

## **Discussion Questions**

### *Week 11 - Infidelity / Jealousy*

*Drigotas et al. (1999)*

1. Drigotas et al. showed that low commitment, as by the investment model, is predictive of Research in the investment model shows that social networks adds incremental validity to the original 3-factor model of commitment. In what ways, and to what extent, could social networks be predictive of infidelity?

*Ciarocco et al. (2012)*

2. Ciarocco et al found that individuals with experimentally-manipulated depleted levels of self-regulation were more likely to commit initiating behaviors of infidelity. Is resistance to depletion a skill that one can exercise and build, or is it inherent in our makeup? What are ways that partner behaviors can either precipitate depletion or reaffirm one's motivation to resist temptation to engage in infidelity? What are potential clinical applications of these findings?

*Barta & Kiene (2005)*

3. Barta & Kiene demonstrated that sociosexual orientation was predictive of infidelity. How does sociosexual orientation form, and how malleable is sociosexual orientation? Can higher commitment to a partner transform one's sociosexual orientation (e.g. If I were in love with my current partner, would I view sex as more casual?) How does sociosexuality map onto social pressures (e.g. sex ratios, birth control availability, prevalence of sexually-transmitted diseases within a community), and do these social pressures mediate the link between sociosexual orientation and infidelity?

*Neal & Lamay (2014)*

Neal & Lamay suggest that jealousy behaviors help to enhance commitment for both the perceiver and the partner in combatting extradyadic temptation. Is there an optimal level of jealousy that exists within a relationship? How do perceptions of extradyadic threats and jealousy behaviors diverge among individuals with different attachment profiles? What individual differences account for whether jealousy behaviors will enhance or cripple commitment?

*Fenigstein & Peltz (2002)*

Fenigstein et al. revealed that parents experience more distress when confronted by the possibility of sexual infidelity on behalf of a daughter as compared to a son, while the reverse held true in looking at emotional infidelity. However, there exist a number of cultural pressures that may contribute to parental distress. For example, many cultures differ in the extent to which accessibility to female sexuality is considered sacred, and consequently the extent to which society polices women's bodies. How can the cultural values of affect outside perceptions of infidelity? What role does shame play in parents' perceptions of infidelity? Would we find mitigated distress in approaching sexual infidelity among cultures that embrace sex positivity?