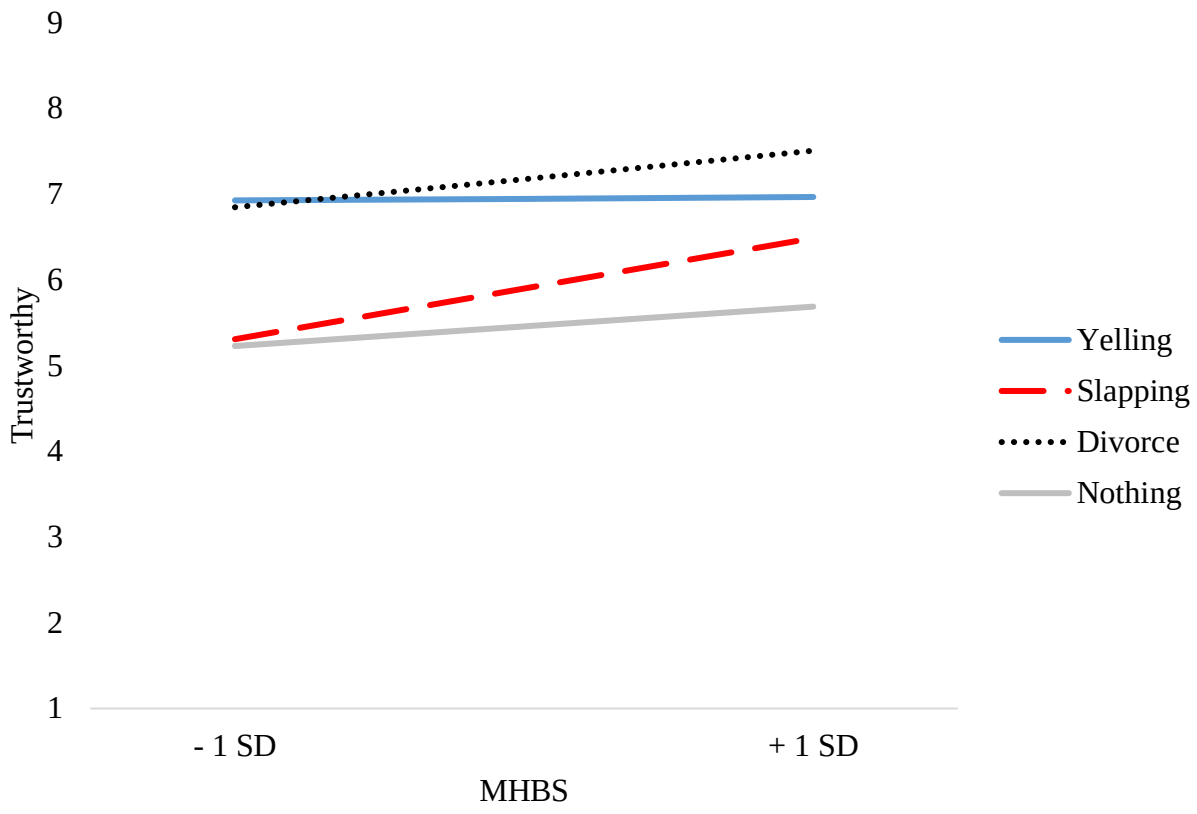

Figure 4. Perceptions of the wife's responses as trustworthy in Study 1.

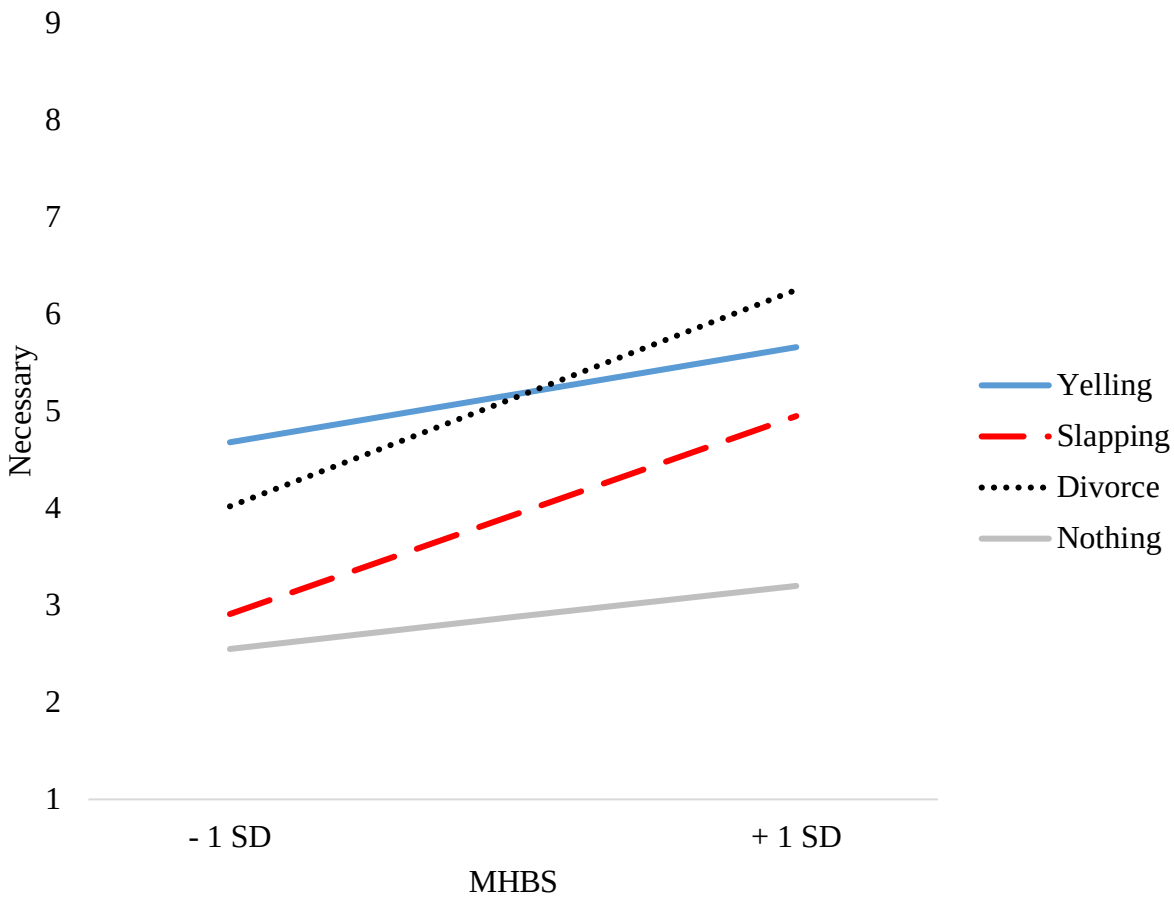

Figure 5. Perceptions of the wife's responses as necessary in Study 1.

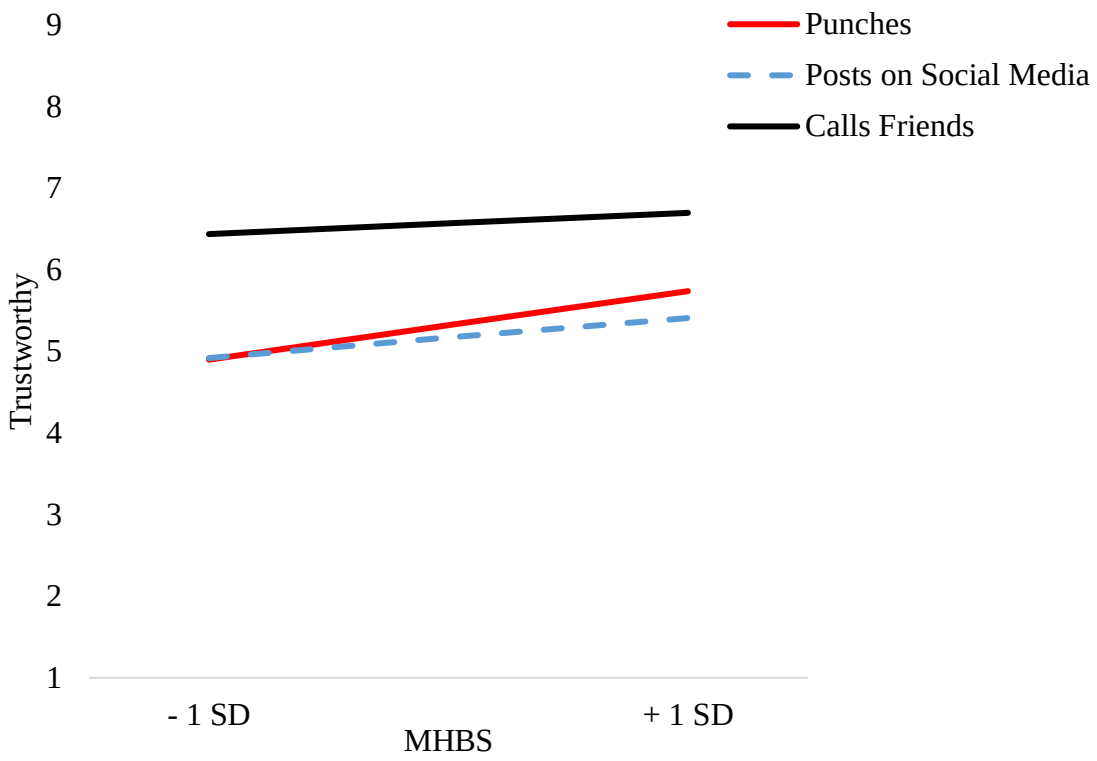

Figure 6. Perceptions of the wife as trustworthy in Study 3.

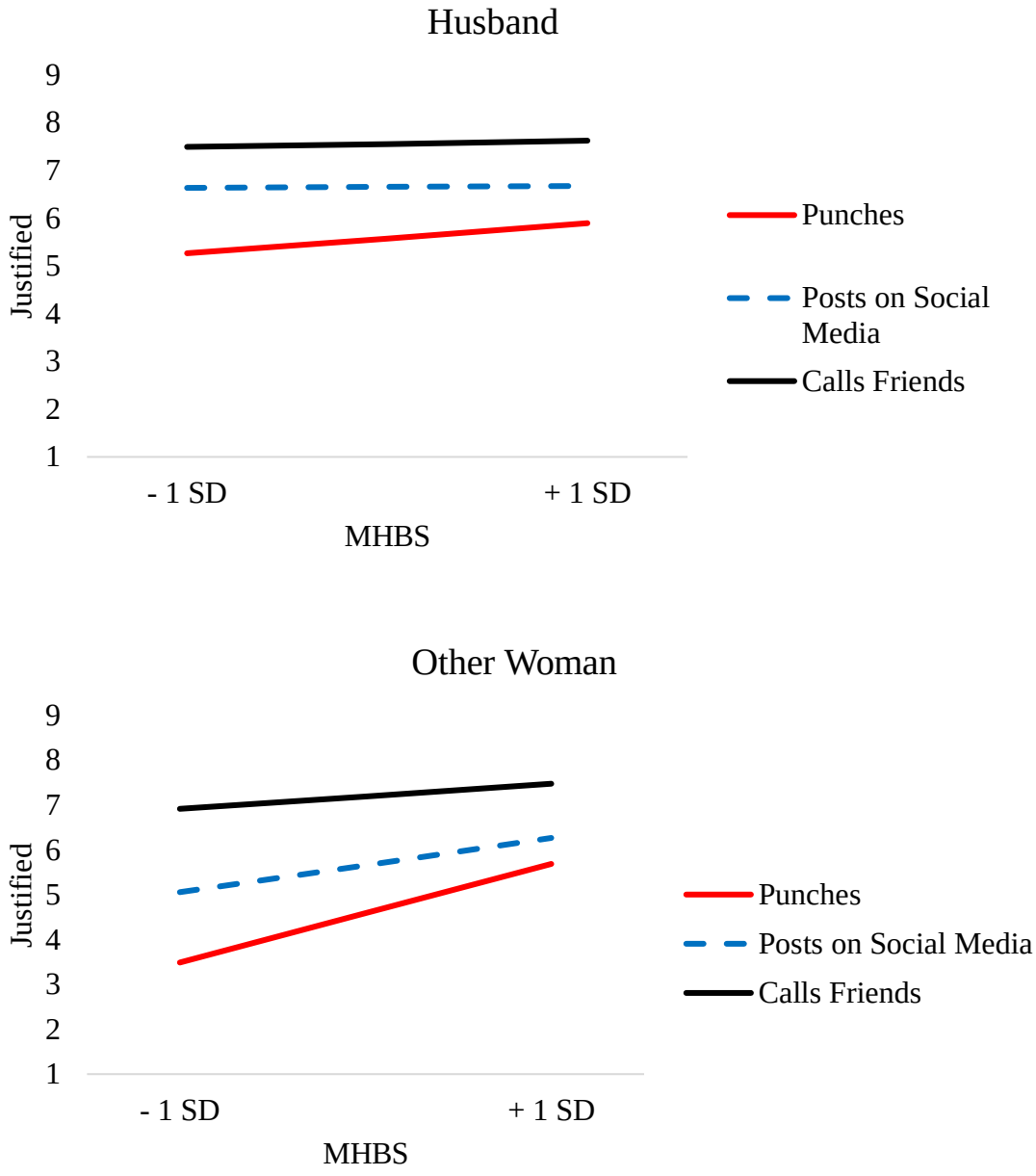

Figure 7a and 7b. Perceptions of the wife's responses as justified for targeting either the husband or the other woman in Study 3.

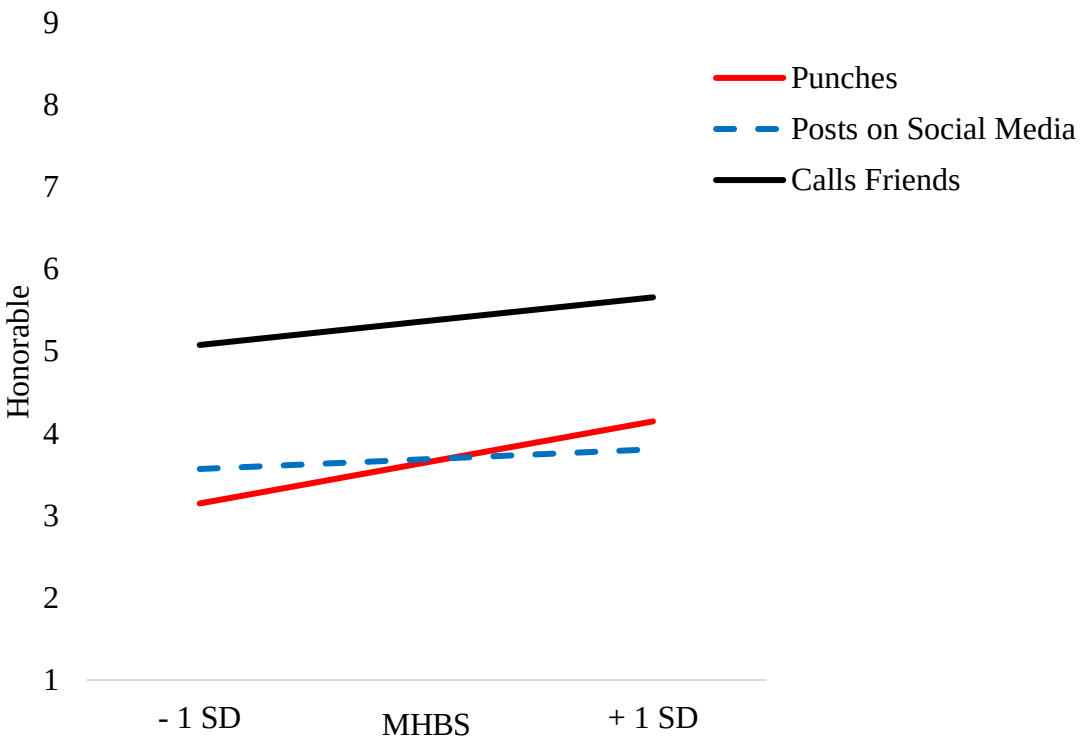

Figure 8. Perceptions of the wife's responses as honorable in Study 3.

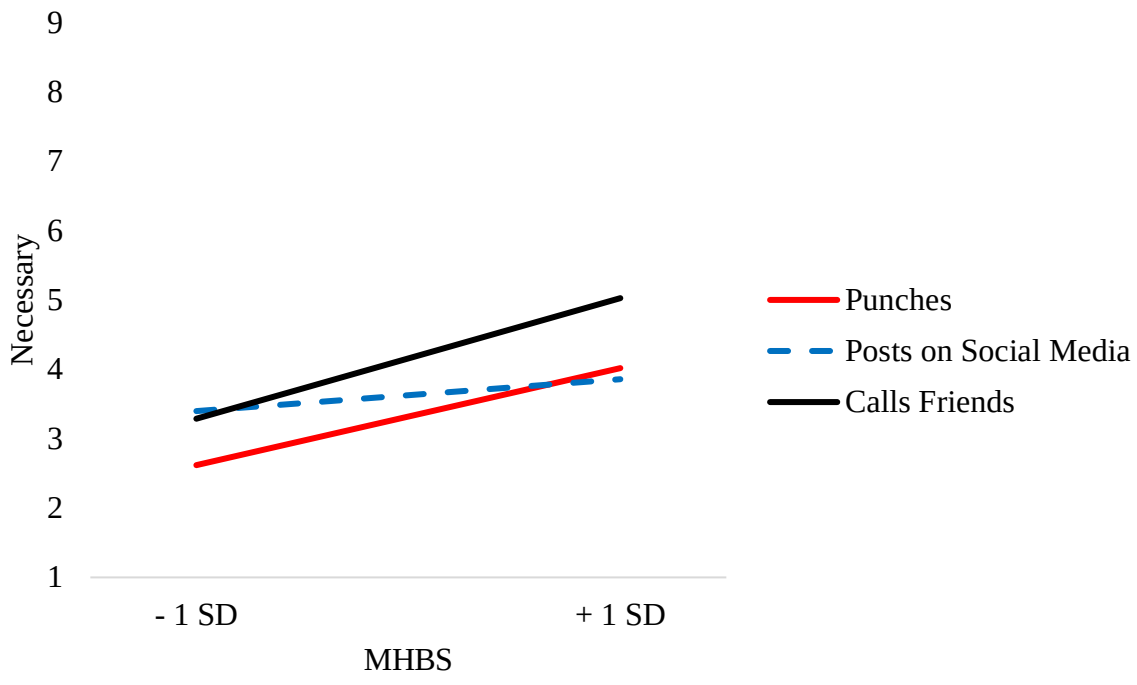

Figure 9. Perceptions of the wife's response as necessary in Study 3.

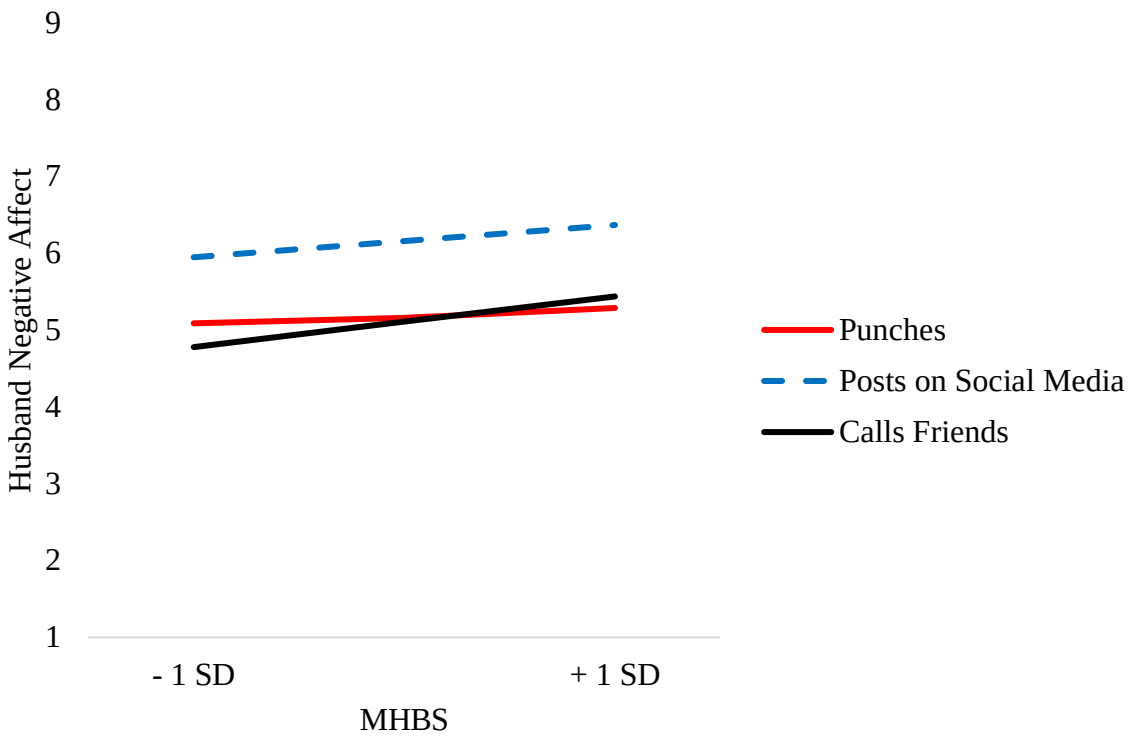

Figure 10. Perceptions of the wife's responses creating negative self-directed affect for the husband.

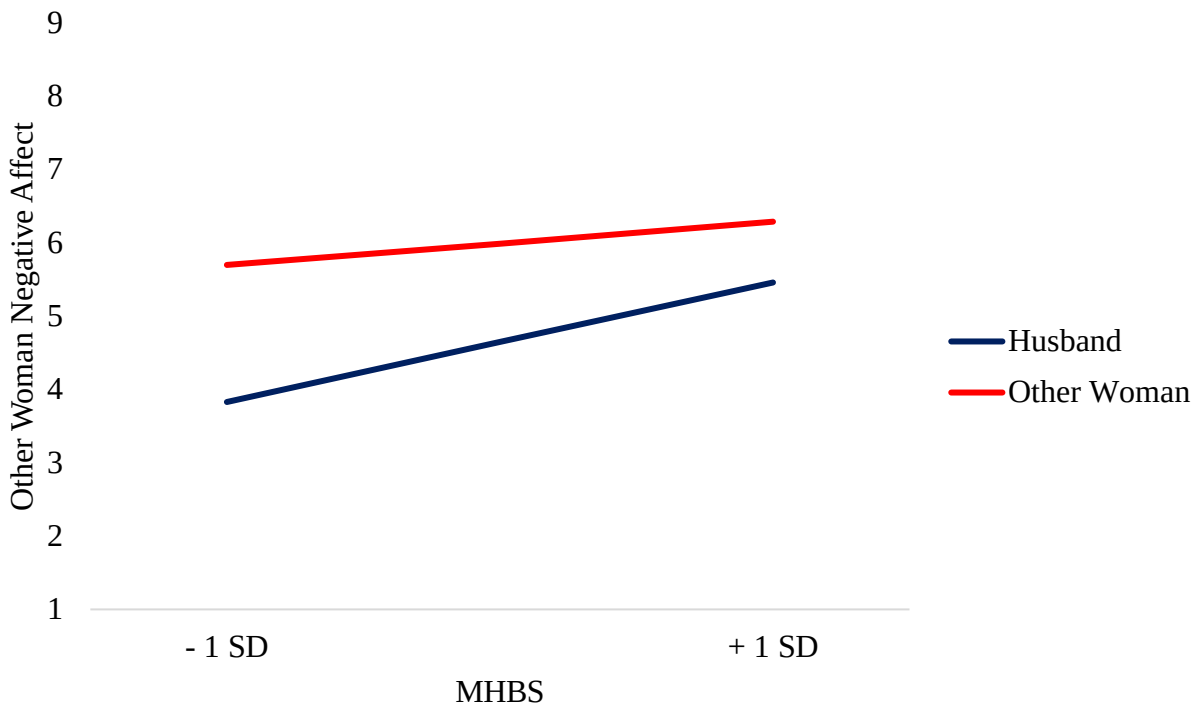

Figure 11. Perceptions of the other woman's negative affect based on target of response.

References

Archer, J. (2000). Sex differences in aggression between heterosexual partners: A meta-analytic review. *Psychological Bulletin, 126*(5), 651-680.

Archer, J. (2004). Sex differences in aggression in real world settings: A meta-analytic review. *Review of General Psychology, 8*(4), 291-322.

Archer, J. & Coyne, S. M. (2005). An integrated review of indirect, relational, and social aggression. *Personality and Social Psychology Review, 9*(3), 212-230.

Artz, S., Nicholson, D., & Magnuson, D. (2008). Examining sex differences in the use of direct and indirect aggression. *Gender Issues*, *25*(4), 267-288.

Aponte, C. G., Lawless, T. J., Stratmoen, E., & Saucier, D. A. (in prep). Girls don't start fights; they finish them: The influence of masculine honor beliefs on perceptions of male and female aggression.

Barnes, C. D., Brown, R. P., & Osterman, L. L. (2012a). Don't tread on me: Masculine honor ideology in the U.S. and militant responses to terrorism. *Personality and Social Psychology Bulletin*, *38*(8), 1018-1029.

Barnes, C. D., Brown, R. P., & Tamborski, M. (2012b). Living dangerously: Culture of honor, risk-taking, and the nonrandomness of "accidental" deaths. *Social Psychological and Personality Science, 3*(1), 100-107.

Barnes, C. D., Brown, R. P., Lenes, J., Bosson, J., & Carvallo, M. (2014). My country, myself: Honor, identity, and defensive responses to national threats. *Self and Identity*, *13*(6), 638-662.

Barnett, R. C., & Baruch, G. K. (1985). Women's involvement in multiple roles and psychological distress. *Journal of Personality and Social Psychology*, *49*(1), 135 – 145.

Batson, C. D. (1998). Altruism and prosocial behavior. In D. T. Gilbert, S. T. Fiske, & G. Lindzey (4th Eds.), *The handbook of social psychology* (pp. 282-316). Boston: McGraw-Hill.

Bem, S. L. (1974). The measurement of psychological androgyny. *Journal of Consulting and Clinical Psychology, 42*(2), 155-162.

Berthelot, E. R., Blanchard, T. C., Brown, T. C. (2008). Scots-Irish women and the Southern culture of violence: The influence of Scots-Irish females on high rates of southern violence. *Southern Rural Sociology, 23*(2), 157-170.

Beyer, L. (1999, January 18). The price of honor. *Time*, 55.

Berinsky, A. J., Margolis, M.F., & Sances, M. W. (2014). Separating the shirkers from the workers? Making sure respondents pay attention on self-administered surveys. *American Journal of Political Science, 58*(3), 739-753.

Bjorkqvist, K. (1994). Sex differences in physical, verbal and indirect aggression: A review of recent research. *Sex Roles, 30*(3), 177-188.

Bjorkqvist, K., Lagerspetz, K., & Kaukiainen, A. (1992). Do girls manipulate and boys fight? Developmental trends in regard to direct and indirect aggression. *Aggressive Behavior, 18*(2), 117-127.

Blumenthal, M. D., Kahn, R. L., Andrews, F. M., & Head, K. B. (1972). *Justifying violence: Attitudes of American men.* Ann Arbor, MI: Institute for Social Research.

Bond, J. E. (2012). Honor as property. *Columbia Journal of Gender and Law, 23*(2), 202-229.

Brooks, C., & Bolzendahl, C. (2004). The transformation of US gender role attitudes: Cohort replacement, social-structural change, and ideological learning. *Social Science Research, 33*(1), 106-133.

Brearley, H. C. (1934). The pattern of violence. In W. T. couch (Eds), *Culture of the south* (pp. 221-238). Chapel Hill: University of North Carolina Press.

Breiding, M. J., Chen, J., & Black, M. C. (2014). *Intimate partner violence in the United States.* National Center for Injury and Prevention and Control Centers for Disease Control and Prevention Report: Atlanta, Georgia.

Brown, R. P. (2016). *Honor bound: How a cultural ideal has shape the American psych.* New York: Oxford University Press.

Brown, R. P., Imura, M., & Mayeux, L. (2014). Honor and the stigma of mental healthcare. *Personality and Social Psychology Bulletin, 40*(9), 1119-1131.

Brown, R. P., Osterman, L. L., & Barnes, C. D. (2009). School violence and the culture of honor. *Psychological Science, 20*(11), 1400-1405.

Burbank, V. (1987). Female aggression in cross-cultural perspective. *Behavioral Science Research, 21*(1), 70-100.

Buss, A. H., & Perry, M. (1992). The aggression questionnaire. *Journal of Personality and Social Psychology, 63*(3), 452-459.

Buss, D. M., & Dedden, L. A. (1990). Derogation of competitors. *Journal of Social and Personal Relationships, 7*(3), 395-422.

Buss, D. M., Larsen, R. J., Westen, D., & Seemelroth, J. (1992). Sex differences in jealousy: Evolution. physiology, and psychology. *Psychological Science, 3*(4), 251- 256.

Carter, H. (1950). *Southern legacy.* Baton Rouge: Louisiana State University Press.

Cash, W.J. (1941). *The mind of the South*. New York: Knopf.

Cairnes, R. B. , Cairns, B., Neckerman, H., Ferguson, L., & Gariepy, J. (1989). Growth and aggression: Childhood to early adolescence. *Developmental Psychology, 24*(2), 320-330.

Campbell, A. (1982). Female aggression. In p. Marsh, & A. Campbell (Eds.), *Aggression and violence*. (pp. 137-150). Oxford, UK: Blackwell.

Campbell, A. (1986). Self-report of fighting for females*:* A preliminary study. *British Journal of Criminology, 26*(1), 28-46.

Campbell, A. (1995). A few good men. Evolutionary psychology and female adolescent aggression. *Ethology and Sociobiology, 16*(2), 99-123.

Campbell, A. (1999). Staying alive: Evolution, culture, and women's intrasexual aggression. *Behavioral and Brain Sciences, 22*(2), 203 – 252.

Campbell, A. (2006). Sex differences in direct aggression: What are the psychological mediators? *Aggression and Violent Behavior, 11*(3), 237-264.

Campbell, A. (2013). The evolutionary psychology of women's aggression. *Philosophical Transactions of the Royal Society B: Biological Sciences, 368,* 1 – 11.

Campbell, J. K. (1965). Honour and the devil. In J.G. Peristiany (Eds), *Honour and shame: The values of Mediterranean society* (pp. 112-175). London: Weidenfeld & Nicolson.

Chalman, S., O'Dea, C. J., Renfroe, J., & Saucier, D. A. (2020). It's a man's job? Masculine honor beliefs and men's and women's perceptions of their significant others who confront threat. *Personality and Individual Differences, 168*, 1 – 10.

Cheung, F. M., & Halpern, D. F. (2010). Women at the top: Powerful leaders define success as work and family in a culture of gender. *American Psychologist, 65*(3), 182 - 193.

Cihangir, S. (2012). Gender specific honor codes and cultural change. *Group Processes & Intergroup Relations, 16*(3), 319-333.

Cobb, J. C. (1982). From Muskogee to Lukenbach: Country music and the southernization of America. *Journal of Popular Culture, 16*(3): 81-91.

Cohen, D. (1998). Culture, social organization, and patterns of violence. *Journal of Personality and Social Psychology*, *75*(2), 408- 419.

Cohen, D., & Nisbett, R. E. (1994). Self-protection and the culture of honor: Explaining southern violence. *Personality and Social Psychology Bulletin*, *20*(5), 551-567.

Cohen, D., & Nisbett, R. E. (1997). Field experiments examining the culture of honor: The role of institutions in perpetuating norms about violence. *Personality and Social Psychology Bulletin*, *23*(11), 1188-1199.

Cohen, D., & Nisbett, R. E. (1999). Violence and honor in the southern United States. *Guns in America: A reader*, 264-274.

Cohen, D., Nisbett, R. E., Bowdle, B. F., & Schwarz, N. (1996). Insult, aggression, and the southern culture of honor: An "experimental ethnography. "*Journal of Personality and Social Psychology*, *70*(5), 945-960.

Cohen, D., Vandello, J., Puente, S., & Rantilla, A. (1999). "When you call me that, smile!" How norms for politeness, interaction styles, and aggression work together in southern culture. *Social Psychology Quarterly*, *62*(3), 257-275.

Cohen, D., Vandello, J., & Rantilla, A. K. (1998). The sacred and the social: Cultures of honor and violence. In P. Gilbert & B. Andrews (Eds), *Shame: Interpersonal behavior, psychopathology, and culture* (pp. 261-282). New York: Oxford University Press.

Crenshaw, K. W. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, *43*(6): 1241-1299.

Crick, N. R., & Grotpeter, J. K. (1995) Relational aggression, gender and social psychological adjustment. *Child Development, 66*(3), 710-722.

Cross, C. P., & Campbell, A. (2011). Women's aggression. *Aggression and Violent Behavior, 16*(5), 390-398.

Cross, S. E., Uskul, A. K., Gercek-Swing, B., Alozkan, C., & Ataca, B. (2013). Confrontation versus withdrawal: Cultural differences in responses to threats to honor. *Group Processes & Intergroup Relations, 16*(3), 345-362

Cross, S. E., Uskul, A. K., Gercek-Swing, B., Sunbay, Z., Alozkan, C., Gusoy, C. Ataca, B., & Karakitopoglu-Aygun, Z. (2014). Cultural prototypes and dimensions of honor. *Personality and Social Psychology Bulletin, 40*(2), 232 – 249.

D'Antonio-Del Rio, J. M., Doucet, J. M., & Chauvin, C. D. (2010). Violent and vindictive women: A re-analysis of the southern subculture of violence. *Sociological Spectrum, 3*0(5), 484-503.

D'Antonio-Del Rio, J. M., & Lee, M. R. (2008). Violent women? Southern culture and gendered patterns of argument homicide. *International Journal of Sociological Research, 1,* 63-81.

Daly, M., & Wilson, M. (1988). *Homicide.* New York: Aldine de Gruyter.

Daly, M., & Wilson, M. (2017). *Homicide: Foundations of human behavior*. New York, NY: Routledge.

Davis, J. A., & Smith, T. W. (1989). *General social surveys. 1972-1990*. Storrs, CT: National Opinion Research Center.

De Weeth, C., & Kalma, A. P. (1993). Female aggression as a response to sexual jealousy: A sex role reversal? *Aggressive Behavior, 19*(4), 265-279.

Delgado-Infante, M. L., & Ofreneo, M. A. (2014). Maintaining a "good girl" position: Young Filipina women constructing sexual agency in first sex within Catholicism. *Feminism & Psychology, 24*(3), 390-407.

Dillman, M. C. (Eds.). (1988). *Southern women.* New York, NY: Hemisphere Publishing Corporation.

Donovan, R. A. (2007). To blame or not to blame influences of target race and observer sex on rape blame attribution. *Journal of Interpersonal Violence*, *22*(6), 722-736.

Donovan, R., & Williams, M. (2002). Living at the intersection: The effects of racism and sexism on Black rape survivors. *Women & Therapy*, *25*(3-4), 95-105.

Doucet, J. M., D'Antonio-Del Rio, Chauvin. (2014). G.R.I.T.S.: The southern subculture of violence and homicide offenses by girls raised in the south. *Journal of Interpersonal Violence, 29*(5), 806-823.

Dovidio, J. F., Piliavin, J. A., Schroeder, D. A., & Penner, L. (2006). *The social psychology of prosocial behavior.* Mahwah, NJ: Erlbaum.

Duncan, N. (1999). *Sexual bullying: Gender conflict and pupil culture in secondary schools.* London: Routledge.

Eagly, A. H. (1987). *Sex differences in social behavior: A social-role interpretation.* Hillsdale, NJ: Erlbaum.

Eagly, A. H., & Crowley, M. (1986). Gender and helping behavior: A meta-analytic review of the social psychological literature. *Psychological Bulletin*, *100*(3), 283-308.

Eagly, A. H., & Karau, S. J. (2002). Role congruity theory of prejudice toward female leaders. *Psychological Review*, *109*(3), 573 – 598.

Eagly, A. H., Makhijani, M. G., & Klonsky, B. G. (1992). Gender and the evaluation of leaders: A meta-analysis. *Psychological Bulletin, 111*(1), 3 – 22.

Edgerton, R. (1971). *The individual in cultural adaptation.* Berkeley: University of California Press.

Faul, F., Erdfelder, E., Lang, A -G., & Buchner, A. (2007). G*Power 3: A flexible statistical power analysis program for the social, behavioral, and biomedical sciences. *Behavior Research Methods,* 39(2), 175-191.

Faul, F., Erdfelder, E., Lang, A -G., & Buchner, A. (2009). Statistical power analyses using G*Power 3.1: Tests for correlation and regression analyses. *Behavior Research Methods, 41*(4), 1149-1160.

Felseon, R. B., & Feld, S. L. (2009). When a man hits a woman: Moral evaluations and reporting violence to the police. *Aggressive Behavior, 35*(6), 477-488.

Fraser, J. (1982). *America and the patterns of chivalry*. Cambridge, New York: Cambridge University Press.

Fischer, D. H. (1989). *Albion's seed: Four British folkways in America.* New York: Oxford University Press.

Fischer, Manstead, & Rodriguez Mosquera, P. M. (1999). The role of honour-related vs. individualistic values in conceptualizing pride, shame, and anger: Spanish and Dutch cultural prototypes. *Cognition and Emotion, 13*(2), 149-179.

Galen, B. R., & Underwood, M. K. (1997). A developmental investigation of social aggression among children. *Developmental Psychology, 33*(4), 589 – 600.

Gastil, R. D. (1971). Homicide and a regional culture of violence. A*merican Sociological Review, 36,* 412-427.

Geary, D. C. (1999). *Male, female: The evolution of human sex differences.* Washington, DC: American Psychological Association Press.

George, W. H., & Martínez, L. J. (2002). Victim blaming in rape: Effects of victim and perpetrator race, type of rape, and participant racism. *Psychology of Women Quarterly, 26*(2), 110-119.

Gilmore, D. D. (1987). *Honor and shame and the unity of the Mediterranean.* Washington, DC: American Anthropological Association.

Girouard, M. (1981). A return to Camelot. *The Wilson Quarterly*, *5*, 178-189.

Glass, B. L. (1988). Women and violence: The intersection of two components of Southern ideology. In C. M. Dillman (Eds). *Southern women* (pp. 191-201). New York, NY:Hemisphere Publishing Corporation.

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.

Glick, P., & Fiske, S. T. (2001). Ambivalent stereotypes as legitimizing ideologies: Differentiating paternalistic and envious prejudice. In J. T. Jost, & B. Major (Eds.), *The psychology of legitimacy: Emerging perspectives on ideology, justice, and intergroup relations; the psychology of legitimacy: Emerging perspectives on ideology, justice, and intergroup relations* (pp. 278-306) Cambridge University Press, New York, NY.

Goodman, J. K., Cryder, C. E., & Cheema, A. (2013). Data collection in a flat world: The strengths and weaknesses of Mechanical Turk samples. *Journal of Behavioral Decision Making, 26*(3), 213-224.

Gritzner, C. F. (1978). Country music: A reflection of popular culture. *Journal of Popular Culture, 11*(4): 857-864.

Guerra, V. M., Giner-Sorolla, R., & Vasiljevic, M. (2013). The importance of honor concerns across eight countries. *Group Processes and Intergroup Relations*, *16*(3), 298-318.

Hauser, D. J., & Schwarz, N. (2016). Attentive Turkers: MTurk participants perform better on online attention checks than do subject pool participants. *Behavior Research Methods, 48*(1), 400-407.

Hayes, A. F. (2017). *Introduction to mediation, moderation, and conditional process analysis*. New York, NY: The Guilford Press.

Hegarty, P., & Buechel, C. (2006). Androcentric reporting of gender differences in APA journals:1965-2004. *Review of General Psychology*,*10*(4), 377-389.

Hrdy, S. B. (2009). *The woman that never evolved.* Cambridge, Massachusetts: Harvard University Press:

Imura, M., Burkley, M., & Brown, R. P. (2014). Honor to the core: Measuring implicit honor ideology endorsement. *Personality and Individual Differences*, *59*, 27-31.

Irwin, K., & Adler, C. (2012). Fighting for her honor: girls' violence in communities. *Feminist Criminology, 7*(4), 350-380.

Kokko, H., & Jennions, M. D. (2008). Parental investment, sexual selection and sex ratios. *Journal of Evolutionary Biology, 21*(4), 919-948.

Kulczycki, A., & Windle, S. (2011). Honor killings in the Middle East and North Africa: A systematic review of the literature. *Violence Against Women*, 17(11), 1442-1464.

Lagerspetz, K. M., Björkqvist, K., & Peltonen, T. (1988). Is indirect aggression typical of females? Gender differences in aggressiveness in 11-to 12-year-old children. *Aggressive Behavior*, *14*(6), 403-414.

Lees. S. (1993). Sugar and spice: Sexuality and adolescent girls. London: Penguin.

Leung, A. K. Y., & Cohen, D. (2011). Within- and between-culture variation: Individual differences and the culture logics of honor, face, and dignity cultures. *Journal of Personality and Social Psychology, 100*(3), 507-526.

Leyburn, J. G. (1962). *The Scotch Irish: A social history.* Chapel Hill: The University of North Carolina Press.

Liang, B., Goodman, L., Tummala-Narra, P., & Weintraub, S. (2005). A theoretical framework for understanding help-seeking processes among survivors of intimate partner violence. *American Journal of Community Psychology, 36*(2), 71-84.

Litman, L., Robinson, J., & Abberbock, T. (2016). TurkPrime.com: A versatile crowdsourcing data acquisition platform for the behavioral sciences. *Behavior Research Methods, 49*(2) 1-10.

Marr, N., & Field, T. (2001). *Bullycide: Death at playtime*. Wessex Press: Wantage, Oxforshire.

Marsh, P. & Paton, R. (1986). Gender, social class and conceptual schemas of aggression. In A. Campbell & J. Gibbs (Eds), *Violent transactions: The limits of personality* (pp. 59-85). Oxford, UK: Blackwell.

Martens, A. L., & Saucier, D. A. (in prep). Conceptualizing feminine honor. A review of the southern United States honor literature.

Martens, A. L., Stratmoen, E., & Saucier, D.A. (2018). To preserve, protect, and defend: Masculine honor beliefs and the influence of gendered characteristics and gender on perceptions of presidential candidates. *Basic and Applied Social Psychology,* 40(5), 308-319.

Matson, K., Russell, T. D., & King, A. R. (2018). Gun enthusiasm, hypermasculinity, manhood honor, and lifetime aggression. *Journal of Aggression, Maltreatment, & Trauma,* 1-15.

McMillen, G. S. (2002). *Black and White in the Old South.* Malden, MA: John Wiley and Sons.

McWhiney, G. (1988). *Cracker culture. Celtic ways in the Old South.* Tuscaloosa: University of Alabama Press.

Middleton-Keirn, S. (1988). Magnolias and microchips: Regional subcultural constructs of femininity. In C. M. Dillman (Eds). *Southern women* (pp. 191-201). New York, NY:Hemisphere Publishing Corporation.

Ness, C. D. (2004). Why girls fight. Female youth violence in inner city. *Annals of the American Academy of Political and Social Science, 595*(1), 32 – 48.

Nisbett, R. E. (1993). Violence and U.S. regional culture. *American Psychologist, 48(4),* 441-449.

Nisbett, R. E., & Cohen, D. (1996). *Culture of honor: The psychology of violence in the south*. Boulder, CO: Westview Press.

Nisbett, R. E., Polly, G., & Lang, S. (1995). Homicide and regional U.S. culture. In R. B. Ruback & N. A. Wiener (Eds). *Interpersonal violent behaviors.* (pp. 135-151). New York: Springer.

O'Dea, C. J., Castro Bueno, A. M., & Saucier, D. A. (2017). Fight or flight: Perceptions of men who confront versus ignore threats to themselves and others. *Personality and Individual Differences, 104,* 345-351.

O'Dea, C. J., Chalman, S. T., Castro Bueno, A. M., & Saucier, D. A. (2018). Conditional aggression: Perceptions of male violence in response to threat and provocation. *Personality and Individual Differences, 131*, 132-141.

O'Dea, C. J., Martens, A. L., & Saucier, D. A. Hitting below the belt. Masculine honor beliefs and perceptions of unfair fighting behavior. *Aggressive Behavior, 45*(3), 229 – 244.

O'Dea, C. J., Rapp, S., Jones, T. L., & Saucier, D. A. (in preparation). Stand up for yourself! Masculine honor beliefs, bullying victimization, and school shootings.

Olarte, S. W. (2000). The female professional: Parenting, career, choices, and compromises. *The American Journal of Psychoanalysis*, *60*(3), 293-306.

Oppenheimer, D. M., Meyvis, T., & Davidenko, N. (2009). Instructional manipulation checks: Detecting satisficing to increase statistical power. *Journal of Experimental Social Psychology, 45*(4), 867-972.

O'Reilly, J., Nazio, T., & Roche, J. M. (2014). Compromising conventions: Attitudes of dissonance and indifference towards full-time maternal employment in Denmark, Spain, Poland and the UK. *Work, Employment and Society*, *28*(2), 168-188.

Osterman, L. L., & Brown, R. P. (2011). Culture of honor and violence against the self. *Personality and Social Psychology Bulletin, 37*(12), 1611-1623.

Owens, L., Slee, P., & Shute, R. (2000). "It hurts a hell of a lot. . ." The effects of indirect aggression on teenage girls. *School Psychology International, 21*(4), 359-376.

Peristiany, J. G. (1965). *Honor and shame: The values of Mediterranean society.* London: Weidenfeld and Nicolson.

Pitt-Rivers. J. (1966) Honour and social status. In j. Persistiany (Eds), *Honour and shame: The values of Mediterranean society* (pp. 19-17). London: Weidenfeld & Nicholson.

Reed, J. S. (1981). Below the Smith and Wesson line: Reflections on southern violence. In M. Black & J. S. Reed (Eds). *Perspectives on the American South: An annual review of society, politics, and culture* (pp. 9-22). New York: Cordon & Breach Science.

Rodriguez Mosquera, P. M. (2011). Masculine and feminine honor codes. *Revista De Psicología Social*, *26*(1), 63-72.

Rodriguez Mosquera, P. M. (2013). In the name of honor: On virtue, reputation, and violence. *Group Processes & Intergroup Relations, 16*(3), 271-278.

Rodriguez Mosquera, P. M. (2016). On the importance of family, morality, masculine, and feminine honor for theory and research. *Social and Personality Psychology Compass, 10*(8), 431-442.

Rodriguez Mosquera, P. M., Fischer, A. H., Manstead, A. S. R.(2004). Inside the heart of emotion. On culture and relational concerns. In L. Z. Tiedens & C. W. Leach (Eds). *The Social Life of Emotions* (pp. 197-202). Cambridge. UK: Cambridge University Press.

Rodriguez Mosquera, P. M., Fischer, A. H., Manstead, A. S. R., & Zaalberg, R. (2008). Attack, disapproval, or withdrawal? The role of honour in anger and shame responses to being insulted. *Cognition & Emotion, 22*(8), 1471-1498.

Rodriguez Mosquera, P. M. & Imada, T. (2013). Perceived social image and life satisfaction across cultures. *Cognition and Emotion, 27*(7). 1132-1141.

Rodrigues Mosquera, P. M., Liskow, M., & DiBona, K. (2012). Honor and emotion. *In-mind*. 13. 1-5.

Rodriguez Mosquera, P. M., Manstead, A. S., & Fischer, A. H. (2000). The role of honor-related values in the elicitation, experience, and communication of pride, shame, and anger: Spain and the Netherlands compared. *Personality and Social Psychology Bulletin, 26*(7), 833-844.

Rodriguez Mosquera, P. M., Manstead, A. S., & Fischer, A. H. (2002a). The role of honour concerns in emotional reactions to offences. *Cognition & Emotion, 16*(1), 143-163.

Rodriguez Mosquera, P. M., Manstead, A. S., & Fischer, A. H. (2002b). Honor in the Mediterranean and Northern Europe. *Journal of Cross-Cultural Psychology, 33*(1), 16-36.

Rodriguez Mosquera, P.M., Tan, L. X., & Saleem, F. (2014). Shared burdens, personal costs on the emotional and social consequences of family honor. *Journal of Cross-Cultural Psychology, 45*(3), 400 – 416.

Saucier, D. A., & McManus, J. L. (2014). Men of honor: Examining individual differences in masculine honor beliefs. In J. Gelfer (Ed.), *Masculinities in a global era* (pp. 85-100). New York: Springer.

Saucier, D. A., Miller, S. S., Martens, A. L., O'Dea, C. J., & Jones, T. L. (2018). Individual differences explain regional differences in honor-related outcomes. *Personality and Individual Differences, 124*, 91-97.

Saucier, D. A., O'Dea, C. J., & Stratmoen, E. (2018). Hard targets: Masculine honor beliefs and motivations for muscularity. *Psychology of Men and Masculinity, 19*(4), 547-559.

Saucier, D. A., Stanford, A. J., Miller, S. S., Martens, A. L., Miller, A. K., Jones, T. L., McManus, J. L., Burns, M. D. (2016). Masculine honor beliefs: Measurement and correlates. *Personality and Individual Differences, 94*, 7-15.

Saucier, D. A., Strain, M. L., Hockett, J. M., & McManus, J. L. (2015a). Stereotypic beliefs about masculine honor are associated with perceptions of rape and women who have been raped. *Social Psychology, 46*(4), 228-241.

Saucier, D. A., Till, D. F., Miller, S. S., O'Dea, C. J., & Andres, E. (2015b). Slurs against masculinity: Masculine honor beliefs and men's reaction to slurs. *Language Sciences, 52*, 108 – 120.

Saucier, D. A., Webster, R. J., McManus, J. L., Sonnentag, T. L., O'Dea, C. J., & Strain, M. L. (2018). Individual differences in masculine honor beliefs predict attitudes toward aggressive security measures, war, and peace. *Peace and Conflict: Journal of Peace Psychology, 24*(1), 112-116.

Schiffer, A. A., Hohn, E. A., & Saucier, D. A. (2020). Lesser of two evils. The effects of masculine honor beliefs, beliefs in pure good, evil, and the dark triad on moral decision making. *Peace and Conflict: Journal of Peace Psychology.* Advance online publication. https://doi.org/10.1037/pac0000516

Schiffer, A. A., O'Dea, C. J., & Saucier, D. A. (in preparation). Wear a damn mask: Moral-decision making and support for safety procedures amid the COVID-19 pandemic.

Schneider, J. (1971). Of vigilance and virgins: Honor, shame, and access to resources in Mediterranean societies. *Ethnology, 10*(1), 1 – 24.

Schuster, I. (1985). Female aggression and resource scarcity: Across-cultural perspective. In M. Haug, D. Benton, P. Brain, B. Oliver, & J. Mos (Eds.), *The aggressive female* (185-208). Amsterdam, Netherlands: CIP-Gegevaens Koninklijke Bibioteheek.

Shackelford, T. K. (2005). An evolutionary psychological perspective on cultures of honor. *Evolutionary Psychology, 3*(1), 381-391.

Stratmoen, E., Greer, M. M., Martens, A. L., & Saucier, D. A. (2018). What, I'm not good enough for you? Individual differences in masculine honor beliefs and the endorsement of aggressive responses to romantic rejection. *Personality and Individual Differences, 123*, 151-162.

Stratmoen, E., Rivera, E. D., & Saucier, D. A. (2020). "Sorry, I already have a boyfriend": Masculine honor beliefs and perceptions of women's use of deceptive rejection behaviors

to avert unwanted romantic advances. *Journal of Social and Personal Relationships, 37*(2), 467-490.

Stratmoen, E., Lawless, T. J., & Saucier, D. A., (2019). Taking a knee: Perceptions of National Football League player protests during the National Anthem. *Personality and Individual Differences, 137*, 204-213.

Straus, M. A. & Smith, C. (1990). Violence in Hispanic families in the United States. In M. A. Straus & R. J. Gelles (Eds.), *Physical violence in American families: Risk factors and adaptations in violence in 8,145 families* (pp. 341-367). New Brunswick, NJ: Transaction Publishers.

Thomas, K. A., & Clifford, S. (2017). Validity and Mechanical Turk: An assessment of exclusion methods and interactive experiments. *Computers in Human Behavior, 77*, 184-197.

Trivers, R. L. (1972). Parental investment and sexual selection. In B. Campbell (Ed), *Sexual selection and the descent of man* (pp. 136-179). Chicago: Aldine.

Vaillancourt, T. (2005). Indirect aggression among humans: Social construct or evolutionary adaptation? In R. E. Tremblay, W.W. Hartup, & J. Archer (Eds). *Development origins of aggression*. (pp. 158-177). New York, NY, US: The Guilford Press.

Vaillancourt, T. (2013). Do human females use indirect aggression as an intrasexual competition strategy? *Philosophical Transactions of the Royal Society B: Biological Sciences, 368*(1613), 1 – 7.

Vaillancourt, T., & Hymel, S. (2006). Aggression and social status: The moderating roles of sex and peer-valued characteristics. *Aggressive Behavior: Official Journal of the International Society for Research on Aggression, 23*(4), 396-408.

Vandello, J. A., & Bosson, J. K. (2013). Hard won and easily lost: A review and synthesis of theory and research on precarious manhood. *Psychology of Men & Masculinity*, *14*(2), 1-19.

Vandello, J. A., & Cohen, D. (2003). Male honor and female fidelity: Implicit cultural scripts that perpetuate domestic violence. *Journal of Personality and Social Psychology*, *84*(5), 997-1010.

Vandello, J. A., & Cohen, D. (2008). Culture, gender, and men's intimate partner violence. *Social and Personality Psychology Compass*, *2*(2), 652-667.

Vandello, J. A., Cohen, D., Grandon, R., & Franiuk, R. (2009). Stand by your man: Indirect prescriptions for honorable violence and feminine loyalty in Canada, Chile, and the United States. *Journal of Cross-Cultural Psychology*, *40*(1), 81-104.

White, B. D., & Day, F. A. (1997). Country music radio and American culture regions. *Journal of Cultural Geography*, *16*(2), 21-35.

Wikan, U. (1982). *Behind the Veil in Arabia: Women in Oman.* Chicago: The University of Chicago Press.

Wilson, M. & Daly, M. (1985). Competitiveness, risk-taking and violence: The young male syndrome. *Ethology and Sociobiology*, *6*(1), 59-73.

Wolfe, M. R. (1995). *Daughters of Canaan: A Saga of Southern Women.* University Press of Kentucky.

Wood, D., Harms, P. D., Lowman, G. H., & DeSimone, J. A. (2017). Response speed and response consistency as mutually validating indicators of data quality in online samples. *Social Psychological and Personality Science*, *8*(4), 454–464.

Wyatt-Brown, B. (1982). *Southern honor: Ethics and behavior in the Old South*. Oxford University Press.

Yoder, J. D., & Kahn, A. S. (1993). Working toward an inclusive psychology of women. *American Psychologist*, *48*(7), 846.

Zimmer-Gembeck, M. J., Geiger, T. C., & Crick, N. R. (2005). Relational and physical aggression, prosocial behavior, and peer relations: Gender moderation and bidirectional associations. *The Journal of Early Adolescence*, *25*(4), 421-450.

Appendix A - Masculine Honor Beliefs Scale

Saucier et al., 2016

Please use the 9-point scale below to indicate your agreement with each statement.

1 2 3 4 5 6 7 8 9

Disagree Very Strongly Agree Very Strongly

1 _____ You would want your son to stand up to bullies.
2 _____ A man should be embarrassed if someone calls him a wimp.
3 _____ If a man's mother is insulted, his manhood is insulted.
4 _____ A man should be expected to fight for himself.
5 _____ If a man does not defend his wife, he is not a very strong man.
6 _____ It is important for a man to be able to face danger.
7 _____ It is important for a man to be more masculine than other men.
8 _____ You would praise a man who reacted aggressively to an insult.
9 _____ A man should protect his wife.
10 _____ It is important to interact with other members of your community.
11 _____ As a child you were taught that boys should defend girls.
12 _____ It is very important for a man to act bravely.
13 _____ Physical violence is the most honorable way to defend yourself.
14 _____ It is important for a man to be able to take pain.
15 _____ It is a male's responsibility to protect his family.
16 _____ A man should not be afraid to fight.
17 _____ If a man's wife is insulted, his manhood is insulted.
18 _____ If your son got into a fight, you would be proud that he stood up for himself.
19 _____ As a child you were taught that boys should always defend themselves.
20 _____ It is a man's responsibility to respect his family.
21 _____ It is morally wrong for a man to walk away from a fight.
22 _____ A man should stand up for a female who is in his family or is a close friend.
23 _____ It is important for a man to be loyal to his family.
24 _____ If a man's brother is insulted, his manhood is insulted.
25 _____ Physical aggression is always admirable and acceptable.
26 _____ If a man does not defend himself, he is not a very strong man.
27 _____ It is important to spend time with the members of your family.
28 _____ A man should do whatever it takes to protect his wife because it is the right thing to do.
29 _____ If your son got into a fight to defend his sister, you would be proud that he protected his sister.
30 _____ A man's family should be his number one priority.
31 _____ If a man cares about his wife, he should protect her even if everyone else thinks it's wrong.
32 _____ If a man is insulted, his manhood is insulted.
33 _____ It is important for a man to be courageous.
34 _____ If a man's father is insulted, his manhood is insulted.
35 _____ "A man who doesn't take any crap from anybody" is an admirable reputation to have.

Appendix B - Study 1 Infidelity Vignettes

Inspired by Vandello and Cohen, 2003:

Participants will be randomly assigned to one of the following conditions:

1. **Yelling at Husband:** A couple has been married for 7 years. When the wife found out that her husband was having an affair, she responded by yelling, "You must stop this affair immediately!"
2. **Slapping Husband:** A couple has been married for 7 years. When the wife found out that her husband was having an affair, she responded by slapping him hard across the face, grabbing him by the arms and shaking him, and yelling, "You must stop this affair immediately!"
3. **Demanding Divorce:** A couple has been married for 7 years. When the wife found out that her husband was having an affair, she responded by telling him she wants a divorce.
4. **Does Nothing:** A couple has been married for 7 years. When the wife found out that her husband was having an affair, she responded by doing nothing.

Appendix C - Honor and Infidelity Dependent Variables:

Vandello and Cohen's (2003)

Trustworthiness/Strength on Bipolar Scales

Example: - 4 (*Untrustworthy*) to 4 (*Trustworthy*)

Trustworthiness:

1. Trustworthy/Untrustworthy
2. Reliable/Unreliable
3. Selfish/Unselfish
4. Reasonable/Unreasonable
5. Good Person/Bad Person
6. Smart/ Dumb

Strength:

1. Masculine/Feminine
2. Strong/Weak
3. Cowardly/Courageous
4. Manly/Not Manly
5. Timid/Self-Confident
6. Macho/Not macho
7. Tough/Wimpy
8. Competent/Incompetent
9. Submissive/Not Submissive

Strength (without confounds)

1. Strong/Weak
2. Cowardly/Courageous
3. Timid/Self-Confident
4. Tough/Wimpy
5. Competent/Incompetent

Justified:

1. How justified was the wife's response? 1 (*Not at all Justified*) to 9 (*Completely Justified*)

Appendix D - Dependent Variables: Appropriate, Honorable, and Necessary

1(*Completely Disagree*) to 9 (*Completely Agree*)

Extent to which the wife's actions were appropriate (O'Dea et al., 2017; 2018)

The wife did the right thing.
The wife's actions were appropriate.
The wife's actions were reasonable.
The wife's behavior was inappropriate. ®
The wife reacted poorly. ®

Extent to which the wife's actions were honorable (O'Dea et al., 2017; 2018)

What the wife did was the honorable thing to do.
The wife should be regarded as honorable for her actions.
There is honor in the way that the wife reacted.
The wife is an honorable woman.
The wife did not behave honorably. ®

Extent to which wife's actions were necessary.

The wife had to respond this way to show that she was not to be messed with.
The wife had to respond this way to protect her reputation.
The wife had to respond this way because her reputation was damaged.
The wife did not have to respond this way ®
The wife had to respond this way to restore her honor.

Appendix E - Study 2: Potential Responses

The wife punches her husband in the face The wife punches the other woman in the face.	The wife tells others in their town about the affair in order to ruin the other woman's reputation. The wife tells others in town about the affair in order to ruin her husband's reputation.
The wife slaps her husband in the face The wife slaps the other woman in the face	The wife vandalizes her husband's car by painting "Cheater" on the side The wife vandalizes the other woman's car by painting "Cheater" on the side.
The wife physically assaults her husband The wife physically assaults the other woman	The wife spreads rumors about her husband The wife spreads rumors about the other woman
The wife yells at her husband to stop this affair immediately The wife yells at the other woman to stop the affair immediately	The wife lights her husband's belongings on fire The wife lights the other woman's belongings on fire
The wife yells "you're such an asshole" at her husband. The wife yells "you're such a whore" at the other woman	The wife forgives the other woman The wife forgives her husband
The wife shoots and kills her husband The wife shoots and kills the other woman	The wife calmly discusses the affair with her husband The wife calmly discusses the affair with the other woman
The wife shoots, but does not kill her husband The wife shoots, but does not kill the other woman	The wife calls her mother to discuss the other woman's actions The wife calls her mother to discuss her husband's actions
The wife tells the other woman she is going to divorce her husband. The wife tells the husband she is going to divorce him	The wife calls her friends to discuss the other woman's actions The wife calls her friends to discuss her husband's actions
The wife drives the other woman out of town. The wife drives her husband out of town.	The wife does nothing to her husband The wife does nothing to the other woman
The wife poisons her husband's drink The wife poisons the other woman's drink	The wife demands her husband leave town. The wife demands the other woman leave town
The wife posts about the affair on social media in order to ruin her husband's reputation The wife posts about the affair on social media in order to ruin the other woman's reputation	The wife tells her husband to leave town The wife tells the other woman to leave town.

Appendix F - Study 3 Vignettes

Participants will be randomly assigned to one of the following conditions:

Punches Husband: A couple has been married for 7 years. When the wife found out that her husband was having an affair, she responded by punching her husband in the face.

Punches Other Woman: A couple has been married for 7 years. When the wife found out that her husband was having an affair, she responded by punching the other woman in the face.

Posts on Social Media Husband: A couple has been married for 7 years. When the wife found out that her husband was having an affair, she responded by posting about the affair on social media in order to ruin her husband's reputation.

Posts on Social Media Other Woman: A couple has been married for 7 years. When the wife found out that her husband was having an affair, she responded by posting about the affair on social media in order to ruin the other woman's reputation.

Calling Friends Husband: A couple has been married for 7 years. When the wife found out that her husband was having an affair, she responded by calling her friends to discuss her husband's actions.

Calling Friends Other Woman: A couple has been married for 7 years. When the wife found out that her husband was having an affair, she responded by calling her friends to discuss her husband's actions.

Appendix G - Study 3: Honor -Related Negative Affect Dependent Variables

Inspired by Rodriguez Mosquera, Manstead, & Fischer, 2002

1(*Not at all*) to 9 (*Very much*)

Husband:

To what extent should the husband feel enraged?

To what extent should the husband feel insulted?

To what extent should the husband's pride be hurt?

To what extent should the husband feel shame?

To what extent should this damage the husband's self-esteem?

To what extent should this damage the husband's reputation?

Other Woman:

To what extent should the other woman feel enraged?
To what extent should the other woman feel insulted?
To what extent should the other woman's pride be hurt?
To what extent should the other woman feel shame?
To what extent should this damage the other woman's self-esteem?
To what extent should this damage the other woman's reputation?

Appendix H - Aggression Questionnaire (AQ; Buss & Perry, 1992)

1 (*Extremely uncharacteristic of me*) to 9 (*Extremely characteristic of me*)

Physical Aggression

1. Once in a while I can't control the urge to strike another person.
2. Given enough provocation, I may hit another person.
3. If somebody hits me, I hit back.
4. I get into fights a little more than the average person.
5. If I have to resort to violence to protect my rights, I will.
6. There are people who pushed me so far that we came to blows.
7. I can think of no good reason for ever hitting a person.*
8. I have threatened people I know.
9. I have become so mad that I have broken things.

Verbal Aggression

10. I tell my friends openly when I disagree with them.
11. I often find myself disagreeing with people.
12. When people annoy me, I may tell them what I think of them.
13. I can't help getting into arguments when people disagree with me.
14. My friends say that I'm somewhat argumentative.

Anger

15. I flare up quickly but get over it quickly.
16. When frustrated, I let my irritation show.
17. I sometimes feel like a powder keg ready to explode.
18. I am an even-tempered person. *
19. Some of my friends think I'm a hothead.
20. Sometimes I fly over the handle for no good reason.
21. I have trouble controlling my temper.

Hostility

22. I am sometimes eaten up with jealousy.
23. At times I feel I have gotten a raw deal out of life.
24. Other people always seem to get the breaks.
25. I wonder why sometimes I feel so bitter about things.
26. I know that "friends" talk about me behind my back.
27. I am suspicious of overly friendly strangers.
28. I sometimes feel that people are laughing at me behind my back.
29. When people are especially nice, I wonder what they want.

Appendix I - Ambivalent Sexism Inventory

Please use the 9-point scale below to indicate your agreement with each statement.

Strongly Disagree 1 2 3 4 5 6 7 8 9 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. (B)
2. _____ Many women are actually seeking special favors, such as hiring policies that favor them over men, under the guise of asking for "equality." (H)
3. _____ In a disaster, women ought to be rescued before men. (B)
4. _____ Most women interpret innocent remarks or acts as being sexist. (H)
5. _____ Women are too easily offended. (H)
6. _____ People are not truly happy in life without being romantically involved with a member of the other sex. (B)
7. _____ Feminists are seeking for women to have more power than men. (H)
8. _____ Many women have a quality of purity that few men possess. (B)
9. _____ Women should be cherished and protected by men. (B)
10. _____ Most women fail to appreciate fully all that men do for them. (H)
11. _____ Women seek to gain power by getting control over men. (H)
12. _____ Every man ought to have a woman whom he adores. (B)
13. _____ Men are incomplete without women. (B)
14. _____ Women exaggerate problems they have at work. (H)
15. _____ Once a woman gets a man to commit to her, she usually tries to put him on a tight leash. (H)
16. _____ When women lose to men in a fair competition, they typically complain about being discriminated against. (H)
17. _____ A good woman should be set on a pedestal by her man. (B)
18. _____ Many women get a kick out of teasing men by seeming sexually available and then refusing male advances. (H)
19. _____ Women, compared to men, tend to have a superior moral sensibility. (B)
20. _____ Men should be willing to sacrifice their own well-being in order to provide financially for the women in their lives. (B)
21. _____ Feminists are making unreasonable demands of men. (H)
22. _____ Women, as compared to men, tend to have a more refined sense of culture and good taste. (B)

H = Hostile Sexism
B = Benevolent Sexism

Appendix J - Bem Sex Role Inventory

(BSRI; Bem 1974)
1(*Never or almost never true of me*) to 9 (*Always or almost always true of me*)

Masculine Items	Feminine Items	Neutral Items
Acts like a leader	Affectionate	Adaptable
Aggressive	Cheerful	Conceited
Ambitious	Childlike	Conscientious
Analytical	Compassionate	Conventional
Assertive	Does not use harsh language	Friendly
Athletic	Eager to soothe hurt feelings	Happy
Competitive	Feminine	Helpful
Defends own beliefs	Flatterable	Inefficient
Dominant	Gentle	Jealous
Forceful	Gullible	Likable
Has leadership abilities	Loves children	Moody
Independent	Loyal	Reliable
Individualistic	Sensitive to the needs of	Secretive
Makes decisions easily	others	Sincere
Masculine	Shy	Solemn
Self-reliant	Soft spoken	Tactful
Self-sufficient	Tender	Theatrical
Strong personality	Understanding	Truthful
Willing to take a stand	Warm	Unpredictable
Willing to take risks.	Yielding	Unsystematic
	Sympathetic	