

AMERICAN UNIVERSITY OF BEIRUT

PRESSURE TO CONFORM TO FEMININE STANDARDS
AND INTERNALIZED BENEVOLENT SEXISM AMONG
WOMEN IN LEBANON

by
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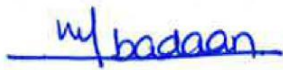
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ABSTRACT OF THE THESIS OF

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Lebanon, as an Arab country, is characterized by a patriarchal social structure (Nydell, 2012; Usta et al., 2015) that people, across genders, maintain and empower. The literature has hinted to a possible association between internalized benevolent sexism and other factors, such as the endorsement of traditional gender roles (Aiken & Velker, 2019; Becker et al., 2010) and stereotypes (Hornsey et al. 2015; Steffens et al., 2010) and the pressure regarding gendered behaviors (Cook et al., 2019; Jackson et al., 2021). In this study, we explored these associations, as a way to shed light on the underpinnings of women's endorsement of sexism in the context of persistent gender inequality, considering that women are the targets of, but also participants in, the patriarchy. On one hand, the present study examined the relationship between the pressure to comply with feminine standards and the internalization of benevolent sexism among women in Lebanon, as mediated by feminine gender stereotypes and traditional gender roles performed through feminine behaviors. On the other hand, this study compared the levels of pressure to conform from different sources (i.e., female others, male others, self), and tested their role in predicting internalized benevolent sexism among women in Lebanon specifically. To investigate these relationships, we adopted a correlational design, where we recruited around 260 women living in Lebanon to complete a survey assessing the main variables along with several sociodemographic variables.

Results showed that the internalization of traditional gender roles, the internalization of communal gender stereotypes, and conformity to feminine standards are not only positively related to, but also the strongest predictors of the internalization of benevolent sexism. Most importantly, felt pressure only from male friends and from the self were significant negative predictors of the internalization of benevolent sexism. While controlling for personality traits, neuroticism was found to be the only significant predictor of internalized benevolent sexism, while other main factors remained significant predictors. Comparing the levels of felt pressure from the different sources (i.e., father, mother, male friends, female friends, self), we found that the levels of felt pressure from peers and fathers were significantly higher than the pressure reported as coming from mothers and self. Accordingly, we discuss the implications for these findings, and we suggest the limitations and recommendations for further research.

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CHAPTER I

GENDER INEQUALITY AND SEXISM

Although women have always suffered from gender inequality, they still show active participation in the patriarchal system. Their participation has been mainly manifested in their internalization of sexist beliefs and their imposition of gendered standards on themselves and other women. Hence, these manifestations are worth exploring in order to better understand women's role in the maintenance of sexism and gender inequality. However, there are still no studies conducted in Lebanon to explore internalized sexism, conformation to gender standards, and the internalization of gender roles and stereotypes. Therefore, we aim to address these constructs as potentially applicable to the Lebanese context. As people in Lebanon, across genders, maintain and empower the patriarchy in society, we shed the light on women's reaction to and acceptance of gender inequality. More specifically, we aim to explore the relationship between the pressure to comply with feminine standards and the internalization¹ of benevolent sexism among women residing in Lebanon, as mediated by feminine gender stereotypes and traditional gender roles performed through feminine behaviors. Next, we review the predominantly Western literature on internalized benevolent sexism, traditional gender roles, gender stereotypes, conformity to feminine standards, and pressure regarding feminine behaviors. We aim to build on the preexisting literature to explore the various sources (i.e., female others, male others, self) of pressure to conform

¹ Note that internalization has the same meaning as endorsement, which means the acceptance and absorption of an idea, belief, or behavior, such that it becomes as one's own. We will use the words internalization and endorsement interchangeably in the present research.

to feminine standards and their role in predicting internalized benevolent sexism among women living in Lebanon specifically.

A. Gender Inequality and Sexism in Lebanon

Although Lebanon has witnessed many feminist movements, it still represents a highly gendered culture based on gender inequalities and controlled by a patriarchal social system (Usta et al., 2015). Nydell (2012) explains that feminism in the Arab world is not the same as in other countries, as women are only making slow progress while working within their conservative cultural values. And even though women in Lebanon are generally perceived as more liberal than other women in the Arab world, patriarchy is still dominant within all structures (i.e., family, politics, the economy, etc.; Nydell, 2012). The problem here does not seem to be related to literacy, since both girls and boys are equally enrolled in primary schools, and the number of literate Lebanese women is relatively high (i.e., 83%; UN Women, 2021). Gender inequality remains to be quite prevalent, where Lebanon still maintains its 145th place out of 153 countries regarding the level of gender gap (World Economic Forum, 2019). This is evident in the remarkably low participation of women in the labor market (i.e., 29%) as compared to men (i.e., 72%), with these rates being amongst the lowest worldwide (UN Women, 2021). Even though statistics provide evidence of the prominence of gender inequality and discrimination in Lebanon, there is a scarcity in research that empirically investigates gender-related phenomena in the Lebanese context (Usta et al., 2015).

As Lebanon remains an Arab country based on the patriarchal social system (Usta et al., 2015), gender norms and beliefs are still prevalent as part of the norms and standards in this society (Eagly & Wood, 2012). Research on such gender norms in the

Arab world has shown that women and men tend to show increased acceptance of these gender norms (e.g., a wife needs to be given permission by her husband to do anything (Jaffer & Afifi, 2005; Mensch et al., 2003). Such acceptance and internalization of gender norms may be linked to benevolent sexism (Becker et al., 2010), which by itself has been highly endorsed among women in Lebanon (Obeid et al., 2010). Considering the positive and romanticized ways used in benevolent sexism (Glick & Fiske, 1996), along with its prevalence in Lebanon (Obeid et al., 2010) and serious effects (Huang et al. 2014; Abrams et al. 2003; Dardenne et al. 2007), we build on the literature to focus specifically on understanding the internalization of benevolent sexism among women in Lebanon².

The literature on internalizing sexism generally, and internalizing benevolent sexism specifically, is only focused in the Western cultures, while there are still no studies conducted in Lebanon to explore internalized sexism among women and the pressure felt by these women regarding feminine behaviors. Therefore, in this thesis, we aim to fill the gap by addressing these constructs studied in the Western cultures and exploring their manifestation in the Lebanese context. We first elaborate on internalized benevolent sexism as our outcome variable, and then we discuss traditional gender roles, gender stereotypes, conformity to feminine standards, and felt pressure to conform as possible predictors of internalized benevolent sexism.

² Traditional gender norms, internalized benevolent sexism and its outcomes along with other factors will all be explored in greater depth later.

CHAPTER II

INTERNALIZED BENEVOLENT SEXISM AS AN OUTCOME VARIABLE

A. Sexism as a Unique Form of Prejudice

Prejudice has been conceptualized as a deep-rooted feeling of aversion based on entrenched and fallacious group-based generalizations (Allport, 1954). According to this traditional definition of prejudice, sexism would primarily be defined as an antipathy toward women (Glick & Fiske, 1996). However, Glick and Fiske (1996) argued that sexism is a unique form of prejudice characterized by deep ambivalence toward women, rather than regular hostility. More precisely, sexism refers to men's and society's systematic inequity toward girls and women (Bearman et al., 2009). Sexist behaviors may take many forms, varying from mundane sexist acts experienced in day-to-day interactions to prominent sexist acts (Bearman et al., 2009). Examples of mundane sexist actions may include a man opening the door for his female friends or paying the restaurant bill, whereas prominent sexist acts may involve sexual harassment, sexual assault, job discrimination and domestic violence (Bearman et al., 2009). Although subtle in nature, mundane acts are still sexist because they seek to maintain gender inequality, where women are set on a pedestal and treated differently as compared to men.

Sexist beliefs and behaviors seem to originate from the patriarchal order. Within a patriarchal order, men are typically positioned at the top of the gender hierarchy, such that they are granted power, dominance and authority in all circumstances (Manne, 2017). Manne (2017) declared that specific, gendered social roles require women to uphold men's dominant role through fulfilling their needs and providing them with

love, care and loyalty. For example, females' typical roles are limited to those of caring mothers, loyal wives, good secretaries and so on. Sexism justifies the social norms of patriarchal systems through an ideology of inborn variations between men and women regarding their tendencies, talents and interests (Manne, 2017). In other words, sexism entails the belief that the differences between males and females are innate, fixed, and predetermined. For example, sexist beliefs encompass that men are naturally stronger and more physically capable than women. Also, sexists assume that men are more inclined to pursue careers that require more assertiveness and leadership skills, whereas women prefer careers that demand compassion and enthusiasm. Hence, according to sexists, men are more likely to become managers and doctors, yet women are more likely to become nurses and teachers. As researchers continue to study the critical role of sexism in maintaining patriarchal systems, the ambivalent sexism theoretical framework has differentiated between two separate yet highly interrelated categorizations of sexism.

B. Ambivalent Sexism

Ambivalent sexism theory proposes that sexism is a multidimensional construct encompassing hostile sexism and benevolent sexism (Glick & Fiske, 1996). Sexism is marked with ambivalence, because it is not uniform antipathy, where the perception of women is not always negative (Glick & Fiske, 1996). Hence, the ambivalent nature of sexism allows it to range from hostile (i.e., where women are reviled) to benevolent (i.e., where women are admired). Hostile sexism refers to negative aggressive attitudes directed towards women who do not comply with traditional gender roles. This is akin to Allport's definition of prejudice as antipathy. However, benevolent sexism involves

interrelated sexist attitudes towards women that seem positive in tone (Glick & Fiske, 1996). In other words, benevolent sexism is a romanticized way of maintaining male dominance and subordinating women, while keeping the intimacy in the relationship. Due to the romanticized subtle nature of benevolent sexism, women seem to accept and endorse benevolent sexist attitudes. Although different in nature, both hostile and benevolent sexism play a crucial role in enshrining and strengthening stereotypical gender roles and gender inequality (Glick & Fiske, 1996). In the current study, we will focus specifically on benevolent sexism.

C. Benevolent Sexism

Glick and Fiske (1996) introduced three elements as responsible for the factors underlying benevolent sexism. These include gender differentiation, heterosexual intimacy and protective paternalism (Glick & Fiske, 1996). Gender differentiation compares women's valuable interpersonal traits (e.g., warmth, sensitivity) with men's power and competence (Glick & Fiske, 1996). It serves to reinforce perceptions of gender roles, where women's warmth is assumed to allow them to perform best in caregiving roles, while men's perceived competence empowers their roles as leaders and breadwinners. This differentiation between male and female traits further allows male dependence on women to meet his relationship needs (intimacy, sex, etc.), referred to as heterosexual intimacy (Glick & Fiske, 1996). Finally, protective paternalism necessitates that men cherish women, protect them and provide their needs (Glick & Fiske, 1996). For example, in a typical house, husbands are expected to take care of the females and treat them like princesses, while wives are responsible for providing intimate and emotional support in return (Casad et al., 2015). All the previously

mentioned attitudes assign gender-specific roles, where men are best qualified for superior roles outside the home, whereas women are best qualified for caregiving roles at home (Chen et al., 2009; Lee et al., 2010).

As opposed to hostile sexism, benevolent sexism is not only harder to be identified as sexist (Swim et al., 2005), but also perceived as warm (Shepherd et al., 2011). This can be driven by the seemingly positive traits assigned to women via benevolent sexism, through which they are portrayed as compassionate, supportive and virtuous. This tricks women into thinking that benevolent sexism actually promises them plenty of benefits such as care, affection and protection within their relationships. Overall et al. (2011) found that as men endorsed benevolent sexism, they became more likely to show positive attitudes within critical relationship interactions, such as the discussion of relationship problems. These advantages promised by benevolent ideologies tend to reinforce women's emphasis on securing intimacy and satisfaction within their relationships (Hammond & Overall, 2013). Hence, they might accept these sexist ideologies and refuse to resist the inequality, thus sustaining men's social dominance. As benevolent sexism has been shown to provide security and stability for women in their relationships (Laurin et al., 2013), research has shown increased internalization and endorsement of benevolent sexism by women (Hammond et al., 2016). Hammond et al.'s (2016) research was based on a set of longitudinal and experimental studies conducted in New Zealand among heterosexual couples. Although conducted in a Western context, this study is important to consider as it illustrated women's endorsement of benevolent sexism when they find the warmth and security promised by benevolent sexism in their relationships. Keeping in mind Lebanon's highly prominent gender inequality, the endorsement of sexism in its different forms

and especially its positive-looking benevolent form is a phenomenon worth exploring. In the following sections, we discuss the processes of internalization and endorsement of sexism generally, and benevolent sexism, specifically, among women.

D. Internalizing Sexism

Internalization has been defined as the process of accepting and adopting society's social norms and values as one's own (Ryan & Connell, 1989). In the current study, we focus on the internalization of sexism or oppression. Bearman and Amrhein (2014) have identified six forms of internalized sexism, including objectification, powerlessness, invalidation, derogation, loss of self, and competition between women. Pheterson (1986) explains that internalized oppression is a mechanism that preserves dynamics of domination not only through external controlling forces, but also through rooting subordination into the minds of the inferior groups. As applied to the patriarchal systems, internalizing sexism works on maintaining male power and dominance through external factors (e.g., physical or psychological negative consequences in case of refusal to comply) as well as internal pressure (e.g., women themselves believing that men are more capable and superior). We next discuss previous research on the internalization of benevolent sexism among women.

E. Endorsement of Benevolent Sexism among Women

In the case of differences between societal groups (e.g., between women and men), the subordinated group (e.g., women) usually tends to endorse the attitudes supported by the dominant group (e.g., men) in order to maintain stability and security (Laurin et al., 2013). Along those lines, Glick et al. (2000) demonstrated that the

endorsement of benevolent sexism by women themselves was just as likely as the endorsement of benevolent sexism by men. More specifically, research has demonstrated that women who internalize sexist beliefs were more likely to agree with benevolent sexism (Becker, 2010). Becker's (2010) correlational and experimental studies had main additions to the understanding of the acceptance and internalization of benevolent sexism. Becker's studies were conducted on women in Germany, yet Lebanon's dominant patriarchy and gender inequality (Usta et al., 2015) necessitate the understanding of women's endorsement of benevolent sexism in the Lebanese society.

Following these perplexing findings, researchers have been trying to explore the various sources explaining women's endorsement of benevolent sexism. These might include, but are not limited to, religiosity (Mikołajczak & Pietrzak, 2014), social dominance orientation (Radke et al., 2017) and interpersonal factors (e.g., in romantic attachments and close relationships) (Fisher & Hammond, 2019; Hammond et al., 2016). To illustrate, women were more likely to endorse benevolent sexism's idealized promises of security and admiration, thus refusing to challenge inequality and internalizing benevolent sexist beliefs themselves (Hammond et al., 2016). Hence, we can argue that the endorsement of benevolent sexism is one form of internalizing sexist beliefs. Understanding the nature of this endorsement of benevolent sexism allows us to delve deeper into the predictors and possible ways to ameliorate this internalization.

F. Benevolent Sexism in Lebanon

There is extreme scarcity in the research on sexism found in the Arab region and Lebanon specifically. However, the most recent study on sexism in the Arab world seems of most importance to consider. The study was an experiment conducted by

Jones et al. (2021) to explore the citizens' perception of women's adoption of masculine roles in five Arab countries (i.e., Qatar, Lebanon, Saudi Arabia, Tunisia, and the United Arab Emirates). The findings showed that gender bias is shifting its pattern from classic sexism to ambivalent sexism. That was shown through "pro-female" bias, where women's masculine traits were favored. The authors explained this bias by society's perception of women as less corruptible as compared to men, considering Lebanon's corrupt male-dominated authorities (Jones et al., 2021). While this perception might seem positive, Jones et al. (2021) suggest that these findings might hint to the presence of benevolent sexism and the reinforcement of "private" patriarchy. To illustrate, in the case of "private" patriarchy, women might get employed or politically represented, yet they would still suffer from biases within their families and personal status laws (Jones et al., 2021). Hence, such prevalence of benevolent sexism in the Lebanese society feeds into gender inequality in unknown and romanticized ways.

G. Consequences of Benevolent Sexism

On the long term, the endorsement of benevolent sexism can have critical harmful effects on women in specific and on the resistance of gender inequality in general. For instance, Connelly and Heesacker (2012) showed that women who endorse benevolent sexism were more inclined to accept the restrictions set by men (e.g., a husband preventing his wife from working), expect men to have a negative attitude towards women's professional achievement, and hold beliefs that justify sexual harassment. These women also showed increased self-objectification and decreased motivation to challenge sexist beliefs (Connelly & Heesacker, 2012). Furthermore, Becker and Wright (2011) noted that when dealing with benevolent as compared to

hostile sexism, women reported having positive emotions. This suggested that women's positive perception and acceptance of benevolent sexism predicted less motivation to engage in collective action and to challenge sexist beliefs (Becker & Wright, 2011). This can be explained by women's perception of benevolent sexism as warm (Hopkins-Doyle et al., 2019), hence misunderstanding the nature of benevolent sexism and maintaining inequality.

Furthermore, increased benevolent sexism has shown an association with decreased support regarding matters related to women's reproductive rights (Huang et al., 2014) and increased blaming of women when they are the victims of rape (Abrams et al., 2003). Additionally, there was decreased cognitive performance in women who were exposed to benevolent sexism (Dardenne et al., 2007). The serious outcomes of benevolent sexism necessitate further exploration of possible ways to confront such benevolent sexist beliefs, and raise awareness among women who still perceive them as positive and internalize them.

H. Confrontation of Benevolent Sexism

Some studies have tried testing experiments to explore effective ways to confront and reduce benevolent sexism (Berryman, 2020; Kiebel, 2022). Unfortunately, when women are exposed to benevolent sexism, they are less likely to be interested in activism (Becker & Wright, 2011), and probably more likely to adopt ways (e.g., tolerance, denial, self-blame) which do not help in challenging or confronting sexism (Kiebel, 2022). In other words, it seems that the romanticized and seemingly positive tone of benevolent sexism makes women less likely to confront it. While some studies were not successful in reducing benevolent sexism (Berryman, 2020), others could elicit

confrontation to gender bias through providing participants with evidence of their biased evaluations (i.e., evidence-based confrontation) (Parker et al., 2018). On the other hand, women who might confront benevolent sexism were perceived as less likeable and less appropriate complainers (Schiralli, 2018). Therefore, it seems that there are many factors that may be shaping the internalization and confrontation of benevolent sexism among women.

While it is important to test effective ways that help confront benevolent sexism, we strongly believe that understanding the predictors of benevolent sexism, specifically in the Lebanese society, is the initial step before trying to reduce it. This feeds back to the goal of the present study in further understanding this phenomenon as it manifests in our culture, as socialization and cultural differences shape perceptions, beliefs and behaviors (Eagly & Wood, 2012). As women's understanding and perception of benevolent sexist beliefs can be related to their internalization of the traditional gender roles imposed by society, we next explore how traditional gender roles shape women's acceptance of benevolent sexism and how these gender roles are maintained.

CHAPTER III

TRADITIONAL GENDER ROLES AS A PREDICTOR OF BENEVOLENT SEXISM

A. Social Role Theory

Gender role beliefs, mainly defined as people's perceptions of the social roles occupied by women and men in society, are reflected in the similarities and differences between women's and men's behaviors (Eagly & Wood, 2012). In patriarchal societies, gender beliefs are viewed as part of the societal norms and standards. Eventually, gender beliefs are internalized by people in the form of traditional gender roles. With the increasing internalization of gender role beliefs, people start treating and perceiving gender roles as reflections of innate and inevitable attributes of women and men. In general, each field focuses on certain types of causes to explain the behavioral differences between women and men. Social role theory argues against the inevitability of gender roles (Eagly, 1987). For example, biologists highlight gonadal and hormonal differences, developmental researchers pinpoint variations in temperament and socialization experiences, and evolutionary psychologists stress the role of ancestry (Eagly & Wood, 2012). However, social role theory emerged as a unique multidimensional approach that integrates social role-related processes with the other views in order to offer a holistic explanation of the sex differences and similarities in behavior (Eagly & Wood, 2012). According to the social role theory, socialization plays a fundamental role in forming gender roles, where women are required to conform to predetermined traditional gender roles.

In an attempt to explain the origins of the sex differences and similarities, social role theory adopted a biosocial approach (Eagly & Wood, 2012). In patriarchal

societies, traditional gender roles are established through a clear division of labor between women and men, such that women are given the caregiving role in the family and men are granted the breadwinner role. The division of labor has been explained by the interconnection between the physical specialization of the sexes and other systemic factors, such as the local economy, social structure and ecology (Eagly & Wood, 2012). For instance, evolved physical differences (e.g., men's larger size and strength, women's reproductive abilities) have been used to define women's and men's gender role specialization. Hence, women are expected to take care of their families and prioritize their children, yet men are required to work outside the house to provide for the family. But, with the ongoing changes in the social and economic structures, social roles have also seen a slight shift. For example, the current financial situation necessitates that more women join the labor market, since men's incomes are no longer enough to fulfill household needs. However, there is still a discrete division of labor, where women are more likely to occupy part-time jobs that would not affect their role as mothers, and are more likely to join pink-collar jobs (e.g., teaching, nursing, social work, beauty industry) (Liss et al., 2019). As a result of this division of labor, women have always been given less authority, status and resources as compared to men, hence maintaining men's dominance and gender inequality.

As a part of the biosocial approach, Eagly and Wood (2012) also proposed that gender role beliefs influence women's and men's emotions, cognitions and behaviors through a triad of processes, including hormonal regulation, self-regulation and social regulation. According to social role theory, gender roles might influence changes in hormones, such as testosterone and oxytocin (Eagly & Wood, 2012). The activation of these hormonal processes supports culturally masculine and feminine roles. To

illustrate, in masculine roles, the high levels of testosterone can be linked to dominant behaviors, such as competition, aggression and risk-taking (Booth et al., 2006). On the contrary, culturally feminine roles are associated with higher levels of oxytocin, resulting in more feminine behaviors related to nurturance, intimacy, caregiving and mother-child bonding (Campbell, 2008).

In addition to the hormonal changes, gender roles influence behavior through affecting the individuals' sense of themselves as women or men (Eagly & Wood, 2012). That is, women and men internalize gender roles and adopt them as self-concepts. For example, women internalizing gender roles are more likely to express their feminine identity manifested in feminine behaviors, such as sewing, cooking, or home decoration. Eventually, women and men start regulating their behaviors according to their internalized gender identity.

Besides regulations in hormones and self-concept, it is necessary to shed light on the role of others' expectations in shaping women's and men's behaviors. Women and men are rewarded for conforming to their gender roles and sanctioned for deviating from them (Eagly & Wood, 2012). The costs accrued upon women and men for gender role violation can range from overt, such as being fired from work, to subtle, such as being ignored (Eagly & Wood, 2012). Such costs usually prevent women from challenging predetermined gender roles. This element is essential for the present research study, as we focus on exploring the sources of pressure to conform to traditional gender roles.

B. Traditional Gender Roles and Benevolent Sexism

Starting from a very early age, traditional gender roles are learnt and maintained through a set of processes such as social conditioning and observational learning, and other phenomena such as benevolent sexism. As girls and boys develop, they are exposed to traditional gender roles, taught to conform to them, and reinforced by their whole social system for abiding (Silván-Ferrero & Bustillos López, 2007). Gender role socialization can work on the transmission and perpetuation of traditional gender roles through social conditioning (Aiken & Velker, 2019). For example, if a young girl expresses her disinterest and unwillingness to become a wife or a mother in the future, she is often frowned upon and discouraged to deviate from conventional gender roles. The socialization of gender roles also happens through observation, where children learn and absorb the behaviors of those around them (Aiken & Velker, 2019). For example, girls are more likely to reproduce the behaviors of their mothers, trying to imitate them in cooking or wearing makeup. As girls grow up adopting and internalizing the gender roles they have learned through these processes, benevolent sexism plays a significant role in maintaining them by idealizing women who conform to the traditional female role (Silván-Ferrero & Bustillos López, 2007). Next, we will elaborate on the nature of benevolent sexism and its association with traditional gender roles.

Benevolent sexism is often not identified as sexism due to its superficially positive tone. That is, benevolent sexism is not a hostile form of sexism that punishes women who deviate from gender roles. On the contrary, benevolent sexism reinforces women's conformity to traditional gender roles by placing them on a pedestal, cherishing them, and idealizing them (Glick et al., 1997). For example, women are

encouraged to prioritize their motherhood and sacrifice their professional achievements. When they conform, they are praised by society, even if this conformation has restricted their rights and maintained gender inequality (Glick et al., 1997). Additionally, Glick et al. (2000) revealed that women are more likely to endorse benevolent sexism as compared to hostile sexism. They explained that accepting men as providers and protectors saves women from hostility. As benevolent sexism offers women security and protection within a wider system of inequality, it continues to be accepted and endorsed by women themselves, hence contributing to the maintenance of traditional gender roles (Glick et al., 2000). For further evidence, Silván-Ferrero and Bustillos López (2007) examined the contribution of sexist ideologies to boys' and girls' housework, and found out that only girls who were high on benevolent sexism toward women contributed more to highly gender-typed tasks (e.g., housework).

Furthermore, conformity to traditional gender roles has also been reinforced in romantic relationships, where benevolent sexism promoted preference for romantic partners endorsing traditional gender roles (Travaglia et al., 2009). Additionally, women high on benevolent sexism were more likely to engage in dependency-oriented helping relations in cross-gender interactions as compared to same-gender interactions (Shnabel et al., 2016), hence avoiding independence and perpetuating traditional gender roles. All the previous studies on benevolent sexism and traditional gender roles have shown that benevolent sexism perpetuates traditional gender roles. In this research, we focus on the endorsement of benevolent sexism among women. We aim to explore how the internalization of traditional gender roles among women is related to their internalization of benevolent sexism, and how this continues to be a mutually

reinforcing relationship. To support this, we next address the effects of the perception of women who deviate from traditional gender roles.

C. Perceptions of Deviations from Traditional Gender Roles

While we focus in the present research on women's perception of gender roles, it is important to highlight the role of internalizing traditional gender roles by women themselves. The more women imagined traditional subtypes (e.g., housewives), the more likely they were to endorse benevolent sexist ideologies (Becker et al., 2010). Additionally, the endorsement of benevolent sexism has been shown to predict the positive perception of women conforming to the traditional gender roles (e.g., caregiving roles for women) (Gaunt, 2013). Hence, the internalization of benevolent sexism among women hindered their willingness to challenge traditional gender roles. Women's acceptance of the assigned gender roles can be highly related to their formation of faulty generalizations of how women should think and behave in general. These faulty generalizations are referred to as gender stereotypes, which we examine next.

CHAPTER IV

GENDER STEREOTYPES AS A PREDICTOR OF BENEVOLENT SEXISM

While gender roles reflect the social roles occupied by women and men and manifested through their male-typed and female-typed behaviors (Eagly & Wood, 2012), gender stereotypes represent faulty generalized expectations about women and men (Ellemers, 2018). To illustrate, men are generally perceived as more agentic and competent, while women are seen as more communal and warm. Gender has been a primary feature in the identification, categorization and perception of people (Ellemers, 2018). Therefore, from an early age, people start adopting stereotypes in which they directly and implicitly categorize unknown individuals as women or men (Ellemers, 2018). Due to this stereotypical perception and categorization, people tend to exaggerate differences between groups and underestimate the individual differences within groups (Ellemers, 2018). For example, people assume that men are smarter and more competent than women, even though they know individual women and men for whom this does not apply. As gender categorizations continue to be applied in a binary manner where women and men are compared to each other, they are often detected as fixed, salient and separate categorizations. Ellemers (2018) explains that this binary gender categorization contributes to the emergence and persistence of gender stereotypes and gender inequality.

Gender stereotypes often influence various outcomes (e.g., choosing a partner, hiring an employee, evaluating a person). For instance, stereotypes implicitly influence people's expectations of women's and men's traits, needs, behaviors and priorities (Ellemers, 2018). To elaborate, girls and women are expected to focus on their

communality and interpersonal connections, while men have the right to emphasize their agentic characteristics and individual achievements (Ellemers, 2018). Gender stereotypes affect people's expectations when searching for, choosing or dealing with romantic partners. That is, men have been found to show less attraction toward women who outwit them (Park et al., 2015), even if they ideally claim that they imagine their partner as smart as or smarter than they are (Ellemers, 2018). These gender stereotypes and gendered expectations have the tendency to shape women's qualities and behaviors. For instance, although women and men might show preference for nonconformist romantic partners, women were more likely to assume that men prefer conformist partners and, hence, showed more warmth and agreeableness (Hornsey et al., 2015).

Additionally, women's priorities are expected to revolve around family roles, housekeeping and caring for others (Ellemers, 2018). This limits the jobs available for women who decide to join the labor market, where they are given jobs that suit their role as mothers (e.g., teaching, part-time jobs) (Liss et al., 2019). Yet, women still face challenges in balancing family and work demands due to the overwhelming workload that they are responsible for in both roles (as caregivers and as workers). Hence, in general, gender stereotypes put women under the pressure of fulfilling society's expectations (e.g., focusing on housekeeping as a priority, attracting men through their warm character), and these expectations shape women's and men's behaviors, qualities, priorities, impressions, achievements and relationships. As the current study emphasizes the expectations of women in society, we will focus on femininity and feminine behaviors in particular.

A. Stereotypes and Feminine Behaviors

The term “femininity” has been used to describe a set of relatively persistent features including interests, traits, appearances and behaviors that have been deemed relatively more representative of women (Constantinople, 1973). That is, femininity can be expressed through traits, such as being supportive, sensitive and sympathetic (Kachel et al., 2016). This focuses the attention on feminine roles that require these traits (e.g., empathy, care, interpersonal skills, emotional intelligence), and such roles include taking care of children, supporting the working husband, and working as a teacher or secretary (Ellemers, 2018). The expression of femininity in women is also expected to occur via physical appearances and behaviors. Women’s physical appearances (e.g., soft voice, hairless body and face, narrow waist, long hair, elegance) are supposed to diverge from any masculine physical appearances (e.g., hairy, broad-shouldered) (Kachel et al., 2016). Additionally, feminine-typed behaviors are expected of girls and women. These include, but are not limited to, paying attention to their body posture, where they sit in a closed and contractive way with crossed arms and legs, and dressing in a way that clearly manifests femininity and elegance (e.g., dresses, skirts, heels, makeup). Other feminine-typed behaviors include body hair practices (i.e., grooming), where removing body hair is faultily assumed to be the norm for hygiene and decency purposes (Johannsdottir, 2019).

All the expected feminine-typed behaviors either tend to preserve women’s submissiveness and low power or idealize women as objects. That is, studies have revealed that interviewees who showed an expansive body posture were considered more enthusiastic and hireable by evaluators (Cuddy et al., 2015). Surprisingly, contractive body postures that are typically shown by women signal low power and less

competence for evaluators. In this case, a self-fulfilling prophecy causes women to behave less confidently in evaluations, thus implicitly and unintentionally confirming gender stereotypes about them being less competent than men (Ellemers, 2018). On the contrary, the objectification of women views women who express traditional femininity and feminine-typed behaviors in an idealized and positive way, where they are praised and rewarded by society. For instance, women are taken care of and protected by men, while in return they are expected to satisfy men's emotional and sexual needs (Casad et al., 2015). Regardless of its romanticized tone, this view ignores women's actual value (i.e., competence, subjective experiences, feelings, achievements) and focuses solely on their physical appearances and attractiveness (Fredrickson & Roberts, 1997). Hence, feminine-typed behaviors contribute to the persistence of gender stereotypes and inequality. In the next section, we discuss how this idealized femininity is preserved through women's internalization of and conformity to gender stereotypes and feminine-typed behaviors.

B. Internalization of and Conformity to Gender Stereotypes

Besides influencing people's expectations of women and men, gender stereotypes impact the way people perceive and evaluate the abilities of women and men (Ellemers, 2018). That is, the same performance and achievements have been evaluated differently by females and males based on the target's gender (Ellemers, 2018). Interestingly, the inequality in evaluations varies not only among women and men, but also among women themselves, where women who show conformity to gender stereotypes are usually assessed more positively compared to women who challenge gender stereotypical beliefs (Ellemers, 2018). More specifically, both women and men

are prone to judging women, but not men, largely based on their attractiveness and physical appearance rather than their achievements (Fredrickson & Roberts 1997). Socialization often shapes girls' and women's self-perception, such that they start to internalize others' perceptions of their physical selves, hence showing objectification of themselves and other women (Fredrickson & Roberts 1997). Similarly, Rudman and Phelan (2008) demonstrated that women who showed agentic behaviors encompassing competition, ambition and competence were perceived as unattractive, disliked and undervalued. Hence, as is the case in objectification, women would rather choose to conform to gender stereotypes and avoid negative evaluations by accepting and internalizing stereotypical beliefs about other women and themselves (Bearman et al., 2009; Ellemers, 2018). This represents women's own contribution in the perpetuation of gender stereotypes and inequality.

Although many people might be hesitant to explicitly express their stereotypical expectations and judgements, they continue to base their internal opinions and implicit beliefs on gender stereotypes, often without them even recognizing it (Ellemers, 2018). This applies particularly to women, where they gradually start adopting implicit stereotypes as part of their self-concepts (Kachel et al., 2016). The internalization of gender stereotypes has been demonstrated in many studies, including those conducted by Rudman and Phelan (2010) and Hornsey et al. (2015). The results revealed that exposure to both traditional (e.g., female nurse) and nontraditional gender roles (e.g., female surgeon) hindered progress toward gender equality through influencing women's own gender stereotypical expectations and self-concepts (Rudman & Phelan, 2010). That is, women who were exposed to traditional roles showed elevated automatic gender stereotypes and decreased interest in masculine careers. On the contrary, women

exposed to nontraditional gender roles did not seem to be inspired by women's leadership or interested in masculine occupations. Their lack of interest in women's leadership and masculine careers can be explained by their internalization of stereotypes (e.g., women are not competent enough to lead and men can do a better job) and the formation of their self-concepts based on these stereotypes. This means that women are not always inspired by other women, but they would rather compare themselves to them, perceive them as a threat, and accept stereotypes associated with them. One illustration of girls' implicit stereotypes and self-concept was studied by Steffens et al. (2010). In this study, adolescent girls were found to hold stronger implicit math-gender stereotypes (i.e., girls are more likely to associate math with male and not female) as compared to adolescent boys, and their implicit gender stereotypes were strong predictors of their academic self-concepts (Steffens et al., 2010).

Furthermore, Hornsey et al. (2015) found that women still assume that men prefer conformist women, even though initial results have shown that men are more likely to prefer nonconformist partners. This raises a set of questions regarding women's endorsement of stereotypical beliefs even when they do not apply in reality. That is, research studies seem to show that women internalize stereotypical beliefs to the extent that they become implicitly and automatically used in shaping their self-concepts, interests and behaviors. In this study, we are interested in exploring the implicit benevolent nature of stereotypes that makes them easily internalized, and their association with the internalization of benevolent sexism.

C. Research on Gender Roles and Stereotypes in the Arab World

Research on gender roles and gender stereotypes in the Arab world has shown that they are prevalent and linked to the social, legal, and political limitations forced on women and shaping their lives (Al-Ghanim & Badahdah, 2016). For example, most women as well as most men were found to agree with traditional gender norms and beliefs (e.g., a wife needs to be given permission by her husband to do anything, or a wife should always accept her husband's opinion regardless of disagreement) (Jaffer & Afifi, 2005; Mensch et al., 2003). Although these studies were done in non-Lebanese societies (i.e., Egyptian and Omani contexts, respectively), they can give a glimpse of gender role perception in the Arab world. In Lebanon, although women were more likely to support egalitarian gender roles and less likely to endorse hostile sexism as compared to men, they were more likely to endorse benevolent sexism (Obeid et al., 2010). Initially and thinking shallowly, this might sound positive, yet the romanticized and seemingly positive ways of benevolent sexism make it harder to challenge sexism and understand the true meaning behind gender equality. As gender stereotypes and inequality are highly prevalent in our society, we can suggest that women themselves are contributing, whether directly or indirectly, to the maintenance of the patriarchy, such that they internalize the gender norms, avoid confronting them, and enforce them within themselves and among other women. To better explain this perpetuation, we next examine the sources of pressure exerted on women to conform to feminine standards.

CHAPTER V

PRESSURE TO CONFORM TO FEMININE BEHAVIORS AS A PREDICTOR OF BENEVOLENT SEXISM

A. Conformity to Gender Stereotypical Standards

Over the last couple of decades, most researchers have adopted the multidimensional view that was developed by Egan and Perry (2001) in studying gender identity. Their model has encompassed three main dimensions, including gender typicality, intergroup bias, and felt pressure to comply with gendered standards (Egan & Peery, 2001). Gender typicality represents the individuals' perception of themselves as compared to their gender group, which can be described as the extent to which individuals feel like they belong to their gender category (Egan & Perry, 2001). Intergroup bias refers to the views and attitudes people form towards gender categories, where they tend to view their own gender group more positively. Additionally, the term "felt pressure" has been used to describe the compulsion forcing individuals to avoid or act in accordance with gendered behaviors, such that these gendered behaviors are stereotypically classified as feminine or masculine based on the femininity or masculinity they are associated with (Egan & Peery, 2001). Felt pressure has been considered a major element of gender identity as it focuses on how people perceive societal assumptions and expectations about masculine and feminine behaviors (Perry et al., 2019).

Traditional perspectives of gender identity have considered felt pressure and gender typicality as two separate elements of gender identity, in which both highly typical and highly atypical members of a gender group are just as expected to feel pressure (Kornienko et al., 2016). However, recent researchers oppose this distinction

and show that gender typicality and felt pressure are significantly correlated (Pauletti et al., 2017), such that gender typicality is viewed as similarity to both one's own and others' gender groups (Martin et al., 2017). That is, individuals who experienced higher levels of pressure to conform to gender standards were more likely to express their similarity to their own gender group and less likely to show similarity to the other-gender group (Pauletti et al., 2017). Hence, it remains important to consider perception with respect to one's own gender group and the other gender group(s).

Modern studies that adopt the multidimensional model of gender identity have addressed the presence of two forms of gender cognitions, including perceptions of the members and stereotypes associated with one's own gender group, and those associated with the other gender (Jackson et al., 2021). Here, it is essential to mention that even though we use this assumption of two-gender cognition types, this does not mean that we view gender as a binary construct (Diamond, 2020). For the purpose of this research, we are using one's gender as feminine and others' gender as masculine, as we are interested in investigating the conformity to and internalization of feminine traditional stereotypic behaviors. Hence, felt pressure in this context can be explained as girls' and women's internalization of the pressure of how they should behave in compliance with traditional feminine behaviors (Cook et al., 2019; Jackson et al., 2021). However, it is critical to state that these feminine behaviors do not represent a unified concept of femininity, since this is a complex conceptualization that can flexibly change according to the stereotypes integrated in a specific culture (Jackson et al., 2021). Here, it is important to shed light again on the understanding of femininity. As we previously mentioned, the term "femininity" has been used to describe a set of relatively persistent features including interests, traits, appearances and behaviors that have been deemed

relatively more representative of women (Constantinople, 1973). In this study, we tackle a certain definition of femininity, represented by specific traits (e.g., compassionate, kind, supportive) and behaviors. (e.g., wearing makeup, wearing well-fit clothes, plucking eyebrows). As research on the sources of felt pressure has been remarkably growing, it has provided a deeper understanding of the differences in experiences of felt pressure between women and men and across different sources of this pressure. Next, we shed the light on these different sources and their role in shaping and forcing the conformity to gendered, and especially, to feminine stereotypical behaviors.

B. Sources of Pressure to Conform

Many researchers have attempted to describe how an individual's gender identity develops. Different theories have suggested different origins, processes and sources to explain this development, including cognitive, biological and social factors (Cook et al., 2019). However, all researchers acknowledge the role of socialization as a crucial and inevitable aspect that contributes to the development of gender identity (Leaper, 2015). Through a variety of sources, children are socialized from early age to accept and fulfill the roles that are assigned to their gender (Cook et al., 2019). These sources include but are not limited to the parents, other family members, peers, media, and one's own self (Cook et al., 2019; Nielson et al., 2020). Each source has been shown to have unique influences on individuals' self-perception, behaviors, and interactions, such as their body dissatisfaction (Tylka, 2011), drinking behaviors (Ary et al., 1993), gender typicality (Cook et al., 2019), and sexist beliefs (Schroeder & Liben, 2021). In this paper, we will mainly focus on parents, peers, and the self, exploring their

role in shaping girls' and women's roles, stereotypical beliefs and behaviors, specifically in our Lebanese cultural context.

The pressure to conform to gender standards has been shown to be highly influenced by peers, especially in studies focused on the gender identity of adolescents (Cook et al., 2019). That is explained by adolescents' high desirability to be recognized by their peers during this developmental stage (Steinberg & Monahan, 2007). Usually, individuals who do not conform to gender norms, such as girls who do not dress in a feminine way or do not have a clear soft skin (Ellemers, 2018), are punished by their peers through a range of consequences that can take the form of judgmental looks, bullying, or physical violence (Pascoe, 2014). On the other hand, peers can reinforce gender conforming behaviors and beliefs through accepting, encouraging and rewarding them. For example, boys who lead a football team receive the most popularity and higher social status from their peers, as their leadership is expected from their gender (Jewell & Brown, 2014). However, it remains essential to explore the differences between female and male peers, and whether the felt pressure is mostly received from peers of the same gender as the pressured adolescent.

Additionally, research has shown a remarkable contribution of parents in explicitly and implicitly influencing and shaping children's behaviors in accordance with gender stereotypes (Karen, 2009). As parents are the first gender-socializing agents of individuals, their impact is manifested in various ways. For example, parents choose pink for a female and blue for a male newborn baby, whether in dressing, decorations of rooms, or other behaviors (Pomerleau et al., 1990). Additionally, parents choose specific names for their girls and boys based on their gender (Pilcher, 2017), and they encourage children's engagement in stereotypical play through gendered toys and

activities (Kane, 2006). However, other implicit ways that reinforce children's conformity to gender norms includes parents' own stereotypically gendered roles in the family, where the mother is considered the housekeeper and the father is expected to provide for the family (Cook et al., 2019). Although most parents encourage children's conformity, others are feminist parents whose positive influence has also been highlighted in the literature. That is, feminist parents are more likely to educate their children on gender-related bullying and sexist beliefs (Mack-Canty & Wright, 2004), such that they are better able to recognize and confront them (Lamb et al., 2009). However, Schroeder and Liben (2021) stated that mothers and fathers can have different roles in the gender socialization of their children. Although some studies have shown that fathers are more likely to support traditional gender roles (Kollmayer et al., 2018), other studies have revealed that mothers' but not fathers' stereotypical beliefs about math influenced girls' performance under stereotype threat (Tomasetto et al., 2011). Therefore, it is important to go beyond parents' pressure to explore the separate roles of mothers and fathers³ in pressuring the children to conform to gendered standards. This is essential in studying how the pressure of conformity persists among women themselves and in different forms such as the pressure that mothers exert on daughters and the pressure of one's own self, which we will explore next.

C. Pressure from the Self and the Internalization of Gendered Standards

In addition to parents and peers, the self has been identified as one of the most significant sources of the pressure to conform to gendered standards (Cooks et al., 2019). That is, individuals' perception of their own gender identities and the external

³ This applies mostly in the context of heterosexual, two-parent households.

gendered pressures exerted on them enable them to produce internal gender schemas (Liben & Bigler, 2002). Based on these schemas, individuals would shape and guide their beliefs, attitudes and behaviors in accordance with their gender categorization (Liben & Bigler, 2002). With age, self-held expectations show a remarkable increase, such that older individuals show more self-evaluation and self-regulation compared to younger generations (Bussey & Bandura, 1992). To explain, as people grow older they are typically more likely to feel the pressure to conform and regulate their behaviors in alignment with these gender rules.

Recent studies on felt pressure have revealed significant findings about the self as a source of pressure. That is, Cook et al. (2019) demonstrated that the self was the only source of pressure that was significantly related to higher levels of own-gender typicality, hence contributing to the development of individuals' gender identity. Their results indicated that individuals eventually learn how to accept their gender typical beliefs and behaviors. Similarly, Nielsen et al. (2020) supported the importance of self-socialization, showing that the self is the most effective source of pressure to conform to gender standards. These findings are specifically noteworthy in our research, because they hint at the prominence of the internalization of traditional gender norms. Cook et al. (2019) explained that the internalization of felt pressure can be represented by this highly distinguished pressure from the self. To illustrate, in a study conducted by Mastari et al. (2021), girls were more accepting of the gender typical norms, which shaped their occupational preferences. They concluded that these girls were less influenced by external pressures and societal expectations, yet more affected by their own internalization of typical gender norms and gender identity.

Cook et al. (2019) and Jackson et al. (2021) had two of the main research studies on felt pressure. Both were correlational studies done on male and female adolescents in Southwestern U.S. and Sydney, Australia, respectively. The findings showed that the self was one of the strongest sources of pressure regarding gendered behaviors. Although these studies were limited to adolescents in the Western culture, their findings might offer one way to explore and understand felt pressure in the Lebanese culture. However, considering the difference between cultures, it is important to keep an open eye to the possibility of change in findings in different age groups and different societies. On another note, sexism has also been shown to be shaped by felt pressure. Schroeder and Liben (2020) provided evidence on the association between sexism and felt pressure, where children who reported feeling more pressure to conform were more accepting of sexist comments directed to another child. These findings suggest that sexist beliefs can be significantly influenced by the pressure exerted on children, especially by their peers (Schroeder & Liben, 2020). The results on the association between felt pressure, the internalization of traditional gender norms and the acceptance of sexism can be linked back to the different types of ambivalent sexism. As hostile sexist comments were easily accepted by children who reported higher levels of felt pressure, it is thought-provoking to explore their reaction to benevolent sexism which is already romanticized and positive in nature.

Although pressure regarding gendered behaviors seems to be linked to the acceptance of gender roles and sexism, there are still no studies that tackle the endorsement of benevolent sexism among women in Lebanon. There is extreme scarcity in gender research in Lebanon, and an even bigger gap in understanding the predictors of benevolent sexism. We are specifically interested in this research idea as applied to

the Lebanese cultural context, where sexism is a highly prominent phenomenon (Sanchez-Ruiz et al., 2021). To reiterate, understanding the factors predicting benevolent sexism, especially the pressures felt by women from different sources, constitutes an initial step to reduce the endorsement of benevolent sexism among women in the Lebanese society. Hence, the present study aims to fill this gap in research.

CHAPTER VI

THE CURRENT RESEARCH

The main objective of this study is to investigate how the sources of pressure to conform to gender norms are related to women's internalization of benevolent sexism. More specifically, our aim is to study the association between the pressure to comply with feminine standards and the internalization of benevolent sexism among women residing in Lebanon, as mediated by feminine gender stereotypes and traditional gender roles performed through feminine behaviors (e.g., grooming, tone, posture). We build on the literature to explore internalized benevolent sexism among women and felt pressure regarding feminine behaviors as concepts that have not been investigated in the Lebanese context yet. Although many of the studies we have previously discussed and built upon are older studies conducted in the Western culture, we suggest that their findings still apply in the Lebanese cultural context today. That is mainly due to the slow gender progress and still-ongoing and prevalent gender inequality and patriarchal system in our cultural context (Nydell, 2012; Usta et al., 2015).

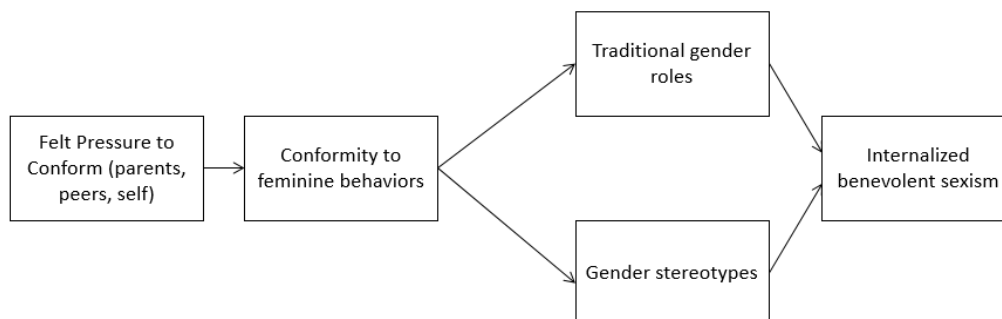
In the present study, we explore the following research questions: Is the felt pressure to conform to traditional stereotypic feminine behaviors imposed more by parents, peers, or the self among women in Lebanon? Is it imposed more by female others? How is this related to women's own internalization of benevolent sexism? While the internalization of benevolent sexism has been studied in the literature, internalized benevolent sexism is still in its very early stages of exploration. Additionally, there is no research that tackles internalized sexism and benevolent sexism in Lebanon specifically. Therefore, our study aims to provide a deeper

understanding of these constructs in the Lebanese cultural context, while taking into consideration the socializing agents that are responsible for shaping women's beliefs and behaviors.

In the current research, we recruited around 260 women living in Lebanon to answer a survey related to a number of predictors that are studied in association to internalized benevolent sexism as the outcome variable. The predictors are related to traditional gender roles, gender stereotypes, the sources of pressure to comply with feminine standards, and conformity to feminine norms. Research has shown that women who think of and comply with traditional gender roles (e.g., caregiving roles for women) also show more positive perception of benevolent sexist ideologies (Becker et al., 2010; Gaunt, 2013). Accordingly, we hypothesize that the endorsement of traditional gender roles will be positively correlated with and possibly predict the internalization of benevolent sexism (H1). Similarly, studies have shown that gender stereotypes can be explicitly and implicitly adopted, such that women internalize these stereotypes and act in compliance with them. That is, women mistakenly think that men are more attracted to conformist women even when men report that they prefer nonconformist partners (Hornsey et al., 2015). As this hints to women's stereotyped views of themselves and other women, we hypothesize that the endorsement of gender stereotypes is positively correlated with internalized benevolent sexism (H2). Additionally, we hypothesize that women who are more likely to conform to feminine standards are also more likely to internalize benevolent sexism (H3). Lastly, research has demonstrated that there are many sources of pressure forcing women to comply with feminine standards (Cook et al., 2019; Jackson et al., 2021). These sources include the self, which has been found to be the most prominent, female relatives (i.e.,

especially mothers) and peers (Cook et al., 2019; Jackson et al., 2021; Tomasetto et al., 2011). Based on the internalization phenomenon among women, we hypothesize that women will report higher levels of pressure from the self, their mothers and their female peers as compared to their fathers and male peers (H4). Also, there will be a positive association between felt pressure and the internalization of benevolent sexism (H5). In addition to that, research has shown that the pressure exerted by different sources, including parents, peers and the self tend to reinforce the conformity to gender norms (Cook et al., 2019). Therefore, we hypothesize that there is a positive association between felt pressure and conformity to feminine standards (H6). We last suggest that the association between felt pressure to conform and the adoption of gender stereotypes and traditional gender roles will be mediated by conformity to feminine standards (H7). Also, the positive association between conformity to feminine behaviors and internalized benevolent sexism will be mediated by the internalization of gender stereotypes (H8a) and traditional gender roles (H8b). These mediation hypotheses are purely exploratory, considering the correlational nature of the study.

Figure 1. *Conceptual Model Demonstrating the Hypothesized Relationships*



Note. These hypothesized relationships are correlational in nature.

CHAPTER VII

METHODOLOGY

A. Participants

In the present study, we aimed to recruit adult women who live in Lebanon. In order to set the appropriate sample size, we used a power analysis G*Power 3.1.9.7 (Faul et al., 2009). The sample size was specifically calculated such that we obtain 95% power with $\alpha = .05$ and a small to medium effect size. Results of the power analyses showed that we needed around $N = 236$ participants. Since we had to ensure that the estimated power is reached, we aimed to recruit approximately ten percent more women in order to account for any missing data or procedural errors. Hence, the goal of the present study was to recruit around 260 women in Lebanon. All recruited women were above the age of 18 years and currently residing in Lebanon.

The sample included a total of 260 participants. Their ages ranged between 18 and 60 years old ($M = 29$, $SD = 10$). They were all adult women who live in Lebanon. Muslims comprised a higher percentage (i.e., 52.05% Druze, 25.41% Shia, and 13.52% Sunni). Moreover, most of the participants had university (62.93%) and graduate studies (26.25%) as their highest educational level. Also, most of them were either single (53.31%) or married (43.58%). They were mostly workers in the private sector (38.43%) or students (35.29%). While 30.62% of the participating women reported a good household income that they can save from, 43.80% reported that their income covers their needs with no chance of saving from it, and 17.44% reported that they face difficulties since their household income does not cover their needs. As for social ideology, 34.36% were conservative, 23.17% were liberal, and 34.75% were neither

liberal nor conservative. Approximately all the participants were Lebanese (93.25%) who have been residing in Lebanon ever since they were born (84.62%). The sample descriptives are displayed in Table 3.

Table 1. Sample Descriptives

		Mean	Standard Deviation	N	%
What is your age in years?		29	10		
What is your religious affiliation?	Maronite			15	6.1%
	Greek Orthodox			3	1.2%
	Catholic			0	0.0%
	Protestant			2	0.8%
	Armenian Orthodox			0	0.0%
	Armenian Catholic			1	0.4%
	Sunni			33	13.5%
	Shia			62	25.4%
	Druze			127	52.0%
	Alawite			0	0.0%
	Other Christian			1	0.4%
What is your highest educational level?	Elementary or below			1	0.4%
	Intermediate			5	1.9%
	High school			14	5.4%
	Technical School			8	3.1%
	University			163	62.9%
	Graduate Studies			68	26.3%
What is your marital status?	Single			137	53.3%
	Married			112	43.6%
	Divorced			8	3.1%
	Widowed			0	0.0%
Which of the following best describes your occupational status?	I work in the private sector			98	38.4%
	I work in the public sector			11	4.3%
	I don't work, I am a housewife			39	15.3%
	I don't work, I am unemployed			13	5.1%
	I don't work, I am retired			4	1.6%
	I am a student			90	35.3%

Which of the below best describes your household income?	Our household income covers our needs well, and we can save from it	79	30.6%
	Our household income covers our needs, but we cannot save from it	113	43.8%
	Our household income does not cover our needs, and we face difficulties meeting those needs	45	17.4%
	I refuse to answer	18	7.0%
	I don't know	3	1.2%
How do you rate your social ideology?	Extremely liberal	15	5.8%
	Liberal	60	23.2%
	Neither liberal nor conservative	90	34.7%
	Conservative	89	34.4%
	Extremely conservative	5	1.9%
How long have you been living in Lebanon for?	1 to 3 years	6	2.4%
	4 to 6 years	9	3.6%
	7 to 10 years	12	4.9%
	10 to 15 years	11	4.5%
	All my life	209	84.6%
What is your nationality?	Lebanese	235	93.3%
	Palestinian	6	2.4%
	Syrian	5	2.0%
	Lebanese Canadian	1	0.4%
	Egyptian	2	0.8%
	Canadian	1	0.4%
	Venezuelan	1	0.4%
British	1	0.4%	

B. Procedure

After obtaining the IRB approval, advertisements were circulated on various social media platforms including Instagram, WhatsApp, LinkedIn and Facebook. Hence, participants were recruited through convenience sampling. Additionally,

participants were recruited via snowball sampling. The researcher shared the advertisement for the study within their networks, and asked members of their network to share them with women who may be interested in participating in the study. The participants recruited via snowball sampling did not need to reach out to the researchers. They were able to automatically participate by following the instructions in the advertisements. The advertisements included an English and Arabic invitation for women from Lebanon to take a part in a study on the understanding of femininity and gender roles among women in Lebanon. The advertisement also included a link that guided interested women, who fit the eligibility criteria, to the English and Arabic forms of the questionnaire, which was expected to take around 15-20 minutes.

First, participants who clicked on the link were able to view the informed consent which briefly stated the objective of the study and explained that participation was totally voluntary and did not have more than minimal risk. Additionally, the informed consent assured the participants that the provided information remains confidential and anonymous. After reading the informed consent, participants were asked to choose whether they wanted to take part in this research study or not. Participants who accepted to participate in the study were instructed to click “Next” and were led to the questionnaire, while others were only thanked for their time and guided to the end page. Participants who proceeded to the survey were asked to complete the set of scales that we will elaborate on in the next section. After that, participants were asked to answer some demographic questions. Upon the completion of the questionnaire, participants were thanked for taking the time to participate in this study.

C. Measures

The questionnaire used in this study (Appendix I) included the informed consents and the scales both in English and Arabic versions. The following scales were presented in randomized order to account for possible order effects. Participants were asked to rate the items of these measures on a scale from 1 (*strongly disagree*) to 5 (*strongly agree*), since a 5-point scale has been shown to be more culturally appropriate. The reliability coefficients of all the scales are presented later in the results section of the reliability analyses.

1. Ambivalent Sexism Inventory

This self-report scale is consisted of 11 items measuring hostile sexism and 11 items measuring benevolent sexism (Glick & Fiske, 1996). In this study we are only interested in the benevolent form of sexism, hence we used the 11 items measuring the endorsement of benevolent sexism (e.g., “Many women have a quality of purity that few men possess”, “Men are incomplete without women” and “A good woman should be set on a pedestal by her man”). Glick and Fiske (1996) conducted six studies to test the reliability of the scale. The scale has shown a high internal consistency ranging between $\alpha = .73$ and $\alpha = .85$ (Glick & Fiske, 1996).

2. Gender Stereotype Endorsement Scale

We used an amended version of the 14-item gender stereotype endorsement scale to measure women’s endorsement of gender stereotypes (Tresh et al., 2019). For each item, participants were asked to indicate using a 5-point scale the extent to which they agreed with some statements (e.g., “Women are more competitive than male

workers” and “Women are kinder than men). Items that ask about stereotypically masculine, agentic traits (i.e., competitive, assertive, stronger, self-sufficient, independent, capable, and confident) were reverse scored. Participants also answered items reflecting the endorsement of feminine, communal stereotypes (i.e., nicer, more communal, supportive, kinship-oriented, warmer, kinder, cooperative). Each of the stereotype categories, whether agentic or communal, showed high reliability Cronbach’s $\alpha = 0.89$ (Tresh et al., 2019).

3. Arab Adolescents’ Gender Roles Attitude Scale

We used this 12-item scale which has been developed as representative of gender role attitudes in the Arab culture (Al-Ghanim & Badahdah, 2016). The items are already available in English and Arabic. These items include “Women have the right to travel abroad alone” and “A woman should choose her spouse without family’s interference”. Al-Ghanim and Badahdah (2016) showed that this scale is highly reliable with an internal consistency $\alpha = .78$.

4. Conformity to Feminine Norms Inventory

We used the short form of the conformity to feminine norms inventory (CFNI) that was developed by Parent and Moradi (2010) based on the 84-item original scale by Mahalik et al. (2005). The valuable characteristics of this scale include its shorter form and the use of “I” instead of men and women (Deprafere et al., 2021), and this is especially useful for the assessment of the internalization of gender norms. This scale includes 45 items, five items in each of the nine subscales that include relational (e.g., “I don’t feel guilty if I lose contact with a friend”), sweet and nice (e.g., “I would be

ashamed if someone thought I was mean”), invest in appearance (e.g., “I never wear make-up”), domestic (e.g., “There is no point to cleaning because things will get dirty again”) romantic relationship (e.g., “If I were single, my life would be complete without a partner”), modesty (e.g., “I am not afraid to tell people about my achievements”), sexual fidelity (e.g., “I would only have sex if I was in a committed relationship like marriage”), thinness (e.g., “I am terrified of gaining weight”), and care for children (e.g., “I like being around children”) (Parent & Moradi, 2010). The scale has been shown to have an adequate internal consistency of $\alpha = .79$ (Parent & Moradi, 2010).

5. *Felt Pressure for Gendered Behavior Scale (FP-GBS)*

To assess the pressure imposed by different sources on women forcing them to conform to feminine standards, we used the FP-GBS (Jackson & Bussey, 2020). We aimed to have a scale that was specifically appropriate to the Lebanese culture. Hence, we used the items measuring feminine stereotyped behavior and used culturally specific examples to develop the items for our questionnaire. Out of the 18 original items, we formed five major items, each including questions on pressure to conform to feminine behavior from five sources (i.e., mother, father, female friends, male friends, and self). Therefore, we had 25 items in total for this scale, including the following feminine behaviors: “if I wore lady-like clothes (e.g., well-fit, tailored, elegant)”, “if I maintained a soft hairless body through feminine grooming behaviors (e.g., plucking eyebrows, shaving my body hair)”, “if I acted in a girly way (e.g., sitting elegantly with legs closed, speaking with a low soft voice)”, “if I was spending a lot of time with friends who are girls”, and “if I engaged in feminine activities (e.g., ballet, cooking classes, sewing, etc.)”. For each type of feminine behavior, the participants were asked to

answer what they think the response of each of their mother, father, male friends, female friends, and the self would be, ranging from 1 (*very upset*) to 5 (*very pleased*). The internal consistency of the scale was good, as measured in females, for both same gender behavior (i.e., $\alpha = .85$) and other gender behavior (i.e., $\alpha = .81$) (Jackson & Bussey, 2020). For the purpose of this study, we strictly used the scale for same gender behavior.

6. 10-item version of the Big Five Inventory (BFI-10)

We used the short version of the big five inventory (BFI) that was developed by (Rammstedt & John, 2007) based on the 44-item original scale by John et al. (1991). This scale includes 10 items, two items in each of the five subscales that include extraversion (e.g., “I see myself as someone who is outgoing, sociable”), agreeableness (e.g., “I see myself as someone who is generally trusting”), conscientiousness (e.g., “I see myself as someone who does a thorough job”), neuroticism (e.g., “I see myself as someone who gets nervous easily”), and openness to experience (e.g., “I see myself as someone who has an active imagination”) (Rammstedt & John, 2007). The scale has been shown to have an adequate internal consistency of $\alpha = .83$ (Rammstedt & John, 2007). Since previous research has shown that some personality traits are associated with sexism (Vick, 2014) and benevolent sexism in specific (Christopher et al., 2013), we aimed to control for these variables in our study.

7. Demographics Questionnaire

After completing all the mentioned scales, participants were asked to provide some demographic information. This included marital status, age, occupational status,

subjective socioeconomic status, educational level, period of residence in Lebanon, sectarian affiliation, nationality, and social ideology (i.e., conservative or liberal).

D. Pilot Study

We conducted a pilot study, where four adult women filled out the survey (i.e., 2 filled the Arabic version and 2 filled the English version). As expected, the time of the survey was around 15-20 minutes. It took an average of 13 minutes to fill out the English form of the questionnaire and 16 minutes to fill out the Arabic form. The changes afterwards were very minimal. We removed the percentage that displays for the participant how much has been completed of the survey. Based on participants' feedback, we changed the Arabic word ايدولوجيتك which refers to social ideology, and we replaced it with توجهاتك الاجتماعية to make it clearer for the participants. We also changed the question "How long have you been living in Lebanon for" from an open-ended to a multiple choice (i.e., interval) question.

CHAPTER VIII

RESULTS

All the data obtained in this study was entered and analyzed using SPSS version 26. In the current section, I first present the preliminary analyses, including missing value analysis. Next, I inspect the psychometric properties of each scale (i.e., benevolent sexism scale, gender stereotype endorsement scale, AAGRAS, CFNI-45, the felt pressure for gendered behavior scale FP-GBS as imposed by each of the father, mother, male friends, female friends, and self, and the Big Five Inventory BFI-10). Then, I present additional preliminary analyses including normality assumptions, univariate outliers and multivariate outliers. Finally, I present the results of the reliability analyses, scale descriptives, sample descriptives, correlations, and regression analyses.

A. Preliminary Analyses

Missing value analysis showed that there were no items in any of the used scales with missing values greater than 5% (Field, 2018). Age and religious affiliation showed missing values greater than 5.5% (23.5% and 6.2% respectively). Such missing values for age and religious affiliation can be explained by the sensitivity of such questions to participants.

Little's MCAR test was not significant, $p > .05$, which demonstrates that the pattern of missing values was completely at random. Since the percentage of missing values was not high and the pattern was shown to be at random, the missing values were not replaced.

B. Psychometric Properties

This subsection displays the factor analyses of the benevolent sexism scale, gender stereotype endorsement scale, Arab Adolescents' Gender Roles Attitude Scale AAGRAS, Conformity to Feminine Norms Inventory CFNI-45, the felt pressure for gendered behavior scale (FP-GBS) as imposed by each of the father, mother, male friends, female friends, and self, and finally the Big Five Inventory, BFI-10. The pattern matrices are presented in Appendix II.

1. Statistical Assumptions

Bartlett's test of sphericity was significant for the benevolent sexism, gender stereotype endorsement scale, AAGRAS, CFNI-45, FP-GBS, and BFI-10 ($X^2(55) = 677.366, p < .001$; $X^2(91) = 1415.640, p < .001$; $X^2(66) = 687.236, p < .001$; $X^2(990) = 4131.810, p < .001$; $X^2(10) = 120.683, p < .001$; $X^2(10) = 191.721, p < .001$; $X^2(10) = 282.143, p < .001$; $X^2(10) = 357.582, p < .001$; $X^2(10) = 300.812, p < .001$; and $X^2(45) = 215.821, p < .001$ respectively). Furthermore, Kaiser-Meyer-Olkin values for the benevolent sexism scale, gender stereotype endorsement scale, AAGRAS, CFNI-45 and the felt pressure for gendered behavior scale (FP-GBS) as imposed by each of the mother, male friends, female friends, and self⁴ were all above .70 (KMO = .831; KMO = .911; KMO = .817; KMO = .741, KMO = .758, KMO = .714, KMO = .786; and KMO = .749 respectively) (Field, 2018). This provides evidence that the dataset is factorable. The determinant was greater than .00001 for all scales except CFNI-45 (Field, 2018). Additionally, the correlations between the items within each scale did not

⁴ The Kaiser-Meyer-Olkin values for the FP-GBS by the father and the Big Five Inventory BFI-10 were not above yet close to .7 (KMO = .683; KMO = .6 respectively).

exceed .80 (Field, 2018), hence showing that there are no singularity or multicollinearity problems. None of the items were excluded from the analysis, as the measures of sampling adequacy (MSA) observed on the anti-image correlation matrices all exceeded .50⁵ (Field, 2018).

a. Benevolent Sexism Scale

A factor analysis with Maximum-Likelihood extraction and Varimax rotation⁶ was conducted on the 11 items of the Benevolent sexism scale. Three factors were extracted based on eigenvalues greater than one. Based on rotated factor matrix, the three factors (combined explained a total of 42.511 % of the variance) represented *protective paternalism* (6 items, explained 28.938 % of the variance), *complementary gender differentiation* (3 items, explained 7.643% of the variance) and *heterosexual intimacy* (3 items, explained 5.929 % of the variance). One item loaded on two factors, but loaded more highly on the second factor. The two items “Every man ought to have a woman he adores” and “No matter how accomplished he is, a man is not truly complete as a person unless he has the love of a woman” loaded more highly on protective paternalism instead of heterosexual intimacy as suggested in the hypothesized structure. Similarly, the item “In a disaster, women ought to be rescued before men” loaded more highly on heterosexual intimacy instead of protective paternalism. All factors had an acceptable reliability, with Cronbach’s $\alpha = .763, .697$ and $.602$ respectively.

⁵ Measures of sampling adequacy (MSA) found on the anti-image correlation matrices were below .5 for 4 items in the Big Five Inventory BFI-10, but the items were not excluded.

⁶ A varimax rotation was conducted on the benevolent sexism scale, since it was used by Glick and Fiske (1996) as they validated this measure.

b. Gender Stereotype Endorsement Scale

A factor analysis with Maximum-Likelihood extraction and Direct Oblimin rotation was conducted on the 14 Gender Stereotype Endorsement scale items. Two factors were extracted based on eigenvalues greater than one, explaining a total of 46.101% of the variance. The two factors are agentic stereotypes (5 items, explained 7.329 % of variance) and communal stereotypes (9 items, explained 38.772 % of variance). This opposes the hypothesized structure where 7 items should load on each factor. The first factor contained all communal traits, in addition to “competitive” and “capable” that should be among agentic traits according to the hypothesized structure. The other factor contains the rest of the agentic traits (i.e., assertive, stronger, self-sufficient, independent, and confident). Based on this factor analysis, we removed the two items “competitive” and “capable”, because they do not refer to communal traits and may bias our interpretation.

c. Arab Adolescents’ Gender Roles Attitude Scale AAGRAS

A factor analysis with Maximum-Likelihood extraction and Direct Oblimin rotation was conducted on the 12 AAGRAS items. Two factors were extracted based on eigenvalues greater than one. The two factors are *egalitarian gender roles* (6 items, explained 27.317 % of variance) and *traditional gender roles* (6 items, explained 5.889 % of variance). The item “Women are weak” loaded on egalitarian, and “A woman should choose her spouse without family’s interference” loaded on traditional as opposed to the hypothesized structure. The two factors combined explained a total of 33.206 % of the variance. Both factors had an acceptable reliability, with Cronbach’s α of .735 and .686 respectively. In our analysis, we are interested in examining traditional

gender roles in specific. Hence, we reverse coded the items on egalitarian roles so that they represent the traditional gender roles, and averaged all items to obtain an index of traditional gender roles (Al-Ghanim & Badahdah, 2016).

d. Conformity to Feminine Norms Inventory CFNI-45

A factor analysis with Maximum-Likelihood extraction and Direct Oblimin rotation was conducted on the 45 Conformity to feminine norms inventory items. A nine-factor analysis was forced, and the nine factors combined explained a total of 45.531% of the variance. These nine factors are *relational* (5 items, explained 2.057 % of variance) *invest in appearance* (4 items, explained 5.876 % of variance), *domestic* (5 items, explained 4.890 % of variance), *romantic relationship* (3 items, explained 3.392 % of variance), *modesty* (5 items, explained 2.871 % of variance), *sexual fidelity* (5 items, explained 3.117 % of variance), *thinness* (5 items, explained 7.387 % of variance), and *care for children* (6 items, explained 10.873 % of variance). The factor sweet and nice did not emerge as in previous studies (e.g., Parent & Moradi, 2010). The item “Being nice to others is extremely important” loaded more on the *relational scale*. “I always try to make people feel special” loaded on *romantic relationship*, while “I would be ashamed if someone thought I was mean” loaded on *modesty*. And, the two items (i.e., “I am not afraid to hurt people’s feelings to get what I want” and “I rarely go out of my way to act nice”) loaded more highly on *caring for children* factor.

e. Felt Pressure for Gendered Behavior Scale FP-GBS

The felt pressure for gendered behavior as imposed by each of the sources (i.e., father, mother, male friends, female friends, self) was considered and analyzed as a

separate scale. For each, a factor analysis with Maximum-Likelihood extraction and Direct Oblimin rotation was conducted on the five items. One factor was extracted which is *feminine-typed behaviors*. The factor for each of the sources explained a total of 24.204 %, 32.197 %, 47.379%, 44.356%, and 39.145% of the variance respectively.

f. Big Five Inventory BFI-10

A factor analysis with Maximum-Likelihood extraction and Direct Oblimin rotation was conducted on the 10 items. A five-factor analysis was forced, and the five factors combined explained a total of 49.217% of the variance. Only one item loaded on each factor. For the second factor, an additional item loaded very poorly. The five factors are *extraversion, agreeableness, conscientiousness, neuroticism, and openness*. All factors had weak correlations, with Pearson correlation $r = .160$ between extraversion items, $r = .311$ between conscientiousness items, $r = .479$ between neuroticism items, $r = .121$ between openness to experience items, and $r = .016$ between agreeableness items. The two items within each factor did not hang well together, and the factor structure was not as neat as the hypothesized structure. Such problems in the reliability and factor analysis (i.e., low reliability and poor factor solution) of the BFI-10 have been previously reported by other researchers (e.g., Ampang, 2014; Miller, 2017).

C. Univariate and Multivariate Outliers

Univariate outliers were examined using z -scores and boxplots. Three univariate outliers were found for the benevolent sexism scale (i.e., case numbers 226, 176 and 119), five for the gender stereotype endorsement scale (i.e., case numbers 52, 17, 30, 106, and 197) and two for the FP-GBS from the self (i.e., case numbers 168 and 192).

Each of the CFNI, FP-GBS from mother, and FP-GBS from male friends had one univariate outlier (i.e., case number 213, 96, and 104 respectively). Yet, there were no univariate outliers for the AAGRAS, FP-GBS from father, FP-GBS from female friends, and BFI-10.

Multivariate outliers were identified using the Mahalanobis distance in SPSS applying the rule of probability less than .001 (Field, 2018). Only one case, with case number 463, was found to be a multivariate outlier. The same multivariate outlier was found when calculating it with and without the five traits of the BFI-10. All these cases, whether identified as univariate or multivariate outliers, were kept in the analysis, since the sample size used in the study is large ($N = 260$), distributions were approximately normal (see section E), and there were less than 2% outliers on each variable.

D. Reliability Analysis

Reliability analysis showed that the scales benevolent sexism scale, AAGRAS as representing traditional gender roles, CFNI-45, Gender Stereotype Endorsement scale (Agentic and Communal Traits), FP-GBS from male friends, FP-GBS from female friends, and FP-GBS from the self had good internal consistency. These scales have a Cronbach's α above .70. FP-GBS from mother and father had a low reliability with a Cronbach's α of .678 and .597 respectively (Check Table 1 for further details).

Table 2. *Reliability Analysis of the Scales*

Scale	Cronbach's α
Benevolent sexism scale	.799
Gender Stereotype Endorsement scale (Agentic Traits)	.770
Gender Stereotype Endorsement scale (Communal Traits)	.875
AAGRAS Traditional Gender Roles	.794
Conformity to Feminine Norms Inventory CFNI-45	.760
Felt Pressure for Gendered Behavior Scale (Father)	.597
Felt Pressure for Gendered Behavior Scale (Mother)	.678
Felt Pressure for Gendered Behavior Scale (Male Friends)	.711
Felt Pressure for Gendered Behavior Scale (Female Friends)	.795
Felt Pressure for Gendered Behavior Scale (Self)	.743

E. Normality

The inspection of the histograms, along with the z -scores of skewness and kurtosis, allowed for the testing of normality of the scale distributions. The z -scores of skewness and kurtosis of all the scales were between -2 and +2, showing that they are approximately normally distributed. This normal distribution is also shown through the visual representations in histograms (Check Appendix III for histograms).

F. Scale Descriptives

The aggregate means, medians, range, and standard deviations (SDs) of the variables are shown in Table 2.

The mean for the benevolent sexism scale ($M = 2.98, SD = .66$) was approximately at the midpoint, showing that on average participants tend to neither agree nor disagree with benevolent sexism. The mean for the scale measuring traditional gender roles (AAGRAS) ($M = 4.30, SD = .47$) was well above the midpoint, revealing that on average participants were more likely to agree with traditional gender roles. The means for the scale measuring gender stereotypes endorsement, conformity to feminine norms, agreeableness, openness to experience, neuroticism and conscientiousness ($M = 3.17, SD = .32$; $M = 3.33, SD = .31$; $M = 3.58, SD = .79$; $M = 3.45, SD = .80$; $M = 3.22, SD = .95$; and $M = 3.59, SD = .81$ respectively) are above the midpoint. This indicates that on average participants tend to agree more with statements showing gender stereotypes, conformity to feminine norms, and express traits of agreeableness, openness to experience, neuroticism, and conscientiousness. The mean for the scale measuring extraversion trait ($M = 2.78, SD = .86$) and that measuring felt pressure for gendered behavior scale (FP-GBS) as imposed by each of the father, mother, male friends, female friends, and self ($M = 2.41, SD = .51$; $M = 2.01, SD = .55$, $M = 2.53, SD = .46$; $M = 2.45, SD = .55$; and $M = 2.13, SD = .63$ respectively) were all below the midpoint. This means that on average women in this study were more likely to be more introverted than extroverted and also more likely to report that their parents, friends and themselves are more upset when they show feminine typed behaviors (Check Table 2 for more details).

Table 3. *Scale Descriptives*

	Mean	SD	Median	Range
Benevolent Sexism	2.98	.66	3.00	1.00-4.55
Gender Stereotype Endorsement	3.17	.32	3.14	2.21-4.36
Arab Adolescents' Gender Roles Attitude	4.30	.47	1.67	2.83-5.00
Conformity to Feminine Norms	3.33	.31	3.33	2.51-4.27
Pressure for Gendered Behavior (Father)	2.41	.51	2.40	1.00-3.60
Pressure for Gendered Behavior (Mother)	2.01	.55	2.00	1.00-4.00
Pressure for Gendered Behavior (Male Friends)	2.53	.46	2.60	1.00-3.40
Pressure for Gendered Behavior (Female Friends)	2.45	.55	2.40	1.00-4.20
Pressure for Gendered Behavior (Self)	2.13	.63	2.20	1.00-4.20
Extraversion	2.78	.86	2.50	1.00-5.00
Agreeableness	3.58	.79	3.50	1.00-5.00
Openness to Experience	3.45	.80	3.50	1.00-5.00
Neuroticism	3.22	.95	3.00	1.00-5.00
Conscientiousness	3.59	.81	3.50	1.00-5.00

G. Correlations Between Variables

The correlation matrix⁷ of the main variables was examined, as displayed in Table 4.

After the examination of the correlations, we found a significant positive correlation between the endorsement of traditional gender roles and the internalization of benevolent sexism ($r = .490, p < .01$), as well as between the endorsement of communal gender stereotypes and the internalization of benevolent sexism ($r = .498, p < .01$), and between conformity to feminine norms and the internalization of benevolent sexism ($r = .298, p < .01$). Hence, women were more likely to internalize benevolent sexism the more they endorsed traditional gender roles and communal gender stereotypes and the more they conformed to feminine standards. However, there was a significant negative correlation between the endorsement of agentic stereotypes and the internalization of benevolent sexism ($r = -.253, p < .01$). We also found significant negative correlations between the internalization of benevolent sexism and feeling pressure to comply to feminine standards from each of the sources: father ($r = -.317, p < .01$), mother ($r = -.223, p < .01$), male friends ($r = -.249, p < .01$), female friends ($r = -.191, p < .01$), and the self ($r = -.396, p < .01$). Thus, the more women endorsed agentic stereotypes and the more pressure they felt to comply to feminine standards, the less likely they were to internalize benevolent sexism. Similarly, there was a significant negative association between conformity to feminine standards and felt pressure from

⁷ N ranged between 251 and 259 for benevolent sexism, between 248 and 255 for endorsement of agentic and communal stereotypes, between 250 and 258 for traditional gender roles, between 250 and 257 for conformity to feminine standards, between 252 and 258 for pressure from father, between 252 and 256 for pressure from mother, between 248 and 252 for pressure from male friends, between 251 and 255 for pressure from female friends, between 252 and 257 for pressure from self, and between 249 and 256 for extraversion, agreeableness, openness to experience, neuroticism and conscientiousness.

the father ($r = -.193, p < .01$), mother ($r = -.249, p < .01$), male friends ($r = -.153, p < .01$), female friends ($r = -.183, p < .01$), and self ($r = -.329, p < .01$). This indicates that women were less likely to conform to feminine standards the more they felt pressure to conform from their fathers, mothers, male friends, female friends and self. As for the personality traits, we found a significant negative correlation between the internalization of benevolent sexism and each of the traits extraversion ($r = -.231, p < .01$), openness to experience ($r = -.155, p < .05$), and neuroticism ($r = -.151, p < .05$). Hence, more introverted and less neurotic women who are less open to experiences were more likely to internalize benevolent sexism.

Table 4. Correlation Matrix

Variable	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. Benevolent sexism	-														
2. Gender Stereotype Endorsement (Agentic Traits)	-.253**	-													
3. Gender Stereotype Endorsement (Communal Traits)	.498*	-.533**	-												
4. Traditional Gender Roles	.490**	.023	.173*	-											

5.	Conformity to Feminine Norms	.298**	.045	.093	.196*	-					
6.	Felt Pressure (Father)	-.317**	.081	-.242**	-.214**	-.193**	-				
7.	Felt Pressure (Mother)	-.223**	.038	-.171**	-.179**	-.249**	.467*	-			
8.	Felt Pressure (Male Friends)	-.249**	.000	-.037	-.082	-.153*	.172*	.127*	-		
9.	Felt Pressure (Female Friends)	-.191**	-.051	-.053	-	-.183**	.267*	.231*	.310	-	
					.173*		*	*	**		
				*							
10.	Felt Pressure (Self)	-	-.015	-	-	-.329*	.278*	.307*	.210	.412*	-
		.396*		.212*	.249*	*	*	*	**	*	
		*		*	*						

11. Extraversion	-.231**	.106	-	-.112	-.041	.048	.132*	.078	.059	.079	-			
			.149*											
12. Agreeableness	.041	-.095	.178*	-.012	.226*	-.059	-.045	-.014	-.071	-	.137*	-		
			*		*					.153*				
13. Openness to Experience	-	.019	-.092	-	.039	.047	.025	.026	.018	.040	.678*	.152	-	
	.155*			.150*							*	*		
14. Neuroticism	-	-.021	-	-	.019	.094	-.018	.002	.128*	.088	-.058	-	-.027	-
	.151*		.129*	.134*								.139*		
15. Conscientiousness	-.024	-.083	-.062	.005	.164*	-.061	-.039	.004	-	-.104	.159*	.087	.192*	-
					*				.132*				*	.252*
														*

*p < .05

**p < .01

H. Main Analysis Part I: Hierarchical Multiple Regression

In this study, we aimed to explore the predictors of the internalization of benevolent sexism among women living in Lebanon. These predictors include the endorsement of traditional gender roles (Hypothesis 1), the endorsement of gender stereotypes (Hypothesis 2), conformity to feminine standards (Hypothesis 3), felt pressure (i.e., from each of the father, mother, male friends, female friends, and self) (Hypothesis 5), as well as personality traits and the demographic variables.

We conducted a three-step hierarchical multiple regression, using the “enter” method, with internalization of benevolent sexism as the outcome variable. In the first step, we force entered the demographic variables that are treated as continuous, including age, and social ideology⁸. In the second step, we added the big five personality traits (i.e., extraversion, agreeableness, openness to experience, neuroticism, and conscientiousness) which are control variables. In the third step, we added the main independent variables, including endorsement of gender stereotypes (i.e., communal and agentic stereotypes), endorsement of traditional gender roles, conformity to feminine standards, pressure to conform to feminine-typed behaviors (i.e., from each of the sources father, mother, male friends, female friends, and self). The variables in the second and third steps were added using the forward method.

1. *Statistical Assumptions*

To test the ratio of cases to predictors, we followed the formula such that the number of participants should be greater than $N > 50 + 8 * \text{number of predictors}$

⁸ For categorical demographic variables, we run simple ANOVAs with post-hoc tests for each demographic variable as an independent variable and internalized benevolent sexism as a dependent variable (Check Appendix V for ANOVA and post-hoc test results).

(Tabachnick & Fidell, 2007). Following this rule, we need a minimum of 178 participants, taking into consideration that we have 16 predictors in the regression analysis. Since in the present study we recruited 260 participants, the statistical assumption of ratio of cases to predictors was met.

The histograms, p-p plots and scatterplots for the internalization of benevolent sexism are shown in figures 22, 23, and 24 in Appendix IV. Based on the analysis of these figures, we found that the assumptions of normality (i.e., normal curve in figure 22), linearity (i.e., residuals are well lined in figure 23), and homogeneity of residual variances (i.e., residuals are randomly scattered in figure 23 with no pattern in the data) are all met. In addition to that, the assumption of independence of errors is also met, since the value of Durbin-Watson (i.e., 1.63) is close to 2, showing no autocorrelation between the residuals and the outcome variable.

To test for any problems in singularity and multicollinearity between variables, we inspected the correlations, VIF values and Tolerance values. The examination of the correlation matrix showed that the correlations between the variables did not exceed .80. Additionally, the VIF values did not exceed 10, and the Tolerance values were all above .20. These analyses show that there are no singularity or multicollinearity problems.

2. *Hierarchical Multiple Regression*

The continuous demographic variables, namely age and social ideology, were forced entered into the first step. These predictors significantly explained 8.3 % of the variance in the internalization of benevolent sexism among participants ($R^2 = .08$, $F(2, 183) = 8.32$, $p < .001$). In the second step, we added the control variables, which are the

personality traits, including extraversion, agreeableness, openness to experience, neuroticism, and conscientiousness. After this addition, the demographic and control variables in the new model were significant predictors that explained 16.50 % of the variance in the internalization of benevolent sexism ($R^2 = .17$, $F(5, 178) = 3.47$, $p = .005$). The addition of the control variables improved the explanatory power by around 8.2%. In the third step, the main variables were force added to the model, including endorsement of gender stereotypes (i.e., communal and agentic stereotypes), endorsement of traditional gender roles, conformity to feminine standards, pressure to conform to feminine-typed behaviors (i.e., from each of the sources father, mother, male friends, female friends, and self). All the main independent variables were significant predictors explaining 59.90% of the outcome variable benevolent sexism ($R^2 = .60$, $F(9, 169) = 20.29$, $p < .001$). Most importantly, the addition of the main variables added 43.40% explanatory power to the model. In the third mode, adjusted R^2 showed 56% variance explained (i.e., adjusted R square represents a less biased measure of association when comparing variance of outcome variable and population error variance). This 3.9% decrease in explained variance shows that the model can be generalized to the population. The model summary, including R , R^2 , adjusted R^2 , standard error of the estimate and R^2 change can be found in Table 5.

Table 5. Model Summary

Model Summary

Model	R	R ²	Adjusted R ²	Std. Error of the Estimate	R ² Change
1	.289	.083	.073	.68019	.083
2	.406	.165	.132	.65834	.081
3	.774	.599	.560	.46844	.434

The regression coefficients of the third model including unstandardized regression coefficients (B), its standard error, and the standardized coefficients (β and t) are presented in Table 6. In the first model, only social ideology was a significant positive predictor amongst all other demographic variables, with $\beta = .25$, $p = .001$. This shows that the more conservative participants were, the more likely they were to internalize benevolent sexism.

In the second model, social ideology significantly predicted internalized benevolent sexism, in addition to extraversion ($\beta = -2.80$, $p = .006$) and neuroticism ($\beta = -2.13$, $p = .04$). Both personality traits were significant negative predictors of benevolent sexism. Hence, participants who exhibited less characteristics of extraversion and neuroticism were more likely to internalize benevolent sexism.

However, in the third model, the demographic and control variables were all insignificant predictors after the addition of the main variables except for neuroticism ($\beta = -.12$, $p = .03$). As shown in Table 6, endorsement of communal stereotypes ($\beta = .30$, $p < .001$), endorsement of traditional gender roles ($\beta = .33$, $p < .001$), conformity to feminine standards ($\beta = .18$, $p = .002$), pressure from male friends ($\beta = -.17$, $p < .001$),

and pressure from self ($\beta = -.15, p = .02$) were all significant predictors of the internalization of benevolent sexism. Communal stereotypes and traditional gender roles were the strongest predictors, indicating that the more participants endorsed communal stereotypes⁹ and traditional gender roles¹⁰, the more likely they were to internalize benevolent sexism. Similarly, participants conforming to feminine standards¹¹ showed more internalization of benevolent sexism. As pressure from male friends and pressure from self were negative predictors of benevolent sexism, this reveals that participants internalized more benevolent sexism when they received less pleased or more upset reactions to their feminine typed behaviors by their male friends and self.

To sum up the regression results, the endorsement of communal stereotypes and traditional gender roles, conformity to feminine standards, pressure from male friends and pressure from the self predicted internalization of benevolent sexism among women in Lebanon. On the other hand, pressure from the other sources including father, mother, and female friends, did not predict benevolent sexism in this study.

⁹ Communal stereotypes include perceiving women as nicer, more communal, supportive, kinship-oriented, warmer, kinder, cooperative.

¹⁰ Endorsement of traditional gender roles is the internalization of gender beliefs, such as believing that women's role is limited to house chores and taking care of their families (e.g., A woman's place is the home; For women, marriage is more important than education).

¹¹ Examples of feminine standards include investing in appearance (e.g., makeup), being thin, caring for children, maintaining their domestic role.

Table 6. Regression Coefficients*Regression Coefficients*

Model	Unstandardized Coefficients		Standardized Coefficients	
	B	Std. Error	β	t
(Constant)	2.264	.712		3.179**
Age	.000	.004	-.005	-.093
Social ideology	.055	.042	.073	1.319
Extraversion	-.107	.057	-.129	-1.866
Agreeableness	-.088	.052	-.093	-1.709
Openness to Experience	.033	.062	.037	.537
Neuroticism	-.084	.039	-.116	-2.157*
Conscientiousness	-.054	.048	-.062	-1.123
Agentic Stereotypes	-.135	.068	-.126	-1.982
Communal Stereotypes	.285	.063	.297	4.537***
Traditional Gender Roles	.544	.096	.331	5.686***
Conformity to feminine standards	.384	.124	.176	3.100**
Pressure from Father	-.134	.085	-.092	-1.570
Pressure from Mother	.037	.081	.028	.455
Pressure from Male Friends	-.278	.086	-.173	-3.249**
Pressure from Female Friends	.042	.077	.033	.555

Pressure from Self	-0.163	.071	-.145	-2.296*
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Note: * $p < .05$;

** $p < .01$;

*** $p < .001$

I. Main Analysis Part II: Dependent Sample T-tests

Based on our previously mentioned hypothesis, we expected that women will report higher levels of pressure from the self, their mothers and their female peers as compared to their fathers and male peers (H4). In order to test this hypothesis, we compared the mean values of the levels of felt pressure to conform from the self, mothers, female peers, fathers, and male peers. The mean values calculated through descriptive analyses are displayed in Table 2. The means of the levels of felt pressure—assessed via perception of the degree of others being pleased due to performance of feminine-typed behavior-- from the male friends ($M = 2.53$), female friends ($M = 2.45$) and father ($M = 2.41$) were the highest. However, the means of pressure from the mother ($M = 2.01$) and the self ($M = 2.13$) were lower. In other words, participants reported higher levels of pressure from their friends (i.e., both males and females) and their fathers (i.e., participants reported that their fathers and friends were more likely to be pleased with feminine typed behaviors) as compared to their mothers and self.

We also ran a series of dependent sample t -tests to compare the mean differences and test for any significant differences between the levels of pressure from each of the sources. There was a significant difference between the levels of felt pressure from the father and felt pressure from each of the sources mother ($t(255) = 11.61, p < .001$), male friends ($t(251) = -3.15, p < .05$), and self ($t(256) = -6.48, p <$

.001). There was also a significant mean difference between the levels of pressure from the mother and each of the sources male friends ($t(251) = -12.44, p < .001$), female friends ($t(252) = -10.20, p < .001$), and the self ($t(254) = -2.61, p < .05$). Similarly, the mean of the level of pressure from the male friends significantly differed from that of pressure coming from the female friends ($t(251) = 2.32, p < .05$) and self ($t(251) = 9.38, p < .001$). In the same way, there was a significant difference between the means of pressure from female friends and self ($t(254) = 7.94, p < .001$). Hence, contrary to the hypotheses, the levels of felt pressure reported by participants and coming from their friends and the fathers were significantly higher than the pressure coming from their mothers and self.

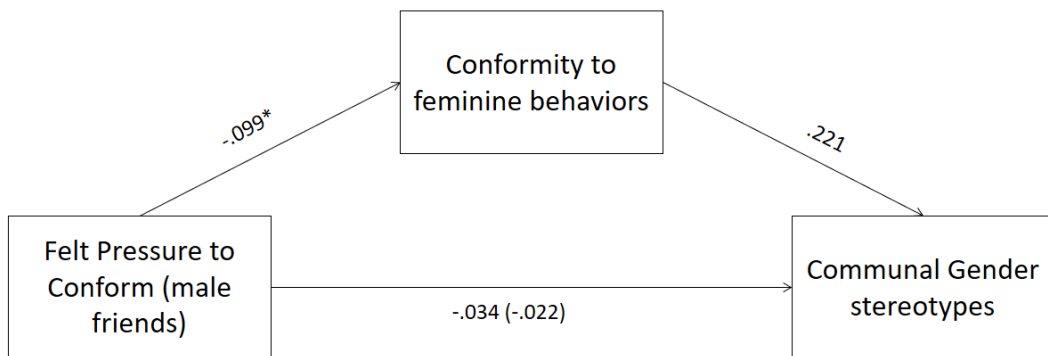
J. Main Analysis Part III: Mediation Analyses

We conducted a series of mediation analyses using Hayes PROCESS in SPSS (Hayes, 2013) to test hypotheses 7 and 8. Here, we measured the direct and indirect effects of the X variable and mediator on the Y (i.e., outcome) variable. Additionally, we used bootstrapping to test the significance of the indirect effects. For hypothesis 7, we only analyzed communal stereotypes and pressure to conform from male friends and from self, since agentic stereotypes and pressure from the other sources (i.e., father, mother, and female friends) were not significant predictors as shown in the regression analyses.

First, we tested whether conformity to feminine behaviors mediated the association between felt pressure to conform from male friends and communal gender stereotypes. The only significant direct effect was that of felt pressure to conform on conformity to behaviors ($\beta = -.10, p = .02$). The indirect effect was not significant since

the 95% confidence interval crossed zero (Indirect Effect= -0.02, 95% CI [-0.07, 0.01]). This shows that conformity to feminine behaviors does not significantly mediate the association between felt pressure and communal gender stereotypes (Hypothesis 7a). Figure 2 represents the mediation model of hypothesis 7a with the coefficients of each direct effect and the indirect effect.

Figure 2. *Mediation Model of Hypothesis 7a*

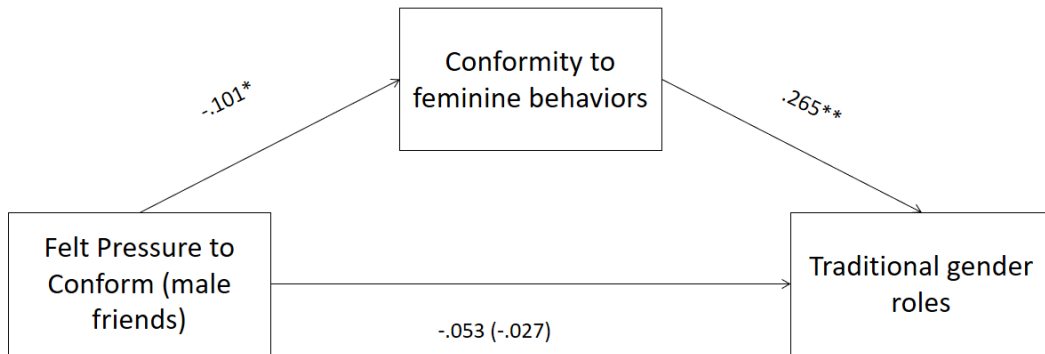


Note: Indirect effect in parentheses. * $p < .05$; ** $p < .01$; *** $p < .001$

Second, we tested whether conformity to feminine behaviors mediated the association between felt pressure to conform from male friends and traditional gender roles. The direct effects of felt pressure on conformity ($\beta = -.10$, $p = .02$) and conformity on traditional gender roles ($\beta = -.27$, $p = .01$) were both significant. Similarly, the indirect effect of felt pressure on traditional gender roles was significant since 0 falls outside the lower and upper limits of the 95% confidence interval (Indirect Effect= -0.03, 95% CI [-0.06, -0.002]). Hence, conformity to feminine standards was a significant mediator of the relationship between felt pressure from male friends and the

endorsement of traditional gender roles. Figure 3 represents the mediation model of hypothesis 7b with the coefficients of each direct effect and indirect effect.

Figure 3. Mediation Model of Hypothesis 7b

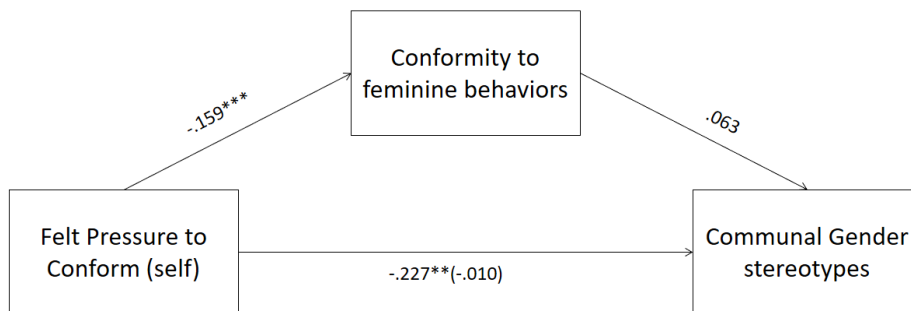


Note: Indirect effect in parentheses. $*p < .05$; $**p < .01$; $***p < .001$

In the next step, we tested whether conformity to feminine behaviors mediated the association between felt pressure from the self and the endorsement of each of communal gender stereotypes (hypothesis 7c) and traditional gender roles (hypothesis 7d). In both hypotheses, there was a significant direct effect of felt pressure from self on each of conformity to feminine behaviors ($\beta = -.16, p < .001$) and communal gender stereotypes ($\beta = -.23, p = .003$). However, the indirect effect of felt pressure from the self on communal gender stereotypes was insignificant (Indirect Effect= $-.01$, 95% CI [$-0.07, 0.04$]). As for hypothesis 7 d, felt pressure also had a significant direct effect on conformity to feminine behaviors ($\beta = -.16, p < .001$) and endorsement of traditional gender roles ($\beta = -.15, p = .002$). Yet, similar to hypothesis 7 c, there was an insignificant indirect effect of felt pressure from the self on the endorsement of

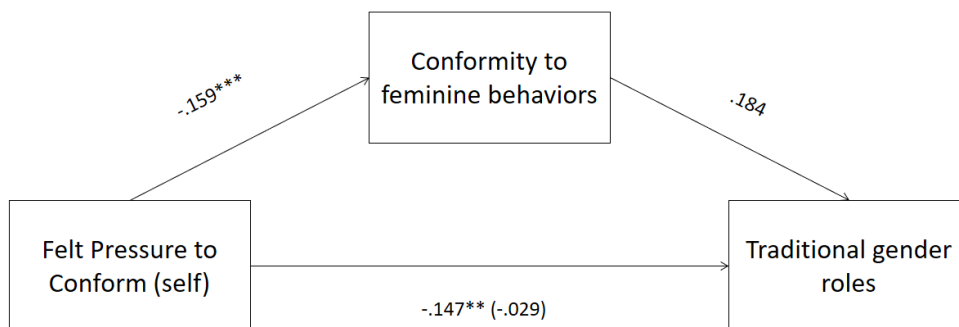
traditional gender roles (Indirect Effect= -.03, 95% CI [-0.07, 0.004]). Figures 4 and 5 represent the mediation models of hypotheses 7c and 7d with the coefficients of each direct effect and indirect effect.

Figure 4. Mediation Model of Hypothesis 7c



Note: Indirect effect in parentheses. $*p < .05$; $**p < .01$; $***p < .001$

Figure 5. Mediation Model of Hypothesis 7d

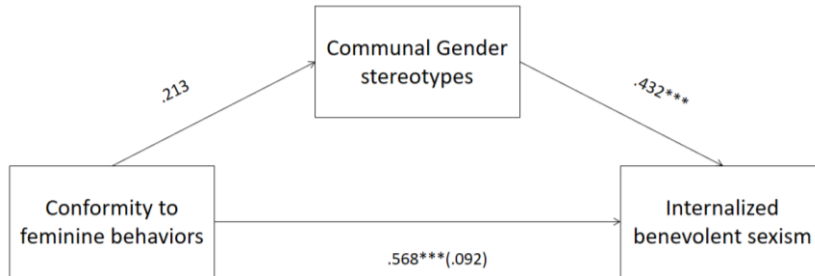


Note: Indirect effect in parentheses. $*p < .05$; $**p < .01$; $***p < .001$

Finally, we explored hypothesis 8 to test if communal gender stereotypes (hypothesis 8a) and traditional gender roles (hypothesis 8b) mediate the association between conformity to feminine standards and internalized benevolent sexism. In the first model (Figure 6), there were significant direct effects of each of communal gender stereotypes ($\beta = .43, p < .001$) and conformity to feminine standards ($\beta = .57, p < .001$) on internalized benevolent sexism. However, the indirect effect of conformity to feminine behaviors on benevolent sexism was insignificant (Indirect Effect = .09, 95% CI [-0.05, 0.24]). In the second model (Figure 7), there were significant direct effects of conformity to feminine standards on traditional gender roles ($\beta = .29, p = .002$) and internalized benevolent sexism ($\beta = .64, p < .001$), and a significant direct effect of traditional gender roles on internalized benevolent sexism ($\beta = .47, p < .001$). Additionally, the indirect effect of conformity to feminine behaviors on internalized benevolent sexism was significant (Indirect Effect = .18, 95% CI [0.06, 0.32]).

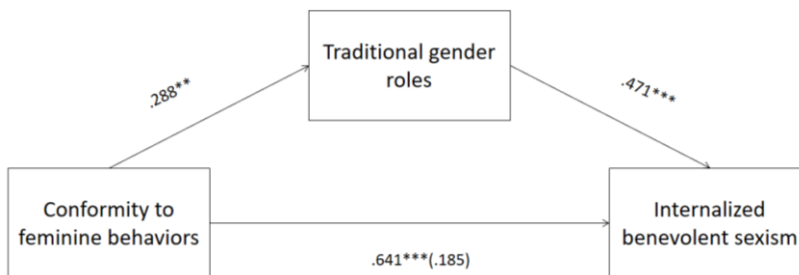
In sum, conformity to feminine standards was a significant mediator of the relationship between felt pressure from male friends and traditional gender roles. Additionally, the endorsement of traditional gender roles was a significant mediator of the association between conformity to feminine standards and the internalization of benevolent sexism among women.

Figure 6. Mediation Model of Hypothesis 8 a



Note: Indirect effect in parentheses. * $p < .05$; ** $p < .01$; *** $p < .001$

Figure 7. Mediation Model of Hypothesis 8 b



Note: Indirect effect in parentheses. * $p < .05$; ** $p < .01$; *** $p < .001$

CHAPTER IX

DISCUSSION

In this study, we aim to initiate research on benevolent sexism in the Lebanese cultural context as it had been, for the most part, neglected despite the prominence of gender inequality and sexism in the region (Sanchez-Ruiz et al., 2021; Usta et al., 2015). Next, we tested the predictive power of the endorsement of traditional gender roles and communal stereotypes, conformity to feminine standards, and the pressure to conform on the internalization of benevolent sexism among a sample of adult women living in the Lebanese society. In our analyses, we controlled for the participants' personality traits (i.e., extraversion, agreeableness, openness to experience, neuroticism, and conscientiousness) and other demographic variables (e.g., age, social ideology). Then, we compared the levels of pressure to conform to feminine-typed behaviors (i.e., from each of the sources father, mother, male friends, female friends, and self). Finally, we conducted some exploratory mediation analyses to test for potential processes in our model.

The literature has shown that traditional gender roles and stereotypical beliefs are accepted and internalized by women such that they become implicitly and automatically used in shaping their self-concepts and behaviors (Al-Ghanim & Badahdah, 2016; Eagly & Wood, 2012; Hornsey et al., 2015; Kachel et al., 2016). In addition to that, women conforming to these roles and stereotypes are cherished and rewarded by benevolent sexism which, in return, seems to be perpetuated through this internalization of traditional gender roles and stereotypical beliefs. This suggests that the internalization of traditional gender roles and gender stereotypes, in addition to the

conformity to feminine behaviors, are possible predictors of the internalization of benevolent sexism. Taking into consideration Lebanon's sociocultural and gendered patriarchal context (Abdulrahim et al., 2012; Usta et al., 2015; Zeeni et al., 2013) demanded a better understanding of other possible factors that might be related to women's conformity to feminine standards and internalization of benevolent sexism. These factors include the pressure felt by women to conform to feminine standards, which is applied by different socializing agents and sources (i.e., parents, peers, and self).

In this chapter, we first summarize and explain the results. Then, we discuss the implications of our research, the limitations and future directions, and finally our conclusions.

A. Summary of Results

The current study focused on understanding the possible predictive factors of internalized benevolent sexism among women in the Lebanese society. A total of 260 adult women, aged between 18 and 60 years and residing in Lebanon, completed an online questionnaire, either in English or in Arabic. The data was analyzed using SPSS version 26. Here, we present a summary of the results obtained in this study, including the hypotheses met and other unexpected yet interesting results.

1. Results of Correlations

Taking into consideration the exploratory and correlational nature of the present study, we first start by discussing the results of the correlations. As expected, the more

women endorsed traditional gender roles and communal gender stereotypes, and the more they conformed to feminine standards, they were more likely internalize benevolent sexism. That is, the literature has shown that women's internalization of traditional gender roles shapes their self-concept (Eagly & Wood, 2012). This means that these gender roles (e.g., believing that a woman's place is her home, believing that family should be a priority for a woman) become part of a woman's feminine identity. For example, women who have internalized such gender roles would define themselves as housewives and give priority to taking care of their family, home and children. Similarly, the literature has shown that benevolent sexist ideologies reward women who comply to feminine roles (Glick et al., 1997; Glick et al., 2000). Hence, there seems to be a mutually reinforcing relationship between the internalization of traditional gender roles and benevolent sexism. Women who internalize and conform to traditional gender roles are also more likely to internalize benevolent sexist ideologies. To explain, a woman who views feminine roles, such as prioritizing family over career, as the norm will most probably also believe that women should be cherished, protected and set on a pedestal (i.e., benevolent sexist ideologies). In return, as previously mentioned, just as benevolent sexism is internalized by those conforming to feminine roles, it works on maintaining these roles through rewarding conforming women.

Results and explanations of the internalization of feminine stereotypes are similar to those that apply to traditional gender roles. Some stereotypes portray women as submissive, weak, and less competent, leaving all the power to men. Such stereotypical beliefs seem to be the building blocks of benevolent sexism. That is, benevolent sexism idealizes women whose behaviors and beliefs manifest communal stereotypes. To illustrate, an ideal woman focuses in general on her communality,

warmth and interpersonal connections, and in family context on her family roles, caring for others and housekeeping. This woman is rewarded by the romanticized nature of benevolent sexism through being admired, cherished, protected and set on a pedestal (Glick et al., 1997). Therefore, internalizing communal stereotypical beliefs paves the path towards familiarity with, acceptance of and eventually the internalization of benevolent sexist ideologies among women.

On the other side, we had surprisingly unexpected yet interesting results regarding the association between felt pressure to conform and internalization of benevolent sexism. It is important to keep in mind that our felt pressure measure indicates whether participants or others are more likely to be upset or pleased if the participants took part in feminine-typed behaviors (Jackson & Bussey, 2020). Expecting upset reactions shows that they feel more pressure to avoid feminine-typed behaviors. Conversely, expecting pleased reactions means that they feel more pressure to conform to feminine-typed behaviors. Opposite to what was hypothesized, felt pressure was negatively associated with the internalization of benevolent sexism. We try to explain this finding from two points of view.

On one hand, women who feel more pressure to avoid feminine-typed behaviors are more likely to internalize benevolent sexism. This pressure to avoid feminine-typed behaviors can be explained by society's view of feminine characteristics as weak and unappealing. This result can be related to other study's findings where women were more likely to feel pressure to conform to masculine-typed behaviors (Jackson & Bussey, 2020). The literature has shown that masculine-typed behaviors and characteristics are given the most value even in women (Braun & Davidson, 2017; Jackson & Bussey, 2020). The present study only measured felt pressure regarding

feminine-typed behaviors, however it might be possible to explain that women's felt pressure to avoid feminine-typed behaviors is related to societal view of feminine characteristics as weak and of masculine characteristics as valuable, strong and highly appealing. Here, the maintenance of patriarchy seems to be illustrated in women's perception of feminine as unappealing and masculine as valuable. Consequently, as results have shown, women *feeling* more pressure to avoid feminine-typed behaviors will be more likely to view the status of themselves and of their femininity as lower than masculinity (Halim et al., 2011; Jackson et al., 2021). This may in return affect their self-worth, such that they become more prone to internalizing benevolent sexist ideologies that limit them (e.g., women stay at home and men take care of them financially and protect them).

On the other hand, women who feel more pressure to conform to feminine-typed behaviors are less likely to internalize benevolent sexism. Taking into consideration the research found on backlash and confrontation to gender bias (Berryman, 2020; Parker et al., 2018), the decrease in internalization of benevolent sexism can be related to women's backlash against gender inequality even when it comes in its benevolent romanticized form. It is unclear whether this backlash is associated with negative self-affect (i.e., feelings of guilt, self-criticism) or some sort of awareness of the sexist benevolent ideologies (Berryman, 2020). Similarly, and contrary to what was hypothesized, women were less likely to conform to feminine standards the more they felt pressure to conform. This can also be explained by backlash against the unfair romanticized treatment of women. Yet, observing how receiving more pleased reactions on feminine-typed behaviors related to less conformity to feminine standards and less

internalization of benevolent sexist ideologies paves the way to a set of new research questions and possible explanations.

In this study and based on the scale descriptives, women were more likely to report felt pressure to avoid (i.e., more upset reactions from self, parents and peers) feminine-typed behaviors. Therefore, in this paper we focus on the first explanation, and we keep the idea of backlash posed for future research where it might apply. We will further discuss the explanations later in the implications section.

2. Predictors of the Internalization of Benevolent Sexism

We conducted regression analyses in order to identify the significant predictors of the internalization of benevolent sexism among women in the Lebanese society. We aim to test whether the endorsement of gender stereotypes (i.e., communal and agentic stereotypes), endorsement of traditional gender roles, conformity to feminine standards, and pressure to conform to feminine-typed behaviors (i.e., from each of the sources father, mother, male friends, female friends, and self) predict the internalization of benevolent sexism after controlling for demographic variables and personality traits (i.e., extraversion, agreeableness, openness to experience, neuroticism, and conscientiousness). In this section we will start first with the predictive results of the demographic variables, the five personality traits, then each of the main variables, focusing specifically on the pressure to conform from different sources.

None of the continuous demographic variables (i.e., age, social ideology) predicted the internalization of benevolent sexism after the addition of the main variables. This shows that women's age (i.e., being older or younger) and social ideology (i.e., being more liberal or conservative) did not make any difference in how

likely women are to internalize benevolent sexism, when considering the gender-related variables. Based on this, we can say that women's acceptance and internalization of benevolent sexist ideologies is associated with factors other than demographics, specifically age and conservatism. Although it might seem logical to say that more conservative women are more likely to internalize benevolent sexism, the present study did not support this, showing that these demographic variables did not affect the predicting ability of and the variance explained by the main variables when other social psychological variables were taken into account. Therefore, further variables should be focused on when examining predictors of internalizing benevolent sexism. An example of such variables is the religiosity or personal values of women. To explain, some women might be religious within their own sect, and their modesty might then influence their understanding and expression of femininity.

The only influential personality trait that predicted the internalization of benevolent sexism among participants was neuroticism. More specifically, even after accounting for it in the regression analyses, neuroticism was still a significant negative predictor of the internalization of benevolent sexism, while the other main variables (i.e., endorsement of communal gender stereotypes, endorsement of traditional gender roles, conformity to feminine standards, and pressure, from male friends and self, regarding feminine-typed behaviors) were also significant. This finding is supported by previous research that shows negative correlations between neuroticism and sexist attitudes among women (Vick, 2014). Women high on neuroticism are less likely to deny that their society is indulged in sexist problems. Neuroticism's two facets, anxiety and anger, can be used to explain such results. Vick (2014) explained that highly neurotic women might probably feel worried about their image as sexist or unfair in

front of others. Similarly, neurotic women's anger might be triggered by the inequality and unfairness towards them in society (Vick, 2014), leading to their backlash against sexist attitudes. This can explain how women with high neuroticism are less likely to internalize sexist beliefs and behaviors, and specifically benevolent sexism. On the contrary, women's decreased neuroticism (i.e., anxiety and anger) may predict an increase in their internalization of benevolent sexism. They are less likely to worry about inequality and less likely to confront sexism through their anger (Vick, 2014). We will further discuss and elaborate on women's psychological state and how it is likely to explain some interesting results in the present study.

In line with hypotheses 1, 2, and 3, the internalization of traditional gender roles, the internalization of communal gender stereotypes, and conformity to feminine standards are not only positively related to, but also the strongest predictors of the internalization of benevolent sexism. As we explained in the discussion of the correlation results, benevolent sexist ideologies are based on traditional gender roles and gender stereotypes. To elaborate on that, benevolent sexism assigns seemingly positive communal stereotypes and limited gender-specific roles to women. When women accept and internalize gender-specific traditional roles (e.g., a role that is limited to house chores and taking care of their families, prioritizing marriage over career) and communal stereotypes (i.e., women are warmer and nicer), they are more likely to internalize benevolent sexism's ideologies. These ideologies are based on benevolent sexism's elements, including gender differentiation between traits (e.g., women are warm and sensitive while men are powerful and competent), heterosexual intimacy (e.g., women should fulfill men's emotional and sexual needs), and protective paternalism (e.g., women are cherished and protected by their men) (Glick & Fiske,

1996). Hence, no matter how romanticized and positive benevolent sexist ideologies look (Shepherd et al., 2011), traditional gender roles and gender stereotypes are still at their core. Therefore, it was expected and confirmed that women's internalization of these roles and stereotypes predicts their internalization of benevolent sexism's different elements.

Likewise, women who adopt a lifestyle with gender-specific roles and communal stereotypes will also comply with feminine standards such as investing in their appearance to look more attractive and feminine (e.g., makeup), being thin, caring for children, or maintaining their domestic role. Thus, as hypothesized, conforming to feminine standards and manifesting femininity through behaviors (e.g., grooming, going on a diet to be thinner) also predicts women's internalization of benevolent sexist ideologies.

Moreover, regression results showed that felt pressure from male friends and from the self were negative predictors of the internalization of benevolent sexism. This means that women feel more pressure to avoid feminine-typed behaviors from male friends and self, and this predicts higher internalization of benevolent sexism. Here there are three main points that we try to explain. First, we focus on women's felt pressure to avoid rather than conform to feminine-typed behaviors. Second, we explain why the only significant sources of pressure were male friends and self. Finally, we explain how this possibly predicts more internalized benevolent sexism among women.

Although we expected that women will feel more pressure to conform to feminine standards, the scale descriptive results showed that the pressure was to avoid feminine behavior (i.e., on average women in this study were more likely to report that their parents, friends and themselves are more upset when they show feminine typed

behaviors). As we previously mentioned in the correlation results, this could be due to the low status of femininity (Halim et al., 2011). Social value is always put on masculinity and masculine characteristics, while feminine traits are usually undesirable, unattractive and hence avoided. Thus, it seems that nonconformity to feminine behaviors is more tolerated in women (Mulvey & Killen, 2015). Research has shown that adolescents report feeling more pressure to avoid feminine behaviors from their peers and greater pressure to avoid feminine behavior from themselves than from parents (Jackson et al., 2021). There are two major sources to consider here, male friends and self. On one hand, we can see that male figures in peers seem to have a greater influence on women as compared to their fathers, mothers and female friends, showing that possibly women view them as the sources of power and dominance whose reaction they can clearly point out. Considering Lebanon's patriarchal system, we can expect that women might focus more on the reaction and approval of the male figures in their life.

Surprisingly, this increased felt pressure to avoid feminine behaviors was a predictor of an increased internalization of benevolent sexism among women. It seems that women are still taking part in the internalization and maintenance of benevolent sexism, even while being pressured to avoid the feminine roles and behaviors which lie at the core of benevolent sexism. A possible relevant explanation that we aim to discuss further is that society's devalued view of femininity predicts women's internalization of benevolent sexist ideologies through shaping women's view of themselves. At this point, despite feeling pressure to avoid the typical and traditional femininity, women's self-view would keep them in the loop of benevolent sexism and its different elements. In our implications section, we discuss this major finding in more detail.

3. Results of Dependent Sample t-test

We initially formed our hypotheses based on the literature demonstrating that with development, the self becomes the most involved and effective in the regulation of gendered behavior, while external sources including parents and peers become less influential (Cook et al., 2019; Jackson et al., 2021). Our dependent sample t-test results were surprisingly unexpected, pointing out to new possible explanations that reveal some interesting information about the Lebanese culture. The levels of felt pressure from peers and fathers were significantly higher than the pressure reported as coming from mothers and self. This is contrary to hypothesis 4, where we expected that women's highest pressure would be from their self, mothers, and female friends.

First, it is important to keep in mind that our sample consists of adults only, and research on felt pressure has been mainly done on adolescents in different cultural contexts (Cook et al., 2019; Jackson et al., 2021). Gendered beliefs are not yet solidified at adolescence as this is a transitional phase with different factors and sources of pressure (Andrews et al. 2019). With age, there is usually more time spent among peers and external environments compared to family (Leaper, 2011). Hence, adults are more involved with and influenced by peers. This might explain why pressure from peers is significantly higher than pressure from other sources.

On the other hand, it is interesting to see that women perceive greater pressure from their fathers as compared to their mothers. Here, it is essential and relevant to take into consideration that felt pressure was measured via women's perception of the degree of others being pleased or upset with their performance of feminine-typed behavior. Thus, women's view of each of the sources (i.e., males, females, self) might affect and

possibly bias their ratings in the survey. As Lebanon has always adopted a patriarchal system (Usta et al., 2015), it is relevant to see men's dominance and power over women. In this case, women might be focusing on the reaction of men in their life, including their peers and fathers. It is interesting to examine how women in the Lebanese patriarchal society view their fathers, and why they are mostly affected by their reactions in addition to other male figures' reactions to their gender conformity.

4. Results of Mediation Analyses

The results of the mediation analyses have shown that conformity to feminine standards mediates the association between felt pressure from male friends and traditional gender roles. Similarly, the endorsement of traditional gender roles mediates the relationship between conformity to feminine standards and the internalization of benevolent sexism. Hence, felt pressure from male friends influences the internalization of traditional gender roles through conformity to feminine standards. Also, conformity to feminine standards influences the internalization of benevolent sexism through the internalization of traditional gender roles. To illustrate, a woman's felt pressure to conform plays a role in her internalization of the traditional gender roles through conforming to feminine behaviors, and this influences her internalization of benevolent sexism. These associations and mediations show the role of such variables in influencing and shaping women's internalization of benevolent sexism. Here, it is important to note that the interpretation of the directionality of these relationships should be done with caution considering the correlational nature of the data in our study. Future experimental research that manipulates felt pressure and conformity to feminine standards with proper control procedures is necessary to solidify the

directionality of these correlational pathways. For example, future research can manipulate felt pressure from fathers through reading or imagination prompts, such as reading or imagining scenarios where the father rebuked or reinforced the daughter for not presenting based on the feminine standards.

B. Implications

1. Identifying the Sources of Felt Pressure

A primary research question in the present study is to explore whether felt pressure to conform to feminine stereotypic behaviors is imposed more by parents, peers or self among women in Lebanon. We expected that felt pressure would be imposed more by female others, forcing women to conform to feminine standards. However, it was surprising to find that felt pressure was reported as perceived upset reactions to feminine-typed behaviors, hence it was pressure to avoid rather than conform to feminine behaviors. We will discuss this in the next section, while we discuss first the significant sources of felt pressure.

Unexpectedly, felt pressure reported by participants and coming from their friends and fathers was significantly higher than the pressure coming from their mothers and self. It seems that women's expectations from their fathers and male friends are more influential than their expectations from themselves regarding gendered behaviors. In contrary to the literature showing highest expectation from the self (Cook et al, 2019; Jackson et al., 2021), this study shows that women have not yet internalized the pressure to avoid feminine-typed behaviors, since the pressure from the self was found to be less than the pressure from others (i.e., friends and father). This might be due to their still-existing valuation of feminine-typed characteristics and possibly their unwillingness to

avoid or give up on them, contrary to what Halim et al. (2011) demonstrated regarding girls' awareness of the devaluation of femininity.

It is important to note again here that the operational definition of felt pressure in this study is the expected reactions (i.e., being upset or pleased) from different socialization sources, including parents, peers, and the self. Hence, it is solely based on participating women's perception of their sources and the pressure coming from them. Yet, it is definitely worth exploring as it shows prevalent phenomena in the Lebanese society that we might not have initially considered. With age and the increased influence of peers on adolescents and adults (Leaper, 2011), it would be expected to find that peers are one of women's main sources of pressure. The literature, specifically qualitative research, has mainly focused on male adolescents, showing that they have the most expectations regarding gendered behaviors from their peers, while showing nearly negligible impact from parents (Oransky & Marecek, 2009). Here comes further input from the current study which sheds light on the ongoing prevalence of patriarchy, on the influence of male figures, and on the manifestation in women's beliefs and perceptions of gendered behaviors.

Besides the expectations from peers, it is worth noting that women perceived higher pressure regarding gendered behaviors from the male figures, specifically their male friends and fathers. It seems that men continue being the power-holders in society, especially in Lebanon which represents a highly gendered culture based on gender inequalities (World Economic Forum, 2019) and controlled by a patriarchal social system (Usta et al., 2015). In such a system built on social patriarchy, men including fathers, fathers' relatives, elders and other male figures are given authority over women, while women are given only the emotional and social roles (Joseph, 1996). This might

help explain why women in this study seem mostly focused on and influenced by other men's reactions. Their fathers and male friends, as figures of authority and power-holders in their society in general and their lives specifically, seem to have a significant impact and role regarding pressure to avoid feminine-typed behaviors. We might mistakenly believe that men's pressure on women to avoid feminine-typed behaviors is an improved step away from inequality and further acceptance of masculine-typed characteristics in women. However, from the perspective of this research and considering Lebanon's ongoing patriarchal system and inequality, this seems like a possibly achievable but not yet achieved step. We explain in the next section women's felt pressure to avoid feminine-typed behaviors.

2. Felt Pressure to Avoid Feminine Behaviors

We discuss the perceived felt pressure to avoid feminine-typed behaviors by referring to the social status of femininity. The literature has mainly focused on studying masculinity in boys and men (Messerschmidt, 2012) and slightly on femininity and masculinity (e.g., Jackson & Bussey, 2020; Jackson et al., 2021). Our results were in line with Jackson et al.'s (2021) study, showing that participants perceived higher pressure to avoid feminine behaviors. As Jackson et al. (2021) also explored masculinity, they additionally found that female participants were reporting more pressure to conform to other gender behaviors (e.g., spending time with boys, joining a boys' sports club, wearing the jersey of the sports team they support). This represents even further evidence that only masculine-typed characteristics are perceived as superior and more desirable. Such results highlight a new way of dealing with gender behaviors and a new understanding of the pressure forced on and felt by women. While

traditionally, women would be associated with femininity and men with masculinity, society's perception of femininity and masculinity as two social statuses seems to be the leading way of pressure regarding gender behaviors. Therefore, it is essential that future research investigates society's valuation of feminine and masculine standards and how it might shape women's gender identity, roles, attitudes and behaviors.

For men, the avoidance of other gender behavior has been perceived as highest and most important (Jackson & Bussey, 2020; Jackson et al., 2021). However, understanding pressure regarding feminine behavior in women has been much more complicated. Society is encouraging and accepting that women participate more in traditionally masculine-typed characteristics and behaviors, such as being more involved in fields like math and science and being more independent (Olsson & Martiny, 2018). In other words, and in opposition to our hypotheses, nonconformity to feminine standards is becoming more welcomed and even supported socially. This can be explained by society's devaluation of femininity in all its forms, whether characteristics or behaviors (Halim et al., 2011; Jackson & Bussey, 2020; Jackson et al., 2021). Devaluation here is seen as the belief that femininity's social status is lower and inferior to that of masculinity. To illustrate, being kind, kinship-oriented, or warm might be perceived as weak and unattractive.

Here, it is thought-provoking to explore in future research women's clear view of femininity and whether it is devalued and discouraged in all its forms. For example, would grooming and make-up also be seen as inferior and unattractive compared to masculine characteristics? Would women who choose family over work be perceived as weak, and hence encouraged to prioritize their careers and independence? From the scope of our research and considering the patriarchal system in Lebanon, it might not be

expected to see all this improvement in giving women their right to choose to avoid feminine standards and conform to masculine traits of their preference regardless which ones. Therefore, we suggest that future studies look deeper into this pressure to avoid femininity, to explore specifically which feminine standards (e.g., grooming, make-up, caring for children) are devalued and discouraged, and whether conformity to all masculine traits is accepted among women.

3. Felt Pressure to Avoid Feminine Behaviors and Benevolent Sexism

One of the main goals of the present study was to examine how the pressure regarding feminine behaviors among Lebanese women is related to their internalization of benevolent sexism. We found that women's increased felt pressure to avoid feminine-typed behaviors from their male friends and self predicts higher internalization of benevolent sexism among them. We try to explain these results by referring to the association between felt pressure and psychological outcomes. On one hand, Carver et al. (2003) found a negative association between felt pressure to avoid masculine-typed behaviors and each of self-worth, achievement-oriented traits, and social competence for girls in childhood. On the other hand, Jackson and Bussey (2020) suggested that women reporting pressure to conform to masculine-typed behaviors will have increased self-worth. Building on these findings, we suggest that the increased internalization of benevolent sexism in women who feel pressure to avoid feminine-typed behaviors can be related to the psychological outcomes elicited by this pressure.

As we mentioned earlier, the felt pressure to avoid feminine-typed behaviors can be explained by the devaluation of femininity as compared to masculinity. If women, as Eagly and Wood (2012) described, tend to internalize gender roles and stereotypes as

part of their self-concept, this means that femininity forms the basis of their identity. Based on that, any doubts in femininity and its standards would shake the core and identity of these women. In other words, when women are pressured to avoid femininity due to its low social status, their own self-worth is reduced and worsened. Just like masculine-typed characteristics come in hand with increased self-worth and social competence, femininity may be associated with low self-esteem and incompetence. Such low self-worthiness and incompetence keep women in the loop of limited gender roles and stereotypes forced by benevolent sexism. In this case, women would have an unstable weak identity and insufficient self-confidence, hence preventing them from the strength and esteem needed to backlash against benevolent sexism. Their own low self-worth keeps them trapped in the vicious cycle of the internalization of benevolent sexism.

While the above explanation remains a suggestion, it needs to be backed up with evidence-based research. It is important that future studies explore the association between pressure to avoid feminine-typed behaviors and psychological outcomes on one hand, and between decreased self-worth and the internalization of benevolent sexism on another hand. Understanding women's self-view and perception of femininity and gender identity and how it is related to their acceptance of sexism and inequality is essential. It allows us to detect the psychological factors associated with women's internalization of sexism in general, and benevolent sexism in specific.

Eventually, understanding the internalization of benevolent sexism among women in Lebanon and exploring its predictors would help us to find the most effective ways of tackling these factors (e.g., self-worth, social competence). For example, future research would then build on the present research to reduce the endorsement of gender

roles and stereotypes. Similarly, it is important to work on reducing women's feeling towards and perception of pressure regarding feminine-behaviors. For example, experimental research can possibly test the effectiveness of ways to shift women's perception of valuable masculinity and invaluable femininity. With the necessary evidence-based techniques, it would be possible to elicit women's confrontation of sexism in general and benevolent sexism in specific, hence paving the road to gender equality.

C. Limitations and Future Research

Although the results were not all as hypothesized, the current study brought new interesting findings and shed light on some phenomena among women in the Lebanese society. However, we want to pose the limitations that would direct future research on this topic. Some of these limitations include the study design, methodology, and sample size. In the present study, we used a cross-sectional survey design which prevents any causal inference about the relationship between variables. Additionally, we used a quantitative method which somehow limits the women's perceptions as they are only able to express their expectations through ratings on a pre-determined set of statements from scales primarily developed for research in Global North contexts. It would be of great benefit if future research includes a longitudinal design and qualitative methods because they can help capture participant's voice in more detail (Schwerdel, 2021) and across their development.

In addition to that, most of the participants in this study were Muslims and women who have university or graduate degrees as their highest educational level, hence threatening the generalizability of the sample. Also, the participants were chosen

using convenience and snowball sampling, hence making the results unrepresentative of all the women in Lebanon. It is essential that future research recruits a more representative sample of women in the Lebanese society.

Another limitation is that we used an online survey without an attention check. Despite the valuable advantages of an online survey, it cannot represent women who have no access to the internet and it has more probability of inaccurate answers, especially that we did not have an attention check throughout the survey. Additionally, using an online survey prevented us from collecting further information that describes participants (Andrade, 2020). For example, we could not know or record any important body language or expressions that might indicate the real perceptions and voices of the participants. Future studies should make sure to use an attention check and try to compensate for the limitations of an online survey.

There are also some limitations related to the measures used in the study. The measures were of self-report nature which might create a response bias. In addition to that, the items in the measures use specific feminine behaviors. Even though the study is only conducted among women in Lebanon, it is important to note that there might be different contexts with different gender knowledge and perception of feminine behaviors. This knowledge and perception of femininity might change with different contextual factors including age, social status and others (Messerschmidt, 2012). Therefore, future studies should be aware of the contextual factors and differences in perception of femininity even within the same culture.

There is also a limitation related to the translation of the measures. The researchers translated all measures, except for the AAGRAS, from English to Arabic using a committee method (with two Arabic-English bilingual translators and a linguist

editing the final statements), while double-checking and editing based on the Lebanese culture. However, it is probable that the low Cronbach's alphas for some of the measures could have been improved if the translation of the measures was more accurate. In future research, it is important to use translation and back-translation methods to ensure that the translated items meet the required meaning in the given culture (Brislin, 1970). Additionally, it is important to conduct validation studies on the translation measures to ensure that they are successfully capturing the constructs they intend on capturing.

Another limitation related to the measures in the present study is that we did not control for the social desirability bias among participants. This is a key weakness which should be taken into consideration in future research. To control for social desirability, future studies might use more implicit or indirect questions and include a measure on social desirability as well (Meisters et al., 2020).

One of the limitations also is related to the scale examining the levels of felt pressure, which were assessed via perception of the degree of others being upset or pleased with the performance of feminine-typed behavior. In our measure of felt pressure, we only asked about reactions to feminine-typed behaviors, since we are only interested in femininity and feminine behaviors. However, part of our discussions were based on feminine devaluation which comes in hand with the increased valuation and power of masculinity. Hence, including the masculine-typed behaviors could have captured a more wholesome and accurate picture of felt pressure regarding gendered behaviors.

Finally, while previous research studies on felt pressure (Jackson & Bussey, 2020; Jackson et al., 2021) have not included gender-diverse participants, our study did

not have this limitation and being heterosexual was not an inclusion criterion. On the contrary, our study targeted all women, and the responses to the survey reflected a spectrum of attitudes and perspectives toward each of the constructs, such that participants were encouraged to express how they felt about each item.

APPENDIX I



Consent to Participate in an Online Research Study

This notice is for an AUB-IRB Approved Research Study for Dr. Vivienne Badaan at

the American University of Beirut

It is not an Official Message from AUB

You are invited to participate in a research study entitled "The Understanding of Femininity and Gender Roles Among Women in Lebanon" conducted by Dr. Vivienne Badaan, principal investigator, and Danielle Mattar, student investigator, in the Department of Psychology, Faculty of Arts and Sciences at the American University of Beirut. The conduct of this study will adhere to the IRB approved protocol.

The IRB approved method for approaching subjects is advertising via electronic flyers on social media platforms. The purpose of the study is femininity standards and gender roles among women in Lebanon.

PROCEDURES

This message invites you to:

1. Read the consent document and consider whether you want to be involved in the study.

And to note:

- Participation is completely voluntary.
- Completing the questionnaire will take around 15-20 minutes.
- Only the data you provide in the questionnaire will be collected and analyzed. The research team will not have access to your name or contact details.
- The results of the survey will be published in the student investigator's master's thesis, in academic research articles and journal publications available in printed form and electronically from AUB Libraries, and will be presented in local and international research conferences.
- To participate in this study, you need to be a woman above the age of 18 years who is a resident in Lebanon.

POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

You will not receive payment for participation in this study.

The results of the study will inform the academic community and the general public about femininity standards and gender roles among women in Lebanon.

POTENTIAL RISKS TO SUBJECTS AND/OR SOCIETY

The risks of the study are minimal.

However, some questions may trigger emotional disturbance. If you experience any distress around your well-being, or related to your safety at home, please reach out to the below organizations who can provide you with support:

- **KAFA (Enough Violence and Exploitation) Hotline: 00961 3 018 019**
- **Himaya: 00961 1 395 315/6/7/8/9, info@himaya.org, Hotline: 00961 3 414 964**
- **Embrace Helpline: Call 1564**

CONFIDENTIALITY

The collected data will remain *confidential and anonymous*. Records will be monitored and may be audited by the IRB while assuring confidentiality.

PARTICIPATION AND WITHDRAWAL

If you voluntarily consent to take part in this study, you can change your mind and withdraw at any time without consequences of any kind.

Refusal to participate or withdrawal from the study will involve no penalty or loss of benefits to which the subject is otherwise entitled, and neither will it affect their relationship with their organization and AUB/AUBMC.

Some questions in this survey investigate intimate relationships between men and women. You are free not to answer these questions or any other questions.

QUESTIONS ABOUT THE STUDY

If you have any questions about the study, contact the research lead, Dr. Vivienne Badaan at vivienne.badaan@aub.edu.lb, or 00961-1-350000 ext. 4367.

ACCESS TO THE SURVEY

If after reading the consent document and having your questions answered, you voluntarily agree to take part in the study; you can access the survey by clicking on the answer choice "I consent to participate in this study".

CONCERNS OR QUESTIONS ABOUT YOUR RIGHTS

If you have concerns about the study or questions about your rights as a participant, you can contact the **AUB IRB Office**:

PO BOX: 11-0236 F15

Riad El Solh, Beirut 1107 2020

Lebanon

00961-1-350000 or 1 374374, ext: 5445

irb@aub.edu.lb

Please indicate the extent to which you agree with the following statements on a scale from 1 strongly disagree to 5 strongly agree.

1. I do not want a woman other than me to be shown more interest in an environment.
2. I wear uncomfortable shoes to look beautiful.
3. I want to be the most beautiful woman in an environment.
4. I worry about whether the dresses I wear are appreciated by others.
5. The way I feel about my body is more important than the way it looks.
6. I often go on a diet with the anxiety to be beautiful.
7. I feel ashamed of my body if I do not have the body size that I think I should have.
8. I wear clothes that restrict my movements to look beautiful.

Please indicate the extent to which you agree with the following statements on a scale from 1 strongly disagree to 5 strongly agree.

1. Men should be willing to sacrifice their own well-being in order to provide financially for the women in their lives.
2. Many women have a quality of purity that few men possess.

3. In a disaster, women ought not necessarily to be rescued before men
4. People are often truly happy in life without being romantically involved with a member of the other sex.
5. Women, compared to men, tend to have a superior moral sensibility.
6. Women, as compared to men, tend to have a more refined sense of culture and good taste.
7. Men are complete without women.
8. No matter how accomplished he is, a man is not truly complete as a person unless he has the love of a woman.
9. A good woman should be set on a pedestal by her man.
10. Women should be cherished and protected by men.
11. Every man ought to have a woman whom he adores.

Please indicate the extent to which you agree with the following statements on a scale from 1 strongly disagree to 5 strongly agree

1. Women are more communal than men.
2. Women are more supportive than men.
3. Women are more competitive than men.
4. Women are more kinship-oriented than men.
5. Women are warmer than men.

6. Women are kinder than men.
7. Women are more assertive than men.
8. Women are nicer than men.
9. Women are stronger than men.
10. Women are more self-sufficient than men.
11. Women are more independent than men.
12. Women are more cooperative than men.
13. Women are more capable than men.
14. Women are more confident than men.

Please indicate the extent to which you agree with the following statements on a scale from 1 strongly disagree to 5 strongly agree

1. Men and women are more alike than different.
2. Women are weak.
3. Women have the right to travel abroad alone.
4. A woman should choose her spouse without family's interference.
5. A husband should have the main say-so in all family matters.
6. A husband has the right to discipline his wife if she makes a mistake.
7. Men should participate in household chores.
8. All fields of study are suitable for women.
9. For women, marriage is more important than education.
10. A woman's place is the home
11. Women should participate in parliamentary elections

12. If a man and a woman are running for the same office, I would vote for the man.

Please indicate the extent to which you agree with the following statements on a scale from 1 strongly disagree to 5 strongly agree

1. I would be happier if I was thinner
2. It is important to keep your living space clean
3. I spend more than 30 minutes a day doing my hair and make-up.
4. I tell everyone about my accomplishments.
5. I clean my home on a regular basis
6. I feel attractive without makeup
7. I believe that my friendships should be maintained at all costs
8. I find children annoying
9. I would feel guilty if I had casual sex.
10. When I succeed, I tell my friends about it
11. Having a romantic relationship is essential in life
12. I enjoy spending time making my living space look nice
13. Being nice to others is extremely important

14. I regularly wear makeup
15. I don't go out of my way to keep in touch with friends
16. Most people enjoy children more than I do
17. I would like to lose a few kilos.
18. It is not necessary to be in a committed relationship to have sex
19. I hate telling people about my accomplishments.
20. I get ready in the morning without looking in the mirror very much
21. I would feel burdened if I had to maintain a lot of friendships
22. I would feel comfortable having casual sex
23. I make it a point to get together with my friends regularly
24. I always downplay my achievements
25. Being in a romantic relationship is important
26. I don't care if my living space looks messy
27. I never wear make-up
28. I always try to make people feel special
29. I am not afraid to tell people about my achievements
30. My life plans do not rely on my having a romantic relationship

31. I am always trying to lose weight
32. I would only have sex with the person I love
33. When I have a romantic relationship, I enjoy focusing my energies on it
34. There is no point to cleaning because things will get dirty again
35. I am not afraid to hurt people's feelings to get what I want
36. Taking care of children is extremely fulfilling
37. I would be perfectly happy with myself even if I gained weight
38. If I were single, my life would be complete without a partner
39. I rarely go out of my way to act nice
40. I actively avoid children
41. I am terrified of gaining weight
42. I would only have sex if I was in a committed relationship like marriage
43. I like being around children
44. I don't feel guilty if I lose contact with a friend
45. I would be ashamed if someone thought I was mean

Think about how your father/mother/male friends/ female friends/ you would be if you did these activities. Rate each item on a scale from 1 to 5, such that 1 = Very upset, 2 = Upset, 3= Wouldn't care, 4 = Pleased, 5 = Very pleased.

1. If I wore lady-like clothes (e.g., well-fit, tailored, elegant) my mother/father/female friends/male friends/ I would be ...

2. If I maintained a soft hairless body through feminine grooming behaviors (e.g., plucking eyebrows, shaving my body hair) my mother/father/female friends/male friends/ I would be ...

3. If I acted in a girly way (e.g., sitting elegantly with legs closed, speaking with a low soft voice) my mother/father/female friends/male friends/ I would be ...

4. If I was spending a lot of time with friends who are girls, my mother/father/female friends/male friends/ I would be ...

5. If I engaged in feminine activities (e.g., ballet, cooking classes, sewing, etc.) my mother/father/female friends/male friends/ I would be ...

How well do the following statements describe your personality? Please indicate the extent to which you agree with the following statements on a scale from 1 strongly disagree to 5 strongly agree

1. I see myself as someone who is reserved.
2. I see myself as someone who is generally trusting.

3. I see myself as someone who tends to be lazy.
4. I see myself as someone who is relaxed, handles stress well.
5. I see myself as someone who has few artistic interests.
6. I see myself as someone who is outgoing, sociable.
7. I see myself as someone who tends to find fault with others.
8. I see myself as someone who does a thorough job.
9. I see myself as someone who gets nervous easily.
10. I see myself as someone who has an active imagination.

Demographic Information

Please answer the following questions.

What is your age in years?

What is your religious affiliation: (D2)

Maronite

Sunni

Greek Orthodox

Shia

Catholic

Druze

Protestant

Alawite

Armenian Orthodox

Other Christian

Armenian Catholic

Other, please specify: _____

What is your highest educational level?

Elementary or below

Intermediate

High School

Technical School

University

Graduate Studies

What is your marital status?

Single

Married

Divorced

Widowed

Which of the following best describes your occupational status?

I work in the private sector

I work in the public sector

I don't work, I am a housewife

I don't work, I am unemployed

I don't work, I am retired

I am a student

Other, please specify: _____

Which of the below best describes your household income?

Our household income covers our needs well, and we can save from it

Our household income covers our needs, but we cannot save from it

Our household income does not cover our needs, and we face difficulties meeting those needs

I refuse to answer

I don't know

How do you rate your social ideology?

1- Extremely liberal

2- Liberal

3- Neither liberal nor conservative

4- Conservative

5- Extremely conservative

How long have you been living in Lebanon for?

1-3 years

4-6 years

7-10 years

10-15 years

All my life

What is your nationality:

Lebanese

Palestinian

Syrian

Other, specify_____

The risks of the study are minimal.

However, some questions may trigger emotional disturbance. If you experience any distress around your well-being, or related to your safety at home, please reach out to the below organizations who can provide you with support:

- KAFA (Enough Violence and Exploitation) Hotline: 00961 3 018 019
- Himaya: 00961 1 395 315/6/7/8/9, info@himaya.org, Hotline: 00961 3 414 964

- Embrace Helpline: Call 1564

Thank you for filling out this survey!

الموافقة على المشاركة في دراسة بحثية عبر الإنترنت

هذا الإشعار خاص بدراسة بحثية معتمدة من مجلس المراجعة المؤسسية للدكتورة فيفيان بضعان في الجامعة الأميركية في بيروت.

* هذه ليست رسالة رسمية من الجامعة الأميركية في بيروت *

أنت مدعوة للمشاركة في دراسة بحثية بعنوان " مفاهيم الأنوثة و الأدوار الجندرية لدى النساء في لبنان " التي تجريها الدكتورة فيفيان بضعان و الطالبة الباحثة دانيال مطر في كلية الآداب والعلوم في الجامعة الأميركية في بيروت. إن إجراء هذه الدراسة يلتزم البروتوكول المعتمد في مجلس المراجعة المؤسسية في الجامعة الأميركية في بيروت.

الطريقة المعتمدة من مجلس المراجعة المؤسسية للتواصل مع المشاركات هي الإعلان عبر النشرات الإلكترونية على منصات التواصل الاجتماعي.

الغرض من الدراسة هو التحقيق في مفاهيم الأنوثة و الأدوار الجندرية لدى النساء في لبنان. إجراءات الدراسة:

1. اقرئي وثيقة الموافقة وفكري فيما إذا كنت تريدين المشاركة في الدراسة.

والملاحظة:

- إن المشاركة في هذه الدراسة طوعية تمامًا.
- سيستغرق إكمال الاستبيان حوالي 15-20 دقيقة.
- سيتم جمع وتحليل البيانات التي تقدمها في الاستبيان فقط. لن يتمكن فريق البحث من الوصول إلى اسمك أو تفاصيل الاتصال بك.
- سيتم نشر نتائج الاستطلاع في رسالة الماجستير للطالبة الباحثة، وفي مقالات بحثية أكاديمية متاحة في شكل مطبوع أو إلكتروني عبر مكاتب الجامعة الأميركية في بيروت و من خلال عروضات أكاديمية في مؤتمرات علمية محلية و عالمية.
- للمشاركة في هذه الدراسة يجب أن تكوني امرأة مقيمة في لبنان و عمرك يجاوز ال 18 عام.

الفوائد المحتملة للمشاركة و / أو المجتمع

لن تتلقي أي دفعة مالية مقابل المشاركة في هذه الدراسة. ستعمل نتائج الدراسة على إعلام المجتمع الأكاديمي والمجتمع العام عن التمييز الجنسي بين النساء في لبنان.

المخاطر المحتملة على المشاركات و / أو المجتمع

مخاطر هذه الدراسة ضئيلة.

لكن من المهم التنويه الى أن بعض الأسئلة المطروحة قد تسبب بانزعاج نفسي و عاطفي. في حال اختبرت اي انزعاج نفسي أو لديك أي قلق حول سلامتك في منزلك، يمكنك التواصل مع المنظمات التالية التي قد تؤمن لك الدعم و المساعدة:

- منظمة كفى (عنف و استغلال): الخط الساخن 019 018 3 00961

- منظمة حماية: 00961 1 395 315/6/7/8/9, info@himaya.org, الخط الساخن: 00961 3 414 964
- منظمة Embrace: خط المساعدة, اتصلي على 1564

السرية

ستبقى البيانات التي يتم جمعها سرية ومجهولة المصدر. ستتم مراقبة السجلات وقد يتم التدقيق بها من قبل مجلس المراجعة المؤسسية مع ضمان السرية.

المشاركة في الانسحاب من الدراسة

إذا وافقت طواعية على المشاركة في هذه الدراسة ، فيمكنك تغيير رأيك والانسحاب في أي وقت دون أي عواقب. لن يؤدي رفض المشاركة أو الانسحاب من الدراسة إلى أي عقوبة أو الى فقدان المزايا التي يحق للمشاركة الحصول عليها بخلاف ذلك ، ولن يؤثر ذلك على علاقتها مع منظمته والجامعة الأمريكية في بيروت / المركز الطبي في الجامعة الأمريكية في بيروت.

بعض الأسئلة في هذا الاستبيان تتمحور حول العلاقات الحميمة بين الرجال و النساء. لديك كامل الحرية أن لا تجاوبي على هذه الأسئلة أو أي أسئلة أخرى.

أسئلة حول الدراسة

إذا كان لديك أي أسئلة حول الدراسة ، فاتصلي بالباحثة الأساسية، الدكتورة فيفيان بضعان على vivienne.badaan@aub.edu.lb، أو 00961-1-350000 , داخلي 4367.

الوصول إلى الاستبيان

إذا كنت توافقين طواعية على المشاركة في الدراسة بعد قراءة وثيقة الموافقة والإجابة على أسئلتك؛ يمكنك الوصول إلى الاستطلاع بالنقر على "أوافق على المشاركة في هذه الدراسة".

مخاوف أو أسئلة حول حقوقك

إذا كانت لديك مخاوف بشأن الدراسة أو أسئلة حول حقوقك كمشاركة، يمكنك الاتصال بمجلس المراجعة المؤسسية في الجامعة الأميركية في بيروت على:

صندوق البريد: 15F 0236-11

رياض الصلح، بيروت 2020 1107

لبنان

00961-1-350000 أو 374374 1 ، داخلي 5445

irb@aub.edu.lb

يرجى الإشارة إلى مدى موافقتك على العبارات التالية على مقياس من 1 لا أوافق بشدة إلى 5 أوافق بشدة

1. يجب أن يكون الرجال على استعداد للتضحية برفاهيتهم من أجل توفير المال للنساء في حياتهم.
2. تتمتع العديد من النساء ببقاء لا يمتلكه سوى قلة من الرجال.
3. في حالة وقوع كارثة ، لا ينبغي بالضرورة إنقاذ النساء قبل الرجال.
4. غالبًا ما يكون الناس سعداء حقًا في الحياة دون الانخراط في علاقة عاطفية مع أحد أفراد الجنس الآخر.
5. تميل النساء، إلى امتلاك حس أخلاقي أرقى من الرجال.
6. تميل النساء إلى امتلاك حس ثقافي وذوق أرفع من الرجال.
7. الرجال/النساء مكتمل بدون امرأة.
8. بغض النظر عن مدى إنجازاته ، فإن الرجل لا يكتمل حقًا كشخص ما لم تحبه امرأة.
9. يجب أن تحظى المرأة الفاضلة بتقدير كبير من قبل شريكها.
10. يجب على الرجل تدليل و حماية المرأة.
11. يجب أن يكون لكل رجل امرأة يعشقها.

يرجى الإشارة إلى مدى موافقتك على العبارات التالية على مقياس من 1 لا أوافق بشدة إلى 5 أوافق بشدة

- النساء أكثر إجتماعية من الرجال
- النساء أكثر دعما من الرجال
- النساء تنافسيات أكثر من الرجال
- النساء أكثر توجهاً نحو القرابة من الرجال
- النساء أكثر ودًا من الرجال
- النساء أعطف من الرجال
- النساء أكثر حزما من الرجال

النساء أطف من الرجال
النساء أقوى من الرجال
النساء أكثر اكتفاءً ذاتيًا من الرجال
النساء أكثر استقلالية من الرجال
النساء أكثر تعاونًا من الرجال
لدى النساء قدرة أكبر من الرجال
لدى النساء ثقة بالنفس أكثر من الرجال

يرجى الإشارة إلى مدى موافقتك على العبارات التالية على مقياس من 1 لا أوافق بشدة إلى 5 أوافق بشدة

لا يوجد فرق بين المرأة والرجل

المرأة مخلوق ضعيف

لوحدها من حق المرأة أن تسافر خارج بلدها

من حق المرأة اختيار شريك الحياة بدون تدخل الآخرين

الكلمة الأولى والأخيرة يجب أن تكون للزوج في المنزل

يحق للزوج تأديب زوجته إذا أخطأت

يجب أن يشارك الرجل في الأعمال المنزلية

كل التخصصات العلمية مناسبة للمرأة

الزواج أهم من إكمال المرأة تعليمها

المرأة مكانها المنزل.

يجب أن تشارك المرأة في الانتخابات البرلمانية.

إذا ترشح رجل وامرأة لمنصب سياسي سوف اصوت الرجل

يرجى الإشارة إلى مدى موافقتك على العبارات التالية على مقياس من 1 لا أوافق بشدة إلى 5 أوافق بشدة

سأكون أكثر سعادة إذا كنت أنحف

من المهم الحفاظ على نظافة بيتك.

أقضي أكثر من 30 دقيقة في اليوم في تصفيف شعري ومكياج.

أخبر الجميع عن إنجازاتي

أنظف منزلي بشكل منتظم

أشعر أنني جذابة بدون مكياج

أعتقد أنه ينبغي الحفاظ على صداقاتي بأي ثمن

أجد الأطفال مزعجين

سأشعر بالذنب إذا مارست الجنس قبل الزواج.

عندما أنجح ، أخبر أصدقائي بذلك

أن تكون لك علاقة رومانسية أمر أساسي في الحياة

أستمتع بتمضية الوقت في تجميل بيتي.

من المهم للغاية أن تكون لطيفاً مع الآخرين

أضع المكياج دائماً/أتبرّج بشكلٍ منتظم.

لا أبذل قصارى جهدي للبقاء على اتصال مع الأصدقاء

يستمتع معظم الناس بالأطفال أكثر مني

أود أن أخسر بضعة كيلو غرامات.

ليس من الضروري أن تكون متزوجاً لممارسة الجنس.

أكره إخبار الناس بإنجازاتي

أحضر نفسي في الصباح دون النظر في المرأة كثيراً

سأشعر بالعبء إذا اضطررت إلى الحفاظ على الكثير من الصداقات

لا أمانع ممارسة الجنس خارج الزواج.

أكرس وقتاً لأصدقائي بشكلٍ منتظم.

دائماً أقل من قيمة إنجازاتي.

من المهم أن يكون المرء في علاقة عاطفية

لا يهمني إذا كان منزلي فوضوي.

أنا لا أضع المكياج أبداً

أحاول دائماً أن أجعل الناس يشعرون بأنهم مميزون

لا أخشى أن أخبر الناس عن إنجازاتي

خطط حياتي لا تعتمد على وجودي في علاقة عاطفية

أحاول دائماً خسارة الوزن

أمارس الجنس فقط مع زوجي(حالي).

عندما أكون في علاقة عاطفية، أستمتع ببذل كل جهودي عليها.

لا فائدة من التنظيف لأن الأشياء ستنتسخ مرة أخرى

أنا لست خائفة من إيذاء مشاعر الناس للحصول على ما أريد

رعاية الأطفال مُرضية للغاية

سأكون سعيدة تماماً بنفسني حتى لو زاد وزني

لو كنت عزباء ، لكأنت حياتي كاملة بدون شريك

نادراً ما أبذل الجهد للتصرف بلطف

أنا أتجنب الأطفال

أنا مرعوبة من زيادة الوزن

لا أمارس الجنس إلا إذا كنت متزوجة.

أحب التواجد مع الأطفال

لا أشعر بالذنب إذا قطعت علاقتي بصديق

سأشعر بالخجل إذا اعتقد أحد أنني لئيمة

فكري كيف سيكون والدك /والدتك /صديقاتك /أصدقاؤك الذكور/ أنتِ إذا قمت بهذه الأنشطة . قيمي كل عنصر

على مقياس من 1 إلى 5 ، بحيث يكون 1 = مستاء جداً ، 2 = مستاء ، 3 = لن أهتم ، 4 = سعيد ، 5 = سعيد

جدًا.

إذا ارتديت ملابس أنثوية (على سبيل المثال ، ملابس مهندمة، ومفصلة ، وأنيقة) أمي / أبي / صديقاتي / أصدقائي الذكور/ سأكون ...

إذا حافظت على جسم ناعم خالٍ من الشعر من خلال سلوكيات العناية الأنثوية (مثل نتف الحواجب وحلق شعر جسدي) أمي / أبي / صديقاتي / أصدقائي الذكور / سأكون ...

إذا تصرفت بطريقة أنثوية (على سبيل المثال ، الجلوس بأناقة مع إغلاق ساقي ، والتحدث بصوت ناعم و منخفض) أمي / أبي / صديقاتي / أصدقائي الذكور / سأكون ...

إذا كنت أقضي الكثير من الوقت مع أصدقاء فتيات ، فإن أمي / أبي / صديقاتي / أصدقائي الذكور / سأكون ...

إذا شاركت في أنشطة أنثوية (على سبيل المثال ، رقص الباليه ، دروس الطبخ ، الخياطة ، إلخ) أمي / أبي / صديقاتي / أصدقائي الذكور / سأكون ...

إلى أي مدى تصف العبارات التالية شخصيتك؟ يرجى الإشارة إلى مدى موافقتك على العبارات التالية على مقياس من 1 لا أوافق بشدة إلى 5 أوافق بشدة

أرى نفسي كشخص متحفظ وكتوم .

أرى نفسي كشخص يثق بالآخرين بسهولة بشكل عام.

أرى نفسي كشخص يميل للكسل.

أرى نفسي كشخص مرتاح ، ويتعامل مع الضغط النفسي والتوتر بشكل جيد.

أرى نفسي كشخص لديه القليل من الاهتمامات الفنية.

أرى نفسي كشخص ودي واجتماعي..

أرى نفسي كشخص يميل إلى البحث عن أخطاء الآخرين والتذمر منها.

أرى نفسي كشخص يقوم بعمله بدقة.

أرى نفسي كشخص يشعر بالغضب والتوتر بسهولة.

أرى نفسي كشخص لديه خيال واسع وفكر مفعم.

المعلومات الديموغرافية

الرجاء الإجابة على الأسئلة التالية.

كم عمرك بالسنوات؟

ما هو انتمائك الديني:

[] سنية

[] مارونية

[] شيعية

[] الروم الأرثوذكس

[] درزي

[] كاثوليك

[] علوي

[] البروتستانت

[] مسيحيون آخرون

[] الأرمن الأرثوذكس

[] غير ذلك (يرجى التحديد): _____

[] الأرمن الكاثوليك

ما هو أعلى مستوى تعليمي لديك؟

[] الابتدائية أو أقل

[] متوسط

[] المدرسة الثانوية

[] مدرسة تقنية

جامعة []

الدراسات العليا []

ما هو وضعك العائلي؟

غير مرتبطة []

متزوجة []

مطلقة []

أرملة []

أي مما يلي يصف حالتك المهنية على أفضل نحو؟

أعمل في القطاع الخاص []

أعمل في القطاع العام []

أنا لا أعمل ، أنا ربة منزل []

أنا لا أعمل ، أنا عاطلة عن العمل []

أنا لا أعمل ، أنا متقاعدة []

أنا طالبة []

غير ذلك (يرجى التحديد) [] _____

أي مما يلي يصف دخل أسرتك بشكل أفضل؟

دخل أسرتنا يغطي احتياجاتنا جيداً ، ويمكننا الادخار منه []

دخل أسرتنا يغطي احتياجاتنا ، لكن لا يمكننا الادخار منه

دخل أسرتنا لا يغطي احتياجاتنا ، ونواجه صعوبات في تلبية هذه الاحتياجات

أرفض الإجابة

انا لا اعرف

كيف تقيم توجهاتك الاجتماعية؟

ليبرالية/منفتحة إلى أقصى حد

ليبرالية/منفتحة

لا ليبرالية ولا محافظة

محافظة

محافظة إلى أقصى حد

منذ متى وانت تقيم في لبنان؟

سنوات 1-3

سنوات 4-6

سنوات 7-10

سنة 10-15

كل حياتي

ما هي جنسيتك:

لبنانية

فلسطينية

سورية []

[]أخرى ، حدي_____

مخاطر هذه الدراسة ضئيلة.

لكن من المهم التنويه الى أن بعض الأسئلة المطروحة قد تسبب بانزعاج نفسي و عاطفي. في حال اختبرت اي انزعاج نفسي أو لديك أي قلق حول سلامتك في منزلك, يمكنك التواصل مع المنظمات التالية التي قد تؤمن لك الدعم و المساعدة:

- منظمة كفي (عنف و استغلال): الخط الساخن 019 018 3 00961
- منظمة حماية: 00961 1 00961 395 9/8/7/6/315 , info@himaya.org, الخط الساخن: 414 3 00961 964
- منظمة Embrace: خط المساعدة, اتصلي على 1564

شكرا لملء هذه الاستمارة.

APPENDIX II

Table 7. *Rotated Factor Matrix for Benevolent Sexism*

<i>Rotated Factor Matrix</i>	Factor		
	1	2	3
Women should be cherished and protected by men.	.721		
A good woman should be set on a pedestal by her man.	.691		
Men should be willing to sacrifice their own well-being in order to provide financially for the women in their lives.	.543		
No matter how accomplished he is, a man is not truly complete as a person unless he has the love of a woman.	.462		
Every man ought to have a woman whom he adores.	.384		
Women, as compared to men, tend to have a more refined sense of culture and good taste.		.666	
Women, compared to men, tend to have a superior moral sensibility.		.647	
Many women have a quality of purity that few men possess.	.416	.570	
Men are incomplete without women.			.613

People are not truly happy in life without being romantically involved with a member of the other sex.	.584
In a disaster, women ought to be rescued before men.	.483

Extraction Method: Maximum Likelihood.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 4 iterations.

Table 8. *Pattern Matrix for Gender Stereotype Endorsement*

<i>Pattern Matrix</i>	Factor	
	1	2
Women are kinder than men.	.865	
Women are nicer than men.	.842	
Women are more cooperative than men.	.751	
Women are warmer than men.	.713	
Women are more supportive than men.	.651	
Women are more communal than men.	.574	
Women are more kinship-oriented than men.	.515	
*Women are more competitive than men.	-.513	
Women are more capable than men.	.399	
*Women are more independent than men.		.653
*Women are stronger than men.		.636

*Women are more confident than men.	.604
*Women are more assertive than men.	.598
*Women are more self-sufficient than men.	.422

Extraction Method: Maximum Likelihood.

Rotation Method: Oblimin with Kaiser

Normalization.

a. Rotation converged in 5 iterations.

Table 9. *Pattern Matrix for AAGRAS Traditional Gender Roles*

<i>Pattern Matrix</i>	Factor		
	1	2	3
A husband should have the main say-so in all family matters.	1.056		
A husband has the right to discipline his wife if she makes a mistake.			
*A woman should choose her spouse without family's interference.			
If a man and a woman are running for the same office, I would vote for the man.			
For women, marriage is more important than education.		-1.005	
A woman's place is the home.			
*Women should participate in parliamentary elections.			.727
*Women have the right to travel abroad alone.			.657

*All fields of study are suitable for women.	.576
Women are weak.	.561
*Men should participate in household chores.	.484
*Men and women are more alike than different.	.450

Extraction Method: Maximum Likelihood.

Rotation Method: Oblimin with Kaiser Normalization.

a. Rotation converged in 7 iterations.

Table 10. *Pattern Matrix for CFNI*

	Factor								
	1	2	3	4	5	6	7	8	9
I would be happier if I was thinner.		.857						-.106	
It is important to keep your living space clean.	-.149			.692	.114				
I spend more than 30 minutes a day doing my hair and make-up.	-.125		.476			.128			
I tell everyone about my accomplishments				-.116		.237	-.356		.205
I clean my home on a regular basis.	.126		.115	.672					
*I feel attractive without makeup.			.464			-.119	.191	-.186	
I believe that my friendships should be maintained at all costs.									.532
*I find children annoying.	.869					-.108			
I would feel guilty if I had casual sex.					.759				.191
When I succeed, I tell my friends about it.						.116	-.182		.491

When I have a romantic relationship, I enjoy focusing my energies on it.				.377		.107		
*There is no point to cleaning because things will get dirty again.			.572					
*I am not afraid to hurt people's feelings to get what I want.	.378	.109		.241	.104			
Taking care of children is extremely fulfilling.	.628			.116	.149			
*I would be perfectly happy with myself even if I gained weight.	-.120	.591				.140	-.291	.121
*If I were single, my life would be complete without a partner.			.135		.257		-.491	
*I rarely go out of my way to act nice.	.189		.183					.175
*I actively avoid children.	.823				-.109			
I am terrified of gaining weight.		.707		-.110	.125	.154	-.103	
I would only have sex if I was in a committed relationship like marriage.				.706			.121	-.113

I like being around children.	.858	-.103		
*I don't feel guilty if I lose contact with a friend.	.152		.360	.387
I would be ashamed if someone thought I was mean.	.178		.179	.467

Extraction Method: Maximum Likelihood.

Rotation Method: Oblimin with Kaiser Normalization.

a. Rotation converged in 13 iterations.

Table 11. *Pattern Matrix for BFI*

	Factor				
	1	2	3	4	5
*I see myself as someone who is reserved.	.007	-.006	.129	-.029	.246
I see myself as someone who is generally trusting.	.201	.008	-.019	-.049	.075
*I see myself as someone who tends to be lazy.	-.045	-.074	.078	.347	.133
*I see myself as someone who is relaxed, handles stress well.	-.007	.446	.021	-.133	-.073
*I see myself as someone who has few artistic interests.	.031	.033	.998	.080	-.042
I see myself as someone who is outgoing, sociable.	.055	-.036	-.195	.152	.652
*I see myself as someone who tends to find fault with others.	.006	-.234	.098	-.006	.196

I see myself as someone who does a thorough job.	.047	.027	-.009	.828	-.057
I see myself as someone who gets nervous easily.	.009	1.065	.053	.086	.148
I see myself as someone who has an active imagination.	1.004	-.024	.085	.152	-.185

Extraction Method: Maximum Likelihood.

Rotation Method: Oblimin with Kaiser Normalization.

a. Rotation converged in 8 iterations.

APPENDIX III

Figure 8. *Histogram for Internalization of Benevolent Sexism*

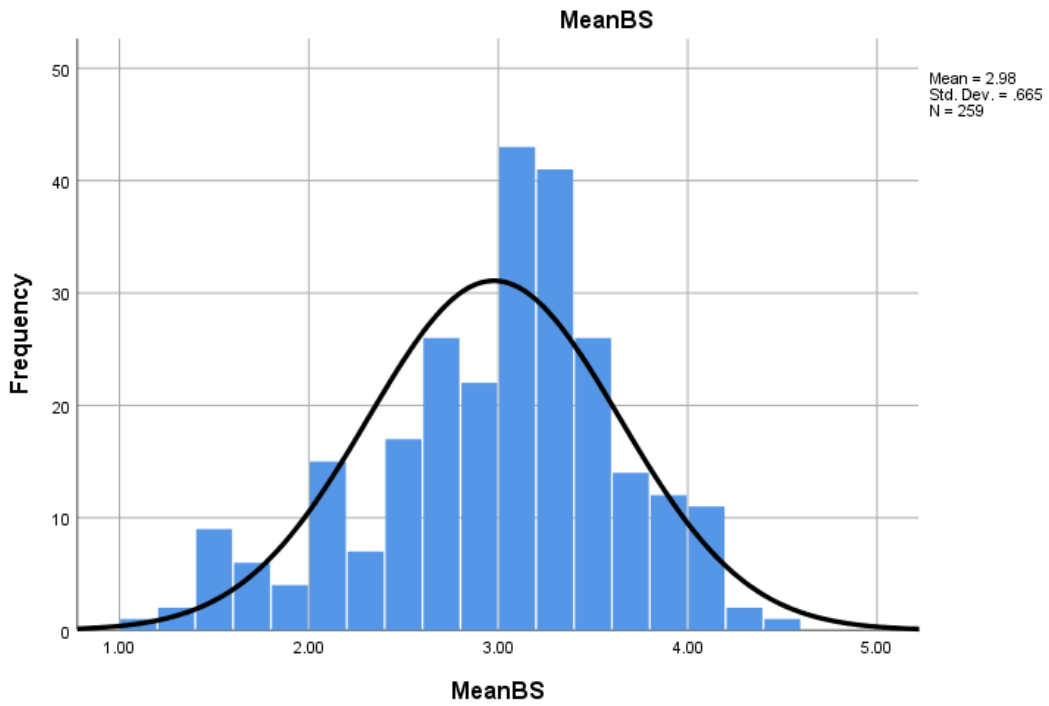


Figure 9. *Histogram for Gender Stereotype Endorsement*

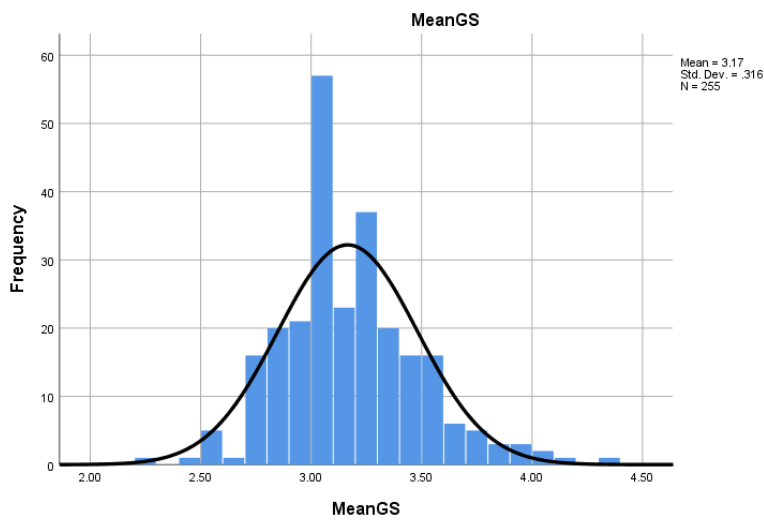


Figure 10. *Histogram for AAGRAS Traditional Gender Roles*

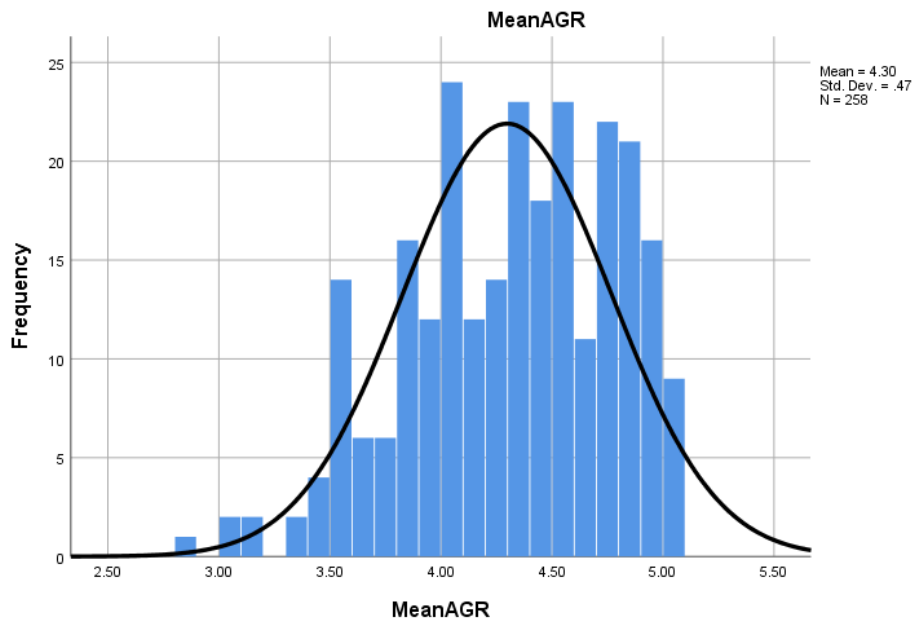


Figure 11. *Histogram for Conformity to Feminine Standards CFNI*

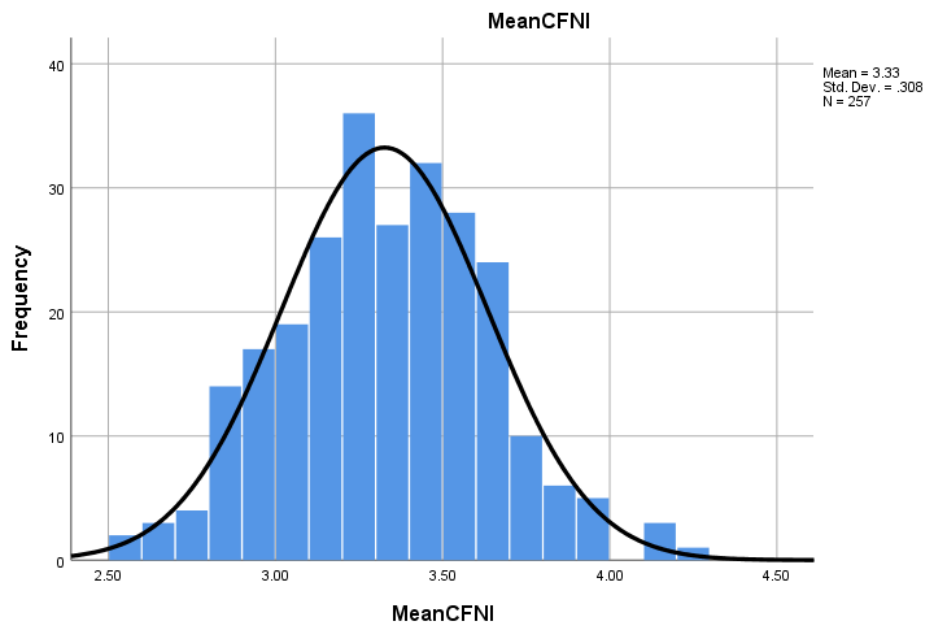


Figure 12. Histogram for Felt Pressure from Father

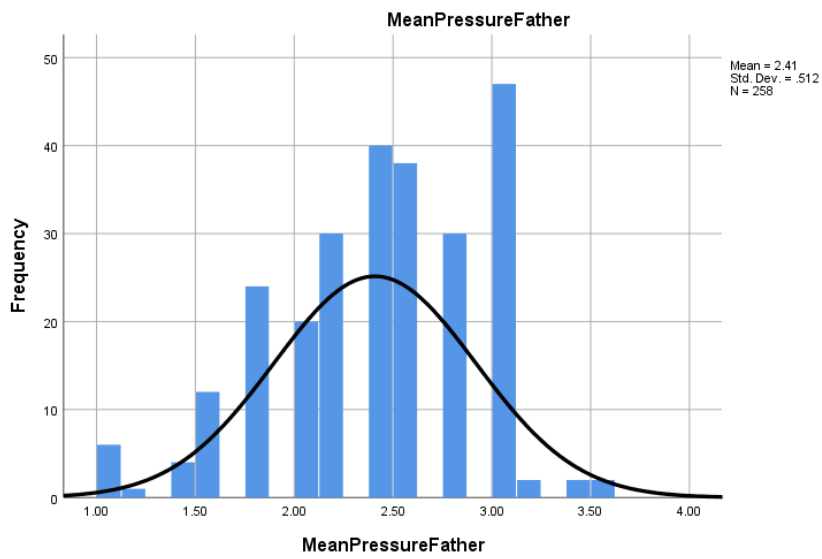


Figure 13. Histogram for Felt Pressure from Mother

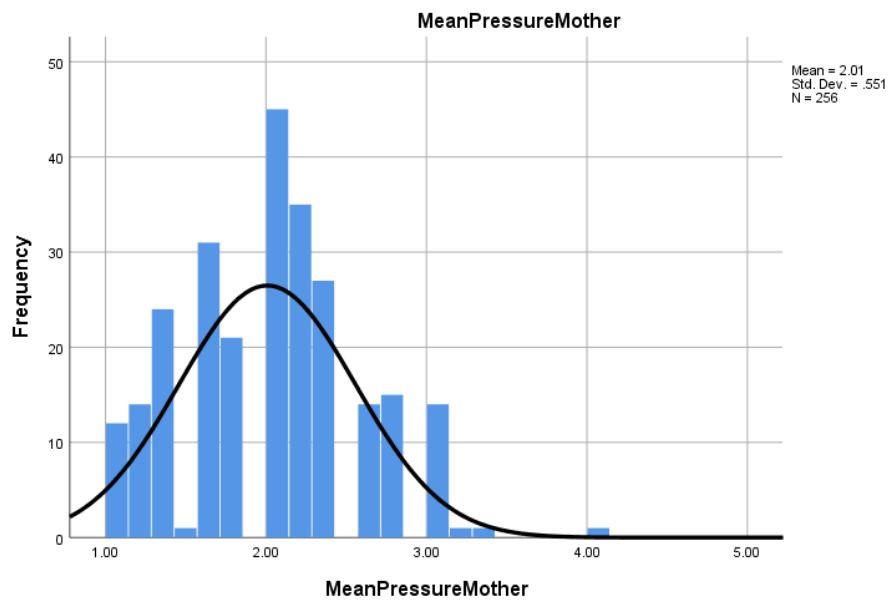


Figure 14. Histogram for Felt Pressure from Male Friends

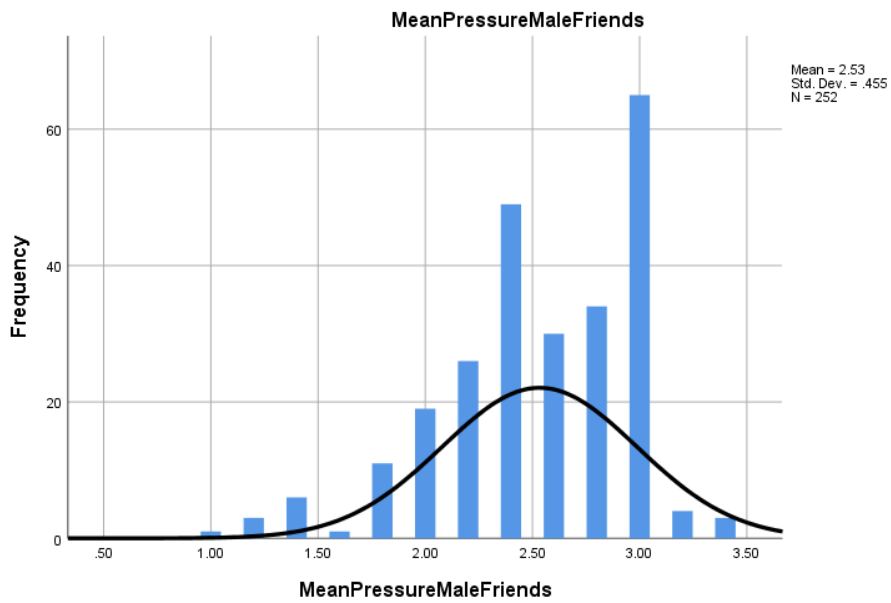


Figure 15. Histogram for Felt Pressure from Female Friends

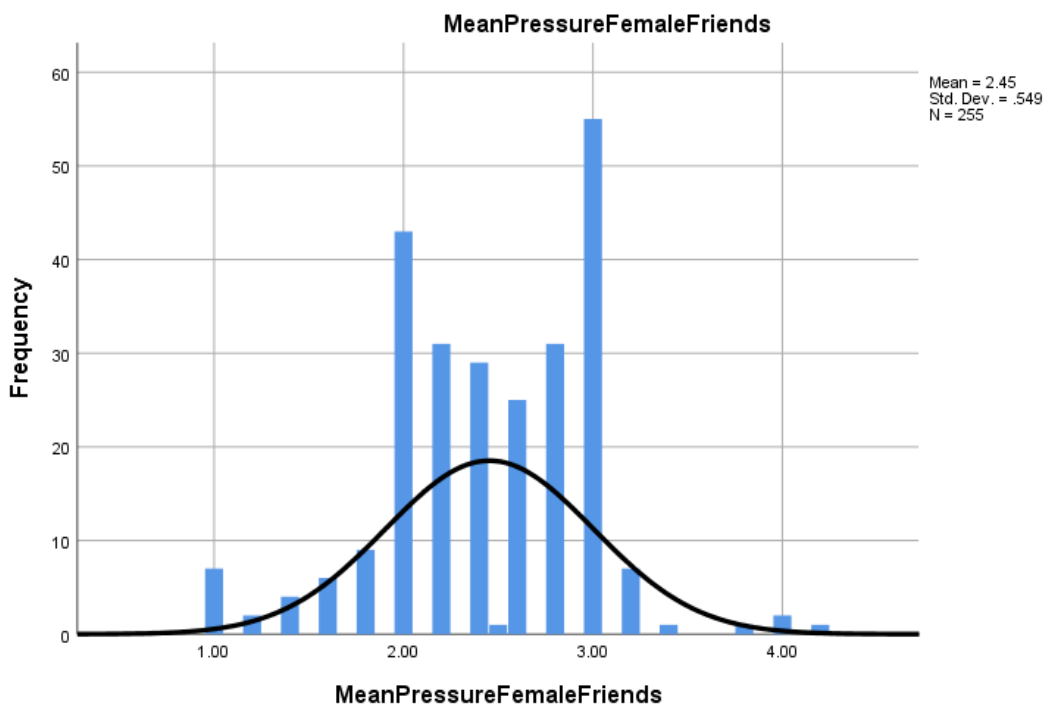


Figure 16. Histogram for Felt Pressure from Self

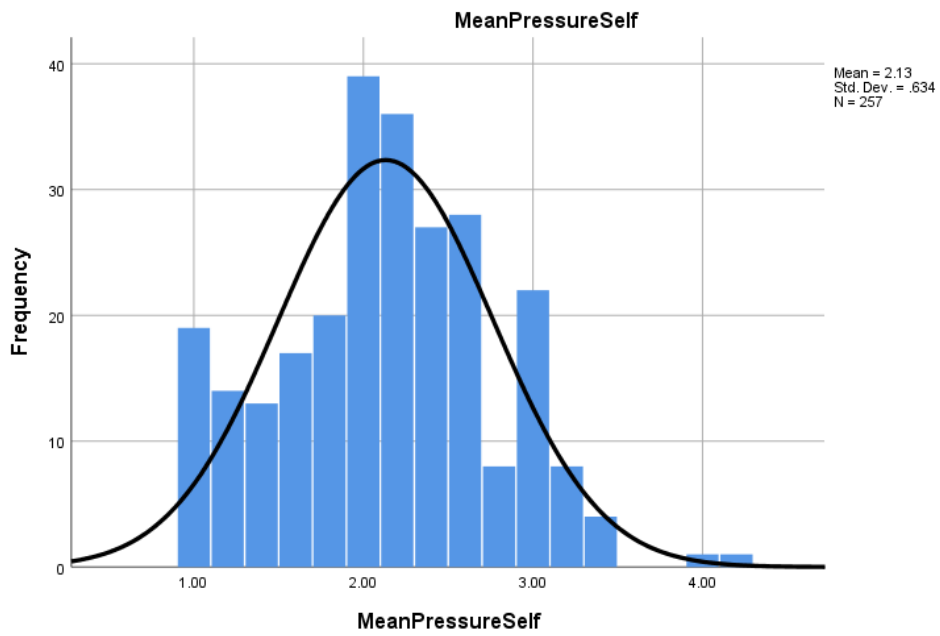


Figure 17. Histogram for Extraversion

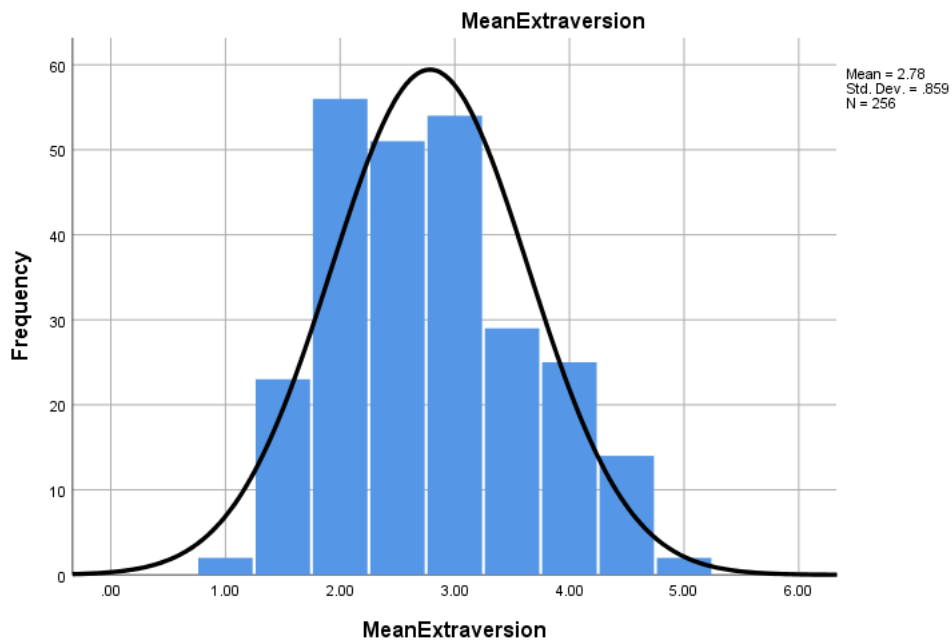


Figure 18. *Histogram for Agreeableness*

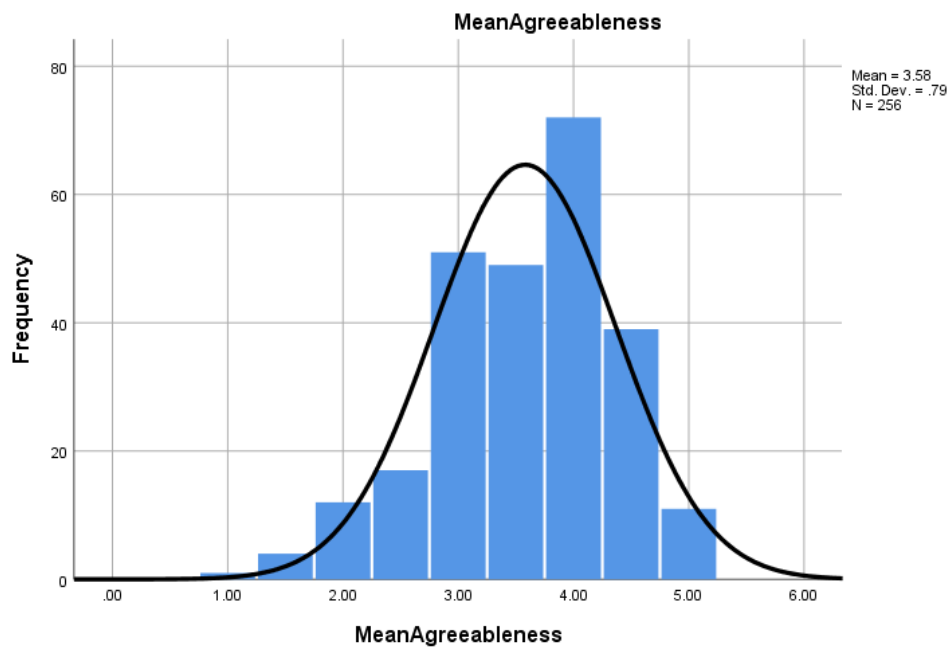


Figure 19. *Histogram for Openness to Experience*

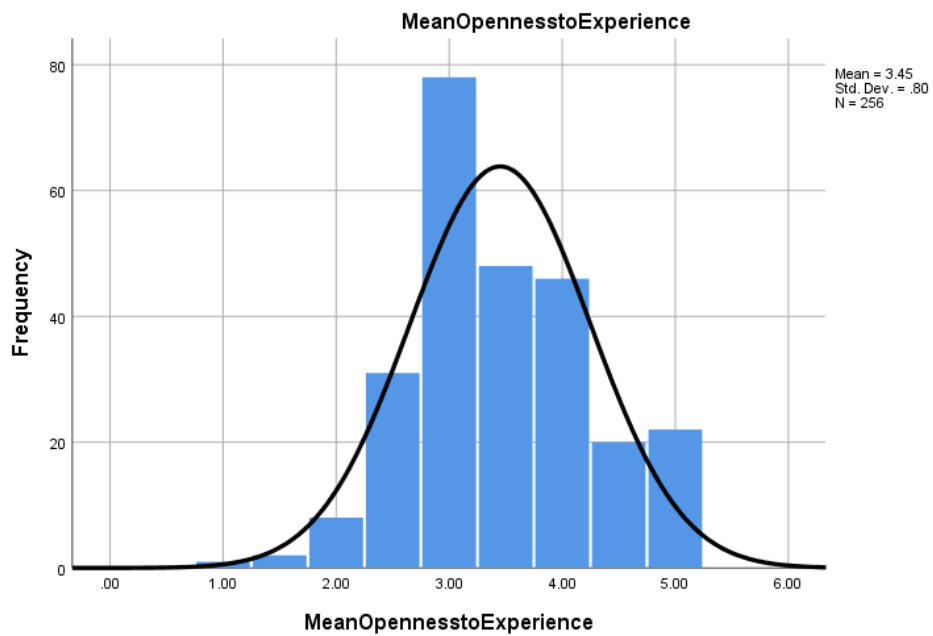


Figure 20. *Histogram for Neuroticism*

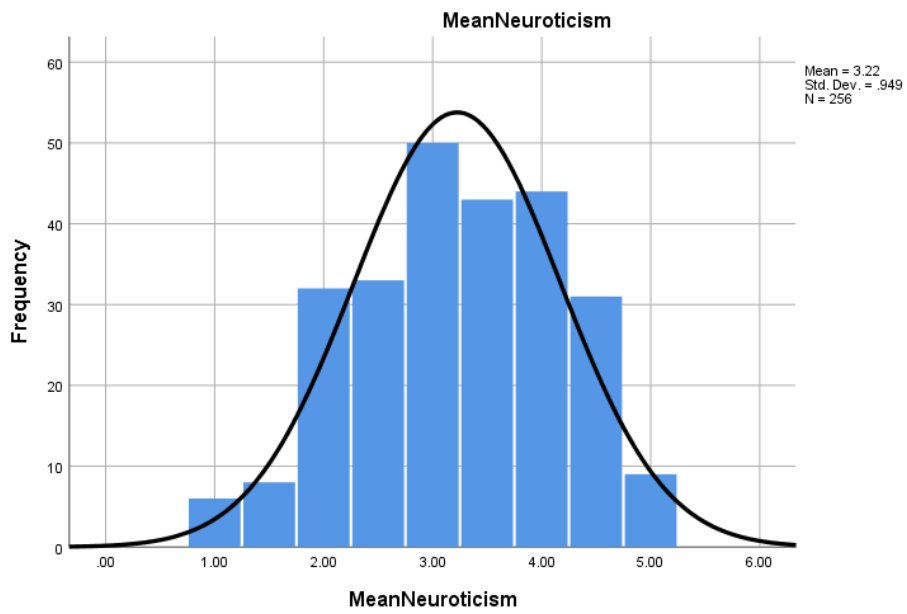
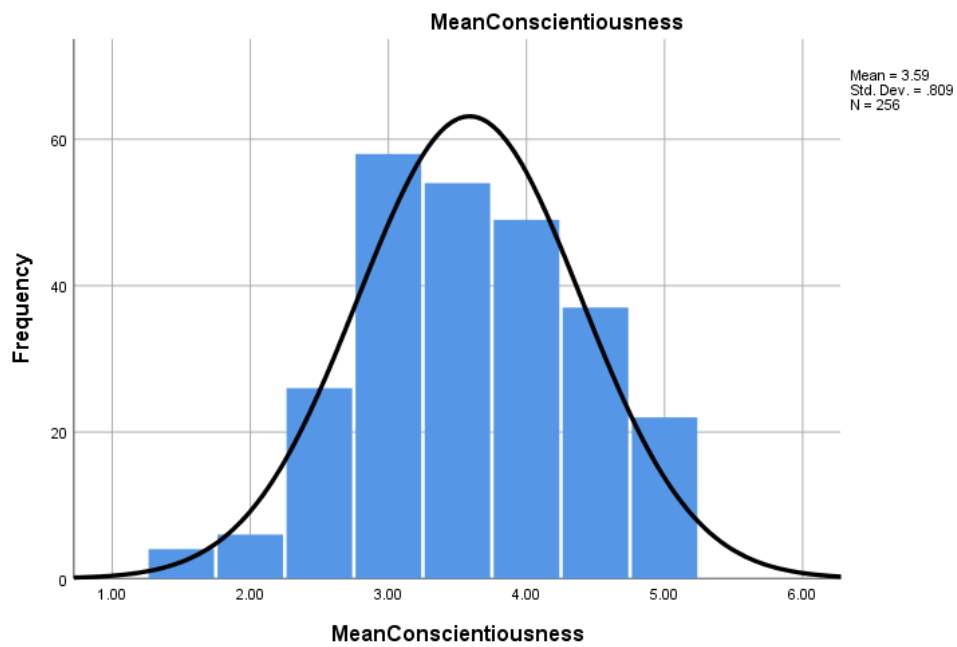


Figure 21. *Histogram for Conscientiousness*



APPENDIX IV

Figure 22. *Histogram with Normal Curve for Internalization of Benevolent Sexism*

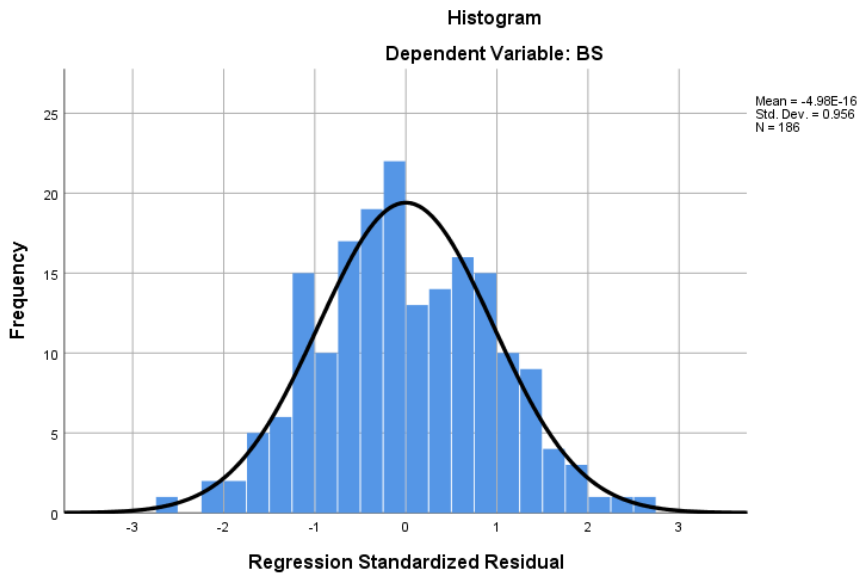


Figure 23. *P-P Plot for Internalization of Benevolent Sexism*

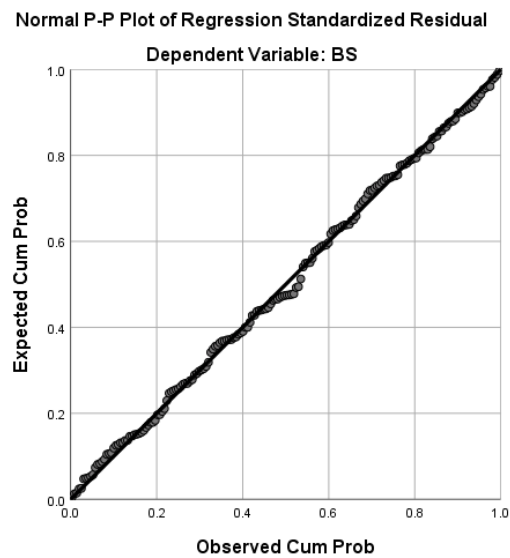
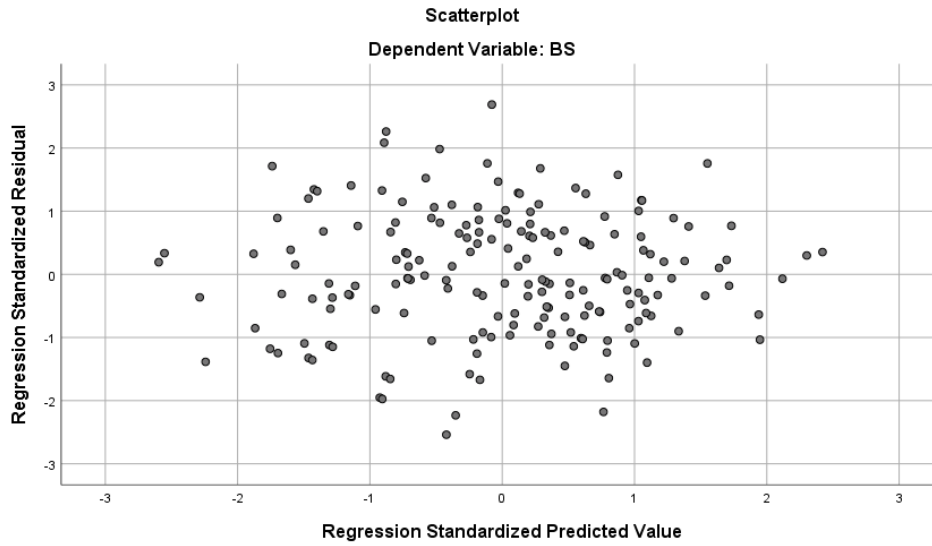


Figure 24. *Scatterplot for Internalization of Benevolent Sexism*



APPENDIX V

For the categorical demographic variables (i.e., religious affiliation, education, marital status, occupational status, income, period of residence, and nationality), we run simple ANOVAs with post-hoc tests with each demographic variable as an independent variable and internalized benevolent sexism as a dependent variable. ANOVA results revealed that there was no significant difference between the means of sect groups ($F(7, 235) = .62, p = .74$) and education groups (i.e., intermediate, high-school, technical school, university, graduate studies) ($F(4, 253) = 1.71, p = .15$). However, there was a significant difference between the means of marital status groups (i.e., single, married, divorced) with $F(2, 253) = 3.20, p = .04$. For the post-hoc test, we used Games-Howell, because the assumption of homogeneity of variances was not met. As for the occupational status, the difference between the group means (i.e., private sector, public sector, housewife, unemployed, retired, student) was significant with $F(5, 248) = 3.16, p = .01$. The homogeneity of variance assumption was not met, and Games-Howell post-hoc test showed that housewives were significantly more likely to internalize benevolent sexism compared to students ($p = .01$). On the other side, there was no significant difference between mean groups of each of the variables income ($F(4, 252) = 2.47, p = .05$), period of residence in Lebanon ($F(4, 241) = 1.46, p = .22$), and nationality ($F(7, 243) = 1.75, p = .10$).

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