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Patriarchal Beliefs, Sociodemographic Factors, and Spontaneous Self-Affirmation as
Predictors to Beliefs Toward Intimate Partner Violence

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Acknowledgment

Throughout my thesis journey, god has showered me with his blessings.

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Abstract

Intimate partner violence (IPV) has been studied extensively in Western countries. However, studies from the Arab world and more specifically Lebanon are still scarce with only 50% of the 22 Arab countries presenting with eligible prevalence studies. Few studies (e.g. Usta et al., 2007; Hejase, et al., 2015) conducted in Lebanon highlight that intimate partner violence is very much a serious social problem. However not much is known about people's beliefs toward intimate partner violence and what predictors play a role in forming those beliefs. The current study employs a survey to assess predictors of intimate partner violence in a sample of adult males and females residing in Lebanon. A risk factor for negative cognitions on intimate partner violence that has been supported theoretically and empirically is patriarchal ideology - a term used by scholars to demonstrate gender inequality, male-dominant society, oppression of women, and hierarchal social arrangements (Dobash&Dobash, 1979). Research has also shown that negative beliefs on intimate partner violence are related to having witnessed episodes of intimate partner violence. This is explained through social learning theories that detail the intergenerational transmission of violence (Akers, 1998; Bandura, 1973, 1977). While risk factors are studied extensively, protective factors are evaluated to a lesser extent. In the current context, spontaneous self-affirmation – the process of naturally reflecting on valued aspects of the self as competencies, central roles and core values (Harris et al., 2019) – is assessed for the first time in relation to beliefs about intimate partner violence. Spontaneous self-affirmation could buffer against threats to men's self-image specifically in relation to their societal status and masculinity (Bosson, et al., 2021) and render them less likely to endorse violence against women. The

current study therefore assessed patriarchal ideology, spontaneous self-affirmation, sociodemographic factors of age and gender as predictors of beliefstowardintimate partner violence while controlling for the contribution of having witnessed and perpetrated intimate partner violence. Also, of interest were examining differences in beliefs towards intimate partner violence across education level and marital status, as literature has previously pointed to differences albeit not consistently. A total of 155 participants aged 18 and above and residing in Lebanon completed the survey online. Response rate was generally low and a large number of participants failed to complete the survey possibly as a function of the sensitive nature of the topic. In a hierarchical multiple regression, the variables of interest were evaluated and results showed that the only significant predictor of beliefstowardintimate partner violence was gender such that males were more likely to hold negative cognitions and beliefstowardintimate partner violence. Neither spontaneous self-affirmation, nor patriarchal ideology emerged as significant predictors. The latter may have been a result of the education level of the current sample. The majority of participants held university degrees and this could have served as a buffer for patriarchal beliefs (Boyle, 2016). Indeed, differences emerged across education level such that participants with a high school education or lower had more negative beliefsthan participants holding doctoral degrees. The study points to the importance of raising awareness on intimate partner violence among male youth specifically and using psychoeducation to increase knowledge on intimate partner violence.

Keywords: Beliefs towardIntimate Partner Violence, spontaneous self-affirmation, patriarchal ideology, education, gender differences.

Patriarchal Beliefs, Sociodemographic Factors, and Spontaneous Self-Affirmation as
Predictors to Beliefs Toward Intimate Partner Violence

Based on data from the World Health Organization (WHO, 2021) from over 24,000 women in 10 different countries representing diverse geographical, cultural, and rural settings, women appear to be victims of intimate partner violence more often than men. The most common type of violence against women worldwide is intimate partner violence (IPV), whereby “about 1 in 3 (30%) of women worldwide have been subjected to either physical and/or sexual intimate partner violence or non-partner sexual violence in their lifetime”.

Developing and Arab countries have among the highest incidences of violence against women (Al-Nsour et al. 2009). In 2018, national estimates of physical intimate partner violence ranged from 20% in Tunisia to 33% in Egypt; and from 6% in Morocco to 24% in Palestine (Elghossain et al., 2019). Surveys from different Arab countries such as Palestine, Egypt, and Tunisia show that at least one out of three women are brutalized by their husbands (Douki et al., 2003), a rate consistent with the global estimates by the WHO. A review of the literature shows that only half of the 22 Arab countries have eligible prevalence surveys on intimate partner violence, and available studies disproportionately represent Egypt and Jordan, especially that most of these surveys are facility-based and thus have limited generalizability to the broader population of women (Elghossain et al, 2019). These statistics clearly articulate the gravity of the issue which has only been exacerbated with the emergence of the COVID-19 pandemic with reports from the Arab Middle East and North Africa (MENA) region pointing towards a rapid increase in cases of domestic violence (Holleis & Salman, 2021), an already serious problem in many countries in the Arab world. In this context, women find

themselves forced to remain with their abuser in the same household and should they decide to leave, there is no institutional or legal support to secure their safety. A major issue relates to the lack of governmental protection in terms of policies and regulation criminalizing intimate partner violence, safe houses, and medical centers. The only available support systems are centered around non-governmental organizations (NGO)s accommodating women with hotlines, support, and temporary shelters (Holleis& Salman, 2021).

In Lebanon, governmental records regarding the number of abused women per year are largely missing. A handful of NGO-s keep record of the abused women who come to their centers. One such NGO, KAFA reports that they receive 2,600 calls on their helpline to report on cases of domestic abuse per year. Their tracking system revealed that 25 women had lost their lives because of domestic violence between 2010 and 2013. The most recent report from KAFA from August of 2020 indicates that the number of abused women is on the rise, with many cases remaining unreported either because of difficulty in reaching out for help or because of fear to call for help (KAFA, 2020). An Internal Security Forces (ISF) source mentioned to “Al-Monitor” newspaper that calls to domestic abuse hotlines have increased in March of 2020 by 110%, likely due to the confinements related to the COVID-19 pandemic (Hamdan, 2020). Even with the increase in the rates of intimate partner violence, exact numbers on prevalence rates remain unavailable. The number of victims is available from the few research studies in the literature. For instance, one of the rare studies done in Lebanon on the experience of Lebanese women with intimate partner violence showed that 35% of women had an experience of violence where 65% of the violence was caused by the husbands; with

psychological abuse (i.e. insult, threat) being the highest in prevalence (88%), followed by physical abuse (66%) (Usta et al., 2007).

Intimate partner violence was shown to be associated with several negative outcomes. At the individual level, there are serious mental health implications; abused women are more likely to suffer from anxiety, depression, somatization, and more likely to attempt suicide (Haj-Yahia, 1999); in addition, this type of violence is highly associated with psychiatric symptomatology in both developed and developing countries (Douki, et al., 2003). Consequently, developing interventions that aim at decreasing this violence is very important, and understanding predictors of intimate partner violence could be considered an important step towards this goal.

Research suggests that the belief that intimate partner violence is justified is one of the utmost predictors of intimate partner violence itself (Lawoko, 2008). Patriarchal and sexist beliefs were also shown to be important predictors in the Arab world context specifically (Haj-Yahia, 2005). Sexism is defined as a negative attitude or discriminatory behavior based on the presumed inferiority or difference of women as a group and is considered a manifestation of the hierarchical social structure of patriarchy, which supports and reinforces gender inequality and approves the higher status of men over women (Dobash&Dobash, 1979; Allen&Swan, 2018). In a patriarchal society, social relationships normally support the higher and the dominant status of men, thus facilitating violence against women and justifying it to preserve the cultural, religious, social, economic superiority over women, while also blaming women for not being obedient and respectful to their patriarchs (Haj-Yahia, 2005).

Additionally, sociodemographic factors particularly age, gender, occupation, education, and marital status are considered among the predictors of intimate partner violence, and beliefs about it have been studied extensively in the literature. One systematic review showed that women who were younger in age, with minimal or no education, poor, unemployed, and from rural areas were more likely to be subjected to violence and to justify it (Waltermaurer, 2012). A collection of studies indicate that females aged 24 and less were twice likely to justify intimate partner violence compared to older females, males who were below 25 had more than double the likelihood to justify intimate partner violence than older males. Ali et al. (2011) stated that males, who have low occupational status, no education or minimally educated, who are poor, were more likely to accept violence against women. Another factor affecting the beliefs toward intimate partner violence is childhood witnessing of intimate partner violence (including hearing or seeing violent episodes between their parents whether in the same room or in another room). Multiple research studies have shown that childhood witnesses of adult domestic violence are at risk for future violence and are more likely to experience violence as adults (Forke et al., 2018, Bensley et al., 2003; Ernst et al., 2006; Mckinney et al., 2009; Sousa et al., 2011; Whitfield, et al., 2003). This could be explained based on Bandura's social learning theory, which states that children frequently imitate the hostile behaviors of same-gender role models (Bandura, 1973; Bandura, 1977; Bussey & Bandura, 1984), thus expecting that boys who witnessed their fathers as abusers may become future perpetrators and girls who witnessed their mothers as victims may become future victims.

While the literature is focused on evaluating risk factors associated with committing and being a victim of intimate partner violence, protective factors are examined to a lesser extent. One such factor could be self-affirmation. When targeted with information that threatens one's self-worth, or is presented in an intimidating manner, one may deny, falsify, or distort it in a way that serves to maintain their feelings of integrity (Cohen & Sherman, 2002). One technique that has been successfully used to decrease defensiveness, specifically in the context of instilling behavioral and attitudinal change, is self-affirmation. Self-affirmation theory posits that people are driven by a need to maintain a positive evaluation of the self as an integral part of the self-regulatory system (Steel, 1988). When presented with threatening information, self-worth and integrity can be maintained either directly or indirectly in order to lessen the threat (Sherman & Cohen, 2002).

According to Ferrer & Cohen's study (2018), even though self-affirmation was shown to be successful in reducing threat, its effectiveness requires the availability of certain conditions, such as occurring near the moment of psychological threat and when the resources are available. If psychological threat occurs before the self-affirmation intervention, then self-affirmation will have a limited effect on behavioral change. Similarly, if the resources are difficult to obtain, self-affirmation will not result in adaptive behavioral change. Self-affirmation interventions have been applied in many domains starting with health domain (Epton, 2015), education (Easterbrook et al., 2021), smoking cessation (Taber et al., 2016), and reduction of alcohol consumption (Fox et al., 2017)

Almost all studies on the benefits of self-affirmation involved experimentally induced affirmations, with relatively little research on spontaneous self-affirmation (SSA) defined as

the extent to which individuals spontaneously focus on their values or strengths in response to everyday threats or anxiety (Taber et al, 2016). However, benefits of spontaneous self-affirmations are consistent with the beneficial effects identified so far for induced self-affirmations (Lannin et al., 2021; Harris et al., 2019; Taber, et al., 2016). For example, Emanuel et al. (2016) examined the associations between spontaneous self-affirmation, demographic factors, and wellbeing (including optimism, subjective health, affective states, and personal health efficacy) using cross-sectional data from a large, nationally representative adult sample from the USA. Results showed that spontaneous self-affirmations were aligned to greater happiness, hopefulness, optimism, subjective health, and personal self-efficacy, and less anger and sadness. Despite the recent efforts to study the effectiveness of the naturally occurring self-affirmations, more work is needed to highlight the outcomes of spontaneous self-affirmations especially in the domain of intimate partner violence.

Purpose

The aim of the current research is to investigate to which extent patriarchal beliefs, sociodemographic factors, intimate partner violence involvement (witnessing and/or provocation) and spontaneous self-affirmation of values predicts beliefs about intimate partner violence against women in a sample of Lebanese residents while controlling for exposure to intimate partner violence (witnessing or being involved) since it is a potential confounding variable.

Rationale

Intimate partner violence has been studied extensively in Western countries (Martín-Fernández et al., 2019; Sanz-Barbero et al., 2019). However, studies from the Arab world and

more specifically Lebanon are still scarce. For instance, in one systematic review about the prevalence of intimate partner violence in the Arab world, only half of the 22 Arab countries had eligible prevalence surveys (Elghossain, et al., 2019). As for Lebanon, one study done in four primary health care centers using a survey design with a sample of 1,418 women showed that the rate of intimate partner violence is high, and that it is considered a serious health issue (Usta et al., 2007). Another study conducted in 2015 in Lebanon with a sample of 150 participant showed that about half of the male participants agreed that males have the right to exert violence sometimes on women, 60% preferred not to interfere when witnessing a male battering a female, and 92% reported that they would not volunteer to take a woman to a hospital in case of injuries (Hejase, et al., 2015). While the referenced studies highlight that the phenomenon is very much an issue in Lebanon, not much is studied on how certain predictors affect the beliefs toward intimate partner violence. Literature indicates to the presence of a relationship between patriarchal beliefs and beliefs toward intimate partner violence, however, the role of spontaneous self-affirmations in this equation remains unknown, since it has not been studied yet. Theoretically speaking if self-affirmations increases one's psychological resources by increasing self-integrity and if research has shown that spontaneous self-affirmation is related to overall wellbeing then it could also be that this factor may predict more tolerant views on intimate partner violence.

Significance

Knowing that abusers may be part of the wide variety of people that clinicians work with, the study will also have a significance on the clinical level. Self-affirmation interventions could be a technique when addressing abuse in therapy sessions by disarming

the abusers of their defenses while protecting their self-integrity, which could allow for targeting the abusive behavior. Learning how to self-affirm in clinical settings will help patients to focus on the main problem while concentrating on their own actions and thinking of ways to reach a specific goal (e.g., a healthier relationship with one's wife). Consequently, using the clinical setting to teach patients how to disregard their defenses and spontaneously self-affirm their values and strengths during everyday life, will improve their well-being and increase one's motivation to utilize action, as spontaneous self-affirmation is associated with better mental health and physical well-being including greater happiness, hopefulness, optimism, personal health efficacy, subjective health, and less sadness and anger (Emanuel et al, 2016).

Research Question

In light of the above, the present study addresses the following question: How do patriarchal beliefs, sociodemographic factors, and spontaneous self-affirmation predict beliefs toward intimate partner violence against women in a sample of Lebanese residents.

Literature Review

Definition of Intimate partner violence

Intimate partner violence is defined as “behavior within an intimate relationship that causes or has the potential to cause physical, sexual, or psychological harm, including acts of physical aggression, sexual coercion, psychological abuse, and controlling behaviors” (Garcia-Moreno et al., 2006). It is the misuse of power by a male or intimate partner (male/female), who could be a husband, ex-husband, partner, or ex-partner against women (or the opposite) resulting in loss of control, safety, or dignity (DeKeseredy & MacLeod, 1997). There are three types of violence: physical, psychological, and sexual. Physical abuse is defined as “use of physical force to inflict pain, injury, or physical suffering on a victim (such as kicking, slapping...)” (Garcia-Moreno, et al., 2005). Psychological abuse is defined as “acting in an offensive, degrading, or humiliating manner toward another, usually verbally, and can include threats, ridicule, withholding affection, and restrictions (such as verbal abuse, name-calling, blackmailing, threats to beat a woman or children, limiting access to friends and family, and restricting independence and access to information, education, or health services” (WHO, 2013). Finally, sexual violence refers to “forcing a partner, who did not want it, to have sexual intercourse, or do any sexual act that they found degrading or humiliating; harming them during sex; or forcing them to have sex without protection” (WHO, 2013). 25% to 54% of women report exposure to one type of violence during their lifetime which makes intimate partner violence occurrence more common in females than in males (Bonomi et al., 2007)

Exposure to such violence has serious consequences. Research has shown that female victims of abuse are more likely to suffer from poor physical or mental health problems compared to non-abused women (WHO, 2012). The World Health Organization (2013) mentioned that women subjected to intimate partner violence or who witnessed intimate partner violence episodes are at a higher risk of having mental health problems (e.g., depression, PTSD, etc.), abusing alcohol, and are more likely to be pregnant with low-birth-weight children, and to contract sexually transmitted diseases. For instance, in one study conducted in Lebanon, 97% of the 85 physically abused female participants showed symptoms of PTSD (Khadra et al., 2015). The severity of PTSD symptoms was found to be correlated with lower educational level, severity of the abuse, remaining in an abusive relationship, and presence of one or more habitual behaviors in the abusive partner (e.g., drinking/gambling) (Khadra et al., 2015). While one may assume that pregnancy may halt abuse, research studies shows that pregnant women are at a greater risk of being abused (Hammoury et al., 2009; Okour&Badarneh, 2011). For example, violence against pregnant women has been assessed in a desert region in Jordan where 40.9% of the participants had been abused at least once during their pregnancy. Physical abuse was the most prevalent form of abuse, followed by emotional and psychological abuse (Okour&Badarneh, 2011). Hammoury et al. (2009) assessed the factors associated with abuse during pregnancy among Palestinian refugee women in Lebanon. Results showed that uneducated women had a higher chance of being abused compared to educated women. Other factors associated with abuse during pregnancy were gestational age, and unintended pregnancy (Hammoury et al., 2009).

Prevalence of Intimate Partner violence

Violence against women, particularly intimate partner violence in all its forms, is considered a major social and public health problem around the world (WHO, 2021). The prevalence rates of lifetime intimate partner violence range from “20% in the Western Pacific, 22% in high-income countries and Europe, 25% in the WHO Regions of the Americas to 33% in the WHO African region, 31% in the WHO Eastern Mediterranean region, and 33% in the WHO South-East Asia region” (WHO, 2021). For instance, there is a high prevalence rate in countries known to have high gender equality (Gracia, et al., 2020). The European Union (EU) surveyed violence against women in 28 EU member states, and results showed that the average lifetime prevalence of physical and/or sexual violence by intimate partners was 23% where Denmark ranked 32% (considered the highest intimate partner violence prevalence in the EU), Finland ranked at 30%, and Sweden at 28% (Gracia, et al., 2020). The explanation for the high rates of violence among those countries with a high level of gender equality is not yet understood (Gracia, et al., 2020). In Canada, police stated that a third of all police-reported violence happens between intimate partners, and in 2018 there were 99,000 victims of intimate partner violence aged 15 to 89 (Burczycka, 2019). Also, Burczycka, (2019) stated that the highest rates of police reported intimate partner violence were among people in non-married relationships aged between 25 and 34.

Intimate partner violence in the Arab world

In the Middle East, it is estimated that 37% of women have experienced intimate partner violence (Chelala, 2022). Violence in Arab countries seems to be particularly shaped by cultural norms (Douki, et al., 2003). There is a widespread view that violence against women is high in the Middle East in part owing to its patriarchal culture (Nossier, 2015). In

their attempt to gain power, men in patriarchal societies tend to react to stress aggressively and violently. A study conducted by the WHO and attempting to assess the prevalence of intimate partner violence in Jordan showed that 97.2% of women reported experiencing at least one form of control. Estimates were 73% for psychological violence, 31% for physical violence, and 19% for sexual violence (Clark, et al., 2009). For instance, in one study, participants blamed women for the abuse when they “failed to fulfill their duties as wives and mothers, disobeyed their husbands, failed to respect and spoke loudly to them, disagreed to have sex with them, failed to respect their parents, and so on” (Haj-Yahia, 2005). In another study, female participants aged between 14 and 49 were asked whether they had been abused by their husbands over the past 12 months; results revealed that 87% of them were abused including 19.6% who suffered from physical abuse (Al-Nsour et al., 2009). According to the Palestinian Central Bureau of Statistics in the West Bank and Gaza strip areas, 33% of ever-married women have been subjected to violence in any form inside their homes (Haj-Yahia & Clark, 2013). As for Egypt, several studies have shown that 33% to 35% of Egyptian women have been abused by their husbands (ElZanaty, et al, 1996; Kapoor, 2000). Based on the Egypt Demographic and Health survey, among women being beaten by their husbands, half are beaten once, 17% are beaten between 3 and 6 times, and 10% are beaten severely, requiring medical attention (ElZanaty, et al., 1996). As for Syria, the number of abused women per year is unknown, but one of the few studies conducted in Aleppo, Syria among low-income families showed that 26% of women were abused; with most of them having early marriages, being less educated, with less-educated husbands and low on material efficiency (Maziak & Asfar, 2003). Studying marital violence remains a problem in the Arab

world (Elghossain, et al. 2019) and cases of marital violence are underreported since family violence is considered a private matter and concerns only family members (Elghossain, et al. 2019).

Intimate partner violence in Lebanon

One of the few studies done in Lebanon on the experience of Lebanese people with intimate partner violence showed that 35% of women had an experience of violence where 65% of the violence was caused by their husbands; among the types of abuse, psychological abuse (i.e., insult, threat) was the highest (88%), followed by physical abuse (66%) (Usta, et al., 2007). The problem in Lebanon lies with the judicial laws (Human rights watch, 2015). There are 15 separate personal status laws for every sect instead of one unified law for all sects (Human Rights Watch, 2015). Those different laws preserve religiosity and support religious variety yet fail to protect women's rights since they are in line with the dominant patriarchal ideology and religious norms. For instance, men are more likely to win custody battles and have the right to divorce while that right is severely restricted for women. A review from all personal laws in Lebanon, among them 477 recent legal judgments issued by many religious courts, court sessions, and more than 70 interviews with women, lawyers, and judges, disclosed that there is a pattern of women from all sects to be treated worse than men especially when it comes to divorce and custody (Human rights watch, 2015). All confessions revealed that women face legal difficulties and obstacles when terminating abusive, failed marriages (Human Rights Watch, 2015). Moreover, women are restricted from having their pecuniary rights and are at risk of losing the chance of seeing their children in case they want to remarry (Human Rights Watch, 2015).

As an alternative to the Lebanese government, NGO-s in Lebanon are active in their attempts to educate women about the importance of rejecting abuse, the need to fight for themselves and their families, and to always ask about their rights. Media outlets including advertisements and billboards are the vehicles used by NGO-s to promote awareness on gender-based violence and to target attitudes and behaviors related to the issue among men and women “Enough Violence Campaign”, “SharikawaLaken” (Female, 2021), “Shu Ostik / Shu Ostak Campaign” (RDFL, 2019). Research recognizes media campaigns as a crucial component in preventative public health tactics (Stanley et al., 2017), and they have been used as part of the approach to fight intimate partner violence worldwide (Stanley et al., 2017). Previously, campaigns used to encourage women to leave their abusive husbands and educate them about their rights; however, recently, campaigns work with the perpetrators and encourage them to seek help for their abusive behaviors as well (Stanley et al., 2017). One study assessing the importance of media campaigns in dealing with partner violence showed that drama used in media campaigns allowed for emotional identification with the victim when the performance was done by the victims themselves (Stanley et al., 2017).

The Lebanese context

The prevalence of intimate partner violence is affected by a country’s political situation (Anani, 2013). Scholars and reporters have agreed that wars and conflicts increase the likelihood of gender-based violence, mostly as some militants or rebels use rape as a war tactic (Anani, 2013). Anani found that residents in countries of conflict are at high risk for experiencing gender-based violence even after they cross the borders of the conflicted country. One study showed that while residing in conflicted areas, women were at high risk

for rape and gender-based violence. For instance, after living in Lebanon, female refugees reported an increase in intimate partner violence, early marriage among adolescent girls (to protect them from rape), and survival sex (Anani, 2013). Victims are usually reluctant to report violence due to fear of facing further violence from their families or to avoid dishonoring their families, which makes gender violence in conflicted areas worse (Anani, 2013; Usta et al., 2007). In conflict ridden areas, aside from the fear of reporting, women have restricted access to information about the availability of services and organizations that protect abused women (Anani, 2013). The impact of conflict on the incidence of intimate partner violence was addressed within the Lebanese context. One report showed that incidences of domestic violence increased following the 2006 war in Lebanon where 37% of women reported at least one incident of domestic violence, with 13% reporting being abused at least once by their husbands or family members 6 months after the conflict (Usta et al., 2016).

The instability in the political and economic situation has only exacerbated in recent years. Lebanon encountered multiple crises in 2020: economic crises, a vast explosion in Beirut's port, rising political instability, and the COVID-19 global pandemic. Due to the situation, NGO-s have reported a massive increase in calls on intimate partner violence ("World Report 2021: Rights Trends in Lebanon", 2021). In an article written by Kadi (2020) about violence against women in Lebanon, the director of Abaad, an NGO specialized in gender equality, Ghida Anani mentioned that "we observed a 20% increase in calls to our hotline and in the number of women seeking safe sheltering in March. Calls to an ISF domestic abuse hotline have also doubled – from 44 in March 2019 to 88 in March of this year" (Kadi, 2020). Anani believes that the real number of abused women is higher than the

reported cases, and that many women avoid reporting physical abuse, except in life threatening cases, since women may want to protect their privacy, are short of cash and cannot move out, or are unaware of the services being offered by NGO-s to protect women against abuse (Kadi, 2020).

Self-affirmation and SSA

Self-affirmation theory is rooted in social and personality psychology with first applications mainly in attitude research (Sherman & Cohen, 2006). Steele's (1988) self-affirmation theory comes from cognitive dissonance studies. When triggered, cognitive dissonance creates unwanted condition of tension that encourage individuals to reduce their dissonance (Festinger, 1957). Reducing dissonance can occur in several ways: people may try to change their opinions, beliefs, attitudes, or behavior included in the dissonance; individuals may obtain new information that counterbalances the dissonant beliefs; or they can reduce the dissonance by reducing the importance of those cognitions in the dissonant relationship (Festinger, 1957). To reduce dissonance, Steele and Liu (1983) found that simply affirming a valued aspect of the self, helped objectify reactions to self-threatening information. Based on self-affirmation theory, people are driven by the need to maintain self-integrity and self-worth (i.e., seeing themselves as capable and adaptive) (Cohen & Sherman, 2014; Steele, 1988). Thus, when beliefs that are important to the sense of self are challenged by the presence of a threat in a certain domain, people engage in high defensive reactions (dismissing, denying or the avoiding the threat) in order to protect their self-integrity (Steele, 1988; Zuwerink & Devine, 1996). Even though defensive reactions protect self-integrity, they are considered maladaptive as they impede learning from threatening experiences and information (Cohen

& Sherman, 2014). The main goal of the defensive reactions is the security of the global sense of worth in general, not the security of the domain subjected to threat (; Steele, 1988; Zuwerink & Devine, 1996). Thus, self-affirmation comes as an adaptive and beneficial reaction to self-threat.

Self-affirmation theory proposes that when people experience a specific threat, they can overcome the unpleasant arousal associated with the threat by affirming an equally important, yet unrelated, aspect of the self (Cohen & Sherman, 2014; Steele, 1988). The influence of self-affirmation intervention of threatening messages was studied extensively in the health domain using experimental designs. Studies show that self-affirmation can increase attention, and the approval of threatening health messages encourages participants to take precautions, and promotes behavior change regarding various health risks such as smoking (Harris et al., 2007), excessive caffeine consumption (Reed & Aspinwall, 1998; Sherman et al., 2000), alcohol consumption (Harris & Napper, 2005), and unsafe sex (Sherman et al., 2000). Few studies have investigated the impact of self-affirmation in interpersonal relationships (Stinson et al., 2011). In a longitudinal design, a 15-min self-affirmation exercise improved both relational security and experimenter-rated social behavior of insecure participants up to four weeks after the initial intervention. Additional improvement in social behavior was also predicted for another four weeks among those who had shown improvement in relational security in the first four weeks (Stinson et al., 2011). Another domain where self-affirmation is deemed successful is intergroup threat; self-affirmation has been successful in reducing intergroup threat enabling people to be more accepting to critical narratives about their in-group's functions (Sherman et al., 2017).

In literature, self-affirmation has been studied in two ways, experimentally where the value affirmation is presented before the threat, and spontaneously where self-affirmation is presented in nature without being induced. There are few studies in literature on spontaneous self-affirmation. Spontaneous self-affirmation has been studied in relation to self-esteem (Lannin, 2021), self-weighing (Webb et al., 2020), health domain (Ferrer et al., 2014), wellbeing (Emanuel, et al, 2016), and smoking cessation (Seaman et al., 2021). Spontaneous self-affirmation has not been studied with prosocial behavior or in intimate partner violence domains. However, based on the above, self-affirmation has been deemed successful in reducing threat among targeted individuals, thus, it is expected that spontaneous self-affirmation would also predict positive beliefs toward intimate partner violence.

Patriarchal Ideology

”Patriarchy” is a term used by scholars to demonstrate gender inequality, male-dominant society, oppression of women, and hierarchal social arrangements. In hierarchal social systems, men are set in higher and more decent positions than women in social institutions and in society in general, which makes them the leaders and consequently makes women the followers (Dobash and Dobash 1979). Feminism movement views intimate partner violence against women in society as a result of these gendered social arrangements and unequal power structures (Dobash&Dobash, 1979; Yllo, 1993). In the feminist literature, two elements are identified when considering the term patriarchy: structure and ideology (Dobash&Dobash, 1979; Zaatut, Haj-Yahia, 2016). The structural aspect of patriarchy refers to a gendered and hierarchal organization of social institutions and social relations. The social institutions and relations state that some individuals (men) will employ positions of leadership

and power while other individuals will employ secondary positions (women) (Dobash&Dobash, 1979). In this case, adult men hold authority and power over both women and children (Yllo, 1993). As for the ideology, it refers to norms, values, attitudes, and beliefs that are related to the acceptance of the inequality between men and women (Yllo, 1993; Zaatut, Haj-Yahia, 2016). These norms view women as weak, submissive, and thus serves as a legitimate base and a way to reinforce the acceptance of the structural patriarchy (Dobash&Dobash, 1979).

Since women have been historically viewed as being inferior to males in marital partnerships, the patriarchal power structure is clearly visible (Zaatut, Haj-Yahia, 2016). For example, in Arab countries, such as Palestine, women are expected to be obedient, polite, depend on their husbands financially, maintain the family's reputation, and renunciate personal ambitions for the sake of their husband and children (Haj-Yahia, 2005). Failure to adhere to gender and spousal ascribed roles is socially unacceptable and thus deserves the husband's punishment (Zaatut, Haj-Yahia, 2016). According to Haj-Yahia (1998a), in a study of Palestinian men from the West Bank and Gaza Strip, 23–71% of the respondents tended to justify wife beating under the following circumstances: sexual infidelity, insulting the husband in front of his friends, testing the husband's manhood, disobeying the husband, failing to meet the husband's expectations, refusing to have sex with the husband, disrespect for the husband's parents and relatives, and reminding the husband of something. On the other hand, women in patriarchal Arab societies tend to justify wife beating in cases where: women were perceived as being unfaithful to their husband (69%), challenged their husband's manhood (42%), or insulted their husband in front of his friends (40%). Based on Haj-Yahia (2002, 1998), 'beliefs

about wife beating correlated significantly with women's patriarchal ideology – specifically with their rigid gender role stereotypes, negative beliefs about women, and nonegalitarian expectations of marriage and family". As for Lebanon, one study by Obeid et al., (2010) aimed to investigate the relationship between patriarchal ideology and beliefs toward intimate partner violence among university students. Results showed that a significant number of students justified beating a sexually unfaithful wife and many others reported mixed ideas regarding whether disrespect toward the husband's parents, siblings, and relatives, insulting the husband in front of his friends, and disobedience deserved wife abuse.

Exposure to intimate partner violence: social learning theory

Looking back at social learning theories helps in understanding the intergenerational transmission of violence (Akers, 1998; Bandura, 1973, 1977). Social learning theories state that violence is "transmitted through vicarious observations or direct experiences" (Bandura, 1973, 1977). Most findings indicate that observational learning has stronger effect on intimate partner violence perpetration in adult relationships than direct exposure (Carr & Vandusen, 2002; Hotaling & Sugarman, 1986; Mazerolle, et al., 2000), which means that when children observe their parents' aggressive behaviors toward each other, they are more prone to learn and model this behavior in the future. However, Bandura elaborates that a child would be more likely to model his same-sex parent's behavior due to a greater identification with that parent (Bandura, 1973). Forke et al (2018) examined how boys and girls who witnessed intimate partner violence in childhood model their parent's behavior in adolescents. Results showed that boys who only saw adult male caregivers commit violence, were more likely to become perpetrators in the future, while girls' chances of becoming perpetrators in the future

were unaffected by only witnessing adult male perpetration (Forke et al., 2018). However, children who watched adult females commit violence—either by themselves or with adult males—had a higher risk of both victimization and perpetration throughout adolescence than those who were not observers (Forke et al., 2018). In two other different studies, boys who witnessed their fathers physically abusing their mothers were more likely to be physically abusive in their dating relationships (Milletich et al., 2010). However, one study showed that boys who witnessed their fathers abusing their mothers were not abusive with their dating partners but were abusive toward their friends in general (Moretti et al., 2006 as cited in (Forke et al., 2018).

Sociodemographic Factors

Intimate partner violence in all its forms has been associated with certain sociodemographic factors including marital status, level of education, age, and gender. For instance, one study conducted in Lebanon showed that being divorced and having low educational level are associated with higher physical and nonphysical abuse against women (Rahme, et al., 2020). Waghmode, et al., (2013) stated that lack of education and awareness as the most common reasons for violence against women. A study conducted in Palestine revealed that high rates of psychological and physical abuse against women were correlated with the husband's younger age, lower educational level and income, as well as unemployment (Haj-Yahia 2000). It has been shown that a higher degree of education plays a role in the reduction of intimate partner violence (Memiah et al., 2018; Semahegn et al., (2015). Low educational level anticipated all kinds of abuse against women as women are more likely to justify abuse against them. However, higher level of education of both partners

is associated with lower intimate partner violence, as they tend to value each other more (Adjah et al., 2016).

Other factors associated with intimate partner violence are age and occupational status; women who are young and financially dependent on their husbands are more likely to be abused (Dahl, 2010). Linos et al., (2012) stated that non-working women were four times more likely than working women to justify abuse. Research conducted in Nigeria aiming to study the link between occupation and intimate partner violence toward women showed that women experience greater odds of violence when their spouses are engaged in more prestigious occupations (Owoo, 2020). Similarly, working women who have similar or more prestigious occupations than their partners have higher odds of abuse, which could be explained by the men's need to exert power (Owoo, 2020).

Hypotheses

Based on the above literature, five hypotheses and two exploratory hypotheses were generated:

H1: Higher scores on the familial patriarchal beliefs scale will positively predict higher scores on the Beliefs Toward Intimate Partner Violence Scale (IBIPV).

H2: Higher scores on the spontaneous self-affirmation scale (SSA) will negatively predict scores on the Beliefs toward Intimate Partner Violence Scale (IBIPV).

H3: Self-reports of having witnessed intimate partner violence partner violence will positively predict scores on the Beliefs toward Intimate Partner Violence Scale (IBIPV).

H4: Self-reported perpetrating of intimate partner violence will positively predict scores on the Beliefs Toward Intimate Partner Violence Scale (IBIPV).

H5: Higher educational level will be associated with more positive attitudes toward intimate partner violence as evidenced by lower scores on the Beliefs toward Intimate Partner Violence Scale (IBIPV).

Exploratory Hypothesis 1: Given inconsistent findings on differences in beliefs about intimate partner violence across marital status, differences will be examined as a research question.

Exploratory Hypothesis 2: Given inconsistent findings on gender differences in beliefs about intimate partner violence, this is left as a research question to be examined in the current research.

Methods

Participants

To achieve a small effect size, the total required sample size for the study is 590 participants. The sample size calculation was based on regression model from Andy's Field book (Field, 2018). Participants who are above 18 years of age, whether students or from general population, were included for the purposes of the current study.

Research Design and Procedures

The study employed a quantitative survey design with four independent variables assessed as predictors of IPV, namely patriarchal ideology, SSA, sociodemographic factors and having witnessed-perpetrated IPV. This design will help in knowing the relationship between each predictor and beliefs about IPV, and the degree to which each variable predicts or affects beliefs about IPV. Participants were recruited online using convenience and snowball sampling. The study link along with an advertisement text was posted to multiple social media platforms (Facebook, Twitter, and Reddit). WhatsApp was also used to share the study's advertisement and link with individuals who fit the inclusion criteria from within the contacts of the researcher, and these contacts were asked in turn to share the link with their contact lists.

The study was set up on Qualtrics and thus was completely automated. As a first step, participants were administered the inclusion criteria questions: living in Lebanon, and being above 18. Participants who did not fit the criteria were directed to the end of the study where they were thanked for their interest. Participants who met inclusion criteria were directed to the information letter and consent forms where they were informed of the purpose of the

study, and their rights as well as foreseeable risks and potential benefits of participation.

Participants who consented were asked to do so by clicking on the continue icon displayed at the bottom of the consent form.

To control sequencing effects, complete automated counterbalancing was implemented for the survey as a whole.

Ethical considerations

The present study obtained ethical approval from the Ethics committee of the Faculty of Social and Behavioral Sciences at Haigazian University. Participation in the current research study was voluntary and an online consent form was used at the beginning of the study. The informed consent and information letter pointed to the confidential nature of the study (See Appendix A). Privacy and confidentiality were ensured by anonymity and data storage in a safe and protected location. Also, since questions on IPV were sensitive, potentially making participants emotionally taxed and overwhelmed, phone numbers of KAFA and Embrace were provided in the debriefing form.

Instruments

The present study aims at evaluating how spontaneous self-affirmation, patriarchal ideology, and sociodemographic factors predicts beliefs about gender-based violence while controlling for and witnessing/ perpetrating IPV. Prior to the commencement of the study, all scales were translated using a combination of forward translation and committee review approaches (adapted from: Van de Vijver& Hambleton, 1996; Van de Vijver, 1997; Van de Vijver&Tanzer, 1997) since they were not available in Arabic. Two bilingual forward translators (graduate level individuals with a background in social and behavioral sciences)

independently translated the scales into Modern Standard Arabic. Next, the two translators along with the researcher, adviser, and one thesis committee member reviewed the documents and through a discussion selected the translation that best reflected the items' intent while making necessary edits when needed.

Beliefs about Intimate Partner Violence (IBIPV)

An adapted version of IBWB inventory (García-Ael et al., 2017) was translated to Arabic and used to assess general and specific attitudes towards intimate partner violence. IBIPV is an inventory about IPV; developed from multiple scales measuring well-known beliefs about partner violence and based upon the Beliefs about wife beating scale (IBWB; Saunders et al., 1987). This inventory takes account of recent theoretical and empirical advances in the understanding of IPV such as the recognition of the importance of psychological abuse and the relevance of the victim's economic dependence or independence (García-Ael, et al., 2017). The instrument consists of 22 items, grouped into three subscales: Justifying Partner Violence subscale (JPV) that consists of six items with a Cronbach's alpha of .71 (e. g., "Sometimes abuse of the woman helps resolve conflicts between partners"), Victims Responsible for Violence subscale (VRV) that consists of nine items with a Cronbach's alpha of .93 (e.g., "Battered women are responsible for battering, because they provoke it"), and Abuser Responsible for Violence subscale (ARV) that consists of seven items with a Cronbach's alpha of .84 (e. g., "Abusers are responsible for battering, because their intention is to intimidate and humiliate their partner"). All items are rated on a 5-point Likert scale ranging from (1) "totally disagree" to (7) "totally agree". In the current study, the total score was of main interest and was generated by first recoding items on the third subscale

of Abuser Responsible for Violence to reflect the same pattern of distorted cognitions in relation to IPV with higher scores pointing towards more distorted attitudes (Ferrer-Perez, et al., 2020).

Familial Patriarchal Beliefs (FPB)

Assessing the endorsement in patriarchal ideology was based on Familial Patriarchal Beliefs scale (Smith, 1990). This instrument was developed by Smith (1990) and tested on people from Toronto. Later, Haj-Yehia (2005) translated, adapted, and used it in his studies done in Palestinian and Jordanian cultures. The FPB consists of 4-item measure of Arab husbands' familial patriarchal beliefs (e.g., "Husbands have a right to decide whether or not their wives will work outside of the home"). Responses are based on 5-likert scale ranging from (1) "strongly agree" to (5) "strongly disagree". Cronbach's alpha values were .79 for the English version and .80 for the translated Arabic version.

Spontaneous Self-Affirmation Scale

Individual differences in the tendency to self-affirm naturally in face of threat was measured by the Spontaneous Self-affirmation Scale developed by Harris et al. (2019). Harris et al., (2019) aimed to address individual tendency to self-affirm cognitions and distinguished this from two overlapping constructs: habitual positive self-thought and trait self-esteem. The SSA scale correlated moderately with self-esteem and habitual positive self-thought. Using this scale, participants indicate how often they find themselves thinking about different aspects of themselves when feeling threatened. The scale includes items reflecting the degree to which people focus on their strengths (e.g., "I find myself thinking about my strengths"), values and principles (e.g., "I find myself thinking about things I believe in"), and social

relationships (e.g., “I find myself thinking about the people who believe in me”). Each subscale has been shown to be internally consistent, with respective Cronbach’s alpha values of 0.86, 0.86 and 0.91. The scale also generates a total score with a Cronbach’s alpha of 0.88. Responses are based on a 5-point Likert-type scale ranging from (1) “Completely agree” to (5) “Completely disagree”.

Demographics

To have a better understanding of the sample characteristics, participants were asked to provide their (1) age, (2) gender, (3) residency, (4) nationality, (5) education level, (6) marital status, (8) whether they have witnessed, or perpetrated IPV.

Pilot phase

Prior to the launch of the main study, a total of 5 participants were recruited for a cognitive interview aiming to assess the clarity, relevance, and validity of the translated items.

Results

Preliminary analysis

Prior to analysis, data for the percentage and pattern of missing values was assessed. 181 participants were removed from the original data set for not completing more than 50% of the scales in the survey.

The cutoff for missing values was set at 20%, meaning that participants were excluded from the analysis if more than 20% of items on a single scale were missing. The highest missing scores were found in the SSA inventory, as most of the participants ($n = 69$) had not responded to items of the SSA scale. The pattern of missing values was assessed following the removal of the participants who had more than 20% of items missing on a single scale.

Missing values were evaluated per item per scale and replaced using Expectation Maximization EM.

Univariate Outliers

Univariate Outliers were examined using z-scores and all values exceeding the absolute value of ± 1.96 were considered outliers significant at the 95th confidence interval. Table 1 shows the number of outliers per scale along with their percentage out of the total number of responses on that scale.

Table 1*Number and percentage of outliers per scale*

Scale	Total Responses	Outliers (> +/- 1.96)	%
Familial patriarchal beliefs	154	2	1.3%
Spontaneous self-affirmation	86	4	4.6%
Beliefs about Intimate Partner Violence	154	9	5.8%

Assessment of normality

Normality of the data for all continuous variables was checked through the Kolmogorov-Smirnov test. Results indicated that the data was not normally distributed for all three continuous scales of Familial patriarchal beliefs ($D(86) = .111, p = .011$), spontaneous self-affirmation ($D(86) = .123, p = .003$), and beliefs about IPV ($D(154) = .104, p = .000$). As such, bootstrapping was applied on consequent analyses for more robust estimates.

Descriptive Statistics

Over the 3 weeks period of data collection, 366 participants clicked on the survey linked. However, only 155 reached the end of the survey.

Scale Descriptives

The mean of scale measuring familial patriarchal beliefs was 2.06 located slightly below the midpoint of 2.5, which means that participants in general do not hold strong patriarchal beliefs. As for the SSA scale, the mean of 3.85 was slightly above the midpoint of 2.5, indicating that there is a tendency for participants to respond to threat by affirming self-

related cognitions (i.e., focusing on personal strengths and attributes, values and principles, and important social relationships) (See Table 2).

Table 2

Scales' descriptives

	<i>M</i>	<i>SD</i>
FPB	2.46	.92
SSA	3.85	.54
BIPV	2.05	.53
Age	33	10.22

Reliability of scales was assessed through Cronbach's alpha. Cronbach's alpha for SSA scale was the best ($\alpha = .9$) showing excellent internal consistency, followed by Beliefs about IPV scale ($\alpha = .87$) and familial patriarchal beliefs scale (FPB ($\alpha = .77$)).

Sample Characteristics

Most of the sample consisted of female participants (60.8% female vs. 38.5% male) and was mainly composed of single (46.5%) and married participants (44.5%). The sample is considered educated overall, with most holding a master's degree (33%) or a bachelor's degree (31.8%). Only 2.6% of the sample reported perpetrating violence against women, however, 61% reported that they have witnessed episodes of intimate partner violence. An independent sample t-test was conducted to see if participants who have witnessed IPV differed in their beliefs about IPV; results showed that witnessing IPV did not significantly impact the beliefs about IPV ($t(152) = .004, p = .630$).

Table 3

Number and percentages of participants as per demographic information

Demographics	Categories	Number	Percentage
Gender	Female	93	60.8%
	Male	59	38.5%
Age	18-30	45	40%
	31-66	62	60%
Educational status	Didn't complete school	0	
	Between kindergarten and 8th grade	1	0.6%
	12th grade without degree	6	3.9%
	12th grade with degree or something similar	6	3.9%
	University for 1 year	6	3.9%
	University for 1 year or more but without a degree	21	13.6%
	Bachelors science or literature	49	31.8%
	Master's degree	51	33%
	PHD (in medicine for ex)	1	0.6%
PHD (other majors)	12	7.8%	
Marital status	Single	72	46.5%
	Engaged	4	2.6%
	Married	69	44.5%
	Separated	2	1.3%
	Divorced	6	3.9%
	Widowed	2	1.3%

Regression Analysis

To address hypotheses 1 through 4 and exploratory hypotheses 1, two hierarchical multiple regression analyses were conducted, once including SSA where the number of participants was very low $N = 58$, and another excluding SSA where the number of participants increased to $N = 104$. Given the high number of missing values in the SSA scale, it was essential to test the model excluding this scale. The variable of perpetrating IPV was excluded as only 3 respondents reported perpetrating IPV, and when combined with the remaining variables where missing data was recorded, the sample was completely consistent of people who had not perpetrated IPV.

Regression model including SSA scale

Assumptions. The independence of errors was checked using Durbin Watson statistic, where values less than one and greater than three are cause for concern. The value of the model was 2.204, which lies within the acceptable boundaries and indicates that the assumption of independence of errors is met.

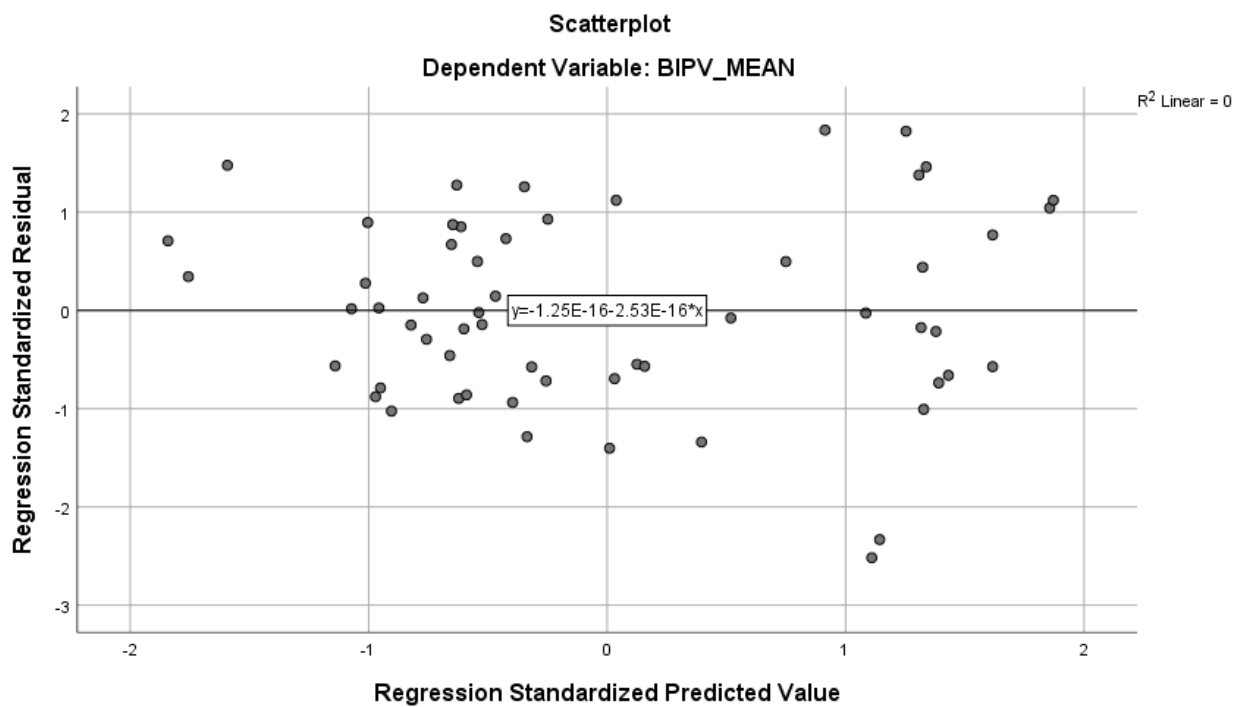
The assumption of multicollinearity which examines the correlation between predictors was assessed through the average Variance Inflation Factor (VIF) value. A value of 1.07 ($5.379/5 = 1.07$) was obtained. Being close to 1 and not considerably larger shows that multicollinearity will not be a problem in the regression model (Bowerman & O'Connell, 1990).

Two residuals were detected in Beliefs about IPV scale. To assess influence, Mahalanobis distance with a cutoff of 15.09 ($\chi(5) = 15.09, p = .01$), Cook's distance with a cutoff of 1, and the average Leverage Value with values twice and three times as large considered as influential (average leverage $k+1/n, 5+1/58 = 0.103$) were calculated. Standardized DFBETA were also examined with values greater than 1 considered influential. Results showed that two cases exceeded the cutoff for Mahalanobis distance (case 9 = 16.93; case 46 = 16.12). For both cases, the centered leverage value was almost three times higher than the cutoff (.29 and .27 respectively), case 85 had a Leverage value that was almost twice the cutoff (.23), but other influence statistics were within the range. For all cases, Cook's distance as well as standardized DFBETAs fell below 1.

To check for homoscedasticity, a scatter plot of the standardized predicted values (ZPRED) and the standardized residuals (ZRES) was generated. The graph showed a random distribution of points evenly dispersed throughout the plot, meaning that the assumption of homoscedasticity has been met (See Fig. 1).

Figure 1

Graph for standardized residuals for model 1 (including SSA scale)



Multiple regression analysis. A multiple hierarchical regression was conducted to see if having witnessed IPV (control variable), patriarchal beliefs, sociodemographic factors of age and gender, and spontaneous self-affirmation predicted beliefs about IPV. Bootstrapping

was applied for robust estimates given the lack of normality. Cases 9 and 46 were also excluded given their high influence statistics¹.

Using the enter method, control variable (witnessing IPV) was included in block 1 and the predictors (FPB, SSA, age and gender) in block 2 with the dependent variable being beliefs about IPV. Given the large number of missing data on SSA scale as well as on the demographic factors, the final number of participants in this analysis was 56. In Block 1 where witnessing IPV was included, the model predicted 0.1% of the variance in IPV beliefs and this percent variance was not significant ($F(2,55) = .034, p = .855, R = .001$). In Block 2, where spontaneous self-affirmation, patriarchal beliefs as well as age and gender were added, an additional 31.6% ($R^2 \text{ Change} = .316, F(4, 51) = 5.884, p = .001$) variance was accounted for beliefs about IPV and this change was significant. The overall model was significant ($F(5,51) = 4.717, p = .001, R^2 = .316$). Examining the bootstrapped coefficients showed that the only variable significantly predicting the outcome was gender ($b = -.554 [-.811, -.261], t(51) = -3.891, p = .000$) indicating that males had more negative beliefs about IPV.

¹ Results of the model that included outliers: In Block 1 where witnessing IPV was included, the model predicted 0.1% of the variance in IPV beliefs and this percent variance was not significant ($F(2,57) = .042, p = .838, R = .001$). In Block 2, where spontaneous self-affirmation, patriarchal beliefs as well as age and gender were added, an additional 30.8% ($R^2 \text{ Change} = .308, F(4, 53) = 5.902, p = .001$). Variance was accounted for in beliefs about IPV and this change was significant. The overall model with the control factor was significant ($F(5,53) = 4.73, p = .001, R^2 = .309$). Examining the bootstrapped coefficients showed that the only variable significantly predicting the outcome was gender ($b = -.511 [-.778, -.235], t(53) = -3.804, p = .000$).

Given the large number of missing values on the SSA scale resulting in a smaller sample size thus reducing the sensitivity of the model and given that the error rate was at 5.1%, which is slightly higher than 5%, the model was tested once more without the SSA variable.

Regression model excluding SSA scale

Assumptions. The Independence of errors value of the model was 2.053, which lies within the boundaries of one and three. This indicates that assumption of independence of errors is met.

The assumption of multicollinearity examining the correlation between predictors was assessed through the average Variance Inflation Factor (VIF) value which in this case was 1.02 ($4.099/4 = 1.02$). The resulting value is close to 1 and not considerably larger showing that multicollinearity will not be a problem in the regression model (Bowerman & O'Connell, 1990).

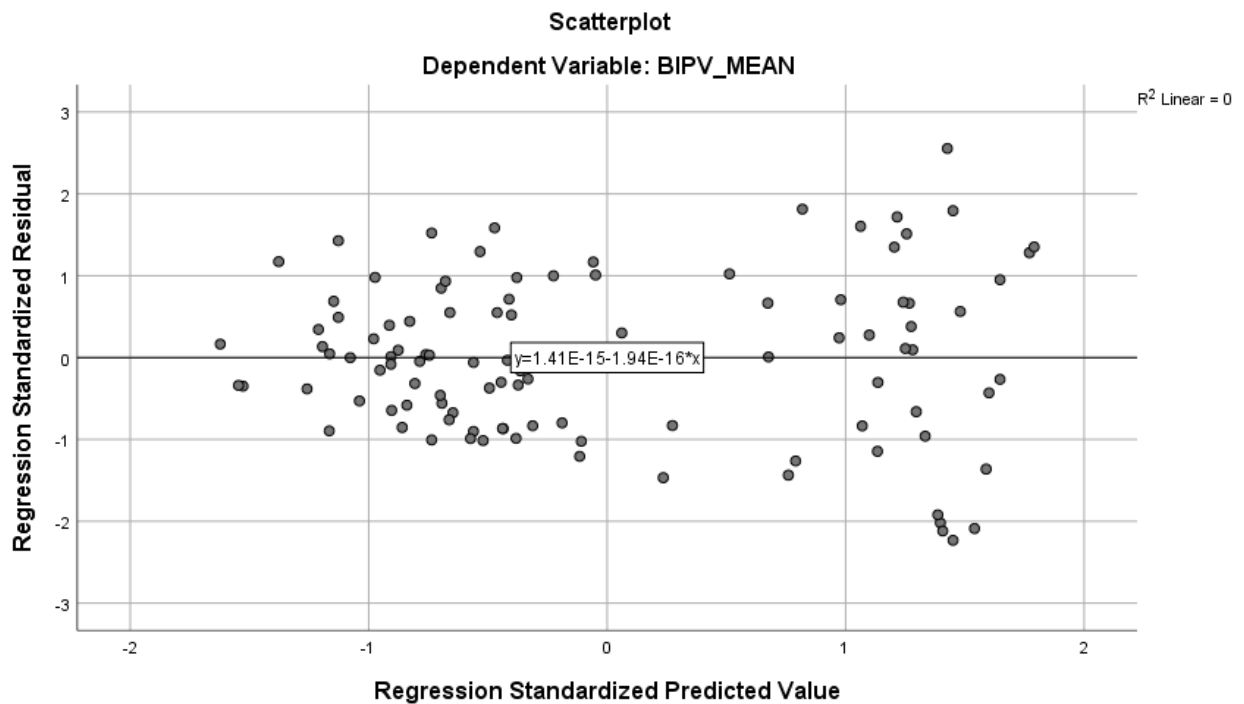
Five residuals were detected in Beliefs about IPV scale. To assess influence, Mahalanobis distance with a cutoff of 15.09 ($\chi(5) = 15.09$, $p = .01$), Cook's distance with a cutoff of 1, and the average Leverage Value with values twice and three times as large considered as influential (average leverage $k+1/n$, $4+1/103 = 0.04$) were calculated. Standardized DFBETA were also examined with values greater than 1 considered influential. None of the cases exceeded cutoff values and were hence retained.

To check for homoscedasticity, a scatter plot of the standardized predicted values (ZPRED) and the standardized residuals (ZRES) was generated. The graph shows a random

distribution of points evenly dispersed throughout the plot, meaning that the assumption of linearity and homoscedasticity have been met (See Fig. 2).

Figure 2

Graph for standardized residuals for model 2 (excluding SSA scale)



Multiple regression analysis. A multiple hierarchical regression was conducted to see if having witnessed IPV (control variable), patriarchal beliefs, and sociodemographic factors of age and gender, predicted beliefs about IPV. Bootstrapping was applied for robust estimates given the lack of normality.

Using the enter method, control variable (witnessing IPV) was included in block 1 and the predictors (FPB, age and gender) in block 2 with the dependent variable being beliefs

about IPV. The final number of participants in this analysis was 103. In Block 1 where witnessing IPV was included, the model predicted 0.3% of the variance in IPV beliefs and this percent variance was not significant ($F(1,102) = .346, p = .558, R = .003$). In Block 2 where patriarchal beliefs as well as age and gender were added, an additional 18.7% ($R^2 \text{ Change} = .187, F(3, 98) = 7.619, p = .000$) variance was accounted for in beliefs about IPV and this change was significant. The overall model was significant ($F(4,99) = 5.818, p = .000, R^2 = .19$). Examining the bootstrapped coefficients showed that the only variable significantly predicting the outcome was gender ($b = -.438 [-.665, -.182], t(102) = -4.185, p = .000$). This indicates that males generally had more negative beliefs about IPV.

The below tables summarize all independent variables, along with their corresponding Betas and p-values, including those that did not significantly predict beliefs about IPV.

Table 4

Coefficients table of the regression analysis testing patriarchal beliefs, spontaneous self-affirmation, and IPV involvement on Beliefs about IPV

	<i>B</i>	<i>SE</i>	<i>B</i>	<i>T</i>	<i>P</i>
FPB	.039	.054	.066	.722	.472
Age	-.008	.005	-.149	-1.635	.105
Gender	-.438	.105	-.385	-4.185	.000
IPV witness	.028	.106	.024	.266	.799

Education level and marital status

To compare differences across marital status (EH1), a bootstrapped independent samples t-test was conducted across the married and single categories. The remaining categories had very few participants (<6) and therefore could not be used in an analysis of

variance as cell sizes would be largely unequal and estimates hence unreliable. Results were non-significant indicating that the groups did not differ in their beliefs about IPV ($F(1, 1380) = .865, p = .354; t(138) = .376, p = .707$).

To assess for differences across education level (H5), the variable was first recoded to yield five categories: Participants with a high school degree or less, participants with incomplete university degree, participants holding a bachelor's degree, participants with a masters' degree, and participants with doctoral degrees whether in medicine or other.

First, homogeneity of variance was assessed using Levene's statistic and results showed that the assumption was met ($F(4, 148) = .756, p = .555$). Results indicated that there was a significant difference across groups ($F(4, 148) = 2.587, p = .039$). To assess which groups significantly differed, post-hoc test results with Bonferroni correction were assessed. It appeared that participants with a high school education or lower ($M = 2.42, SD = .57$) scored significantly higher on beliefs about IPV ($p = .051$) than those with doctoral degrees ($M = 1.84, SD = .35$). Means across the remaining categories of incomplete university ($M = 2.15, SD = .55$), bachelor's degree ($M = 1.99, SD = .48$), and Master's degree ($M = 2.03, SD = .55$) were not significantly different.

DISCUSSION

Intimate partner violence is a topic that has been studied extensively for a long period in Western developed countries. However, little research about intimate partner violence has been conducted in Arab countries and particularly Lebanon (Usta et al., 2007; Elghossain, et al. 2019). The aim of our study was to explore the role of patriarchal beliefs, spontaneous self-affirmation, and sociodemographic factors in predicting beliefs about intimate partner violence among Lebanese residents while controlling for intimate partner violence exposure (witnessing and perpetrating violence).

Results showed that gender predicted beliefs toward intimate partner violence where males had more negative beliefs toward intimate partner violence than females. Another result obtained from the study is related to educational status where people with lower educational level had more negative beliefs toward intimate partner violence. The rest of the results were insignificant.

Sociodemographic factors and Beliefs toward Intimate Partner Violence

Gender and beliefs toward intimate partner violence

The literature includes inconsistent findings regarding the role of gender in predicting beliefs about intimate partner violence. Some studies show that gender does not play a role in predicting beliefs about intimate partner violence (Anderson et al., 2011), whereas findings from other studies show that gender indeed plays a role in predicting beliefs about intimate partner violence. The results of our study are aligned with Sakalh's study (2001) where men tend to possess more negative beliefs about partner violence. Interestingly, other studies have found the opposite pattern where women tend to have more beliefs about intimate partner

violence than men do (Uthman et al., 2009; Hindin, 2003; Speizer, 2010). The findings of the current study were supported by previous research in the literature where female college students were less likely to accept marital violence, more likely to blame the perpetrator than male students (Sakalh, 2001). The relationship between gender and beliefs about intimate partner violence does not seem to be a direct one and literature seems to point to potential factors that could moderate this association. For instance, men who adhere to patriarchal ideology tend to be less likely to sympathize with the victim, and more likely to blame her for the abuse (Sakalh, 2001; Haj-Yahia, 1998). Sakalh (2001) indicated that there is an interaction between sex of the participant and support for patriarchy for the situations where wife beating is accepted, and for blaming the victim. In his study, Sakalh (2001) found that males who scored higher on patriarchal beliefs, were more likely to accept wife beating in different situations, hold women responsible for the abuse, and were less likely to blame men. Another factor that could moderate the relationship between gender and beliefs about intimate partner violence is educational status (Wang, 2016). In previous studies, women who accepted violence against women were either illiterate or had a low level of education (Speizer, 2010; Koenig et al., 2003). One explanation is that education enhances gender role perception, which is one of the factors that plays a role in intimate partner violence. Education boosts knowledge, improves access to and use of information, and strengthens liberal viewpoints on the status of women (Boyle et al., 2009).

Educational status and beliefs toward intimate partner violence

In agreement with prior literature, the results of the current study indicated that respondents with lower education had more negative beliefs toward intimate partner violence;

participants who had high school education or lower had significantly more negative beliefs about intimate partner violence compared to those who held a doctoral degree. The findings of the current study thus support previous conclusion that the higher the education level of participants, the more favorable the beliefs about intimate partner violence (Wang, 2016). Waltermaurer et al., (2013) mentioned that “education level is one of the most significant predictors of acceptance of intimate partner violence” (as cited in Wang, 2016, P: 3). The link between education and beliefs about intimate partner violence can be made through several pathways. First, higher levels of education have been associated with greater knowledge, improved information access and use, and greater autonomy (Boyle et al., 2009). Higher education adheres to more liberal standards and beliefs surrounding women's rights and status, and discourages the use of violence as a conflict resolution method regardless of gender (Boyle et al., 2009; as cited in Wang, 2016). Second, as Boyle et al., (2009) stated, education changes individuals' thoughts about gender roles, which is an important factor in shaping beliefs about intimate partner violence. People living in patriarchal societies adhere to the subscribed gender roles set by culture, where the culture supports male power and superiority, and female inferiority (Dobash&Dobash, 2017). In patriarchal societies, men are given the power to dominate and control women (Dobash&Dobash, 2017). Thus, educational level can protect people from adopting patriarchal beliefs, and consequently have less favorable beliefs about intimate partner violence. Thus, education is one factor that can help combat negative beliefs about intimate partner violence on the long-term. For instance, the more women in particular locations have access to education, the higher the percentage of the population that would support liberal ideas on gender equality and equal opportunity (Kravdal, 2004 as cited in

Boyle, 2016). When these norms, beliefs, and attitudes become more prevalent, they may have a cumulative effect that would reduce community tolerance for physical abuse and may even result in sanctions against it (Kravdal, 2004). This collective impact would be based on social learning and would result from frequent social interactions and exchanges that establish the boundaries of appropriate behavior (Kravdal, 2004).

Marital status, age, and beliefs toward intimate partner violence

Marital status and age did not yield significant results in predicting beliefs about intimate partner violence. Previous studies have shown that younger age is associated with acceptance of intimate partner violence (Hindin, 2003; Koenig et al., 2003; Rani & Bonu, 2009; Uthman et al., 2009); as older men, and women, are less likely to justify violence against women (Tran et al., 2016; Hindin, 2003). According to a previous study, women who got married before turning 18 had lower levels of education, were more likely to support patriarchal gender norms, and had less autonomy in the home (Amoah et al., 2020). In the literature, studies had set multiple age ranges where violence might be more accepted. For instance, Hindin (2003), Uthman et al. (2009), and Koenig et al., (2013) found that people who are 24 years old, or 25 and below are more likely to justify intimate partner violence. In our current study, 25% of participants were aged from 18 to 25, and the rest ranged from 26 to 66. Most studies showed that in comparison to age, education has a stronger impact on views against intimate partner violence (Boyle et al., 2009; Wang, 2016). One reason why age did not yield significant results could be related to the high educational level of the respondents across age groups, as higher educational level means more liberal views toward

women (Wang, 2016). Another reason could be related to the small sample size, making it difficult to detect an effect.

As for marital status, no significant results were found regarding its role in predicting beliefs about intimate partner violence in the current study, however, the literature includes mixed results. One study showed that marital status was not significant in predicting beliefs about intimate partner violence (Tran et al., 2016), whereas another study indicated that young, married women are more likely to accept and justify partner violence (Boyle, 2016). This could be explained by the dissonance reduction motive as it is likely that women who experience abuse often have a limited ability to exit the abusive relationship and to reduce dissonance, cognitions justifying the abuse may arise. Other studies conducted in Sub-Saharan Africa showed that never-married men were more likely to accept and rationalize intimate partner violence than married men (Guli & Geda, 2021). However, a clear conclusion cannot be drawn with this regard specifically as it relates to the current sample as it was largely homogeneous. 46.5% were single, 44.5% married, 2.6% engaged, 3.9% divorced, 1.3% separated, and 1.3% widowed. It is worth noting that in the current study, two categories were compared on their beliefs about intimate partner violence: single and married individuals. This was done as the remaining categories yielded very small cell sizes which were not comparable. The lack of significant differences should therefore be interpreted with caution and the rather high level of education in the sample should be evaluated as a potential buffer across analyses.

Spontaneous self-affirmation, patriarchal beliefs, and beliefs toward intimate partner violence

Spontaneous self-affirmation and beliefs toward intimate partner violence

The core of self-affirmation theory is that people are motivated to maintain self-integrity in face of threat (Steele, 1988; Sherman & Cohen 2006). When this self-integrity is threatened, they can strengthen or restore this experience of self-adequacy through self-affirmation (Sherman & Cohen 2006). Explanations, rationalizations, or actions are used as means to self-affirm. According to Cohen and Sherman (2006), self-affirmations are thought to lessen the effects of individual threats on self-integrity and enable people to approach threat management in an open manner (Sherman & Cohen, 2006). Most studies on self-affirmation are laboratory induced; the research on spontaneous self-affirmation in any form is limited. Spontaneous self-affirmation is the naturalistic self-affirmation that occurs as the individual naturally responds to a perceived psychological threat. Recent research on spontaneous self-affirmation has been conducted in areas such as expressive writing in cancer patients (Creswell et al., 2007), response to threats to body image (Bergstrom, et al., 2009), and social media use (Toma & Hancock, 2013). In addition, spontaneous self-affirmation has been successful in reducing threat among people who are from minority groups (Emanuel, 2016), who have obsessive self-weighing (Webb et al., 2020), and few other domains. Based on the literature, it was hypothesized that spontaneous self-affirmation would predict positive attitudes and tolerant views toward intimate partner violence. However, due to the large number of missing values in spontaneous self-affirmations scale (60%), no effect was observed.

As it stands, it is not possible to draw conclusions on the efficacy of spontaneous self-affirmation in predicting beliefs about intimate partner violence. What is worth pondering upon is the reason behind the missing values on this particular tool. Participants seem to have consistently left a large number of items on the tool unanswered. A potential order effect cannot be a culprit here as the scales were presented in a counterbalanced order. This means that if participants were bored or fatigued, the percentage of unanswered items would have been equally distributed across the tools of the study. One possible explanation could lie in the instructions of the tool. Participants are asked to consider when and for what purpose, using a list of items, they conjure up values and competencies they deem valuable. This is not necessarily a simple process and participants may have had a hard time bringing forward such examples or instances. In fact, one shortcoming associated with self-report scales is introspective ability variations, where the ability to assess the self accurately varies across individuals. In one study assessing environmental attitudes, two tools were administered with one focusing on introspective attitudes and the other on self-reported behavior. The latter showed greater validity as it relied less on one's ability to introspectively assess their view on matters and more on actual behavior (Otto et al., 2018c). Another possible explanation can relate to how psychological threat was construed by participants. Despite the fact that a definition was provided, it is still possible that participants may have had a hard time relating the construct to their lived experiences. When self-affirmation is experimentally manipulated, a specific task prompting participants to reflect on a given list of values and competencies they deem important is provided. This is a more directive approach that is perhaps more useful in studies assessing threat management through self-affirmation.

Patriarchal beliefs and beliefs toward intimate partner violence

The results of the current study came inconsistent with feminist theories of wife abuse, as patriarchal beliefs didn't predict beliefs about intimate partner violence. This is inconsistent with existing research documenting the strong role of patriarchal beliefs in shaping beliefs about intimate partner violence (Douki, et al., 2003; Obeid et al., 2010; Tran et al., 2016). Research has shown that gender role attitudes stemming from patriarchal beliefs are associated with violent incidents against women (Allen et al., 2009; McCarthy et al., 2018). Gender roles entail the appropriate gender behaviors and convey the values that are appropriate for a particular society (Mckinley et al., 2021). In a society where patriarchal beliefs are dominant, the social relationships consistently reinforce the dominant and controlling states of men (Haj-Yahia et al., 1994). For instance, the more rigid the sexual role stereotypes held by men in society between the sexes and gender roles, the more likely it is to have negative beliefs about intimate partner violence (Haj-Yahia et al., 1994). In societies high in patriarchal ideologies, precarious manhood exists. This refers to “the notion that men’s, relative to women’s, gender status is considered elusive, tenuous, and proven through public action” (Vandello et al., 2008; Vandello&Bosson, 2013 P:4) . Men’s social status must be earned and demonstrated, it is hardly won and easily lost (Vandello et al., 2013). In contrast to men’s social status, women’s status as real women is rarely challenged as the transition from girlhood to womanhood is considered a normal biological process (Vandello et al., 2013). In patriarchal, less developed countries, women tend to embrace precarious manhood beliefs more strongly than men do; this could be related to the lower-gender status group that women belong to where they are reconciled to men’s need for social validation

(Bosson et al, 2021). As for men, they are socialized to conform to “hegemonic masculinity” – a cultural ideal of what it means to be a man that often centers on authority, control, violence, and domination (Peralta et al., 2011). Thus, men should continuously work on proving their manhood and that is through gender roles ascribed in the patriarchal society. One explanation for the results of our study could be related to the high educational level of the respondents. Most participants had a university degree or higher, and based on previous studies, education is an important factor in shaping positive beliefs about intimate partner violence (Boyle, 2016). Higher education plays a role in combating gender norms set by the culture and thus helps the individual adhere to standards that are more liberal and principles regarding women's rights, and it discourages the use of violence as a method of conflict resolution (Boyle, 2016). Also, women with higher educational level are more likely to challenge social norms that excuses wife beating, signifying a pathway between education and social norms (Linos et al., 2010).

Exposure to intimate partner violence and beliefs toward intimate partner violence

Witnessing intimate partner violence as a control variable did not show significant results in predicting beliefs about intimate partner violence. This result was not aligned with the findings in the literature about the relationship between witnessing and exposure to intimate partner violence and their relationship in predicting beliefs about intimate partner violence in adulthood based on social learning theory by Bandura (1969).

Bandura's social learning theory posits that “individuals learn behavior by observing and modeling the behavior of significant others in their lives”. Thus, when children witness abuse between their parents -whether emotional, verbal, or physical abuse- there is a high

probability that the children will imitate, and thus accept the aggressive behavior later in life (Anderson & Cramer-Benjamin, 1999). As mentioned by Islam et al., (2014) witnessing violence between parents may legitimize and justify its use particularly in intimate relationships. The effect of witnessing intimate partner violence may be especially important for a female child living in a patriarchal culture where the climate is accepting of women's abuse. For instance, it is possible for a woman from a patriarchal society to vertically transfer "attitudinal acceptance of violence" to her daughter, who may then continue to accept spousal abuse as a normal component of traditional gender roles and the unequal allocation of power in marriages (Mehfooz et al., 2023). Thus, it could be that witnessing and being exposed to violent incidents as children is acceptable and expected to a certain extent in patriarchal societies. In our sample, surprisingly 61% (96 out of 155 participants) witnessed episodes of intimate partner violence. However, witnessing intimate partner violence did not predict beliefs about intimate partner violence in our sample, and one reason could be the high level of education among our sample. For instance, one study showed that education is among the protective factors against intimate partner violence (Boyle et al., 2016). Thus, even when people have been exposed to violent episodes, educational level may protect them from internalizing the violent behaviors that have been modeled by their parents. The above literature points out that it would be worth examining education level as a moderator when assessing the relationship between witnessing intimate partner violence and attitudes on the other end.

Implications

This study has implications related to the prevention and intervention efforts needed in Arab societies towards intimate partner violence. Although patriarchal beliefs did not predict negative beliefs and justification of intimate partner violence, gender was a significant predictor such that males still held more distorted cognitions in relation to intimate partner violence. This indicates that interventions need to target the male population in an effort to first understand how these beliefs are formed and accordingly devise campaigns to address them. Negative beliefs toward wife beating seems to be a starting point, such as rigid, masculine sex-role stereotypes and expectation of women in marriage. In Lebanon, such campaigns are usually handled by non-governmental organizations (NGO).

Globally, campaigns use advertisements as tools to raise awareness, and improve attitudes toward intimate partner violence. The efficacy of such advertisements has to date been assessed in Western countries. For example, “It’s not ok” is a campaign aimed at changing abusive behaviors among men, and addressing social attitudes that support family violence in New Zealand; this campaign showed high efficacy in fighting against domestic violence (Hann, & Pomeroy, 2012). For instance, research showed that the “It’s not ok” campaign was highly visible, recall of campaign messages was high across all groups, the campaign had an impact on people’s motivation to act, people continued to report more cases of violence, and seek help from agencies (Hann, & Pomeroy, 2012). Another campaign in Australia called “Freedom from fear” aimed at reducing violence against women by helping perpetrators (and potential perpetrators- males who have not “yet” been physically or sexually abusive) to seek help for their behaviors (Paterson & Gibbons, 2000). The campaign consisted

of three commercials (30 seconds each), newspaper advertisement (to help and reinforce the television messages), the promotion of a Helpline number, and public relation activities (such as participation in radio interviews) to raise awareness and promote the campaign messages (Paterson & Gibbons, 2000). Results among the 302 participants revealed that direct awareness for any advertising about domestic violence increased from 28% at benchmark to 90% in wave two and slightly decreased in wave 3 to 87%. Also, the message behind the commercials about breaking the cycle of violence increased from 86% in wave two to 87% in wave three where those who had seen the ad recalled the help-related messages. Another result showed that the calls to the Men's Domestic Violence Helpline increased from 0% before the campaign to 37% in wave 3 (Paterson & Gibbons, 2000).

Limitations and future directions

The current study employed a survey design to understand beliefs about intimate partner violence in Lebanese culture. Non-random sampling was used, and our sample was homogeneous in terms of educational level, thus the study may not be generalized to all people living in Lebanon.

Another limitation is the small sample size, since the number needed to achieve a small effect was unattainable during the three weeks period of data collection. There are several other limitations for the current study: First, there is a high number of missing values and particularly in the spontaneous self-affirmation scale, thus conclusions about spontaneous self-affirmation factor are unattainable. Second, the data collection occurred during the semester break, thus, it was not possible to collect data from student samples where response rates are typically higher. This makes our sample largely drawn from the community, which is

in line with Rad et al., (2018) who recommended moving away from student populations, as they could be not representative to the population, and thus affecting the generalizability of the results. This was however, a double-edged sword in the current study as response rates and completion rates were compromised.

Social desirability threat could be one reason to explain why some participants skipped many questions and why 181 participants clicked on the survey link without completing the survey. It could be that the topic was intimidating; thus, people who skipped some questions didn't want to provide inaccurate answers for the questions because they didn't want to appear less favorable. In addition, Fisher & Katz (2000) explained that self-reported values particularly those that are related to one's culture are more susceptible to social desirability bias; men do not want to be perceived as abusers thus they may have molded their responses to appear more favorable. For future studies, the social desirability bias should be assessed more accurately. Finally, it would be recommended to replicate the study and reach a more diverse sample of Lebanese citizens to obtain a more accurate understanding of beliefs about intimate partner violence in this context. Also, it is recommended for future studies to assess beliefs about intimate partner violence more particularly using the subscales of the beliefs inventory. Another thing to consider for future studies is adding an open-ended comment box at the end of the survey can help provide qualitative data into the thought process and concerns of participants, which could illuminate aspects as lack of completion of the survey and drop out motivation. It may also be worth examining self-affirmation as a spontaneous response in a qualitative design. It seems the items in the tool were difficult to conceptualize and this is not surprising, as they require a good level of insight and introspection. Perhaps a

qualitative inquiry of spontaneous self-affirmation may first inform changes in the items used in the spontaneous self-affirmation scale but also explain when and where self-affirmation may be useful. Finally, it is important to consider examining literature written in Arabic specifically when studying the Arab context as it may enrich the conceptualization of variables and enhance inclusive citation practices.

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Appendix A

Participant information letter

Dear Sir/Ms.,

I am Kawthar Bahja, a graduate student at Haigazian University from the Faculty of Social and Behavioral Sciences. I am currently carrying out a research study titled “Patriarchal Beliefs, IPV Involvement, Sociodemographic Factors, and Spontaneous Self-Affirmation as Predictors to Beliefs Toward Intimate Partner Violence” advised by Ms. Lucy Tavitian. You are being asked to take part in this study since you are living in Lebanon and above 18 and since your responses will help gain a clearer understanding of the association between those factors.

Purpose of the Research Project

This research study aims to examine and better understand how patriarchal beliefs, partner violence involvement, sociodemographic factors, and spontaneous self-affirmation predicts attitudes toward intimate partner violence

What will I be asked to do?

- If you choose to participate in this research study, you will be asked to fill in an automated survey on the computer/laptop. Your participation will involve completing a survey that entails statements that you will have to rate based on agreement, and a demographic form for approximately 15 minutes. Participation in this project is voluntary. You are free to withdraw anytime without having to give any reason for your withdrawal.

What are my rights?

- Participation in this study is completely voluntary, anonymous and confidential. Your name or any other identifying information will not be asked.
- Data you provide along with data from all participants in the present research will be stored in aggregate on the personal computer of Ms. Kawthar Bahja. The data will be analysed and reported in aggregate. Only the principle investigators of this study will have access to the compiled data which will be stored for a period of 10 years post data. During this time, you have the right to inspect the data.
- You have the right to withdraw your consent or discontinue participation at any time for any reason. Your decision to refuse participation or withdraw will not involve any penalty or loss of benefits to which you are entitled. Discontinuing participation in no way affects your relationship with Haigazian University.

- This research study has been reviewed and has received clearance from the Haigazian University Social and Behavioural Sciences Ethics Committee. If you have any further concerns about your rights as a research participant, please, do not hesitate to contact the committee at SBS.Ethics@haigazian.edu.lb. You can also contact my Thesis Advisor Ms. Lucy Tavitian at

What are the risks and benefits of participation?

- Participation in this study does not involve any physical risk or emotional risk to you beyond the risks of daily life. If you feel uneasy, you can terminate the study at any time you want.
- You will receive no direct benefits from participating in this research; however, your participation does help researchers better understand how computer use particularly among males affect their cognitions.

Participation in Research Study

I have read the above mentioned information regarding the research study title “Patriarchal Beliefs, IPV Involvement, Sociodemographic Factors, and Spontaneous Self-Affirmation as Predictors to Attitudes Toward Intimate Partner Violence and I:

Agree, I want to participate in this research

Disagree, I do not want to participate in this research

Contact information

If you have any questions or concerns about the research you may contact:

Kawthar Bahja
Graduate Student in the Department of
Psychology
Faculty of Social and Behavioral Sciences
Haigazian University
Email: kbahja@students.haigazian.edu.lb

أنا كوثر بهجة، طالبة في كلية العلوم الاجتماعية في جامعة الهايكازيان. أجري حالياً بحثاً تشرف عليه أ. لوسي طاويديان تحت عنوان: الأفكار الذكورية، التعرض للعنف على يد الشريك، العوامل الاجتماعية الديموغرافية و إثبات الذات التلقائي كعوامل لتنبؤ الموقف تجاه تعنيف الشريك الحميم أرجو منك قراءة المعلومات التالية لتقرّر/ي ما إذا كنت ترغب/ين في المشاركة.

الهدف من الدراسة

تهدف هذه الدراسة إلى فهم نظرة المقيمين في لبنان للعنف على يد الشريك بناء على عدة عوامل. إنّ هذه الدراسة هي جزء من المتطلبات الأكاديمية في جامعة الهايكازيان.

ما هو المطلوب؟

إذا قررت المشاركة في هذه الدراسة فسيُطلب منك ملاً استبانة تتضمن عبارات عليك تقييمها بالإضافة إلى الإجابة على أسئلة ديموغرافية. تُقدّر مدة الاستبانة بحوالي 20 دقيقة ما هي حقوقي؟ المشاركة في هذه الدراسة طوعية وسرية بالكامل. لن نطلب منك اسمك ولا أي معلومة أخرى قد تُعرّف عنك. سنُحفظ البيانات التي تقدّمها بالإضافة إلى بيانات جميع المشاركين- بشكل مجموع في ملف على حاسوب الباحثة (كوثر بهجة) المحمي بكلمة سر. كما أنّ تحليل وعرض البيانات سيتمّ بشكل مجموع وليس بشكل فردي. الباحث الأساسي هو الوحيد الذي سيمتلك تفاصيل البيانات لمدة 10 سنوات من إجراء الدراسة ويحق لك خلال هذه الفترة طلب الاطلاع على البيانات في حال التعرف عليها. لديك كامل الحق في سحب موافقتك ووقف مشاركتك في أي وقت ولأي سبب كان. لن يترتب على قرارك برفض المشاركة أو الانسحاب أي جزء أو خسارة لمصالح معينة. لن يؤثر التوقف عن المشاركة على علاقتك بجامعة الهايكازيان بأي شكل من الأشكال. تمت مراجعة هذه الدراسة وحصلت على موافقة لجنة الأخلاقيات في جامعة الهايكازيان لوسي طاويديان. (TB.11.22) -

ما هي أخطار وفوائد المشاركة؟

لا تتضمن المشاركة في هذه الدراسة أية أخطار جسدية أو شعورية مختلفة عما تواجهه/ينه في حياتك اليومية.

إن كان لديكم أي سؤال أو استفسار حول الدراسة بإمكانكم التواصل مع فريق البحث عبر البريد الإلكتروني Kbahja@haigazian.edu.lb أو lucy.Tavitian@gmail.com

لأية استفسارات أخرى يرجى التواصل مع لجنة أخلاقيات البحث العلمي في جامعة هايكازيان عبر البريد الإلكتروني SBS.Ethics@haigazian.edu.lb شكراً مجدداً على المشاركة بهذا البحث

أنا كوثر بهجة، طالبة في كلية العلوم الاجتماعية في جامعة الهايكازيان. أجري حالياً بحثاً تشرف عليه أ. لوسي طاويديان تحت عنوان: الأفكار الذكورية، التعرض للعنف على يد الشريك، العوامل الاجتماعية الديموغرافية و إثبات الذات التلقائي كعوامل لتنبؤ الموقف تجاه تعنيف الشريك الحميم أرجو منك قراءة المعلومات التالية لتقرّر/ي ما إذا كنت ترغب/ين في المشاركة.

الهدف من الدراسة

تهدف هذه الدراسة إلى فهم نظرة المقيمين في لبنان للعنف على يد الشريك بناء على عدة عوامل. إنّ هذه الدراسة هي جزء من المتطلبات الأكاديمية في جامعة الهايكازيان.

ما هو المطلوب؟

إذا قررت المشاركة في هذه الدراسة فسيُطلب منك ملاً استبانة تتضمن عبارات عليك تقييمها بالإضافة إلى الإجابة على أسئلة ديموغرافية. تُقدّر مدة الاستبانة بحوالي 20 دقيقة ما هي حقوقي؟ المشاركة في هذه الدراسة طوعية وسرية بالكامل. لن نطلب منك اسمك ولا أي معلومة أخرى قد تُعرّف عنك. سنُحفظ البيانات التي تقدّمها بالإضافة إلى بيانات جميع المشاركين- بشكل مجموع في ملف على حاسوب الباحثة (كوثر بهجة) المحمي بكلمة سر. كما أنّ تحليل وعرض البيانات سيتمّ بشكل مجموع وليس بشكل فردي. الباحث الأساسي هو الوحيد الذي سيمتلك تفاصيل البيانات لمدة 10 سنوات من إجراء الدراسة ويحق لك خلال هذه الفترة طلب الاطلاع على البيانات في حال التعرف عليها. لديك كامل الحق في سحب موافقتك ووقف مشاركتك في أي وقت ولأي سبب كان. لن يترتب على قرارك برفض المشاركة أو الانسحاب أي جزء أو خسارة

لمصالح معينة. لن يؤثر التوقف عن المشاركة على علاقتك بجامعة الهايكازيان بأي شكل من الأشكال. تمت مراجعة هذه الدراسة وحصلت على موافقة لجنة الأخلاقيات في جامعة الهايكازيان) لوسي طاويديان.(TB.11.22 -

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Kbahja@haigazian.edu.lb أو Lucy.Tavitian@gmail.com

لأية استفسارات أخرى يرجى التواصل مع لجنة أخلاقيات البحث العلمي في جامعة هايكازيان عبر البريد الإلكتروني
SBS.Ethics@haigazian.edu.lb كل الشكر مجدداً على المشاركة بهذا البحث

Appendix B

Consent Form

The aim of participating in this research is that we want to know the relationship between patriarchal beliefs, exposure to violence at the hands of a partner, socio-demographic factors and spontaneous self-affirmation, and how these factors predict beliefs about IPV.

Upon agreeing to participate in this research, you will be asked a number of questions that will take about 15 minutes to answer. If you agree to participate in this study, you will be required to answer some questions. Finishing the study will not take you more than 20 minutes.

The decision to participate in this research is entirely voluntary. Therefore, you have the right to change your mind and withdraw from the research whenever you want. The information collected here is kept strictly confidential, and your privacy is fully protected. Therefore, your name or any information indicating your identity will not be disclosed in the event that the results of this research are published or displayed in any way.

For your questions and inquiries, you can contact the research supervisor or me personally via the following two email addresses:

lucy.tavitian@gmail.com

Kbahja@students.haigazian.edu.lb

If you want to participate in this study, please click on the consent button

- I agree to participate in this study
- I do not agree to participate in this study

إقرارٌ بالموافقة على المشاركة في البحث

الهدف من المشاركة في هذا البحث هي اننا نريد ان نعرف العلاقة بين الأفكار الذكورية، التعرض للعنف على يد الشريك، العوامل الاجتماعية الديموغرافية و إثبات الذات تلقائياً، و تحدد العوامل الثلاث هذه السلوكيات تجاه عنف الشريك.

لدى الموافقة على المشاركة في هذا البحث، سَطرح عليك جملة أسئلة تتطلب الإجابة عليها نحو 15 دقيقة. اذا وافقت المشاركة في هذه الدراسة، سوف يتطلب منك الأجابة على بعض الأسئلة. انهاء الدراسة لن يتطلب منك أكثر من 20 دقيقة.

إنّ قرار المشاركة في هذا البحث قرارٌ طوعيٌّ بالكامل. وبالتالي، يحقّ لك أن تغيّر رأيك وتانسحب من البحث متى شئت. إنّ المعلومات التي تُجمع هنا تُحاطُ بسريّة تامّة كما أنّ خصوصيتك تخضع للحماية الكاملة. وبالتالي، لا يتمّ الكشف عن اسمك أو أيّ من المعلومات التي تدلّ على هويتك في حال نشرت نتائج هذا البحث أو عُرضت بأيّ شكلٍ من الأشكال..

لأسئلتكم واستفساراتكم، يمكنكم التواصل مع المشرفة على البحث أو معي شخصياً عبر العنوانين الالكترونيين التاليين:

Kbahja@students.haigazian.edu.lb و lucy.tavitian@gmail.com

في حال أردتم المشاركة في هذه الدراسة الرجاء الضغط على زر الموافقة

- أو افعل على المشاركة في هذه الدراسة
- لا أو افعل على المشاركة في هذه الدراسة

Appendix C

Familial Patriarchal Beliefs Scale

Kindly answer the following questions:

1-Strongly Disagree	5-Strongly Agree
----------------------------	-------------------------

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Husbands have a right to decide whether or not their wives will work outside of the home.					
A man has the right to decide whether or not his wife/partner should go out in the evening with her friends					
Sometimes it is important for a man to show his wife/partner that he is head of the house.					
A man has the right to have sex with his wife/partner when he wants, even though she may not want to.					

الرجاء الإجابة على الأسئلة أدناه:

1-أعارض بشدة	5-أوافق بشدة
---------------------	---------------------

أوافق بشدة	أوافق	لا أعارض ولا أوافق	أعارض	أعارض بشدة	
					من حقّ الرّجل أن يقرّر ما إذا بإمكان زوجته أو شريكته أن تعمل خارج المنزل

					من حقّ الرّجل أن يقرّر ما إذا بإمكان زوجته أو شريكته أن تقضي سهرة مع صديقاتها في الخارج
					أحياناً، من الضّروري أن يظهر الرجل لزوجته أو شريكته أنه السيّد (ربّ المنزل)
					من حقّ الرّجل أن يمارس الجنس مع زوجته أو شريكته حتّى لو لم تكن راغبةً بذلك

Appendix D

Spontaneous self-affirmation Scale

Sometimes when we face difficulties, challenges or problems in our daily lives we can find ourselves thinking about ourselves. We are interested in how often you find yourself thinking about yourself when things start to bother you.

When I feel threatened or anxious by people or events I find myself ...

1.Strongly disagree	5.Strongly agree
----------------------------	-------------------------

	Strongly disagree	disagree	Neither agree nor disagree	agree	Strongly agree
thinking about my strengths					
thinking about my values					
thinking about my principles.					
thinking about the people who are important to me.					
thinking about what I stand for.					
thinking about my family.					
thinking about my friends.					
thinking about the things I am good at.					
thinking about the things I like about myself					
thinking about the people I love					

thinking about the people I trust					
thinking about the things I believe in					
remembering things I have succeeded at					

أحياناً، عندما نواجه الصّعوبات أو التحدّيات أو المشاكل في حياتنا اليومية، نجد أننا نفكر بأنفسنا. يشغلنا إلى أيّ مدى ننجز للتفكير بأنفسنا عندما نبدأ بالإنزعاج من أمور ما.

عندما أشعر بالتهديد أو القلق من شخصٍ ما أو حدثٍ ما، أجد نفسي:

1- أعراض بشدة **5- اوافق بشدة**

أوافق بشدة	أوافق	لا أعارض ولا أوافق	أعارض	أعارض بشدة	
					أفكر بنقاط قوتي
					أفكر بقيمي
					أفكر بمبادئني
					أفكر بالأشخاص الذين أهتمّ بهم
					أفكر بالأمور التي أدافع عنها
					أفكر بأسرتي
					أفكر بأصدقائي
					أفكر بما أجد
					أفكر بالجوانب التي تعجبني في شخصيتي
					أفكر بالأشخاص الذين أحبهم
					أفكر بالأشخاص الذين أثق بهم
					أفكر بما أؤمن به
					أتذكر النجاحات التي حققتها

Appendix E

Beliefs about Intimate Partner Violence

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
<i>Justifying partner violence (JPV)</i>					
Sometimes men are justified in beating up their partner					
Occasional violence towards the woman can help maintain a relationship					
Sometimes abuse of the woman helps resolve conflicts between partners					
Violent episodes are the woman's fault					
Women could avoid being beaten up if they knew when to stop talking					
Even though men's masculinity is threatened when their partner points out their weak points, men don't have the right to beat up their partners					
<i>Victims responsible for violence (VRV)</i>					
Battered women are responsible for their abuse:					
because they intended it to happen					
because they should have foreseen it would happen					
because they provoke violence to get attention from men					
because of the way they behave in the weeks leading up to it					
because what they really want is to play the victim					
because they provoke it					
because of their feminist beliefs					
because they are economically independent					

Battered women should separate from their partners immediately					
<i>Abusers responsible for violence (ARV)</i> Abusers are responsible for the abuse, ...					
because they intended to behave that way from the beginning					
..., because they do it to impose their will					
..., because their intention is to restrict their partner's freedom					
..., because their intention is to intimidate and humiliate their partner					
..., because their behavior is an attack on their partner's dignity					
The best way to combat violence against women is to force the abuser to attend couple counselling					
The best way to combat violence against women is to arrest the perpetrators					

5- اوافق بشدة

1-أعارض بشدة

اوافق بشدة	أوافق	لا أعارض ولا أوافق	عارض	أعارض بشدة	
					أحياناً، الرجال معذورون عند تعنيف شريكتهنّ
					تعنيف المرأة أحياناً يساعد في الحفاظ على العلاقة بينها وبين شريكها
					أحياناً، تعنيف المرأة يساعد على حل النزاعات بينها وبين شريكها
					تقع مسؤولية حوادث العنف على عاتق المرأة
					يمكن للنساء أن يتجنبن التعرّض للضرب إذا عرفن متى يصبُنّ
					لا يحقّ للرجل أن يضرب شريكته عندما تُشيرُ إلى نقاط ضعفه حتّى لو مسّ الأمرُ برجوليته.
					تحمّل النساء المعنفات مسؤولية تعرّضهنّ للعنف:
					لأنهن أردنّ حصول ذلك
					لأنهن يتسببن بإثارة العنف لجذب انتباه الرجال
					بسبب تصرفاتهنّ في الأسابيع التي تسبق تعنيفهنّ
					لأنهن يردن أن يلعبن دور الضحية
					لأنهن يتسببن بإثارة العنف
					بسبب أفكارهنّ النسوية
					بسبب استقلاليتهنّ إستقلالهنّ الماليّة
					يجب أن تنفصل المرأة المعنّفة عن شريكها فوراً
					يتحمّل المعتدي مسؤوليّة ما بدرَ عنه من إساءة :
					لأنّه كان، عن سبق إصرارٍ، ينوي أن يتصرّف بهذه الطريقة
					لأنّه يفعل ذلك لفرض إرادته

					لأنه يريد تقييد حرية شريكته
					لأنه يريد أن يستفز شريكته ويهينها
					لأن طريقة تصرفه تشكل تعدياً على كرامة شريكته
					إن الطريقة المثلى لمحاربة العنف ضد المرأة تكون بإجبار المعتد على الخضوع لاستشارات زوجية
					إن الطريقة المثلى لمحاربة العنف ضد المرأة تكون بإيداع المعتدي في السجن

Appendix F

Exposure to IPV

Have you ever witnessed IPV
Yes
No

Have you ever abused a woman before?
Yes
No

هل سبق و قمت بتعنيف الشريك الحميم؟
نعم
لا

هل سبق و شاهدت عنف ضد المرأة
نعم
لا

Appendix G

Sociodemographic Factors

How old are you (in years)? _____

What is your gender?

- Male
- Female
- Do not wish to disclose

What is your marital status?

- Single
- Engaged
- Married
- Separated
- Divorced
- Widowed

What is the highest education level you have achieved?

- No schooling completed
- Nursery school to 8th grade
- 9th, 10th or 11th grade
- 12th grade, no diploma
- High school graduate
- Doctorate degree (for example: PhD)
- Some university, but less than 1 year
- 1 or more years of university, no degree
- Bachelor's degree (for example: BA, BS)
- Master's degree (for example: MA, MS, MEng, MBA)
- Professional degree (for example: MD)

- What is your nationality? _____

كم عمرك (بالسنوات) _____

ما هو جنسك؟

- ذكر
- انثى
- لا اريد الإفصاح

ما هي أعلى مرحلة تعليمية أكملتها؟

- لم أكمل المرحلة المدرسية
- ما بين الروضة والصف الثامن
- الصف الثاني عشر دون شهادة البكالوريا
- خريج/ة المرحلة الثانوية - شهادة البكالوريا أو ما يعادلها
- دخلت الجامعة لفترة تقل عن سنة واحدة
- تمت سنة جامعية أو أكثر لكن دون الحصول على شهادة
- شهادة البكالوريوس (في العلوم أو الآداب مثلاً)
- شهادة الماجستير (ماجستير في الآداب أو العلوم أو الهندسة أو إدارة الأعمال مثلاً)
- شهادة الاحتراف (دكتوراه في الطب مثلاً)

ما هي حالتك الاجتماعية؟

- أعزب عزباء
- خاطب/ مخطوبة
- متزوج /متزوجة
- منفصلة/ة
- مطلق/ة
- أرمل/ة

ما هي جنسيتك؟ _____