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What Predicts Colombian Women's Attitudes towards Violence against Women: The Role of Culture of Honor Norms and Objectification

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Master in Psychology of Intercultural Relations

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CIÊNCIAS SOCIAIS
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Department of Social and Organizational Psychology

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This thesis is dedicated to my parents for always supporting me and believing in me.

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Resumo

A violência contra as mulheres (VCM) constitui um importante problema global e viver numa cultura de honra (CdH) foi identificado como um fator de risco para a saúde das mulheres. Adicionalmente, foi sugerido que a CdH é um fator de risco para a objectificação sexual, o que, através da auto-objectificação (*teoria da objectificação*) pode aumentar ainda mais o risco de VCM. Portanto, este estudo investigou a relação entre as ideologias de honra femininas e sem género e as atitudes gerais e situacionais face à VCM, e se esta relação pode ser sequencialmente mediada pela objectificação sexual e pela auto-objectificação. 184 mulheres residentes na Colômbia preencheram o inquérito anónimo em linha. Os resultados sugeriram que a adesão a ideologias de honra feminina foi associada a atitudes de maior aceitação da VCM geral e situacional e a mais auto-objectificação. Curiosamente, as ideologias de honra feminina foram associadas a menos objectificação sexual reportada, sugerindo que as ideologias de honra feminina podem ser um fator de risco para menos percepção da objectificação sexual. As ideologias de honra sem género foram associadas a mais aceitação da VCM geral e da auto-objectificação. Não foi encontrada uma mediação sequencial. Os resultados contribuíram para a investigação, sugerindo que as ideologias de honra femininas são um fator de risco para menos percepção da objectificação sexual, mais auto-objectificação e atitudes de maior aceitação da VCM, enquanto as ideologias de honra sem género podem ser um fator de risco para a auto-objectificação e mais aceitação da VCM geral.

Palavras-chave: Cultura de Honra, Violência contra as Mulheres, Objectificação Sexual, Auto-Objectificação, Teoria da Objectificação

Abstract

Violence against women (VAW) provides a major global health problem and living in a culture of honor (COH) has been identified as a risk factor for women's health. Additionally, COH was suggested to be a risk factor for sexual objectification, which via self-objectification as suggested by *Objectification Theory*, might furthermore increase the risk of VAW. Various studies have investigated the effects of honor norms on attitudes towards VAW for men, however, research focusing on women is lacking. Therefore, this study investigated the relationship between female and non-gendered COH norms and general and situational attitudes towards VAW, and if this relationship might be sequentially mediated by sexual objectification and self-objectification. A total of 184 female Colombian residents completed the anonymous online survey. The results suggested that endorsement of female honor norms was associated with more accepting attitudes towards general and situational VAW and more self-objectification. Interestingly, female honor norms were associated with less reported sexual objectification, suggesting that female honor norms might be a risk factor for less perception of sexual objectification or lead women to behaviorally avoid sexual objectification. Non-gendered honor norms were associated with more acceptance of general VAW and self-objectification. No sequential mediation link was found. In spite of its limitations, results contributed to research by suggesting female honor norms as a risk factor for less perception of sexual objectification, greater self-objectification and more accepting attitudes towards VAW, while non-gendered honor norms might be a risk factor for self-objectification and more acceptance of general VAW.

Key words: Culture of Honor, Violence against Women, Sexual Objectification, Self-Objectification, Objectification Theory

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Glossary of Acronyms

CI	Confidence Interval
COH	Culture of Honor
H1	Hypothesis 1
H2	Hypothesis 2
HEI	Honor Endorsement Index
IBIPV	Inventory of Beliefs about Intimidate Partner Violence
IoSIS	Importance of Social Image Scale
ISOS	Interpersonal Sexual Objectification Scale
IPV	Intimate Partner Violence
IPVAW	Intimate Partner Violence against Women
SES	Socioeconomic Status
SOBBS	Self-Objectification Beliefs and Behaviors Scale
VAW	Violence against Women

CHAPTER 1

Introduction

Violence against women (VAW) is a major global health problem which is experienced by one in three women all over the world and has serious consequences for their mental and physical well-being, amongst others depression, PTSD, suicide attempts, and eating disorders (World Health Organization [WHO], 2021). In Colombia in particular, the national average of women experiencing physical or sexual violence lies above the typical average of 30% in other Caribbean or Latin American countries (WHO, 2021). According to the national ministry for health and social protection around 66% of Colombian women between the ages of 13 – 49 have suffered some type of intimate partner violence (IPV) while 31.9% of Colombian women reported to have experienced physical violence by their partner or ex-partner (MINSALUD & Profamilia, 2015, p.398). However, real numbers are assumed to be even higher, as these statistics mainly refer to urban areas and do not take rural areas and the indigenous population into account (García Otero & Ibarra Melo, 2017) where different forms of violence were observed to be a particular concern (Calderon, 2020; Wirtz et al., 2014; Shultz et al., 2014).

Additionally, the context of the long-lasting armed conflict in Colombia puts women in a particularly vulnerable position based on power dynamics, gender norms, and displacement. This vulnerability applies within two distinct settings. Firstly, the setting in which the actual conflict takes place (*conflict setting*) in form of IPV, physical violence, sexual violence, and reproductive control. Secondly the setting to which the woman and their family are displaced (*displaced setting*) in form of opportunistic violence, intrafamiliar violence and sexual violence amongst others (Wirtz et al., 2014). Furthermore, the United Nations security council expressed a deep concern for this particular vulnerability of women and girls in Colombia and highlighted the fundamental need to promote gender equality and political, social, and economic empowerment of women in order to prevent sexual violence in the (post-)conflict context (United Nations, 2019).

However, even if such violence is reported it is unlikely that women receive proper support. A recent study suggested that 75% of women who indicated to have experienced some kind of IPV did not seek help (Padilla-Medina et al., 2022) and according to the campaign *No es hora de callar* (It's not time to be silent) the perpetrator remains with impunity in 93% of the cases (McCord, 2021). Moreover, discriminatory laws, the gender-biased application and

enforcement of existing laws, structural inequalities, harmful social norms, and discriminatory views about gender roles within society were suggested to exacerbate the impact of sexual violence in the Colombian context (United Nations, 2019).

Past research has established various factors that might contribute to VAW and attitudes people hold towards it. Firstly, living in a so-called culture of honor (COH), a complex system of beliefs and attitudes involving gendered honor norms such as chastity and submissiveness for women (Niemann, 2004) and toughness and authority for men (Mosquera, 2011), was found to be a risk factor for women's physical well-being (Brown et al., 2018). Furthermore, people who adhere to COH norms were suggested to be more approving of intimate partner violence and perpetrators (Dietrich & Schuett, 2013). These honor norms may be maintained by the ongoing prevalence of *machismo* in Hispanic cultures and put women in an especially vulnerable position regarding gendered violence (Mancera et al., 2017)

Secondly, recent research suggested another risk factor for VAW, namely sexual objectification (Stern, 2020), which especially occurs in patriarchal societies as a result of unequal power distribution (Fredrickson & Roberts, 1997) as it is the case in Colombia. Sexual objectification entails perceiving someone rather as an object than as a person (Bartky, 1990) which promotes dehumanization and has been found to lead to more sexual violence (Awasthi, 2017). Being sexually objectified by men was also found to increase the risk of sexual assault victimization for women (Haikalis et al., 2017).

Thirdly, self-objectification, as a consequence of sexual objectification (Fredrickson & Roberts, 1997) can make women perceive their own bodies and thereby themselves as objects (Bartky, 1990). Especially in the context of frequent sexual objectification and violence, women might disassociate mentally from their own bodies which was suggested to make them prone to experience violence, mental health issues (Moradi & Huang, 2008) and sexual victimization (Franz et al., 2016), while also tolerating violence as the self is not perceived as completely human (Haslam, 2006).

All these factors might contribute to the prevalence of VAW in Colombia, yet they have not been investigated in this specific context. Most studies investigating these factors and its implications have been focused on male, Western participants. For example, previous studies examined male honor norms and how these guide male behavior (e.g. Saucier et al., 2018, Vandello et al., 2008, Rodríguez-Espartal, 2019), neglecting the fact that women might also endorse honor norms (e.g. Brown et al., 2018) and consequently might perpetuate a normative climate in which violence is perceived as justified within the shared cultural belief system (e.g. Chalman et al., 2021). Additionally, most studies investigating COH norms focused on the US

(e.g. Brown et al., 2018, Stern, 2020), even though literature commonly refers to Latin America as a whole as being a COH (e.g. Bosson et al., 2014; Rose & Ellison, 2016). There is however, no study examining female COH beliefs and how they relate to VAW in Colombia in spite of high rates of IPV and sexual violence (Ministerio de Salud y Protección Social & Profamilia, 2015).

Hence, investigating how women perceive these honor norms within their specific cultural context, how these norms might be associated with women's perception and normalization of VAW, and if this association might be explained by objectification is crucial to understand this system of violence. Furthermore, a deeper understanding of women's realities and perspectives in a COH might contribute to the identification of possible risk factors as well as factors maintaining this shared cultural belief system which condones violence. Therefore, the aim of the present study was (1) to gain more insight into the phenomenon of COH and its link to VAW by focusing on an underrepresented population, namely women from a specific Latin American country (in this case Colombia) and (2) to examine whether experiences of sexual objectification and individual-level risk factors in the form of self-objectification can explain the link between COH and attitudes towards VAW for women.

CHAPTER 2

Theoretical Background

2.1. Culture of Honor and Violence against Women

In order to understand how the concept of honor cultures developed, it is important to consider that *cultures* represent “a dynamic set of rules, explicit and implicit, established by groups in order to ensure their survival, involving attitudes, values, beliefs, norms, and behaviors, shared by a group but harbored differently by each specific unit within the group, communicated across generations, relatively stable but with the potential to change across time” (Matsumoto & Juang, 2004, p.10). In the case of honor cultures, this dynamic set of rules is believed to have developed as an adaptive function of survival in environments which were characterized by their dependence on herding, weak or no law enforcement, instability, self-reliant justice, and the resulting need to maintain a reputation of toughness and violent retribution (Fischer, 1989, Nisbett & Cohen, 1996). Hence, honor cultures represent a set of complex beliefs, norms, and attitudes which is shared by the group and focusses on one’s social image and personal reputation (Nisbett & Cohen, 1996) as indicators of honor.

However, these established honor norms have been maintained until today by socialization of traditional masculinity and femininity (Vandello & Cohen, 2008), and thereby impact whole societies, and especially women. For men this socialization entails the assumption that they must prove their manhood, protect women and defend their honor, while for women it entails to sacrifice, to be loyal to the family, and to be sexually and morally pure (Vandello & Cohen, 2008). Additionally, so-called non-gendered honor norms entail family and morality norms which apply to both men and women (Rodriguez Mosquera, 2016). Along with personal and family reputation, female fidelity is an important indicator for a man’s honor, leading men to use violence to restore their reputation in case of infidelity. In spite of this jealousy-related violence women are expected to stay with their partner in such a case (Vandello & Cohen, 2003). Moreover, violence caused by jealousy has been suggested to rather be perceived as a sign of passionate love (Puede & Cohen, 2003) and thereby promotes a cultural context in which IPV is tolerated and normalized (Vandello & Cohen, 2008).

Even though, cultures in general are a group phenomenon, how and to which extend individuals adhere to and internalize cultural ideals can vary greatly between individuals (Leung & Cohen, 2011). Therefore, investigating behaviors on an individual level can provide relevant

information to comprehend group dynamics and power distributions (Hoyle et al., 1994, Leung & Cohen, 2011). The present study therefore focused on women's role in honor cultures, to which extend they endorse honor norms and how these affect their attitudes and beliefs on an individual level.

Importantly, research has found that honor cultures are a risk factor for women's physical well-being (Brown et al., 2018). Prevalent norms were suggested to lead to more acceptance and less stigmatization of certain types of violence (Cohen & Nisbett, 1994) and to higher probabilities to engage in aggressive and violent behavior when honor is perceived to be threatened (Cohen et al., 1996). The list of possible consequences is long, including higher rates of IPV and school violence (Gul et al., 2021), rape and domestic homicides (Brown et al., 2018), stigmatization of rape victims (Saucier et al., 2015), suicide and depression (Osterman & Brown, 2011).

Besides these consequences, honor cultures stipulate so-called gendered, male and female, honor codes. Female honor codes entail chastity, submissiveness, and being a generous and nurturing housewife and mother (Niemann, 2004) as well as respect towards the head of the family, loyalty to one's partner, and control of sexual desires (Mosquera, 2011). Male honor codes entail toughness, authority, assertiveness, and the ability to physically protect the family (Mosquera, 2011). In Latin American communities, male and female honor codes are generally referred to as *machismo* and *marianismo*, respectively (Niemann, 2004). Whereas *machismo* has generally been associated with domination of women (Quiñones Mayo & Resnick, 1996) and violence (Neff et al., 1991), *marianismo* might lead women to normalize men's power and control (Perilla et al., 2012). Consequently, non-physical abuse is less likely to be identified as such (Moya et al., 2014) and women experience more psychological distress (da Silva et al., 2018). Furthermore, beliefs of appropriate behavior according to gender norms have found to be a robust predictor of attitudes towards VAW (Berkel et al., 2004) and men are suggested to be more favorable towards a traditional gender role distribution in general (Mosquera, 2011). Due to the ongoing prevalence of *machismo*, women in Colombia might be in an especially vulnerable position regarding gendered violence (Mancera et al., 2017) and even normalize violence within the context of relationships (Cárdenas Serrato et al., 2019). Furthermore, a recent study conducted in the US suggested that honor codes might be shifting towards more acceptance of violence by women, as across three studies women were perceived more positively by both men and women when they were portrayed as aggressive in response to insults or threats (Chalman et al., 2021). This aggression response to insults and threats has generally been seen as part of masculine honor norms, however, these new insights suggest a

more accepting attitude of women towards violence in general, which might be problematic as the risk of being treated with violence by the partner increases when the female partner approves of aggression in conflict resolution (Caetano et al., 2001) or condones violence in a marriage (Stith et al., 2004). Therefore, it is crucial to also include women's attitudes towards violence and honor codes in research on VAW. Therefore, the first hypothesis was stated as follows:

H1: Women who endorse COH norms will show more accepting attitudes towards VAW.

2.2. Sexual Objectification and Violence against Women

Sexual objectification indicates that a woman is not perceived as a person anymore, but rather as a body (object) or parts of a body and therefore is reduced to an instrument of sexuality (Bartky, 1990). Hence, rather than her personality, her physical features are what represent her and give her value while her subjectivity is ignored. Women are continuously being objectified and sexualized in the media, in commercials, and on the internet (American Psychological Association, 2007), but also in public spaces such as on the street or at work in form of inappropriate sexual comments and unwanted sexual attention (Fredrickson & Roberts, 1997; Swim et al., 2001).

The so-called objectifying gaze (Fredrickson & Roberts, 1997) is present all around the globe, focusing on women's bodies rather than their faces and reducing them to their sexual body parts. Moreover, the objectifying gaze is pervasive in interpersonal encounters and thereby objectifies women even in subtle ways. A study investigating men's spontaneous gazing behavior (Bareket et al., 2019) has found evidence for a relationship between behavioral manifestations of objectification and sexually objectifying attitudes suggesting that men who directed their visual attention to a women's sexual body parts while looking at a photograph also endorsed more sexually objectifying attitudes towards women in general. However, this disproportional focus on women's bodies and sexual functions instead of their faces might open the door for more extreme forms of sexual objectification such as unwanted explicit sexual advances or sexual harassment (Fredrickson & Roberts, 1997).

Research investigating the consequences of sexual objectification has provided evidence that experiences of body evaluation (e.g. sexual comments, whistling), which according to Frederickson & Roberts (1997) is the most common form of sexual objectification, as well as unwanted sexual advances are associated with a greater risk of sexual assault

victimization for women (Haikal et al., 2017). Moreover, it has been suggested that when a woman is sexualized, men are more likely to engage in sexual aggression and dehumanizing behavior against her (Bevens & Loughnan, 2019). Furthermore, cognitive processes which sexualize female bodies were suggested to lead to dehumanization of women and thereby, justify sexual violence (Awasthi, 2017).

Interestingly or rather shockingly, it was suggested that both men and women perceive sexualized women, like objects, as fungible or interchangeable with other sexualized women regardless of their body type (Gervais et al., 2012). Furthermore, both men and women were found to perceive sexualized women as less competent and less human (Vaes et al., 2011), with the latter meaning that less uniquely human traits distinguishing humans from animals (e.g. moral sensibility) and less traits constituting *human nature* (e.g. cognitive openness) are attributed to objectified women (Haslam, 2006). The concepts objectification and dehumanization are closely related and it has been suggested that women who are sexually objectified are likely to also be dehumanized (Vaes et al., 2011; Puvia & Vaes, 2013). While objectifying behaviors were associated with more justification of VAW (Cheeseborough et al., 2020) and less blaming of the rapist (Bernard et al., 2015), dehumanization was associated with more sexual (Awasthi, 2017) and instrumental violence (Rai et al., 2017).

Furthermore, an experimental study by Vasquez et al. (2018) investigating a causal relationship between objectification and physical aggression in the UK has shown a direct impact of objectification on general physical aggression against women for both men and women. The instruction to focus on a female confederate's body was enough to motivate physical aggression (hand in iced water) towards her, even in the absence of a provocation. Other studies showed that the intention to help a woman who is experiencing violence in the form of IPV decreased when the woman was sexually objectified, because men tended to perceive her as less deserving of moral patiency (Pacilli et al., 2017).

However, consequences of sexual objectification do not only impact the target, but also the perpetrator. While the target as a consequence of sexual objectification was suggested to engage in self-silencing patterns which then can lead to more psychological and physical violence victimization, the perpetrator is more likely to engage in psychological and physical violence towards the target as a result of perceiving the target as low in human attributes (Sáez et al., 2022). Furthermore, a recent review of empirical research by Galdi & Guizzo (2021) suggested that the continuous exposure of sexual objectification in the media can be a causal risk factor not only for (a) enhanced engagement of sexual harassment by the perpetrator, but also for (b) greater acceptance of sexual harassment by the victim, and (c) less recognition of

sexual harassment and helping behavior by bystanders. Regarding the victim's perspective, an experimental study conducted in Canada found that women were less likely to perceive instances of sexual coercion as such after they had been exposed to advertisements in which women were sexually objectified compared to the control group (Reichl et al., 2018). Regarding the bystander perspective, an experimental study in Italy found that the exposure to TV clips which depicted sexually objectified women, lead both men and women to require more time to recognize sexually harassing behavior towards a woman in an interview compared to a control group (Galdi et al., 2017).

Importantly, media-induced sexual objectification was suggest to impact how women are perceived and treated by others as well as how women behave and perceive themselves (Galdi & Guizzo, 2021). Hence, it is crucial to be aware of factors that facilitate, enable and motivate sexual objectification of women but also to investigate which consequences stem from constant exposure to sexual objectification and how to develop effective coping strategies. Previous research suggested a link between the experience of objectification and disempowering beliefs which then foster a process of normalization and tolerance of violence (Herrero et al. 2017) culminating in potentially maladaptive coping strategies, such as an internalized form of objectification (Szymanski & Henrichs-Beck, 2014). A better understanding of these psychological processes is all the more important as appropriate coping strategies were suggested to be a key aspect in enabling women to protect themselves by leaving an abusive partner (Taft et al., 2007).

2.3. Cultures of Honor and Sexual Objectification

Sexual objectification has been established as a risk for women all over the world and provides a global health issue. However, women living in a COH might be in a particularly vulnerable situation as honor norms were recently found to be an additional risk factor for sexual objectification (Stern, 2020). Furthermore, the study conducted by Stern (2020) in the US established that patriarchal beliefs could explain the association between honor norms and sexual objectification, while sexual objectification could explain the association between honor norms and men's attitudes about sexual violence towards women. COH norms expect women to be submissive (Niemann, 2004) and thereby normalize men's power position (Perilla et al., 2012), contributing to an unequal distribution of power as it is the case in patriarchal societies. This power asymmetry plays a crucial role within the concept of sexual objectification

(Fredrickson & Roberts, 1997) and was suggested to justify dehumanizing and objectifying behavior.

Moreover, honor cultures entail various social attitudes and beliefs regarding the legitimacy of traditional gender roles and a patriarchal structure of society, thereby promoting and maintaining male dominance. A study by Mikorski & Szymanski (2017) conducted in the US found that endorsement of traditional masculine gender roles predicted sexual objectification of women in its most common forms, namely body evaluation and unwanted sexual advances. Traditional masculinity norms such as the violent masculine norm, which suggests that it is acceptable for men to behave violently or aggressively, and higher usage of pornographic materials were found to predict more sexual objectification of women in form of body evaluation. Furthermore, they found that the power over women norm, which suggests that men should dominate and control women, and the violence norm, predicted unwanted sexual advances when abusive male peers were present.

This association between traditional masculinity norms and sexual objectification might be explained by men's need to continuously prove their masculinity. As suggested by Vandello et al. (2008) manhood is a concept which requires continuous proof and validation and is rather defined by social proof than by the biological sex. Therefore, especially in situations which pose a threat to or challenge a man's masculinity, men tend to engage in sexual objectification to restore their manhood, win back control and to put women back in their place (Rudman et al., 2012).

Moreover, a recent study (Bareket & Shnabel, 2020) conducted in Israel found that heterosexual men who scored high on social dominance orientation engaged in more sexually objectifying behavior towards women who were put in a superior position (e.g. supervisor). They were motivated to do so by their need to control and dominate women, suggesting that men engage in subtle (e.g. gazing) as well as blatant forms of sexual objectification (e.g. sexual harassment) to maintain a patriarchal structure of society and to dominate women (Bareket & Shnabel, 2020). Especially, as traditional gender roles have been defining men as the stronger sex and therefore being entitled to dominate (Eagly, 1987) objectifying women might help men to maintain or restore their power position.

These traditional gender roles which maintain male dominance and consequently female inferiority furthermore support a patriarchal society and therefore play a key role in the social and systematic issue of sexual objectification and sexual assault (Brownmiller, 1975). Importantly, they are deeply interwoven within cultures of honor in the form of female honor codes such as submissiveness (Niemann, 2004) and respect towards the head of the family or

male honor codes such as precedence, toughness and physical strength (Mosquera, 2011). As a COH provides an environment in which traditional gender roles are maintained and socialized within families (Lopez-Zafra et al., 2020) and society, male dominance is normalized and sexual objectification is justified (Bareket & Shnabel, 2020).

However, this gender hierarchy of male dominance and female inferiority as embedded in patriarchy does not only promote objectification within society but also devaluates women at home (Gonzalez-Lopez, 2015). On the one hand, girls and women are socialized to serve the male members of their family when growing up and later to serve their husband. On the other hand, they are not allowed to take control of their own sexuality. Rather, their sexuality is firstly controlled by female gender roles or *marianismo* in Latin American countries which represents the expectation that they maintain their virginity until marriage. Once they are married their sexuality is controlled by their husbands as they are expected to sexually please them and to bear their children (Boesten, 2016). Furthermore, it was suggested that there is a strong association between domestic and sexual servitude indicating that girls and women who were socialized to fulfill a serving role within the household might be more vulnerable to sexual abuse (Boesten, 2016).

This might be especially the case in honor cultures as sexual restraint and subordination to male authority were identified as key values for female honor (Mosquera, 2011). Hence, women are constrained to their gender role as defined by *marianismo* while men are allowed sexual freedom, sexual objectification of women, and the use of violence to restore their honor in case of female 'misbehavior' (Vandello & Cohen, 2003). Furthermore, honor norms were found to drive sexual coercion as means to control a women's sexuality and to thereby defend or restore a man's social reputation (Brown et al., 2018).

As a consequence however, women are being devalued in a structural and systematic way on various levels such as the individual, group, and community level which then justifies extremer forms of sexual objectification, such as men's sexual assault perpetration (McDermott et al., 2015). Therefore, as highlighted by Bareket & Shnabel (2020), it is crucial to investigate how objectifying behavior, even in its subtle expressions, impacts women and also women's attitudes towards other women.

2.4. Sexual Objectification and Self-Objectification

As mentioned above, male honor norms enable men to maintain and justify their power position and to use women's (restricted) sexuality as indicator of their honor. Even though it might seem

contradicting, on the one hand men are defining and controlling acceptable sexual behavior of women to maintain their honor, and on the other hand assume the right to sexually objectify them independently of their status or age (Weskott, 1986).

However, the continuous and normalized sexual objectification has severe consequences for women, even if expressed in subtle ways (Tiggemann & Boundy, 2008). According to *Objectification theory* (Fredrickson & Roberts, 1997), sexual objectification leads to self-objectification as a consequence of internalizing the observer's perspective and thereby perceiving one's worth as defined by the body. Therefore, sexual objectification impacts women in two different ways: directly as its dehumanizing function justifies sexual violence (Haslam, 2006) and indirectly via self-objectification, leading to experiences of body shame, anxiety, and eating disorders amongst others (Moradi & Huang, 2008). Further consequences of self-objectification include reduced overall life satisfaction and self-worth (Mercurio & Landry, 2008), withdrawal from life-sustaining and life-engaging activities, self-harming (Calogero et al., 2011, pp.226-228) and reduced cognitive resources and performance as a consequence of stereotype activation, negative self-conscious emotions and discrepancies between the actual and ideal self (Winn & Cornelius, 2020).

Sexualizing media has found to be a robust predictor of self-objectification especially for women (Swim et al., 2001), and taken together with sexual objectification in social or interpersonal interactions, leads women to engage in body surveillance (Moradi & Huang, 2008), which is the most common form of self-objectification and partly accounts for greater sexual victimization (Franz et al., 2016). Further possible aversive consequences include sexual dysfunction (Tiggemann & Williams, 2011), poorer sexual self-efficacy (Impett et al., 2006), less assertive communication in sexual situations, and as a result, greater risk of sexual assault (Livingston et al., 2007). Additionally, self-objectification was found to explain the relationship between body shame and IPV and women who experience more IPV tend to engage in more self-objectification behavior (Davidson & Gervais, 2015). Furthermore, self-objectification was suggested to enable violence as the victim/oneself is not perceived as completely human (Haslam, 2006), and to lead to objectification of others, including other women (Davidson et al., 2013). Importantly self-objectification might also lead women to experience greater hostility towards other women in specific situations. A study by Loya et al (2006) conducted in the US suggested that when being exposed to images of attractive and average-looking female models, women tend to devalue their attributes (e.g. attractiveness) as a function of social comparison and in order to keep themselves from feeling bad about themselves as women.

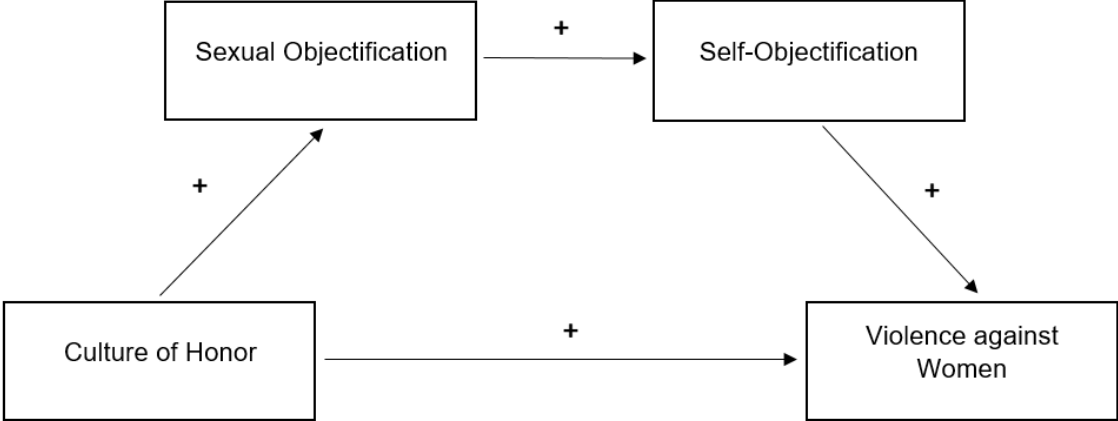
Conclusively, self-objectification provides a risk factor for women's physical, mental and sexual health. Especially in a context where rates of VAW are high and traditional gender role distributions are maintained, like it is the case in Colombia, self-objectification might contribute to the maintenance of the status quo of male dominance and might even impede social and societal change (Zurbriggen, 2013).

By investigating the relationship between COH norms and attitudes towards VAW and how sexual objectification and self-objectification contribute to this relationship (see Figure 2.1), the present study aimed to provide relevant insight to increase awareness of risk factors, to establish educational intervention programs, and hopefully to contribute to social change. Therefore, the second hypothesis was stated as follows:

H2: The link between COH norms and attitudes towards violence against women is significantly mediated by sexual objectification, more specifically, endorsing COH norms increases sexual objectification which in turn increases self-objectification and thereby predicts more accepting attitudes towards VAW.

Figure 2.1

Proposed Sequential Mediation Model



CHAPTER 3

Methods

3.1. Participants

In line with the purpose of the study a sample of 278 Colombian women or women living in Colombia was obtained. However, due to missing values for the key variables and non-completion of the questionnaires (completion < 80%), 94 participants had to be excluded from the analysis. Therefore, the final sample consisted of 184 female participants between the ages of 18 – 61 ($M = 31.11$, $SD = 8.46$). Fritz and MacKinnon's (2007) recommendation for mediation analysis indicates a minimum sample size of 116 participants in order to detect a medium effect of $R^2 = .13$, considering an α of .05 and a power of .80, while taking the issue of missing values in responses into account. Therefore, the study's sample size of 184 participants was appropriate. The inclusion criteria to participate in the present study were to be female and to be Colombian or to have been living in Colombia for at least one year. All participants confirmed these criteria as part of the informed consent (see Annex A). Out of the 184 participants 84.2% were Colombians, 6% had a double nationality, 3,8% were foreigners who have been living in Colombia for more than a year and 6% did not provide information regarding their nationality. Regarding their ethnical background, which has been assessed based on the main ethnical groups typically used in Colombia, 36.4% reported to be Hispanic, 33.2% to be Amerindian-European (*Mestizo*), 8.2% to be Creole (*Criollo*), 3.2% to be Afrodescendants, 1.6% to be Indigenous, 3.3 % answered other (e.g. "I'm not sure") while 14.1% preferred to not provide information. Most of the women participating in the present study (91.3%) are currently living in urban areas, while only 8.7% are living in rural areas. Around half of the women (51.5%) reported to have a Bachelor degree, 27.2% to have graduated from a Master degree or a PhD, 12.5% to have completed a technical level (*técnico*), while 6% have completed high school (*bachillerato*) and 3.3% ($n = 6$) did not complete high school or only completed primary school. Regarding their socioeconomic status (SES) participants reported to which socioeconomic layer (*estrato socioeconómico*, 1 low-low – 6 high) they belong, which is the common way of measuring SES in Colombia. More than half of the participants (62.4%) belonged to the lower socioeconomic layers (1-3), 22.3% belonged to the middle layer (4), and 15.3% belonged to the upper layers (5-6), $M = 3.40$, $SD = 1.11$. All

participants were recruited via convenience sampling and the snowballing method to ensure variation in SES.

3.2. Materials and Measures

All scales and instructions were translated to Spanish using a committee approach, except for the Interpersonal Sexual Objectification Scale (Kozee et al., 2007) of which there was already a Spanish version available (Lozano et al., 2015). The Spanish versions were then made available in Qualtrics (*Qualtrics XM*, 2005), an online platform for surveys and questionnaires, where participants could access them online. Participants were able to access the survey through a link or by scanning a QR Code.

The response format of all questions was harmonized to a 6-Point Likert Scale in order to reduce cognitive load while answering the survey. Furthermore, it was suggested to be the most reasonable format to make proper distinctions between the different labels (Simms et al., 2019). Additionally, by providing an even number of answer possibilities, via a so called *forced choice scale*, this study aimed to encourage deeper processing of response options (Smyth et al., 2006).

3.2.1. Violence against women

To assess participants' attitudes towards VAW, two measurement instruments were used to assess general and also situational attitudes towards VAW. Firstly, a vignette assessing situational attitudes towards VAW was developed by the investigator for the purpose of this study. It describes a fictional, but realistic scenario which is culturally relevant as the male character's honor is threatened in a public space (see Annex B). The details and content of the vignette have been carefully considered by the investigator, such as using culturally appropriate names and leaving room for imagination by not providing much personal information about the characters as well as leaving an open end. The decision to include a vignette in the study was made based on previous research which suggested that vignettes are particularly useful to collect information regarding sensitive topics, as they enable the reader to explore specific situations within a given context and provide a non-threatening and less personal way to elaborate on sensitive topics and thereby, to clarify people's judgments (Barter & Renold, 2000). Importantly, vignettes were suggested to be less prone to social desirability compared to other self-report measures as their fictional character allows participants to depersonalize and to distance themselves from the scenario described (Hughes & Huby, 2002). Furthermore,

various studies have already used vignettes to assess perceptions, beliefs, or attitudes towards honor-based violence (e.g. Dietrich & Schuett, 2013, Vandello & Cohen, 2003). However, as the aim of the present study was to investigate subtler forms of honor-threats and violence, none of the already existing vignettes was appropriate for this particular study. Previous vignettes focused on extreme forms of violence such as rape (Stern, 2020) and sexual coercion (Rudman & Mescher, 2012), on extreme situations such as extramarital affairs (Dietrich & Schuett, 2013) or forced marriage (Aujla, 2020), or were not publicly available (Chalman et al., 2021).

In the present study only one vignette was used to avoid fatigue (Hughes & Huby, 2004). The follow-up questions used to assess the participant's perceptions of the scenario consisted of four items measured on a 6- Point Likert scale and focused on the perceived justifiability and exaggeration of the male and female character's behavior in an honor-sensitive situation. The item referring to the perceived justifiability of the female character's behavior (To what extent do you think Juliana's behavior is justifiable?; 1 = not at all justifiable; 6 = completely justifiable) and the item referring to the perceived exaggeration of the male character's behavior (To what extent do you think Daniel's behavior is exaggerated?; 1 = not at all exaggerated; 6 = completely exaggerated) were reverse coded so that a higher score indicated that the violent behavior by the male character was perceived as more justified and less exaggerated in a social, honor-threatening situation while the female character's behavior in form of confronting and contradicting the male character was perceived as more exaggerated and less justified, thereby, assessing endorsement of "gender-appropriate" behaviors after honor violations.. The scale assessing the vignette was found to have moderate reliability ($\alpha = .68$). Taking into account that the scale consisted of only four items, a moderate reliability was considered acceptable (Hogan, 2002) under further consideration of the inter-item correlations as suggested by Pallant (2007). Hence, a composite measure was created by averaging the items

Secondly, the Inventory of Beliefs about Intimate Partner Violence (IBIPV, García-Ael et al., 2018) was used to assess general attitudes towards VAW. Thus, the items focused on VAW in a context in which honor was not directly threatened. Only one item tapped into an honor-threatening scenario ("Even though a men's masculinity is threatened when their partner points out their weak points, men don't have the right to be physically violent towards their partner", see Appendix B), thereby conceptually overlapping with the independent variable. However, this item was as dropped from the analysis (see below). Originally, the scale consisted of three factors: justifying partner violence, victims responsible for violence, and abuser responsible for violence. However, as this study aimed to identify under which general

circumstances violence is perceived as justified, only the factors assessing justifications for partner violence was included. This version of the inventory contained 6 items in a 6-Point Likert Scale format (1 = completely disagree; 6 = completely agree) and was found to have good to very good reliability ($\alpha = .71 - .89$, Ferrer-Perez et al., 2020). Moreover, the scale was found to provide good content validity, adequate construct validity and was found to be a valid assessment instrument for men and women (García-Ael et al., 2018). However, as the original items were quite blatant and as this study aimed to assess also subtle indications of attitudes towards VAW, it seemed reasonable to adjust the items by phrasing them in a less blatant and less explicit way. While the content of the items was not changed, expressions such as “beat up” were replaced with expressions such as “slap” or “physical violence”. An example item would be “Violent episodes in a relationship are usually the woman’s fault”. One of the items (“Even though a men’s masculinity is threatened when their partner points out their weak points, men don’t have the right to be physically violent towards their partner”, see Appendix B) was dropped from the analysis due to its conceptual overlap with the independent variable and based on the item-total statistics indicating that the internal consistency of the scale within the present study’s sample ($\alpha = .64$) would increase substantially after its removal ($\alpha = .85$). Therefore, the scale provided very good internal consistency for the present study’s sample without this particular item. Hence, a composite measure was created by averaging the items.

3.2.2. Culture of Honor Norms

To measure the endorsement of COH norms, two measurement instruments were used. Firstly, to assess non-gendered honor norms the Importance of Social Image Scale (Rodriguez Mosquera & Imada, 2013) consisting of six items measured on a 6-Point Likert Scale (1 = not at all important; 6 = extremely important) was used. The scale assesses the importance of the personal as well as the family’s social image, so called non-gendered honor norms, and was found to have very good reliability (α above .80) for various cultural groups (Rodriguez Mosquera & Imada, 2013). In the present study’s sample, the scale proved to be internally consistent ($\alpha = .80$), hence, a composite measure was created by averaging the items. An example item would be “Please rate how important each of the following are for you: the reputation of your family”.

Secondly, to assess gendered honor norms the Honor Endorsement Index (HEI, Vandello et al., 2009) was used to assess participant’s agreement with gender-specific honor codes. The scale was found to possess internal consistency and very good reliability in previous research ($\alpha = .86$, Vandello et al., 2009). Originally, the scale is composed of two factors

assessing male and female honor codes. However, due to conceptual overlap with the criterion variable and in line with the purpose of this study only the factor assessing female honor codes was included. Therefore, the scale consisted of four items measured on a 6-Point Likert Scale (1 = completely disagree; 6 = completely agree), with a high score indicating a greater importance of female honor codes. An example item would be “A woman must be pure and honest” (see Appendix B). One item (“There are many things that are much more important than a woman’s honor”; 1 = completely disagree, 6 = completely agree) which previously had been reverse coded was removed from the scale as the item-total statistics demonstrated a substantial increase of the current reliability ($\alpha = .70$) if this item was deleted. After removal of this item, the internal consistency of the scale for the present study was good ($\alpha = .78$), hence a composite measure was created by averaging the items.

3.2.3. Sexual Objectification

To evaluate experiences of sexual objectification, the Spanish version (*Escala de Cosificación Sexual Interpersonal*, Lozano et al., 2015) of the Interpersonal Sexual Objectification Scale (ISOS, Kozee et al., 2007) was used. The scale was found to possess excellent reliability in Spanish and in English ($\alpha = .92$, Kozee et al., 2007). Originally, the scale is composed of two factors assessing body evaluation and unwanted explicit advances. However, as the aim of this study was to rather focus on implicit and situational objectification of women only its factor assessing body evaluation ($\alpha = .87$, Lozano et al., 2015) was included while the factor assessing explicit unwanted sexual advances was excluded. Therefore, the scale consisted of 11 items measured on a 6-Point Likert Scale (1 = never, 6 = almost always), with a high score indicating greater exposure to body evaluation by others. An example item would be “How often have you been honked at when you were walking down the street?”. In the present study’s sample, the body evaluation scale was found to have an excellent internal consistency ($\alpha = .92$), hence, a composite measure was created by averaging the items.

3.2.4. Self-Objectification

To assess the engagement of self-objectification the Self-Objectification Beliefs and Behaviors Scale (SOBBS, Lindner & Tantleff-Dunn, 2017), which is composed of 14 items measured on a 6-Point-Likert Scale (1 = strongly disagree, 6 = strongly agree) was used. This scale assesses two factors, namely the internalization of an observer perspective on one’s own body and the equating of the body to one’s value as a person. A higher score indicates greater internalization of an observer’s perspective on the own body and a greater perception of the body being capable

of representing the self. Moreover, the scale has been found to possess an excellent total reliability ($\alpha = .92$), as well as high internal consistency of the two factors observer's perspective ($\alpha = .89$) and body as self ($\alpha = .88$; Lindner & Tantleff-Dunn, 2017). An example item would be "How sexually attractive others find me says something about who I am as a person". In the present study's sample, the overall scale ($\alpha = .90$) as well as its two factors internalization of an observer's perspective on the body ($\alpha = .91$) and treating the body as if it is capable of representing the self ($\alpha = .85$) were found to have very good to excellent reliability. As there was a strong correlation between the two factors an overall composite measure was created by averaging the items.

3.3. Design

The design of this study was correlational, as its purpose was to investigate the relationship between the endorsement of COH norms (independent variable, X) and attitudes towards violence against women (criterion variable, Y), and further how this relationship can be explained by the sequential mediators sexual objectification (M1) and self-objectification (M2; see proposed model Figure 2.1).

3.4. Procedure

Before initiating the data collection process this study was presented to the ISCTE-IUL Ethics Committee. After successful approval (Parecer 10/2023), data were collected via an online survey on Qualitrics. Participants were required to first give informed consent about their voluntary participation in the study and were furthermore informed about the confidential and anonymous processing of their data. It was highlighted that withdrawing from the study was possible at any time without providing justification. Additionally, participants received a brief introduction explaining that the study was investigating women's opinions regarding a variety of social issues and that some questions would ask about their personal experiences as a woman. Next they were presented with two eligibility questions regarding their gender and nationality and were then automatically forwarded to the survey.

The first set of questions focused on demographic information such as age, education, ethnicity and SES. Then, they were presented with the questionnaires in the following order:

the IoSIS, the HEI, the ISOS, the SOBBS, the vignette, and lastly the IBIPV¹. Participants were advised to read the questions carefully. After having completed all the surveys, they were presented with a debriefing, as well as contact information to reach out in case of further questions, inquiries, or curiosity regarding the outcomes of the study. Additionally, informational support in the form of a help line and a help website was provided, in case participants felt confronted with personal experiences of sexual objectification or violence and wanted to seek support. Moreover, scientific literature regarding the investigated issues was suggested in case participants wanted to read more about the topics.

3.5. Control Variables

According to research, there are several factors which might influence attitudes women hold towards VAW. According to Wang (2016) education plays a crucial role regarding the acceptance and justification of IPV, with lower levels of education being associated with more acceptance of IPV. Moreover, education was suggested to be the root of many other factors influencing justification of IPV such as patriarchal gender role, SES, and access to media amongst other. In the present study, education was assessed with one item of the demographic questions asking participants about their highest degree obtained. Furthermore, previous research has suggested that age also plays a crucial role in justifying IPV, with young individuals (of low education) being the most likely to justify IPV (Waltermaurer, 2012). Furthermore, Machado et al. (2010) suggested that a person's current relationship status influences how intimate partner violence against women (IPVAW) is perceived as respondents who were not currently involved in a romantic relationship perceived IPVAW as more justifiable. In the present study age and relationship status were assessed as part of the demographic questions. Conclusively, the control variables mentioned (age, education, and relationship status) were introduced as covariates in our analysis in order to control for their effect.

3.6. Statistical Analysis

This study investigated the association between COH endorsement (predictor variable; X1 = female COH norms, X2 = non-gendered COH norms) and attitudes towards VAW (criterion

¹ Importance of Social Image Scale (IoSIS), Honor Endorsement Index (HEI), Interpersonal Sexual Objectification Scale (ISOS), Self-Objectification Beliefs and Behaviors Scale, Inventory of Beliefs about Intimate Partner Violence (IBIPV).

variable; Y1 = general VAW, Y2 = situational VAW), and further how this association was explained by experiences of sexual objectification (M1) and self-objectification (M2). Data were analyzed using the 28th version of IBM SPSS Statistics. To test the first and the second hypothesis, regression model analyses, more specifically sequential mediation analyses were performed using PROCESS macro with model 6 in SPSS. All calculations were conducted using a 5.000 bootstrap samples and 95% confidence intervals (CI).

CHAPTER 4

Results

4.1. Preliminary Results

Preliminary analyses were conducted in order to ensure that assumptions for the analysis were met. Linearity was assessed by visual inspection of scatterplots between the independent variables and the criterion variable as well as a fitted line for linearity. The absence of multicollinearity was established by assessing the correlations between the predictor variables (see Table 4.1) which were found to be below .85. Additionally, collinearity statistics such as tolerance and the variance inflation factor (VIF) were analyzed, suggesting that there was no collinearity (COH, Sexual Objectification & Self-Objectification, $Tolerance = .90$, $VIF = 1.11$). Furthermore, the data were checked for outliers. Visual inspection of boxplots suggested there might be some outliers in the data set. However, revising the most extreme values lead to the conclusion that the outliers were not caused by data entry errors, but rather appeared to be genuine values. To further analyze these outliers Z-Scores were computed for the criterion variables (Y1, Y2) resulting in a total of nine suggested outliers. These values were once again checked in the data set and seemed to represent genuine values as the scores were within the possible range of scores and no repetitive response pattern could be identified. A comparison of the Means and 5% Trimmed Means of the criterion variables provided by the outlier analysis further supported the decision to keep their data, as there seemed to be no relevant difference (Pallant, 2007). Therefore, the decision was made to keep all values in the data set.

An overview of means, standard deviations, correlations, and internal consistency of all the main variables can be found in Table 4.1. Interestingly, the endorsement of non-gendered COH norms was quite high within the sample ($M = 4.59$, $SD = 0.83$), while female COH norms were only moderately endorsed ($M = 2.88$, $SD = 1.33$). Generally, values indicated low acceptance of situational ($M = 1.66$, $SD = 0.94$) and general violence ($M = 1.27$, $SD = 0.68$). Here it is important to note that these values suggested a floor effect for both measurement instruments assessing attitudes towards VAW as large proportions of participants ($Y1 = 69.6\%$, $Y2 = 46.7\%$) scored the minimum possible score of 1. Problematically, a floor effect indicates that a true score might either be at or below the floor threshold, meaning we can only partly know the true values and thereby the possible variation of the variable decreases (Liu & Wang, 2021). Potential consequences for reliability and power are considered in the discussion section.

The sample provided significant correlations in line with the proposed model. As expected, the endorsement of female COH norms was significantly and positively correlated with general attitudes towards VAW (Y1, $r = .30, p < .01$) as well as with situational attitudes towards VAW (Y2, $r = .48, p < .01$), indicating that a higher score on female honor endorsement was associated with more accepting attitudes towards VAW. Non-gendered COH norms were also significantly and positively correlated with general attitudes towards VAW (Y1, $r = .19, p < .01$), indicating that a higher score on non-gendered honor endorsement was associated with more acceptance of general VAW, while there was no significant correlation between non-gendered honor norms and situational attitudes towards VAW. Furthermore, there was a significant positive correlation between general and situational attitudes towards VAW ($r = .35, p < .01$), indicating that a person who scored high on the acceptance of general VAW might also be more accepting of situational VAW. Moreover, there was a significant and positive correlation between sexual objectification and self-objectification ($r = .20, p < .01$). Non-gendered COH norms were significantly and positively correlated with self-objectification ($r = .18, p < .05$), while unexpectedly there was no significant correlation between female COH norms and self-objectification.

However, there were some further unexpected associations such as the significant positive correlation between age and general attitudes towards VAW ($r = .23, p < .01$), indicating that older women showed more accepting general attitudes towards VAW compared to younger women, while there was no significant association between age and situational attitudes towards VAW. Furthermore, against our expectations there was a significant negative correlation between endorsement of female COH norms and sexual objectification ($r = -.26, p < .01$), indicating that a greater endorsement of female honor norms was linked to less reported experience of sexual objectification. No significant correlation was found between non-gendered COH norms and sexual objectification.

Table 4.1*Descriptives and Bivariate Correlations of the Main Study Variables*

Variables	<i>M</i>	<i>SD</i>	<i>Range</i>	α	1	2	3	4	5	6	7	8	9	10
1 Female COH norms (X1)	2.88	1.33	1-6	.78	1	.44**	-.26**	.14	.30**	.48**	.12	-.18*	.51**	-.27**
2 Non-gendered COH norms (X2)	4.59	0.83	1-6	.80		1	-.11	.18*	.19**	.10	.14	.03	.30**	-.05
3 Sexual Objectification	4.08	0.86	1-6	.92			1	.20**	-.14	-.16*	-.36**	-.11	-.32**	.02
4 Self-Objectification	2.55	0.86	1-6	.90				1	.07	.14	-.16**	-.07	-.06	-.07
5 VAW (Y1)	1.27	0.68	1-6	.85					1	.35**	.23**	-.06	.12	-.08
6 Vignette (Y2)	1.66	0.94	1-6	.68						1	.08	-.15*	.29**	-.32**
7 Age	31.11	8.46	18-61	--							1	.12	.15*	.09
8 SES	3.40	1.11	1-6	--								1	-.52**	.44*
9 Religion	3.36	1.80	1-6	--									1	-.17*
10 Education	3.93	0.96	1-6	--										1

Note. *N* = 184, *M* = Mean, *SD* = Standard deviation, α = Cronbach's alpha. * p < .05, ** p < .01, *** p < .001

4.2. The Association between Culture of Honor and Violence against Women

In order to test hypothesis 1 and 2 sequential mediation analyses were conducted to analyze the direct effects of COH endorsement on attitudes violence against women and to analyze the indirect effects of COH endorsement on attitudes towards VAW thorough sexual objectification and self-objectification using model 6 of the macro PROCESS by Hayes (2013) in SPSS. Four separate analysis were conducted in order to investigate female (X1) and non-gendered COH norms (X2) and their direct and indirect effects on general (Y1) and situational (Y2) attitudes towards VAW.

4.2.1. Female Culture of Honor Norms

4.2.1.1. General attitudes towards Violence against Women

To control for possible confounding variables age, education, and relationship status were entered as covariates in SPSS and thereby were automatically included in all models provided by the macro PROCESS. However, only age and relationship status were suggested to be significant control variables for general attitudes towards VAW while education was found to be a non-significant covariate. Therefore, the education variable was excluded from the model.

Regarding the first hypothesis, whether COH endorsement would predict attitudes towards VAW, the total effect of female COH endorsement on general attitudes towards VAW was found to be statistically significant and positive ($b = 0.14, t = 4.00, 95\% CI [0.07, 0.22]$), indicating that individuals who scored higher on the endorsement of female COH norms were more accepting of VAW. Therefore, support for the first hypothesis was found.

Furthermore, the covariates age ($b = 0.02, t = 2.89, 95\% CI [0.00, 0.03]$) and relationship status ($b = 0.13, t = 2.74, 95\% CI [0.03, 0.23]$) were also found to positively and significantly predict general attitudes towards VAW, meaning that older individuals tended to be more accepting of VAW than younger individuals, while individuals who currently were not in a relationship were more accepting of VAW compared to individuals who currently are in a relationship.

4.2.1.2. Situational attitudes towards Violence against Women

To control for possible confounding variables age, education, and relationship status were entered as covariates in SPSS and thereby were automatically included in all models provided

by the macro PROCESS. However, only education was found to be a significant control variable for situational attitudes towards VAW whereas age and relationship status were found to be non-significant. Therefore, the variables age and relationship status were excluded from the model.

Regarding situational attitudes towards VAW measured by the vignette, the total effect of female COH endorsement on situational attitudes towards VAW was also found to be statistically significant and positive ($b = 0.30, t = 6.36, 95\% CI [0.20, 0.40]$), indicating that individuals who scored higher on the endorsement of female COH norms were more accepting of situational VAW. Thereby, further support for the first hypothesis was provided. Moreover, the covariate education was found to significantly but negatively predict situational attitudes towards VAW ($b = -0.20, t = -3.12, 95\% CI [-0.33, -0.07]$), meaning that individuals with higher education levels were less accepting of situational VAW.

4.2.2. Non-gendered Culture of Honor Norms

4.2.2.1. General attitudes towards Violence against Women

As mentioned above, only age and relationship status were suggested to be significant control variables for general attitudes towards VAW while education was found to be a non-significant covariate. Therefore, the education variable was excluded from the model.

Regarding the first hypothesis, whether COH endorsement would predict attitudes towards VAW, the total effect of non-gendered COH endorsement on general attitudes towards VAW was found to be statistically significant and positive ($b = 0.13, t = 2.22, 95\% CI [0.01, 0.25]$), indicating that individuals who scored higher on the endorsement of non-gendered COH norms were more accepting of VAW. Therefore, support for the first hypothesis was found.

Furthermore, the covariates age ($b = 0.02, t = 2.95, 95\% CI [0.00, 0.03]$) and relationship status ($b = 0.13, t = 2.61, 95\% CI [0.03, 0.23]$) were also found to positively and significantly predict general attitudes towards VAW, meaning that older individuals tended to be more accepting of VAW than younger individuals, while individuals who currently were not in a relationship were more accepting of VAW compared to individuals who currently are in a relationship.

4.2.2.2. Situational attitudes towards Violence against Women

As mentioned above only education was found to be a significant control variable for situational attitudes towards VAW whereas age and relationship status were found to be non-significant covariates. Therefore, the variables age and relationship status were excluded from the model.

Regarding situational attitudes towards VAW measured by the vignette, the total effect of non-gendered COH endorsement on situational attitudes towards VAW was found to be non-significant (see Table 4.5). Moreover, the covariate education was found to significantly but negatively predict situational attitudes towards VAW ($b = -0.29$, $t = -4.35$, 95% CI [-0.43, -0.16]), meaning that individuals with higher education levels were less accepting of situational VAW.

4.3. The Mediating Role of Sexual Objectification and Self-Objectification

To investigate our second hypothesis, we tested whether there was a sequentially mediating effect of sexual objectification and self-objectification on the relationship between COH endorsement and attitudes towards VAW. In order to do so, we analyzed the indirect effects of COH endorsement on attitudes towards VAW through sexual objectification (*Ind1*), self-objectification (*Ind2*), and through sexual objectification and self-objectification (*Ind3*) provided by SPSS (see Figure 4.1). The indirect effects are considered statistically significant if the 95% Confidence Interval (CI) does not include zero. Four separate analysis were conducted in order to investigate female (X1) and non-gendered COH norms (X2) and their direct and indirect effects on general (Y1) and situational (Y2) attitudes towards VAW.

4.3.1. Female Culture of Honor Norms

4.3.1.1. General attitudes towards Violence against Women

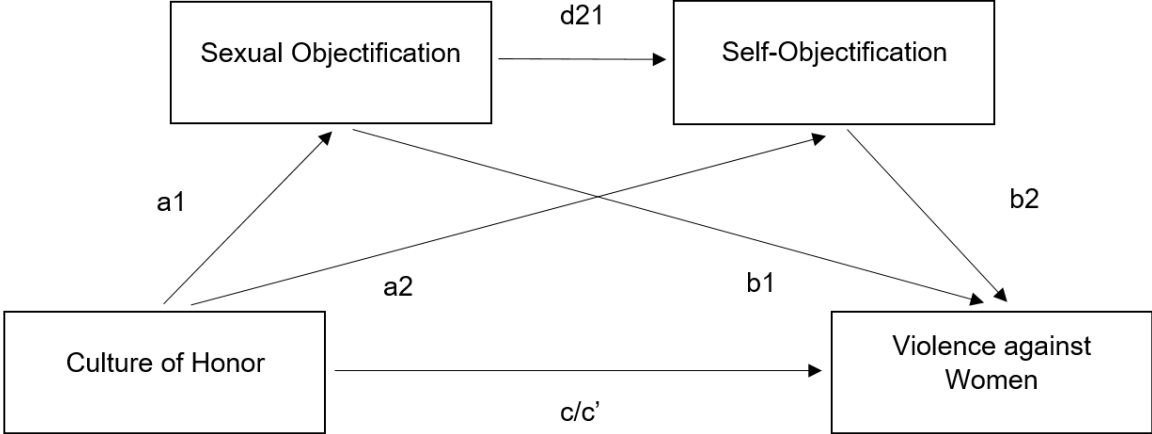
To investigate the second hypothesis regarding general attitudes towards VAW we conducted a sequential mediation analysis while controlling for relationship status and age. Regarding the direct effect, female COH norms ($b = 0.14$, $t = 3.66$, 95% CI [0.06, 0.22]) were found to significantly and positively predict general attitudes towards VAW. Moreover, relationship status ($b = 0.13$, $t = 2.72$, 95% CI [0.03, 0.23]) and age ($b = 0.02$, $t = 2.85$, 95% CI [0.00, 0.03]) were also found to significantly and positively predict general attitudes towards VAW. However, against our expectations sexual objectification and self-objectification were found to be non-significant predictors of VAW (see Table 4.2), meaning that neither experiences of sexual objectification nor engagement of self-objectification had a significant influence on

general attitudes towards VAW. Surprisingly, female COH norms ($b = -0.15, t = -3.40, 95\% CI [-0.25, -0.06]$) were found to negatively predict sexual objectification, indicating that individuals who scored high on endorsement of female COH norms reported less experience of sexual objectification. As expected, age significantly and negatively ($b = -0.03, t = -4.77, 95\% CI [-0.05, -0.01]$) predicted sexual objectification, meaning that older individuals reported less experience of sexual objectification. Relationship status was found to be a non-significant predictor of sexual objectification (see Table 4.2). Moreover, as expected female COH norms ($b = 0.13, t = 2.69, 95\% CI [0.03, 0.24]$) and sexual objectification ($b = 0.20, t = 2.57, 95\% CI [0.04, 0.37]$) significantly and positively predicted self-objectification, indicating that individuals with higher scores on endorsement of female honor norms and greater experience of sexual objectification reported greater engagement in self-objectification.

However, the indirect effects were found to be non-significant. Regarding the first indirect effect (female COH \rightarrow sexual objectification \rightarrow VAW) sexual objectification was found to not mediate the relationship between female COH norms and general VAW ($Ind1 = -4.00e-3, SE = 0.02, 95\% CI [-0.04, 0.04]$). The second indirect effect (female COH \rightarrow self-objectification \rightarrow VAW) was also found to be non-significant, indicating that self-objectification did not mediate the relationship between female COH norms and general VAW ($Ind2 = 0.01, SE = 0.02, 95\% CI [-0.02, 0.05]$). The third indirect effect (female COH \rightarrow sexual objectification \rightarrow self-objectification \rightarrow VAW) was also found to be non-significant, indicating that sexual objectification and self-objectification did not serially mediate the relationship between female COH norms and general VAW ($Ind3 = -3.00e-3, SE = 4.40e-3, 95\% CI [-0.02, 0.01]$). Hence, we were not able to find support for our second hypothesis.

Figure 4.1

Indirect and Direct Pathways of the Sequential Mediation Model



Note. $Ind1 = a1 * b1$, $Ind2 = a2 * b2$, $Ind3 = a1 * d21 * b2$

Table 4.2

Total, Direct and Indirect Effects of Female Culture of Honor on General Attitudes towards Violence against Women through Sexual Objectification and Self-Objectification

Variables	Sexual Objectification (M1)			Self-Objectification (M2)			General VAW (Y1)		
	Coefficient	SE	Boot CI	Coefficient	SE	Boot CI	Coefficient	SE	Boot CI
Age (Covariate)	-.03***	.01	[-0.05, -0.01]	-.01	.01	[-0.03, 0.01]	.02**	.01	[0.00, 0.03]
Relationship (Covariate)	-4.00e-3	.06	[-0.13, 0.12]	.01	.06	[-0.12, 0.14]	.13**	.05	[0.03, 0.23]
Constant	5.56***	.27	[5.01, 6.10]	1.67**	.53	[0.62, 2.72]	-.03	.04	[-0.84, 0.78]
Female COH (X1)	-.15***	.05	[-0.25, -0.06]	.13**	.05	[0.03, 0.24]	.14***	.04	[0.06, 0.22]
Sexual Objectification				.20*	.08	[0.04, 0.37]	1.40e-3	.06	[-0.12, 0.13]
Self-Objectification							.05	.06	[-0.07, 0.17]
F	12.95 (3, 176)			4.03 (4, 175)			7.10 (5, 174)		
R ²	.18			.08			.17		
Total, direct, and indirect effects of X on Y									
				General attitudes VAW (Y1)					
				<i>Boot effect</i>	<i>Boot SE</i>		<i>CI</i>		
Total effect of X on Y				.14***	.04		[0.07, 0.22]		
Direct effect of X on Y				.14***	.04		[0.06, 0.22]		
Indirect effect of X on Y through sexual objectification				-4.00e-4	.02		[-0.04, 0.04]		
Indirect effect of X on Y through self-objectification				.01	.02		[-0.02, 0.05]		
Indirect effect of X on Y through sexual objectification and self-objectification				-3.00e-3	4.40e-3		[-0.02, 0.01]		

Note. N = 180. X = Independent variable; Y = Independent variable; M = Mediator; SE = Standard error; CI = Confidence interval. Results are based on 5000 bootstrap samples. *p < .05. **p < .01. ***p < .001.

4.3.1.2. Situational attitudes towards Violence against Women

To investigate the second hypothesis regarding situational attitudes towards VAW we conducted a sequential mediation analysis while controlling for education. Regarding the direct effect, as expected female COH norms were found to be a significant positive predictor of situational attitudes towards VAW ($b = 0.28, t = 5.56, 95\% CI [0.17, 0.38]$), indicating that individuals who scored high on the endorsement of female COH norms were more accepting of situational VAW. Moreover, and also as expected, education was found to be significant and negative predictor ($b = -0.20, t = -3.14, 95\% CI [-0.33, -0.07]$) of situational attitudes towards VAW, meaning that higher levels of education were associated with less acceptance of situational VAW. Unexpectedly, sexual objectification and self-objectification were found to be non-significant predictors of situational VAW (see Table 4.3), suggesting that neither the experiences of sexual objectification nor the endorsement of self-objectification had a significant influence on attitudes towards situational VAW. Moreover, against our expectations female COH norms ($b = -0.18, t = -3.56, 95\% CI [-0.28, -0.07]$) were found to negatively predict sexual objectification, indicating that individuals who scored high on the endorsement of female COH norms reported less experiences of sexual objectification. Education was found to be a non-significant predictor of sexual objectification (see Table 4.3). However, as expected female COH norms ($b = 0.25, t = 3.29, 95\% CI [0.03, 0.24]$) and sexual objectification ($b = 0.25, t = 3.33, 95\% CI [0.10, 0.40]$) were found to significantly and positively predict self-objectification, meaning that more experience of sexual objectification and greater endorsement of female COH norms were associated with greater engagement of self-objectification.

However, the indirect effects were found to be non-significant. Regarding the first indirect effect (female COH \rightarrow sexual objectification \rightarrow VAW) sexual objectification was found to not mediate the relationship between female COH norms and situational VAW ($Ind1 = 0.02, SE = 0.02, 95\% CI [-0.02, 0.05]$). The second indirect effect (female COH \rightarrow self-objectification \rightarrow VAW) was also found to be non-significant, indicating that self-objectification did not mediate the relationship between female COH norms and situational VAW ($Ind2 = 0.01, SE = 0.01, 95\% CI [-0.01, 0.05]$). The third indirect effect (female COH \rightarrow sexual objectification \rightarrow self-objectification \rightarrow VAW) was also found to be non-significant, indicating that sexual objectification and self-objectification did not serially mediate the relationship between female COH norms and situational VAW ($Ind3 = -3.90e-3, SE = 4.20e-3, 95\% CI [-0.02, 0.01]$). Thus, we were not able to find support for our second hypothesis.

Table 4.3

Total, Direct and Indirect Effects of Female Culture of Honor on Situational Attitudes towards Violence against Women through Sexual Objectification and Self-Objectification

Variables	Sexual Objectification (M1)			Self-Objectification (M2)			Situational VAW (Y2)		
	Coefficient	SE	Boot CI	Coefficient	SE	Boot CI	Coefficient	SE	Boot CI
Education (Covariate)	-.06	.07	[-0.19, 0.08]	-.02	.07	[-0.16, 0.12]	-.20**	.06	[-0.33, -0.07]
Constant	4.80***	.34	[4.13, 5.48]	1.22*	.49	[0.24, 2.19]	1.76***	.48	[0.82, 2.70]
Female COH (X1)	-.18***	.05	[-0.28, -0.07]	.25**	.05	[0.03, 0.24]	.28***	.05	[0.17, 0.38]
Sexual Objectification				.25**	.07	[0.10, 0.40]	-.08	.07	[-0.23, 0.06]
Self-Objectification							.09	.07	[-0.06, 0.24]
F	6.34 (2, 177)			5.23 (3, 176)			17.02 (4, 175)		
R ²	.07			.08			.28		
Total, direct, and indirect effects of X on Y									
	Sexual Objectification			Self-Objectification			Situational attitudes VAW (Y2)		
	<i>Boot effect</i>			<i>Boot SE</i>			<i>CI</i>		
Total effect of X on Y	.30***			.05			[0.20, 0.40]		
Direct effect of X on Y	.28***			.05			[0.17, 0.38]		
Indirect effect of X on Y through sexual objectification	.02			.02			[-0.02, 0.05]		
Indirect effect of X on Y through self-objectification	.01			.01			[-0.01, 0.05]		
Indirect effect of X on Y through sexual objectification and self-objectification	-3.90e-3			4.20e-3			[-0.02, 0.01]		

Note. N = 180. X = Independent variable; Y = Independent variable; M = Mediator; SE = Standard error; CI = Confidence interval. Results are based on 5000 bootstrap samples. *p < .05. **p < .01. ***p < .001.

4.3.2. Non-gendered Culture of Honor Norms

4.3.2.1. General attitudes towards Violence against Women

To investigate the second hypothesis regarding general attitudes towards VAW we conducted a sequential mediation analysis while controlling for relationship status and age. Regarding the direct effect, non-gendered COH norms ($b = 0.11, t = 1.87, 95\% CI [-0.01, 0.24]$) were found to be a non-significant predictor of general attitudes towards VAW (see Table 4.4). Moreover, relationship status ($b = 0.13, t = 2.60, 95\% CI [0.03, 0.23]$) and age ($b = 0.02, t = 2.68, 95\% CI [0.00, 0.03]$) were found to significantly and positively predict general attitudes towards VAW. However, against our expectations sexual objectification and self-objectification were found to be non-significant predictors of VAW (see Table 4.4), meaning that neither experiences of sexual objectification nor engagement of self-objectification had a significant influence on general attitudes towards VAW. Non-gendered COH norms and relationship status did not predict sexual objectification, while as expected, age significantly and negatively ($b = -0.04, t = -4.88, 95\% CI [-0.05, -0.02]$) predicted sexual objectification, meaning that older individuals reported less experience of sexual objectification. Moreover, non-gendered COH norms ($b = 0.22, t = 2.88, 95\% CI [0.06, 0.37]$) and sexual objectification ($b = 0.17, t = 2.20, 95\% CI [0.01, 0.33]$) significantly and positively predicted self-objectification, indicating that individuals with higher scores on endorsement of non-gendered honor norms and greater experience of sexual objectification reported greater engagement in self-objectification.

However, the indirect effects were found to be non-significant. Regarding the first indirect effect (non-gendered COH \rightarrow sexual objectification \rightarrow VAW) sexual objectification was found to not mediate the relationship between non-gendered COH norms and general VAW ($Ind1 = 3.90e-3, SE = 0.01, 95\% CI [-0.01, 0.02]$). The second indirect effect (non-gendered COH \rightarrow self-objectification \rightarrow VAW) was also found to be non-significant, indicating that self-objectification did not mediate the relationship between non-gendered COH norms and general VAW ($Ind2 = 0.01, SE = 0.02, 95\% CI [-0.02, 0.06]$). The third indirect effect (non-gendered COH \rightarrow sexual objectification \rightarrow self-objectification \rightarrow VAW) was also found to be non-significant, indicating that sexual objectification and self-objectification did not serially mediate the relationship between non-gendered COH norms and general VAW ($Ind3 = 9.00e-4, SE = 1.90e-3, 95\% CI [-0.01, 0.01]$). Hence, we were not able to find support for our second hypothesis.

Table 4.4

Total, Direct and Indirect Effects of Non-gendered Culture of Honor on General Attitudes towards Violence against Women through Sexual Objectification and Self-Objectification

Variables	Sexual Objectification (M1)			Self-Objectification (M2)			General VAW (Y1)		
	Coefficient	SE	Boot CI	Coefficient	SE	Boot CI	Coefficient	SE	Boot CI
Age (Covariate)	-.04***	.01	[-0.05, -0.01]	-.01	.01	[-0.03, 0.01]	.02**	.01	[0.00, 0.03]
Relationship (Covariate)	-4.60e-3	.06	[-0.13, 0.12]	3.70e-3	.06	[-0.13, 0.13]	.13**	.05	[0.03, 0.23]
Constant	5.55***	.40	[4.75, 6.34]	1.26*	.59	[0.08, 2.43]	.02	.46	[-0.90, 0.94]
Non-gendered COH (X2)	-.08	.07	[-0.23, 0.07]	.22**	.08	[0.06, 0.37]	.11	.06	[-0.01, 0.24]
Sexual Objectification				.17*	.08	[0.01, 0.33]	-.05	.06	[-0.17, 0.08]
Self-Objectification							.07	.06	[-0.05, 0.19]
F	9.06 (3, 177)			4.31 (4, 176)			4.85 (5, 175)		
R ²	.13			.09			.12		

	General attitudes VAW (Y1)	
	Boot effect	CI
Total effect of X on Y	.13*	[0.02, 0.25]
Direct effect of X on Y	.11	[-0.01, 0.24]
Indirect effect of X on Y through sexual objectification	3.90e-3	[-0.01, 0.02]
Indirect effect of X on Y through self-objectification	.01	[-0.02, 0.06]
Indirect effect of X on Y through sexual objectification and self-objectification	9.00e-4	[-0.01, 0.01]

Total, direct, and indirect effects of X on Y

Note. N = 181. X = Independent variable; Y = Independent variable; M = Mediator; SE = Standard error; CI = Confidence interval. Results are based on 5000 bootstrap samples. *p < .05. **p < .01. ***p < .001.

4.3.2.2. Situational attitudes towards Violence against Women

To investigate the second hypothesis regarding situational attitudes towards VAW we conducted a sequential mediation analysis while controlling for education. Regarding the direct effect, non-gendered COH norms were found to be a non-significant positive predictor of situational attitudes towards VAW (see Table 4.5). As expected, education was found to be significant negative predictor ($b = -0.29, t = -4.35, 95\% CI [-0.43, -0.16]$) of situational attitudes towards VAW, meaning that higher levels of education were associated with less acceptance of situational VAW. Furthermore, sexual objectification was found to significantly and negatively predict attitudes towards situational VAW ($b = -0.20, t = -2.57, 95\% CI [-0.36, -0.04]$) while self-objectification was found to significantly and positively predict situational VAW ($b = 0.15, t = 2.01, 95\% CI [0.00, 0.32]$), suggesting that individuals who reported less experiences of sexual objectification or greater endorsement of self-objectification were more accepting of attitudes towards situational VAW. Non-gendered COH norms and education were found to be non-significant predictors of sexual objectification (see Table 4.5). However, as expected non-gendered COH norms ($b = 0.22, t = 2.91, 95\% CI [0.07, 0.37]$) and sexual objectification ($b = 0.22, t = 3.05, 95\% CI [0.07, 0.37]$) were found to significantly and positively predict self-objectification, meaning that more experience of sexual objectification and greater endorsement of non-gendered COH norms were associated with greater engagement of self-objectification.

However, the indirect effects were found to be non-significant. Regarding the first indirect effect (non-gendered COH \rightarrow sexual objectification \rightarrow VAW) sexual objectification was found to not mediate the relationship between non-gendered COH norms and situational VAW ($Ind1 = 0.02, SE = 0.02, 95\% CI [-0.01, 0.07]$). The second indirect effect (non-gendered COH \rightarrow self-objectification \rightarrow VAW) was also found to be non-significant, indicating that self-objectification did not mediate the relationship between non-gendered COH norms and situational VAW ($Ind2 = 0.03, SE = 0.02, 95\% CI [-0.01, 0.10]$). The third indirect effect (non-gendered COH \rightarrow sexual objectification \rightarrow self-objectification \rightarrow VAW) was also found to be non-significant, indicating that sexual objectification and self-objectification did not serially mediate the relationship between non-gendered COH norms and situational VAW ($Ind3 = -3.90e-3, SE = 4.40e-3, 95\% CI [-0.02, 0.01]$). Therefore, we were not able to find support for our second hypothesis.

Table 4.5

Total, Direct and Indirect Effects of Non-gendered Culture of Honor on Situational Attitudes towards Violence against Women through Sexual Objectification and Self-Objectification

Variables	Sexual Objectification (M1)			Self-Objectification (M2)			Situational VAW (Y2)		
	Coefficient	SE	Boot CI	Coefficient	SE	Boot CI	Coefficient	SE	Boot CI
Education (Covariate)	4.00e-3	.07	[-0.13, 0.14]	-.06	.06	[-0.19, 0.07]	-.29***	.07	[-0.43, -0.15]
Constant	4.58***	.46	[3.67, 5.49]	.89	.55	[-0.20, 1.98]	3.03***	.58	[1.88, 4.17]
Non-gendered COH (X2)	-.11	.08	[-0.27, 0.05]	.22**	.08	[0.07, 0.37]	.04	.08	[0.12, 0.20]
Sexual Objectification				.22**	.07	[0.08, 0.37]	-.20*	.08	[-0.36 -0.04]
Self-Objectification							.16*	.08	[0.00, 0.32]
F	1.07 (2, 178)			5.69 (3, 177)			7.77 (4, 176)		
R ²	.01			.09			.15		
Total, direct, and indirect effects of X on Y									
	Sexual attitudes VAW (Y1)			Situational attitudes VAW (Y2)					
	Boot effect			Boot SE			CI		
Total effect of X on Y	.09			.08			[-0.07, 0.26]		
Direct effect of X on Y	.04			.08			[-0.12, 0.20]		
Indirect effect of X on Y through sexual objectification	.02			.02			[-0.01, 0.07]		
Indirect effect of X on Y through self-objectification	.03			.02			[-0.01, 0.10]		
Indirect effect of X on Y through sexual objectification and self-objectification	-3.90e-3			4.40e-3			[-0.02, 0.01]		

Note. N = 181. X = Independent variable; Y = Independent variable; M = Mediator; SE = Standard error; CI = Confidence interval. Results are based on 5000 bootstrap samples. *p < .05. **p < .01. ***p < .001.

CHAPTER 5

Discussion

The aim of this study was to contribute to the scientific literature and to inform educational and intervention programs by investigating the association between COH norms and VAW as well as underlying factors influencing this association. Thereby, we hoped to identify the processes underlying the acceptance of VAW as normal or justified. Based on *Objectification Theory* (Fredrickson & Roberts, 1997) we investigated whether the link between COH norms and VAW could be explained by the frequent exposure to sexual objectification and the engagement of self-objectification as a consequence, while controlling for possible confounding variables such as education, age, and relationship status. In order to gain a deeper insight into how and when VAW is perceived as justified this study conducted four separate analyses investigating female and non-gendered COH norms as well as general and situational attitudes towards VAW.

The results suggested that there was a positive and significant relationship between the endorsement of female honor norms and both general and situational attitudes towards VAW, as had been hypothesized (H1). Thereby this study added to previous research which had mostly focused on male honor norms or COH in general (e.g. Saucier et al., 2018, Vandello et al., 2008, Rodríguez-Espartal, 2019). The results regarding female honor norms support previous research which has identified honor cultures as a risk factor for women's physical health (Brown et al., 2018) and to promote a cultural context in which IPV is normalized or accepted (Vandello & Cohen, 2008). Moreover, the findings of this study further highlight the importance to distinguish between general and situational attitudes towards VAW, as the association between female COH endorsement and situational attitudes towards VAW was stronger than the association with general attitudes towards VAW. This suggests that VAW was perceived as more justified in situations in which male honor is threatened. To our knowledge, there has not been a study investigating situational and general attitudes separately so far, however, our findings regarding female COH norms are in line with previous research suggesting that particularly honor-threatening situations elicit aggressive and violent behavior (Cohen et al., 1996) and that jealousy-related violence is perceived as legitimate behavior in honor cultures (Vandello & Cohen, 2008).

However, while non-gendered COH norms were significantly associated with general attitudes towards VAW in the present study, non-gendered COH norms were not significantly

associated with situational attitudes towards VAW. A possible explanation for the significant association between non-gendered COH norms and general attitudes towards VAW might be that if great importance is given to non-gendered honor norms, meaning the social image, reputation, and respect given towards oneself and one's family (Rodriguez Mosquera & Imada, 2013) and the man of the family is ascribed the role to 'protect a woman's honor' (Rodriguez Mosquera, 2016), violence might be perceived as acceptable in certain situations which would damage the family's reputation or social image. Here it is important to note that COH is a multifaceted concept (Rodriguez Mosquera, 2016) which might indicate that if female or male honor of a family member is threatened, this also reflects on the family's reputation. Hence, violence such as IPV caused by jealousy (Puente & Cohen, 2003) or violence in situations in which a woman did not behave 'appropriately' according to traditional gender norms (Berkel et al., 2004) might be justified because such situations would also threaten the family's reputation and social image. However, the vignette assessing situational attitudes towards VAW was mainly threatening the male character's honor according to gendered COH norms. Furthermore, even though the scenario the vignette described involved jealousy-related violence and 'non-appropriate' behavior by the female character according to gendered honor norms, the young couple has only been dating for a short amount of time. Hence, the male character's behavior in the vignette who is not part of the family and much less the 'men of the family', might not be perceived as justifiable under consideration of non-gendered honor norms and might therefore explain why no association was found between non-gendered honor norms and situational attitudes towards VAW. Hence, the present study found support for the first hypothesis regarding female honor norms, but only partial support regarding non-gendered honor norms.

Interestingly, in the present study's sample older women were more accepting of general VAW compared to younger women which is not in line with a literature review of previous research suggesting that younger women might be more likely to justify and accept IPV (Waltermaurer, 2012). However, previous research suggesting such an age effect has also included girls younger than 18 years (Waltermaurer, 2012) while the present study only included participants of full legal age. Furthermore, the present study suggested a link between low education levels and more acceptance of situational VAW, thereby supporting previous research which suggested that education is a key aspect in attitudes towards the acceptance and justification of VAW (Wang, 2016). Therefore, underage girls with no or limited access to education might be in a particularly vulnerable position for accepting and normalizing VAW.

Surprisingly, female COH norms were found to negatively predict sexual objectification while no significant association was found between non-gendered COH norms and sexual objectification. However, these results are not in line with previous research identifying honor norms as risk factor for sexual objectification (Stern, 2020) and suggesting that male honor codes, which are maintained in Colombia as *machismo* until today (Mancera et al., 2017) predicted sexual objectification of women (Mikorski & Szymanski, 2017). A possible explanation for the negative association between female honor norms and sexual objectification might be that women who adhere to these honor norms perceive themselves as (sexually) pure and modest (Vandello et al., 2009) and therefore try to behaviorally avoid situations in which they could be sexually objectified. Considering that female honor codes entail dressing in a modest or discreet way (Rodriguez Mosquera, 2016) and ascribe the responsibility to protect a woman's honor to the men of the family, situations of sexual objectification, especially while being without 'the men of the family', would be threatening to a woman's honor and therefore might be avoided.

An alternative explanation for the negative association between female COH norms and sexual objectification might be that, other than most research investigating honor norms which has focused on male honor codes and on male behavior according to these honor codes (e.g. Stern, 2020, Vandello et al., 2008), the present study has focused on female honor codes and non-gendered honor codes. While male honor codes focus on toughness, authority and being able to physically protect the family (Mosquera, 2011) female honor codes generally entail submissiveness and respect towards the head of the family (Niemann, 2004), subordination to male authority and sexual restraint (Mosquera, 2011). Furthermore, female honor codes have been suggested to entail modesty and sexual propriety, such as a modest or discreet dress-code and chastity (Rodriguez Mosquera, 2016) as well as characteristics such as being shy and gentle. Conclusively, a situation in which a woman is explicitly and publicly sexually objectified (e.g. being whistled or honked at when walking down the street) might represent an honor-threatening scenario, by challenging female honor norms such as sexual propriety, shyness, and chastity. Such a public violation of female honor norms can elicit shame or anger which have been identified as key emotions when honor is threatened and especially in situations violating the sexual shame norm, core honor values are threatened (Rodriguez Mosquera et al., 2002).

However, previous research also showed that frequent experiences of sexual objectification can be associated with lower interoceptive awareness (Hill & Fischer, 2008), meaning that continuous exposure to sexual objectification was linked to less or disrupted awareness of internal sensory (i.e. emotional and physical) states. Importantly, interoceptive

awareness has been linked to emotion regulation (Price & Hooven, 2018), suggesting that lower interoceptive awareness has severe consequences such as reduced emotional regulation, a disintegrated sense of self, and decreased awareness of distress, all contributing negatively to health and well-being. Hence, the frequent nature of sexual objectification and its socialization and internalization by men and women as part of a specific cultural context (Hill & Fischer, 2008), might affect women to be less perceptive towards sexual objectification and the associated key emotions of anger and shame in such situations (Rodriguez Mosquera et al., 2002) on a conscious level. Thereby, sexual objectification might not be perceived or recognized as such, while consequences are severe including depression, eating disorders, self-objectification (Moradi & Huang, 2008) and more acceptance of sexual harassment (Galdi & Guizzo, 2021). Hence, it might be that the adherence to female honor norms such as subordination to male authority, sexual restraint and sexual propriety might decrease the conscious perception or recognition of sexual objectification, which would be in line with the results of the present study. Importantly, the literature review by Galdi & Guizzo (2021) also suggested that continuous exposure to sexual objectification (in the media) was identified as a causal risk factor for less recognition of sexual harassment. Especially, as honor cultures were suggested to provide a context in which men assume the right to sexually objectify women (Bareket & Shnabel, 2020; Lopez-Zafra et al., 2020) the experience of being objectified might be tolerated and normalized. Thus suggesting that while male honor norms provide a risk factor for being sexually objectified (Stern, 2020), female honor norms might be a risk factor for less conscious perception or recognition of sexual objectification.

Regarding the non-significant association between non-gendered honor norms and sexual objectification a possible explanation might be that while previous research investigating sexual objectification has been focused on gendered honor norms (e.g. Stern, 2020) or traditional gender roles (e.g. Mikorski & Szymanski, 2017), the present study investigated non-gendered honor norms separately from gendered honor norms. Importantly, gendered COH norms on the one hand conceptually involve control over a women's sexuality by men (Boeston, 2016) and the 'permission' to sexually objectify women (Vandello & Cohen, 2003) and on the other hand involve sexual purity and sexual propriety for women (Rodrigues Mosquera, 2016). However, non-gendered honor norms rather focus on one's personal image and family image (Rodriguez Mosquera & Imada, 2013). Hence, even though COH is a multifaceted concept non-gendered honor norms do not necessarily overlap with gendered honor norms such as sexual propriety or control over sexuality. The present study's conceptualization of non-gendered honor has focused on respect, social image and reputation, which does not necessarily involve

sexuality norms and therefore might explain why no association between non-gendered honor norms and sexual objectification was found.

As expected results suggested a significant positive association between the frequent exposure to sexual objectification and the engagement of self-objectification, which is in line with *Objectification Theory* (Fredrickson & Roberts, 1997). Hence, the results provided support for previous research which has found that frequent exposure to sexual objectification leads women to engage in body surveillance (Moradi & Huang, 2008). Interestingly, even though significant, our results suggested a small effect size. This might be explained by the fact that participants reported more internalization of an observer's perspective on their body rather than treating the body as representing the self. These results however, make sense considering that previous research has suggested that body surveillance (e.g. trying to imagine what the body looks like to others) was found to be the most common form of sexual objectification (Moradi & Huang, 2008). Therefore, especially the internalization of an observer's perspective on one's own body seemed to affect women in their daily lives by fostering critical assessment of their physical appearance and anticipation of other people's reactions to their physical appearance, amongst other (Lindner & Tantleff-Dunn, 2017). However, this internalization of an observer's perspective has serious implications for women, as body surveillance and self-objectification were found to be directly associated with IPV and to furthermore explain the association between IPV and negative health outcomes such as body shame in previous studies (Davidson & Gervais, 2015).

Also as expected, the present study's results suggested a significant and positive association between the endorsement of female and non-gendered honor norms and the engagement in self-objectification. These results are in line with previous research in the sense that previous research had suggested that living in a culture or honor was a risk factor for sexual objectification (Stern, 2020) and that sexual objectification was found to be associated with engagement in self-objectification (Fredrickson & Roberts, 1997; Moradi & Huang, 2008). Furthermore, the present study's results regarding the association between female honor norms and self-objectification can be explained by previous research which has suggested that especially patriarchal societies and persistent gender roles, which play a crucial role in cultures of honor (Stern, 2020; Gonzalez-Lopez, 2015), promote and normalize female self-objectification (McKay, 2013). The association found between non-gendered honor norms and self-objectification might furthermore be explained by the fact that both concepts involve a preoccupation with how oneself (e.g. one's social image, one's body, oneself as a person) is perceived by others. Especially, as cultures of honor promote a cultural context in which the

social image and reputation are crucial and an individual's self-worth is based on other people's perception of oneself (Gul et al., 2021), women might be more likely internalize an observer's perspective on themselves/their body.

Importantly, the present study's results extended the existing literature on self-objectification by establishing a direct link between female honor norms and self-objectification as well as between non-gendered honor norms and self-objectification. To our knowledge no study so far has investigated this direct link between honor norms and self-objectification. Importantly, this association between honor norms and self-objectification has implications for women living in cultures of honor as self-objectification was not only suggested to be a risk factor for women's physical, mental, and sexual health (Davidson & Gervais, 2015; Moradi & Huang, 2008), but to possibly also contribute to the maintenance of the status quo of male dominance and female inferiority (Zurbriggen, 2013). Hence, possibly impeding social and societal change. Thus, potential risk factors and consequences for women living in honor cultures which have been suggested so far, including self-objectification as suggested by the present study, should be taken into account when creating educational, prevention, and intervention programs in order to contribute to change women's realities in societies.

Even though this study found relevant associations which further contribute to and support previous research, the results of this study failed to provide significant support regarding the second hypothesis. The association between female and non-gendered COH endorsement and attitudes towards VAW could not be explained by frequent experiences of sexual objectification and self-objectification as a consequence (H2) as the mediation pathways were non-significant. This was the case for both general and situational attitudes towards VAW. Even after conducting a follow-up analysis in form of a hierarchical regression and an additional diagnostic analysis investigating Cook's Distance in order to evaluate the possible influence of specific data points (Cook, 1977), the mediation pathways were found to be non-significant. Interestingly, a follow-up mediation analysis revealed a significant mediation effect of sexual objectification on the relationship between female honor norms and self-objectification ($ab = -0.04$, $SE = 0.02$, $95\% CI [-0.08, -0.01]$), indicating that there was a significant indirect effect of female honor norms on self-objectification through sexual objectification, while the indirect effect was non-significant for non-gendered honor norms (non-gendered COH \rightarrow sexual objectification \rightarrow self-objectification).

A possible explanation for the non-significant mediation pathways of the present study might be that, as mentioned above, there was a floor effect in the measurement instruments assessing attitudes towards VAW. Thereby, the possible variation of the VAW variables was

reduced (Liu & Wang, 2021), which not only affected statistical power but also might have had an effect on the associations between the mediator variables and VAW. Interestingly, only the analysis investigating non-gendered honor norms and situational attitudes towards VAW found a significant association between sexual objectification and self-objectification with situational attitudes towards situational VAW. No other analysis found an association between the mediators and the criterion variable. However, previous research suggested that mediation analyses are sensitive to floor effects of the dependent variable and thereby might underestimate mediation effects (Wang & Zhang, 2011). Furthermore, the statistical power of testing mediation effects was suggested to decrease with a floor effect of the dependent variable (Wang & Zhang, 2011) which can lead to an increased probability of a Type II error, in this case failing to detect significant mediation effects. As situational attitudes towards VAW were less affected by the floor effect than general attitudes towards VAW, this might explain why the only association the present study found between the mediators and the criterion variable involved situational attitudes towards VAW. However, no such association was found in the analysis investigating female COH norms and therefore results should be interpreted with caution.

Interestingly, in spite of the floor effect, the present study found significant associations between the predictor variable and the criterion variable, namely the association between female COH norms and attitudes towards general and situational VAW as well as the association between non-gendered honor-norms and general attitudes towards VAW. One explanation might be a possible conceptual overlap between COH norms in general and the criterion variable. Even though, items and factors which seemed to conceptually overlap with the criterion variable (e.g. the item assessing the justifiability of physical violence towards the partner when the male partner's masculinity is threatened) were not included in the present study, we cannot discard the possibility that female or non-gendered honor norms to some part overlapped with attitudes towards VAW. As female COH norms assume submissiveness and subordination to male authority (Niemann, 2004) they might overlap with permissive or accepting attitudes of violence in certain situations by the 'men of the family' who is given the responsibility to protect a woman's honor (Rodriguez Mosquera, 2016). Non-gendered COH norms entail the family's reputation and social image, as well as respect towards the family amongst other, which might lead to violence permissive attitudes in situations which would reflect bad on the family's reputation and therefore might also overlap with the criterion variable. However, even though COH is a multifaceted concept (Rodriguez Mosquera, 2016) and thus its different facets including gendered and non-gendered honor norms might overlap

or might partly overlap under specific circumstances, it is important to note that they do not necessarily have to overlap. Therefore, the results should be interpreted with caution.

Another possible explanation for the absence of significant associations between the mediators and the criterion variable might be that adding mediators to the model increased the minimum distance between the predictor variable and the criterion variable resulting in additional paths (e.g. *Ind1*, see Figure 4.1) which should necessarily be correlational and fulfill statistical assumptions (Sobel, 2008). If these conditions are not fulfilled, however, the estimates for the indirect and direct effect might be biased. Possibly as a consequence of the floor effect, in the present study the mediators sexual objectification and self-objectification were not significantly correlated with the criterion variable, except for a small negative correlation between sexual objectification and situational VAW, which might explain the significant association found between sexual objectification and situational VAW mentioned above. Hence, the absence of other relevant correlations between the mediators and the criterion variables might explain why the present study did not find other significant associations between the experience of sexual objectification (path *b1*, see Figure 4.1) and engagement of self-objectification (path *b2*) with the criterion variables. So, while an association between female COH norms and VAW was found in spite of the floor effect, as well as a significant association between sexual objectification and situational attitudes towards VAW, lacking correlations between the other variables might account for the non-significant associations between the mediators and the criterion variables. Considering that various researchers (e.g. Agler & De Boeck, 2017; Fiedler et al., 2011) have highlighted the problematic of making claims based on mediation analyses, concerns regarding the statistical power for indirect pathways and how mediation pathways might be affected and biased by correlations among variables, the present study's results should be interpreted with caution as a possible sequential mediation effect might have not been detected.

As to why the floor effect might have occurred, it is important to consider that even though the items assessing general attitudes towards VAW were adjusted and phrased in a less blatant way, they were still quite explicit which might have affected participant's responses. Research comparing implicit and explicit measurements of VAW reported a large discrepancy between the rejection of IPVAV on explicit compared to implicit measurement instruments, with explicit measures suggesting stronger rejection of IPVAV while the rejection was reduced on implicit measures (Sanchez-Prada et al., 2021). Furthermore, explicit attitudes were found to be highly sensitive to social desirability (Nosek, 2005) especially if the topic assessed was socially sensitive (Fazio & Olson, 2003), as it was the case in the present study. Another

possible explanation for the floor effect is that this study focused on women's attitudes and did not include male participants. Even though, previous research suggested that women might condone violence in certain situations within the context of honor cultures (e.g. Cárdenas Serrato et al., 2019; Stith et al., 2004), they generally were less accepting of VAW than men (Ferrer-Perez et al., 2020). Additionally, it is important to note that the majority of the present study's sample were women with relatively high educational background, which also has been associated with less acceptance of VAW (Wang, 2016). Therefore, it is not surprising that the values assessing acceptance of VAW in the present study were low compared to studies which included male and female participants (e.g. Dietrich & Schuett, 2013).

Nevertheless, previous research including male and female participants suggested that adherence to COH norms was associated with more accepting attitudes towards IPV and more approval of the perpetrator's behavior while disapproving help seeking behavior (Dietrich & Schuett, 2013). However, Leung & Cohen (2011) highlighted that how and to what extent individuals adhere to and internalize cultural ideals can differ greatly between individuals. Therefore, they point out the importance to consider both cultural norms and individual differences when investigating behaviors such as honor-related violence. Previous research suggested that while many Latina women might strongly endorse the dedication to the family norm (Bauer et al., 2000), only some might endorse more traditional gendered norms regarding submission to and acceptance of their husband's actions (Galanti, 2003). Therefore, even though women might endorse honor norms, they might not condone submission or violence or might only condone submission or violence under specific circumstances.

Regarding the vignette which assessed situational attitudes towards VAW, details describing Juliana were reduced to a minimum in order to foster a subjective interpretation of the situation. According to previous research (Hughes & Huby, 2002) a vignette's effectiveness is based on the fact that participants can distance themselves from personal experiences when being presented with a fictional scenario which reduces social desirability. However, the scenario described should also be realistic, culturally appropriate and relevant (Aujla, 2020). Therefore, the scenario described in the present study's vignette was carefully constructed in order to represent a realistic and probable event within the context of an honor culture. Even though, it should be considered that vignettes were found to be limited in their complexity and to not fully represent real life situations (Hughes & Huby, 2002), it might be that participants in the present study have identified themselves with the female character of the vignette, rather than distancing themselves or objectifying the character.

As previous research suggested, objectification especially of sexually attractive women enables violence as the victim was not perceived as completely human (Haslam, 2006). Furthermore, self-objectification might trigger the same dehumanizing effect for the self and might lead to the objectification of other women as well (Davidson et al., 2013). Thereby, enabling greater hostility towards other women in certain situations (Loya et al., 2006). However, this study failed to replicate such an association between self-objectification and attitudes towards VAW. Rather, it seemed that participants identified themselves with the female character in the vignette and perceived her behavior as justified and not exaggerated. Interestingly, a study by Potter et al. (2011) investigating *social self-identification* as a potential prevention tool for sexual violence found that when participants were presented with campaign posters that depicted a situation they had witnessed or experienced themselves, or a person they could relate to, they self-identified with the situation or the person involved and therefore were more likely to intervene in a potential situation of sexual violence. In line with their study, research investigating intervention of bystanders in situations of VAW (Sánchez-Prada et al., 2022) suggested that women felt more empathy than men, even when they did not know the victim (Smith & Frieze, 2003). The current study used a realistic, but fictional scenario to assess participants' perception of a situation involving VAW, as did the previously mentioned study by Potter et al. (2011) which resulted in self-identification with the victim. Hence, it might be that participants of the present study also self-identified with the female character in the fictional vignette and felt empathy towards her, meaning they were able to imagine how the female character felt or how imagining themselves in that specific situation might feel (Cialdini et al., 1997), rather than depersonalizing her. Generally, acceptance of situational VAW in the present study was low and most participants perceived the male character's verbal and physical aggression as exaggerated and not justifiable while they perceived the female character's behavior of facing and contradicting the male character as justifiable and not exaggerated. Nevertheless, the results have to be interpreted with caution, considering the floor effect and that vignettes were suggested to represent real life situations in a limited way and therefore might not be generalizable to scenarios outside of the vignette's context (Hughes & Huby, 2002).

Conclusively, the present study's findings provided more insight into the individual endorsement of female and non-gendered COH and how it is linked to more accepting attitudes towards VAW, but also to the experience of sexual objectification and the engagement of self-objectification. However, also highlighting the need for future research in the field of COH and how the endorsement of different types of COH norms might be linked to not only attitudes

towards VAW, but also the perception of sexual objectification and the engagement of self-objectification. Considering that women in Colombia are in particularly vulnerable position to experience violence due to the high national average of physical and sexual violence compared to other countries (WHO, 2021), the suggested underreporting of cases of VAW (García Otero & Ibarra Melo, 2017), the context of the long-lasting armed conflict (Wirtz et al., 2014), and high rates of impunity for perpetrators (McCord, 2021) it is of crucial importance to further investigate which factors might influence the acceptance and justification of VAW. However, it is also crucial to integrate the findings of previous research including the present study, in order to inform educational, prevention and intervention strategies and programs and to create more awareness about the implications of specific honor norms for women.

5.1. Limitations

Even though this study provided valuable insights into the relationship between female and non-gendered honor norms and attitudes towards VAW as well as into the link between female and non-gendered honor norms and sexual objectification and self-objectification, this study also had its limitations. An important limitation for the reliability revolves around the floor effect of the measurement instruments assessing the criterion variable. Generally, a consequence of a floor effect is that it becomes unclear whether measured values represent true scores or if the true scores might even lie below the floor threshold (Liu & Wang, 2021), thereby, indicating that the measurement instrument did not provide a sufficient range. Moreover, previous research suggested that mediation analyses with a floor effect of the outcome variable, so-called left censored data, can underestimate the mediation effect (Wang & Zhang, 2011). Hence, it might be that a possible sequential mediation effect was not detected or underestimated in the present study as only one out of four analyses could establish an association between the mediators and the criterion variable. Therefore, the results regarding the non-significant sequential mediation should be interpreted with caution. Even though there have been suggestions regarding statistical solutions for floor effects in ANOVA or t-test analyses (Liu & Wang, 2021), to our knowledge to date no such solution has been proposed for sequential mediation analysis.

Another limitation of this study involves the generalizability of its findings as it focused on a specific cultural context and lacked diversity. The present study's participants were all adult Colombian women or women living in Colombia of which the vast majority reported to live in urban areas and to have graduated from university with an undergraduate degree or

higher. However, a recent study investigating social determinants for VAW has suggested that indigenous ethnicity, young age, and low education levels were associated with more accepting and permissive attitudes towards VAW (Santamaría et al., 2019). Furthermore, especially women living in rural areas were suggested to have less access to education and health services and indigenous women have been marginalized, displaced, and exploited not only during the course of the 60 year long armed conflict (Shultz et al., 2014; Wirtz et al., 2014), but also historically. Therefore, they are particularly vulnerable to different forms of violence (Calderon, 2020). Hence, it would be crucial to extend future research to younger women, living in rural areas, and belonging to ethnical minority groups such as the indigenous population.

In order to mitigate this limitation in the present study and to reach a diverse and representative sample we have worked together with the Wájaro Foundation in Bogotá. Wájaro is a multidisciplinary NGO with the vision to “accompany communities most affected by Colombia’s historic armed conflict in *their* pursuit of peace, justice, reconciliation and collective well-being” (Wájaro, 2022). However, in spite of their help the present study’s sample did only include a small number of members of ethnic minority groups and the indigenous population.

Additionally, an important limitation of this study evolves around social desirability. Due to practical and logistic reasons this study was conducted using an online survey approach composed of self-report measures and a vignette to assess participant’s attitudes towards VAW. However, self-report measures have been suggested to be prone to social desirability (Nosek, 2005), especially regarding sensitive topics (Fazio & Olson, 2003) and thereby affected the validity of this study. Even though, the participation in the present study was anonymous to reduce social desirability, we cannot know whether participants felt socially pressured to answer in a certain way or under which conditions participants filled in the survey. Moreover, the aim to include a vignette in this study was based on previous research suggesting that vignettes provided a less threatening and less personal way to assess sensitive topics (Barter & Renold, 2000), thereby being less prone to social desirability (Hughes & Huby, 2002). However, as discussed above the floor effect makes it unclear whether answers were impacted by social desirability, social self-identification with the character of the vignette, or represent true attitudes.

Furthermore, the validity of this study was limited by the fact that all measures used a Likert-Scale format which assumes equal distances between the response categories. However, it has been suggested that the interpretation of such distances is influenced by the respondent’s cultural as well as individual characteristics (von Davier et al., 2010) while the response style,

such as the tendency to choose midpoint or extreme response categories, might be influenced by culture (King et al., 2009). As some of the measurement instruments used in the present study (e.g. ISOS, SOBBS) were developed in the US they might not take these cultural implications into account but rather might be affected by the western bias. Therefore, results should be interpreted with caution.

Importantly, the present study operationalized the endorsement of COH norms on an individual level even though cultures are generally defined as a group phenomenon (Matsumoto & Juang, 2004; Leung & Cohen, 2011) entailing a shared set of beliefs, norms and attitudes (Nisbett & Cohen, 1996). Such an operationalization can be justified considering that an approach which only focusses on between-culture differences (e.g. Vandello et al., 2009) or on prototypical individuals from one specific culture, might fail to detect individual variation within a specific cultural context (Leung & Cohen, 2011). How and to which extend individuals adhere to and internalize cultural norms can vary greatly between individuals and studies investigating COH norms and their implications on an individual level (e.g. Osterman & Brown, 2011; Dietrich & Schuett, 2013) have highlighted the relevance of such analyses to comprehend within-culture variation. However, individual variation is not at random, but rather is, at least to some extent guided by cultural ideals. Therefore, “individuals are always within their cultural system” (Leung & Cohen 2011, p.2) and cannot be considered without their culture. Hence, a limitation of the individual level approach to honor cultures evolves around the negligence of how individual differences become meaningful within a specific cultural context as compared to another cultural context.

5.2. Future Perspectives

In spite of its limitations this study has contributed to the literature of honor norms by its specific focus on female and non-gendered honor norms and how these might affect attitudes towards VAW, the perception and recognition of sexual objectification, and the engagement of self-objectification. Thereby, highlighting the need for educational and informational support regarding gendered as well as non-gendered honor norms and their consequences for women’s realities in COH countries.

Considering the limitations mentioned above, future research should incorporate measurement instruments with increased and unbalanced response options in order to prevent a floor effect (Chyung et al., 2020) when assessing sensitive topics such as VAW. Thereby, the measurement instrument would allow for a better distinction between responses and for more

variability. Furthermore, a culture-sensitive approach to labeling response categories might be useful to enable a more comprehensive interpretation and thereby facilitate a comparison of responses. Alternatively, qualitative studies with an explorative focus should be considered to overcome the western bias in measurement instruments and response options.

Moreover, in order to mitigate social desirability future research should include implicit measurement instruments to assess attitudes towards VAW. A version of the Implicit Association Test (IAT) assessing gender violence has already been established (Sanchez-Prada et al., 2021) and suggested a significant disparity between implicit and explicit attitudes towards VAW. Therefore, it is crucial for future research to include implicit measures when investigating attitudes towards VAW, especially in the context of honor cultures and under consideration of situational and general attitudes. Moreover, it would be reasonable to also use implicit measurements to assess sexual objectification, such as an IAT with pictures of objectified and non-objectified women (Vaes et al., 2011), within the context of honor cultures in order to gain deeper insight into the findings of the present study and to enable the detection of even subtle expressions of sexual objectification.

Furthermore, future research should aim at samples which are representative of the entire country and therefore are generalizable. In the case of Colombia this means to focus specifically on the inclusion of younger women, with lower educational level, living in rural areas, belonging to ethnic minority groups and the indigenous population. Especially, as women belonging to one or more of these groups are highly vulnerable to VAW or acceptance of VAW (e.g. Santamaría et al., 2019; Wang, 2016). However, future research should also extend to other Latin American countries which as a whole, have been suggested to be honor cultures (Bosson et al., 2014; Rose & Ellison, 2016).

Lastly, future research should consider individual differences as well as group-level differences (Leung & Cohen, 2011) in the endorsement of female and non-gendered honor norms in order to capture both within-culture and between-culture variation. Furthermore, a distinction between different aspects of female COH norms such as norms related to submission, sexuality or generosity and how these affect women's attitudes towards honor-related violence should be investigated.

5.3. Conclusion

By investigating the relationship between female and non-gendered honor norms and attitudes towards VAW as well as a possible sequential mediation of that relationship by sexual

objectification and self-objectification based on the framework of *Objectification theory*, the present study has contributed to research in the field of VAW. The results suggested a significant association between female honor norms and general as well as situational VAW and a significant association between non-gendered honor norms and general attitudes towards VAW. Furthermore, to our knowledge the present study was the first to suggest an association between female COH norms and less perception of sexual objectification and also to suggest a direct link between female and non-gendered COH norms and self-objectification. Moreover, the present study provided further support for *Objectification theory*. Even though support for the sequential mediation of sexual objectification and self-objectification could not be found, reliability issues should be taken into account and future research should continue to investigate possible associations between attitudes towards VAW and sexual objectification as well as self-objectification. The present study highlighted the importance of individual differences in the endorsement of honor norms and how these might affect attitudes, experiences, and perceptions. Thereby, also suggesting directions for future research in order to identify risk and protective factors and to inform educational, prevention, and intervention strategies and programs targeting VAW in the specific cultural context of cultures of honor.

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Annexes

Annex A: Informed consent

CONSENTIMIENTO INFORMADO

Este estudio forma parte de un proyecto de investigación que tiene lugar en Iscte - Instituto Universitário de Lisboa. El estudio tiene como objetivo investigar las creencias y actitudes de las mujeres colombianas con respecto a sus relaciones con los demás.

El estudio se lleva a cabo como parte de un proyecto de tesis de maestría del Máster en Psicología de las Relaciones Interculturales (<https://www.iscte-iul.pt/course/75/master-msc-in-psychology-of-intercultural-relations>) de Chiara Denise Kaisig y es supervisado por la Dra. Christin-Melanie Vauclair. Si tienes alguna pregunta o comentario, puedes ponerte en contacto con Chiara en la siguiente dirección de correo electrónico: cdkge@iscte-iul.

Tu participación en el estudio es muy apreciada, porque contribuirá al avance de los conocimientos en este campo de la ciencia. Tu papel consiste en responder algunas preguntas sobre tu opinión y experiencia personal. Responder a la encuesta te llevará unos 15 minutos. No se esperan riesgos significativos asociados a la participación en el estudio. En general, el estudio investiga tu opinión sobre diversos temas sociales. También hay algunas preguntas sobre tu experiencia personal como mujer, como por ejemplo tu experiencia con el acoso callejero. En caso de que el contenido de las preguntas pueda causarte malestar, ten en cuenta que la participación puede interrumpirse en cualquier momento sin necesidad de justificación. Para poder participar en este estudio debes ser mujer y vivir en Colombia. Por favor confirma tu elegibilidad respondiendo a las siguientes preguntas:

¿Eres mujer? Sí No

¿Eres de nacionalidad colombiana y resides actualmente en Colombia O vives en Colombia desde hace al menos un año? Sí No

La participación en el estudio es estrictamente **voluntaria**: puedes elegir libremente participar o no participar. Si has decidido participar, puedes interrumpir tu participación en cualquier momento, sin tener que dar ninguna justificación. Además de voluntaria, tu participación es

anónima y confidencial. Los datos obtenidos se destinan únicamente al tratamiento estadístico y ninguna de las respuestas será analizada ni comunicada individualmente. En ningún momento del estudio se te pedirá que te identifiques.

Declaro que he comprendido los objetivos de lo que se me ha propuesto, tal como me los ha explicado el investigador, que se me ha dado la oportunidad de formular cualquier pregunta sobre este estudio y he recibido una respuesta aclaratoria a todas ellas, y acepto participar en el estudio.

Haz clic aquí si aceptas participar en este estudio.

Annex B: Materials

Preguntas demográficas

1. ¿Cuántos años tienes? ____ años
2. ¿A qué *estrato socioeconómico* perteneces?
1 2 3 4 5 6
3. ¿Cuál es tu nacionalidad?
Colombiana
Extranjera (indica cuál es su nacionalidad): _____
Doble nacionalidad (indica cuál): _____
4. Indica tu ciudad de nacimiento: _____
5. ¿En qué zona vives?
Rural
Urbana
6. ¿Cuál es tu origen étnico?
Hispano
Indígena
Afrodescendiente
Mestizo
Mulato
Criollo
Otro: _____
Prefiero no decirlo
7. ¿Cuál es el nivel de estudios más alto que has alcanzado?
Bachillerato incompleto (o primaria)
Bachillerato
Técnico
Pregrado universitario (o Bachelor)
Postgrado (o Master/PhD)
8. ¿Tienes pareja actualmente?
Sí, una relación heterosexual.
Sí, una relación homosexual.
No.

9) ¿Qué importancia tiene la religión en tu vida diaria?

Nada importante	1	2	3	4	5	6	Extremadamente importante
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Escala de importancia de la imagen social

(Rodríguez Mosquera & Imada, 2013)

Por favor, valora la importancia que tiene para ti cada uno de los siguientes aspectos.

Nada importante	1	2	3	4	5	6	Extremadamente importante
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1. Tu imagen social (por ejemplo, que otras personas piensen positivamente de ti).
2. La reputación de tu familia.
3. El respeto (por ejemplo, cuánto te respetan los demás).
4. La imagen social de tu familia (por ejemplo, que otras personas piensen positivamente de tu familia).
5. Tu reputación.
6. El respeto hacia tu familia (por ejemplo, que tu familia sea respetada por los demás).

Índice de aprobación de honor

(Vandello et al., 2009)

Numérico	1	2	3	4	5	6
	Totalmente en desacuerdo	En desacuerdo	Parcialmente en desacuerdo	Parcialmente de acuerdo	De acuerdo	Totalmente de acuerdo

Factor 1: Honor femenino

1. Una mujer debe proteger la buena reputación de la familia.
2. Hay muchas cosas, que son mucho más importantes que el honor de una mujer.
3. El honor de una mujer debe ser defendido por los hombres de la familia.
4. Una mujer debe ser pura y honesta.

Escala de cosificación sexual interpersonal

(Kozee et al., 2007)

Versión española adaptada por Lozano et al. (2015)

Numérico	1	2	3	4	5	6
	Nunca	Muy raramente	Rara vez	Ocasional mente	Frecuente mente	Casi siempre

Factor 1: Evaluación del cuerpo

1. ¿Con qué frecuencia te han chiflado mientras caminas por la calle?
2. ¿Con qué frecuencia has notado que alguien te mira los pechos cuando está hablando contigo?
3. ¿Con qué frecuencia has sentido que alguien estaba evaluando tu apariencia física?
4. ¿Con qué frecuencia has sentido que alguien estaba mirando fijamente tu cuerpo?
5. ¿Con qué frecuencia has notado que alguien mira de forma morbosa tu cuerpo?
6. ¿Con qué frecuencia has escuchado comentarios sexuales groseros sobre tu cuerpo?

7. ¿Con qué frecuencia te han pitado mientras estabas caminando por la calle?
8. ¿Con qué frecuencia has visto que alguien se fija en una o varias partes de tu cuerpo?
9. ¿Con qué frecuencia has escuchado sin querer, a otros, hacer comentarios sexuales inapropiados sobre tu cuerpo?
10. ¿Con qué frecuencia has notado que alguien no estaba escuchando lo que dices, sino mirando fijamente tu cuerpo o alguna parte de tu cuerpo?
11. ¿Con qué frecuencia has escuchado que alguien hace un comentario sexual o insinuaciones mientras está mirando tu cuerpo?

Escala de creencias y comportamientos de auto-cosificación

(Lindner & Tantleff-Dunn, 2017)

Numérico	1	2	3	4	5	6
	Totalmente en desacuerdo	En desacuerdo	Parcialmente en desacuerdo	Parcialmente de acuerdo	De acuerdo	Totalmente de acuerdo

Factor 1: Interiorización de la perspectiva de un observador sobre el cuerpo

1. Intento imaginar cómo se ve mi cuerpo para los demás (es decir, como si me estuviera viendo desde fuera).
2. Elijo ropa o accesorios específicos en función de cómo hacen que mi cuerpo se vea ante los demás.
3. Cuando me miro en el espejo, me fijo en zonas de mi aspecto que creo que los demás verán de forma crítica.
4. Pienso en el aspecto que tendrá mi cuerpo ante los demás con la ropa que llevo puesta.
5. Pienso a menudo en cómo debe lucir mi cuerpo para los demás.
6. Intento anticiparme a las reacciones de los demás ante mi aspecto físico.
7. Tengo pensamientos sobre como luce mi cuerpo para los demás incluso cuando estoy sola.

Factor 2: Tratar el cuerpo como si fuera capaz de representar al sí mismo

8. Tener un aspecto atractivo para los demás es más importante para mí que ser feliz con lo que soy por dentro.
9. Como me veo es más importante para mí que cómo pienso o me siento.
10. Mi aspecto físico es más importante que mi personalidad.
11. Mi aspecto físico dice más acerca de quién soy que mi intelecto.
12. Que tan sexualmente atractiva me perciben los demás dice algo sobre quién soy como persona.
13. Mi aspecto físico es más importante que mis habilidades físicas.
14. Mi cuerpo es lo que me da valor ante los demás.

Viñeta: evaluación de las actitudes situacionales

Juliana es una estudiante de 21 años que cursa el quinto semestre de universidad. Hace dos meses empezó a salir con Daniel, de 25 años. Un fin de semana decidieron ir juntos al gimnasio y Daniel se ofreció a recoger a Juliana para ir juntos.

Juliana se prepara en casa, se pone unos leggings cortos y ajustados, un sujetador deportivo y un poco de maquillaje. Cuando salió a recibir a Daniel, éste no parecía contento. En lugar de saludarla, hizo un comentario acerca de que su atuendo era demasiado *mostrón* y le sugirió que fuera a cambiarse.

Tras una breve discusión que irritó a ambos, se dirigieron al gimnasio, aunque Juliana no se cambió de ropa. Una vez en el gimnasio, Daniel se dirigió a los vestuarios masculinos para cambiarse y guardar sus cosas en un locker. Cuando llegó a la zona de entrenamiento, vio a Juliana de pie junto a un apuesto entrenador personal que le tiene puesta la mano en el brazo, hablando y riéndose con ella.

Daniel se enfadó y se acercó a ellos empezando una pelea con el entrenador que parecía estar coqueteando con Juliana. Comenzaron una breve, pero acalorada discusión, sin embargo, Juliana interfirió diciéndole a Daniel que estaba exagerando y haciendo el ridículo.

Empezaron a discutir y Daniel acusó a Juliana de ir vestida de forma promiscua y de exhibir intencionalmente su cuerpo en un atuendo bastante *mostrón*, para llamar la atención de los hombres. La acusó de comportarse como una mujer fácil de conseguir y superficial, coqueteando con otros hombres a sus espaldas.

Como Juliana no le daba la razón y seguía discutiendo con él delante de todos los demás miembros del gimnasio, la agarró del brazo con la intención de hacerla salir del gimnasio con él. Sin embargo, Juliana se resistió y se echó hacia atrás. Daniel la empujó con fuerza, haciendo que ella retrocediera y tropezara, mientras él le gritaba. La amenazó con romper la relación si seguía llevando ropa tan *mostrona* y hablando con otros hombres.

Nada justificable	1	2	3	4	5	6	Totalmente justificable
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1. ¿Crees que el comportamiento de Juliana es justificable?
2. ¿Crees que el comportamiento de Daniel es justificable?

Nada exagerado	1	2	3	4	5	6	Totalmente exagerado
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3. ¿Crees que el comportamiento de Juliana es exagerado?
4. ¿Crees que el comportamiento de Daniel es exagerado?

Inventario de creencias sobre la violencia en la pareja

(García-Ael et al., 2018)

Numérico	1	2	3	4	5	6
	Totalmente en desacuerdo	En desacuerdo	Parcialmente en desacuerdo	Parcialmente de acuerdo	De acuerdo	Totalmente de acuerdo

Factor 1: Justificación de la violencia de pareja

1. A veces está justificado que los hombres le den una cachetada a su pareja.
2. La violencia ocasional hacia la mujer puede ayudar a mantener una relación.
3. A veces la agresión puede ayudar a resolver conflictos entre la pareja.
4. Los episodios violentos en una relación suelen ser culpa de la mujer.
5. Las mujeres podrían evitar la agresión masculina si supieran cuándo dejar de discutir.
6. Aunque la masculinidad del hombre se vea amenazada cuando su pareja señala sus puntos débiles, el hombre no tiene derecho a ser físicamente violento con su pareja.

Annex C: Debriefing

DEBRIEFING/EXPLICACIÓN DE LA INVESTIGACIÓN

Gracias por haber participado en este estudio. Como se indicó al inicio de tu participación, el estudio investiga una serie de cuestiones sociales y las opiniones y actitudes de las mujeres al respecto. Más concretamente, este estudio investiga una posible asociación entre las ideologías de la cultura del honor y las actitudes hacia la violencia contra las mujeres. Además, el estudio pretende averiguar qué procesos psicológicos pueden explicar la asociación entre ambos conceptos. Por lo tanto, este estudio investiga si el vínculo entre las ideologías de la cultura del honor y las actitudes hacia la violencia contra las mujeres puede explicarse por las experiencias de objetivación sexual y, por lo tanto, el compromiso con la auto-objetivación.

Te recordamos que puedes utilizar los siguientes datos de contacto para cualquier pregunta que tengas, comentario que desees compartir o para indicar tu interés en recibir información sobre los principales resultados y conclusiones del estudio:

Chiara Denise Kaisig, cdkge@iscte-iul.pt

Con el fin de llegar a más participantes, te agradeceríamos que nos apoyaras compartiendo el enlace de participación con amigas o conocidas:

https://iscteiul.co1.qualtrics.com/jfe/form/SV_1TUfIpNqCbVYsVE

En el contexto de tu participación, si te sentiste incómoda, te recordaron hechos traumáticos o conoces a alguien que esté sufriendo o haya sufrido violencia intrafamiliar, a continuación encontrarás información útil para acudir a ella.

Línea 155: orientación e información para mujeres víctimas de violencia, horario de atención: 24/7, <http://www.equidadmujer.gov.co/consejeria/Paginas/linea-155.aspx>

Fiscalía 122-018000919748: Línea para denunciar violencia sexual e intrafamiliar, denunciaanonima@fiscalia.gov.co

La línea morada (Bogotá) 018000112137: mujeres que escuchan a mujeres, horario de atención: 24/7, WhatsApp: 3007551846, correo electrónico: lpurpura@sdmujer.gov.co <https://www.sdmujer.gov.co/nuestros-servicios/servicios-para-las-mujeres/linea-purpura>

Si deseas acceder a más información sobre el tema de estudio, también puedes consultar las siguientes fuentes:

Fredrickson, B. L., & Roberts, T. A. (1997). Teoría de la objetivación: Toward understanding women's lived experiences and mental health risks. *Psychology of Women Quarterly*, 21(2), 173-206. <https://doi.org/10.1111/j.1471-6402.1997.tb00108.x>

Stern, W. A. (2020). Sexual Objectification in Cultures of Honors. <http://dx.doi.org/10.1016/j.jss.2014.12.010> <http://dx.doi.org/10.1016/j.sbspro.2013.03.034> <https://www.iiste.org/Journals/index.php/JPID/article/viewFile/19288/19711> <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.678.6911&rep=rep1&type=pdf>

Vandello, J. A., & Cohen, D. (2003). Honor masculino y fidelidad femenina: Implicit cultural scripts that perpetuate domestic violence. *Journal of Personality and Social Psychology*, 84(5), 997-1010. <https://doi.org/10.1037/0022-3514.84.5.997>

<https://colombia.unwomen.org/es/como-trabajamos/fin-a-la-violencia-contra-las-mujeres>
<https://www.minsalud.gov.co/Paginas/Todos-podemos-poner-fin-a-la-violencia-contra-la-participation.mujer.aspx>

Una vez más, gracias por tu participación.