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Editor's note

Research in the humanities, particularly in the special, widely used, and necessary domains and topics in the present age, are one of the concerns of thinkers, especially in the disciplines and fields that address social pathologies. Undoubtedly, appropriate and scientific planning in this field needs to be supported by rigorous research with various basic, applied, and developmental approaches.

The issue of science production and new theorizations, especially in women and family, which is one of the new challenges of the present age, has various dimensions in the legal, social, economic, political, psychological, and cultural aspects. And the direct and indirect effects of these aspects on the family institution in particular and women in general double the necessity of localization and deepening of research.

The Quarterly "*Journal of Woman and Family Studies*" the scientific journal of the *Women Research Center* of Alzahra University, tries to prioritize the publication of original articles resulting from theory construction articles with new ideas in women and the family.

The present publication welcomes new research findings and scientific and applied articles that include the issues needed by the Iranian society among its strategic goals.

This journal accepts new research findings and scientific and applied research articles whose strategic goals have addressed topics needed by Iranian society.

The Predictors of Loneliness in Adolescents: The Role of Gender, Parenting Rearing Behaviors, Friendship Quality, and Shyness

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A R T I C L E   I N F O

ABSTRACT

This study was designed to explore the role of gender, parental raring behavior, friendship quality and shyness in the feeling of loneliness during adolescence through the ecological model of human development and the contextual-developmental perspective. 211 adolescents (133 females, 78 males) living in Tehran (Iran) participated in correlational research design (a non-experimental study) and completed the self-report scales including: Loneliness Scale, Short EMBU, Revised Cheek–Buss Shyness Scale and Friendship–Unfriendship Attachment Inventory (SACRAL). The block-entry method, as a subset of the hierarchical method, was used for data analysis. The results showed that parenting behavior, shyness, and friendship quality were correlated with loneliness. Moreover, the findings indicated that the low level of friendship quality and high level of parenting behavior in both rejection and over controlling had a positive correlation with the high level of loneliness in adolescents. In addition, the result showed that male adolescents feel lonelier than female adolescents. The results obtained from the current study provide a number of implications, which can be beneficial in proposing intervention efforts directed toward promoting ideal development and growth during teenage years.

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Introduction

It can be argued that one of the most challenging transition periods in growth and evolution of every human being is the developmental phase that occurs during adolescence (Erikson, 1968; Sullivan, 2013). Teenagers may encounter some overwhelming emotional states of loneliness that can be traced in the developmental process, which are associated with the transformation of the attachment bond with parents and the emergence of peer relationships. Loneliness involve a "cognitive awareness of a deficiency in one's social and personal relationships and the ensuing affective reactions of sadness, emptiness, or longing" (Asher & Paquette, 2003).

Moreover, according to Ecological Systems Development (Bronfenbrenner, 1979) emphasizes that examining the situation in which adolescents are living within is very significant. The Ecological Systems Theory assumes that development has transpired as a result of interaction between persons and the surrounding environment which is viewed as a systematic change, which comes from dynamic relations between developing person and the context that she or he is engaged in. This model emphasizes that examining the situation in which adolescents are living within is very significant; in this regard, we need to consider parent and peer as two keys and important interpersonal contexts for youngsters.

On the other hand, Chen (2012) proposed a Contextual-Developmental Framework, which mentions that adult and peers might estimate socioemotional features during interactions, in a way that is dependable on cultural belief classifications; this may create dissimilar reactions against certain behaviors and represent different attitudes such as acceptance or rejection concerning youngsters who show these behaviors. Based on this model, shyness can be described as a behavior among adolescents (Chen & French, 2008; Chen, French, & Schneider, 2006).

The investigation of loneliness in adolescents has two fundamental reasons. First, available evidence demonstrates that adolescents experience loneliness as a predominant and severe problem more than any other age groups (Boldero & Moore, 1990; Heinrich & Gullone, 2006). Second, from a developmental perspective, the interpersonal and social problems related to

loneliness in adolescents are rooted in early relationships and friendships with other adolescents (McDonald, et al., 2011).

Given that many studies have examined different variables separately in predicting loneliness in adolescents, identifying factors related to family, friends 'relationships, and factors related to adolescents' temperament hierarchically in predicting loneliness has been the focus of this study.

Parental Rearing Behavior and Loneliness in Adolescents

Grounded in Bronfenbrenner's theory (Bronfenbrenner, 1979), parenting factors, which are considered as microsystem constructs are represented in the parent-child relationship, and they influence adolescents' developmental process. Regarding, ecological theory, perceived parental rearing behavior can affect self-esteem and happiness (Cheng & Furnham, 2004; Sowislo & Orth, 2013), which influence the feeling of loneliness, the relationships with friends and the quality of life (Hartup & Stevens, 1997).

Parental rearing behavior includes two dimensions: "the first dimension is described as care, that refers to acceptance, warmth, responsiveness, and, on the other hand, rejection; and the second one is described as control, that refers to multiple behaviors related to child discipline and management, supervision and overprotection" (Cummings, & Valentino, 2015).

Generally, Iranian culture began to modernize, although the traditions still exert a powerful force on family life in Iran and make adolescents predominantly different from those in the Western contexts (Tavakoli, 2012). In a study on Iranian parental behaviors and adolescence, Rezaeian, and Tutunchi (2019) emphasized the importance of family patterns in shaping children's identity. Dehyadegary, Yaacob, Juhari, and Talib (2011) indicated that adolescents' mental health is positively influenced by warm and responsive parental behavior. Moreover, Naimi and Niaraki (2013) concluded that the perceived parenting style significantly affects several mental health dimensions, such as physical, depression, and loneliness, among adolescents. This concept indicates that perceive warm and accepting parental behaviors positively affect physical and mental health of children.

The above-mentioned points support the importance of focusing on adolescents' perception of parenting raring behavior and its effect on youths' development.

Shyness and Loneliness in Adolescents

Shyness is highly related to the development of loneliness because it affects interpersonal relationships as it determines the primary responses of an individual to new social encounters, activity in social situations, and recovery in response to social threats (McClowry, Halverson, & Sanson, 2003). The conceptual construct of shyness overlaps with other constructs, such as social anxiety, withdrawal, reticence, and behavioral inhibition (Crozier, 2005). Shyness is defined as "the experience of wariness with unknown people and in new social encounters and novel places" (Cheek & Buss, 1981; Rubin, 2014).

Shyness in some cultures may become problematic during adolescence; in Western cultures often express their negative outlooks such as frustration, anxiety, and rejection concerning youngsters' shy behaviors, caused by cultural values of confidence and self-expression (Rubin et al., 2009). Nevertheless, in East and Middle East countries in which these values are less emphasized, shyness may be related to more positive attitudes and less problematic (Chen et al., 2004; Rubin et al., 2009; Tavakoli, 2012).

On the other hand, Chen et al. (2004) in a cross-cultural study examined the relationship between loneliness and social relationship adjustment in the four countries (Brazilian, Canadian, Chinese and Italian) and found that shyness as social behavior is correlated strongly and negatively with peer relationships and thus it is associated indirectly with loneliness among the four countries. According to this argument, shyness may make unique and direct contributions to loneliness. In addition, research has demonstrated that lonely people are usually passive, and less sociable than non-lonely people (Gruenenfelder-Steiger, Harris, & Fend, 2016; Heinrich & Gullone, 2006). Normally, shy children become distressed and doubtful when confronted with unknown adults, and they can be around other children without playing with them (Leary & Buckley, 2000). Consequently, without sufficient social support, shy adolescents may suffer in terms of adaptive functioning and development during their personal transition (Buss & Plomin 2014; Hastings, Nuselovici, Rubin, & Cheah, 2010). Given that shy individual encounters few people in daily life, they have few opportunities to experience social interactions, which, in turn, result in fewer dates and limited attendance in social activities (Leary & Buckley, 2000). Therefore, behaviors, such as shyness, poses some risks to adolescents' social interactions because it is directly linked to behavioral weakness, which reduces opportunities to

develop and establish positive social relationships. Thus, shyness as a factor that distinctly linked to the development and maintenance of loneliness is of interest to be examined in this study.

Friendship Quality and Loneliness in Adolescents

The Developmental–Ecological model of development (Bronfenbrenner, 1979; Szapocznik & Coatsworth, 1999) explains the association between extracurricular activity contribution and adolescents' adjustment. The ecological side of this approach underlines the effect of continuing features of the surroundings in which youngsters are living and the degree and nature of the interface between these surroundings on person's development (Bronfenbrenner, 1979). The interaction between contexts implies that adolescents and their feeling of loneliness are affected by key developmental stimuli, such as a friendship quality (Mahoney, Larson, & Eccles, 2005). Accordingly, friendship quality has a significant impact on adolescents' adjustment and development (Mahoney et al., 2005).

Studies demonstrated that friendship quality is an important dimension because high levels of positive behavior, such as loyalty, intimacy, and social interaction, are characterized by high level of friendship quality (Wrzus, Zimmermann, Mund & Neyer, 2017). By contrast, conflict and dominance in relationships are related to low level of friendship quality (Criss et al., 2016). Adolescents who experience high-quality friendships are happy, well-adjusted to peers, and have high self-esteem (Demir, Ozdemir & Weitekamp, 2007; Seiffge-Krenke, 2013). In addition, they experience fewer interrelationship problems and less social anxiety than adolescents who have low-quality friendships (Bokhorst, Sumter, & Westenberg, 2010; Rubin, 2004), and, experiencing low level of loneliness (Aikins, Bierman, & Parker, 2005; Kingery & Erdley, 2007). Studies have consistently shown that low levels of acceptance and high levels of rejection from peers are related to a high level of loneliness (Lodder et al., 2016; Pedersen, Vitaro, Barker, & Borge, 2007). Generally, lonely adolescents have few friends and report a low quality of relationships with their friends (Bagwell & Schmidt, 2013; Asher & Paquette, 2003). In addition, adolescents who have increased feelings of loneliness correspondingly report increased feelings of isolation and social withdrawal (Heinrich & Gullone, 2006; Rubin, Coplan, & Bowker, 2009). These results

have been confirmed by a cross-sectional study (Parker, Saxon, Asher, & Kovacs, 1999) and by a longitudinal study (Laursen et al., 2007).

Therefore, friendship quality and having a friend appear to protect juveniles against social isolation and feelings of loneliness not only during childhood but also during teenage year.

Gender and Loneliness in Adolescents

The manifestation of loneliness may vary depending on gender. According to the literature, girls generally face more emotional issues and they need to deal with more worries compared to boys (Kandel & Davies, 1982). Studies have indicated that on average, boys tend to experience loneliness more than girls and that they probably feel more lacking in friendship (Kerr & Stattin, 2000). Researchers have suggested that in today's society, shyness in girls is less accepted, and parents, especially mothers, treat girls differently from boys, helping girls become more sociable and interactive with others, which may increase the feelings of loneliness among boys compared to girls (Kerr & Stattin, 2000; Stevenson-Hinde & Glover, 1996). Although researchers have documented the influence of gender differences on friendship provision and processes and their relation to loneliness among adolescents, males and females tend to report equal levels of loneliness (Rose & Rudolph, 2006). Thus, different genders may have varying experiences regarding loneliness, making it gender-specific (Chen, 2007; Mahon et al., 2006). Therefore, exploring feelings of loneliness based on gender differences is important to determine which group feels lonelier during adolescence target these issues to reduce loneliness in adolescents, and contribute to the body of knowledge in this area.

Goals and Hypotheses of the Current Investigation

The current investigation examines the associations among perceived parental rearing behavior, shyness, friendship quality and adolescent loneliness. The following hypotheses was tested:

1- There is relationship between parenting rearing behavior and feeling of loneliness among adolescents.
2- There is relationship between friendship quality and feeling of loneliness among adolescents.

3- There is relationship between shyness and feeling of loneliness among adolescents.

4- Boys feel lonelier than girls.

Methods

Study Design

The research design is correlational (a non-experimental study), that loneliness is a dependent variable and parent rearing styles, shyness and friendship quality are independent variables. The participants were secondary school students who were selected from two districts of Tehran city (districts 6 and 20). The inclusion criteria were as follow: (a) the participant should be adolescents who are in secondary school (age 13-15) and (b) they must live with both parents. The exclusion criteria were the following: (a) adolescents who are not in range age of 13 to 15 and (b) adolescents who currently not living with one or both parents. To select the participants, students were grouped using cluster sampling method. At the first, two districts of Tehran were selected by random, then five girls' and boys' secondary school were selected randomly. After receiving the required approval from school principals and coordinating with adolescents' parents, one class in each level (grades 7, 8 & 9) was selected randomly from each school. The researcher described the purpose of the research during break time or at the end of class, and informing students that there is no compulsion to participate in research and that their information is kept confidential. As a total, 260 adolescents were briefed about the research. Among them, 211 agreed to participate in our research and fully completed the Questionnaires. Hence, the agreement rate was 81%. The missing data rate was between 0 and 3%, which was replaced by the mean variable. The process of collecting data took about two months, which was at the end of the academic year (in 2018-2019). Therefore, 211 secondary school students, including 133 females ($14.38 \pm .85$) and 78 males ($13.36 \pm .56$) recruited across three grades (7th, $8^{th,}$ and 9th) participated in the study.

Measures

Loneliness Scale

The Loneliness Scale (Dehshiri, Borjali, sheikhi, & Askarabad, 2008) is a 38-item instrument that is rated using a 5-point Likert scale from *very much* to *very little*. It assesses loneliness in the relationships with family and friends and the affective symptoms of loneliness (i.e., "I enjoy being with my family"; "I have friends who really understand me"). The possible range of scores is between 0 to 152. A high score in this scale means high levels of feelings of loneliness. The internal consistency of this scale is .91 (Dehshiri et al., 2008). In this study, α-coefficient is .81.

Short EMBU

The short (s)-EMBU is a self-reporting instrument used in this study to measure adolescents' current perception of parental rearing. The s-EMBU (Castro, Toro, Van der Ende, & Arrindell, 1993) is a 23-item self-report that is rated on a 4-point scale from *not at all* to *all the time, which* consist of three subscales; rejection (7 items, i.e., "my parents treated me in such a way that I felt ashamed"); emotional warmth (6 items, i.e., "my parents praised me"), and (over) protection (10 items, i.e., "I felt my parents interfered with everything I did") (Arrindell et al., 2005). EMBU is a reliable and valid scale for measuring the main dimensions of perceived parental rearing (Muris, Meesters, & Berg, 2003). A high score for emotional warmth in possible ranging of 6 to 24 means functional parenting, whereas high scores in rejection in possible ranging of 7 to 28 and overprotection rearing in possible range of 10 to 40 are interpreted as dysfunctional parenting. The subscale of emotional warmth has good concurrent validity with the Parental Bonding Instrument (Hassani, Fathi-Ashtiani, & Rasoolzadeh-Tabatabaei, 2012). In addition, its Cronbach's α-coefficients for the subscales of rejection, emotional warmth, and overprotection are .76, .75, and .75 (Soheili, Dehshiri, & Mousavi, 2015). In this study, the α-coefficient of the subscales ranged from .71 to .80.

Revised Cheek–Buss Shyness Scale

The revised Cheek–Buss shyness scale (RCBS) (Cheek, 1983) is a 14-item self-report that uses a 5-point Likert scale from *very uncharacteristic* to *very characteristic* to assess the degree of shyness (i.e., "I have trouble looking someone right in the eye" or "I feel tense when I'm with people I don't know

well") (Crozier, 2005). The possible range of scores is between 12 to 60. Factor analysis performed by Rajabi and Abasi (2011) revealed three subscales, namely, social avoidance, lack of confidence, and shyness when relating to strangers. The RCBS has strong internal consistency ($\alpha = .86$) (Hopko, Stowell, Jones, Armento, & Cheek, 2005). In this research, after the omission of two questions 6 and 12 (It does not take me long to overcome my shyness in new situations, and I do not find it hard to talk to strangers), the RCBS yielded a α-coefficient of .69

Friendship–Unfriendship Attachment Inventory

The Friendship–Unfriendship Attachment Inventory (SACRAL) (Reisman & Billingham, 1989) consists of 20 items, rated on a 5-point Likert scale from *strongly disagree* to *strongly agree*, SACRAL is used to assess self-concept, accessibility, rewardingness, and alienation as dimensions of friendliness (i.e., "you think of yourself as a very friendly person"; "good friends are hard for you to find"). A high score on SACRAL indicates high levels of friendliness (Reisman & Billingham, 1989) and the possible range is between 0 to 80. Arefi et al. (2006) derived a α-coefficient of .74 for this scale, whereas this study obtained .70.

Data analysis

In the current study, the block-entry method, which is a subset of the hierarchical method, has been used to enter the predictor variables into the regression equation. Based on the research and theoretical background, the importance and priority of variables were determined. Because according to the research background, the variable of gender as a demographic variable has an effect on the feeling of loneliness in adolescence was considered as a covariate variable. Therefore, at the first, the perceived parenting styles, which are related to the individual's perceptions of his childhood interactions with parents, were entered into the equation as a block to determine whether it has the power to predict loneliness, and then the shyness was selected from the variables related to the person's current mood and emotional state and entered the equation to answer the question of whether the feeling of shyness as a negative self-conscious emotion is common due to sudden and rapid changes in adolescence has the power to predict the variance of feeling loneliness after controlling for

gender variables and parenting styles? The last variable that was selected according to the existing researches and theoretical background and the developmental conditions of adolescence was the quality of friendship.

Before analyzing, univariate outlier data were analyzed by calculating the standard score of Z and considering the range of ±3.29. Multivariate outlier data were also analyzed through the Mahalanobis distance, which showed that all observations were within the normal range. The assumption of non-linearity and non- multicollinearity was examined through the Tolerance index, which ranged from .92-.64, which indicates that this assumption was observed.

Results

The data were analyzed using the Statistical Package for Social Sciences (SPSS) V24. Means and standard deviations were calculated for describing the variables.

Table 1

Means, standard deviations and correlations of the main variables (N=211)

Variables	1	2	3	4	5	6	7
1. Gender	-						
2. Rejection	-.1	-					
3. Emotional warmth	.08	-.39**	-				
4. Overprotection	-.02	.40**	.00	-			
5. Shyness	.01	.24**	-.14*	.18**	-		
6. Friendship quality	.31**	-.33**	.36**	.01	-.15*	-	
7. Loneliness	-.30**	.49**	-.46**	.15*	.33**	-.48**	-
Mean	-	14.33	16.46	21.69	38.76	41.34	58.87
Standard deviation	-	4.31	3.94	4.43	7.16	8.78	20.15

**$p< .01$, *$p<.05$
Note: gender was represented as dummy variables with male (0) and female (1).

Table 1 showed the means, standard deviations and correlation coefficients among the variables. This table showed a positively significant correlation between loneliness and rejection ($r =.49$, $p < .01$) and overprotective styles of parenting ($r = .14$, $p < .05$), as well as a significantly negative correlation between loneliness and emotional warmth ($r = −.46$, $p < .01$). The positive correlation between loneliness and shyness was significant ($r = .33$, $p < .01$), the negative correlation of loneliness with friendship quality ($r = −.49$, $p < .01$) and gender ($r = −.30$, $p < .01$) was also significant which showed male adolescents were more likely to feel lonely than girls.

Table 2

Hierarchical regression summary for gender, perceived parenting styles, shyness and friendship quality predicting loneliness

	Predictors	B	SEB	β	R	R²	Δ R2
Step 1	Gender	-.33	.07	-.30**	.30	.09	
Step 2	Gender	-.27	.06	-.24**			
	Rejection	.30	.05	.35**			
	Emotional Warmth	-.25	.05	-.30**	.62	.38**	.29*
	Overprotection	.00	.06	-.00			
Step 3	Gender	-.27	.05	-.25**			
	Rejection	.27	.05	.31**			
	Emotional Warmth	-.27	.04	-.30**	.66	.44**	.06*
	Overprotection	-.03	.06	-.02			
	Shyness	.23	.05	.23**			
Step 4	Gender	-.21	.05	-.18**			
	Rejection	.22	.05	.25**			
	Emotional Warmth	-.19	.04	-.24**	.68	.47**	.03*
	Overprotection	.00	.06	-.00			
	Shyness	.21	.05	.21**			
	Friendship Quality	-.27	.07	-.23**			

Table 2 presented the results of the hierarchical regression analyses for the outcome variables of loneliness. The table showed that four-step hierarchical regression analysis is utilized to determine the predictive role of gender, perceived parenting styles, shyness, and friendship quality for loneliness. In the first to fourth steps parenting styles, shyness, friendship quality, and gender were entered into the model. Also, Table 2 indicated that gender determined only 9% of the loneliness variance in step 1, $R^2 = .09$, $F (1, 209) = 20.7$, $p < .01$. In this step, gender had a negative correlation with loneliness, in which boys felt lonelier than girls. In step 2, perceived parenting style was entered into the regression, and the model showed a .38% of the loneliness variance, $R^2 = .38$, $F (3, 206) = 32.87$, $p < .01$. In this step, rejection had a significantly positive role in predicting loneliness ($β =.35$, $p < .01$), and emotional warmth had a significantly negative role in predicting loneliness ($β = -.30$, $p < .01$); lastly, overprotection was not significant in this analysis.

In step 3, shyness was entered into the regression analysis, and the regression model determined a 45% of the loneliness variance, $R^2 = .44$, $F (1,$

205) = 17.04, $p < .01$. The change in the value of R^2 was significant, $\Delta R^2 =$ .06, $F (1,205) = 17.04$, $p < .01$. Thus, shyness played a significantly positive role in predicting loneliness ($\beta =.23$, $p < .01$).

In step 4, friendship quality was entered into the regression analysis, and the model determined 47% of loneliness variance, $R^2 = .47$, $F (1, 204) = 14.33$, $p < .01$. The variation in the value of R^2 was statistically significant, $\Delta R^2 = .03$, $F (1, 204) = 14.33$, $p < .01$. Thus, friendship quality played a significantly negative role in predicting loneliness ($\beta = -.23$, $p < .01$).

Discussion

The present work contributes to the previous studies by examining the factors that affects adolescents' loneliness. The present investigation advanced our perspective on feelings of loneliness in adolescents, wherein the result of this study indicated that parental rearing behavior is strongly related to developmental behavior in adolescents. This result showed that parental rejection and lack of warmth in parent-child relationships are positively related to adolescent loneliness. It is also confirmed that parental warmth and acceptance are negatively associated with loneliness.

Considering the finding of the current study Kiff, Lengua, & Zalewski (2011) suggested that if adolescents perceive rejection from their parents at a time of growth, they might look for others to evaluate them. This behavior may increase their fear of negative evaluation by generalization, which in turn increases the tendency for isolation (Coplan, Gavinski-Molina, Lagace-Seguin, & Wichmann, 2001). Meanwhile, similar to our finding, parental warmth and acceptance will protect adolescents from feelings of loneliness and increase their social interactions and self-esteem level (Kiff et al., 2011). Hosseinchari, Delavarpour, and Dehghani (2008) revealed parental control is positively related to feelings of loneliness in adolescents, which support our findings. In terms of cultural and societal circumstances of Iranian families, warmth and acceptance behaviors (Latifi & Moradi, 2016) are indeed appropriate parenting behaviors. This kind of parenting behavior helps children to adapt to social norms, better and be qualified, realistic, self-confident, active, self-ordered, and responsible (Latifi & Moradi, 2016). Therefore, healthy and close relationships with parents are related to optimism, joyfulness, calmness, self-reliance, and self-esteem. Conversely, strict parental discipline is related to pessimism,

shyness, skillfulness, and further loneliness (McCombs, Forehand, & Smith, 1988). Although, Iranian cultural aspects might affect the adolescents' perception of parental behavior such as the collectivistic and patriarchal family system, Tavakoli, (2012) claimed that the Iranian family system is shifting from traditional to modern. As a result, the perception of parental rearing behavior of Iranian adolescents as concluded in this study are in line with the literature found in different cultures.

The effect of friendship quality on adolescent loneliness is the strongest unique link in our study. This result indicates that if the experience of friendship does not satisfy the needs of an adolescent, then feelings of loneliness will increase because friendships and peer relationships become increasingly important during adolescence. The finding of the current study explains that adolescents with negative friendship quality experience feeling of loneliness which is supported by the study of Archibald, Bartholomew, and Marx (1995); the findings revealed that as satisfaction with friendship quality and relationships increases, the level of loneliness decreases. In this line, Shin, Hong, JYoon, and Espelage (2014) revealed that friendship quality has a significant relation to the maximal level of interparental conflict and feeling of loneliness among adolescents. Similarly, Bruch and Heimberg (1994) reported that the negative evaluation and self-underestimation of adolescents are often attributed to parental neglect, which prevents autonomy and self-efficacy and influences the quality of friendships that adolescents establish with their peers and increase the feeling of loneliness. In addition, conflict and lack of friendship skills might increase the likelihood of disruptive and negative social behaviors and isolate among adolescent. Thus, lonely adolescents may not have the social skills or may be unable to show that they want to be with others; consequently, people in the social context may not be aware that their lonely peers desire to be their friends.

We present the evidence for the power of shyness in relation to loneliness. Shyness is learned in social relationships and in connection with others (Liu, Coplan, Chen, Ding, & Zhou, 2014). In addition, our findings indicated that shyness is a negative behavior that affects adolescents' social lives and is strongly correlated with loneliness. Mounts, Valentiner, Anderson, and Boswell (2006) demonstrated that shyness has a negative effect on loneliness

in adolescence. Shy people are discontented with their social lives and feel lonelier than normal people in their different type of relationships such as family and friends. The finding of this study could be explained that adolescents who experience emotional coldness and parental rejection may become more prone to shyness, and may grow up with negative self-evaluation and fear of negative evaluations by their peers in later stages of life. This fear inhibits social behavior and prevents positive interaction. The hierarchical correlation of shyness with loneliness in this study confirmed this perspective, which is supported by similar results of the research findings from different cultures (Booth-LaForce & Oxford, 2008; Grose & Coplan, 2015). So, we can say that shyness may increase internalization problems, which render them less social and prone to further peer exclusion and loneliness.

The hypothesis that boys feel lonelier than girls is confirmed in our study and it is supported by the results of Rich, Kirkpatrick-Smith, Bonner, and Jans's study (1992) which revealed that boys feel higher levels of loneliness than girls. However, Hawthorne (2008) claimed that girls feel lonelier than boys. Conversely, other studies have reported no significant association between loneliness and gender (Koenig & Abrams, 1999). Literature has revealed (Heinrich & Gullone, 2006; Kerr & Stattin, 2000; Rose & Rudolph, 2006) that this discrepancy is caused by a gender difference in terms of the markedly better friendship quality among girls than boys. According to the current study findings we can conclude that girls are more likely to interact with others than boys, as well as family and friends, may expecting more girls to talk and communicate. Given that, girls may tend to establish dyadic relationships, gain emotional support and self-disclosure opportunities, whereas boys may feel lonelier than girls due to their lack of ability to express themselves to others.

Limitations and Implications

The findings of the present study are based on cross-sectional research and thus preclude us from drawing conclusions about the direction of the effects. Moreover, given that the participants are in their early to mid-adolescence, our results cannot be generalized to older adolescents. In addition, a sociometric measure that is completed by peers could be a better choice for evaluating friendship quality among adolescents. Furthermore, we evaluated parenting rearing behavior on the basis of the participants' perceptions and self-reports

given the lack of contact with the parents of the study participants. In future research, parenting styles should be measured by asking parents to self-report their parenting style.

Conclusion

The implications of this study are:

1- Children's feeling of loneliness can be influenced constructively by parents' protective and supportive attitudes and parenting manners.

2- The quality of friendship attachments provides an essential situation for nurturing teenage psychological happiness. Consequently, it is evident that by providing a caring atmosphere among family members and generating sympathetic parenting behaviors plus fine attachments, we can decrease the possibility of negative developmental consequences among youngsters.

Compliance with Ethical Standards

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Sociological Explanation of the Transformation of the Family Institution in the Light of Extramarital Affairs with the GT Approach

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A R T I C L E   I N F O

ABSTRACT

The goal of this study was to determine where women's beliefs and motivations fit into the conceptual model of their extramarital relationship. The study used a qualitative approach and the grounded theory method. Unstructured interviews and required data from interviews with 17 women living in Qazvin who had extramarital affairs were used to collect data. The interviewees were chosen using the purposive sampling method, which necessitates the use of sequential sampling known as snowball. Triangulation validity was used in this study. Based on the findings, the study's causal conditions were identified as sexual diversity-seeking, a lack of sexual skills and knowledge, and justification for extramarital relationships and the absence of a spouse. The core phenomenon of transformation of intimacy and the confluent love emerges as an alternative to the growth of social relations and change of social values, increase of leisure time and facilitation of new technologies. Individualism, gender bias, spouse indifference, and female inferiority in earning were identified as intervening conditions, and it was discovered that women, through the use of strategies to practice extramarital relationships and the desire to consume, body management, and hesitation to continue life, created the consequences of increasing hedonism and normalizing the extramarital relationship.

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Introduction

Changes in sexual behavior are one of the many aspects of modern life in the modern world. Men and women, according to Giddens, are looking for an intimate and equal relationship in the new age. Because the fundamental issue in today's world is a change in attitudes toward sex with the revolution, revisiting sexual and intimate relationships is associated with being fluid and fragile, meaning that people stay in a relationship as long as they are emotionally and sexually satisfied. In recent decades, sex has become a social issue. According to Giddens, we are currently experiencing the phenomenon of intimacy transformation (Giddens, 2013). In recent decades, equality movements in the field of intimacy have spawned a new sort of relationship known as fluid love, in which the rigorous commitment and necessity of stability in romantic love are questioned (Giddens, 1992). According to Bauman, materialism has infiltrated human relationships, making romantic interactions between couples flexible and ambiguous (Bauman, 2015). Aviram and Amichai believe that extramarital affairs, or (relationships beyond the marriage), is a modern sexual ethic focused on sexual pleasure and freedom, According to a broad definition, "Breaking the commitment of a dyadic relationship leads to the establishment of some degree of emotional and physical closeness with someone outside the marriage (Aviram & Amichai-Hamburger, 2005; Pittman, 1988). Pittman,1989 also believes that extramarital affairs are not necessarily sexual relationships, but rather the foundation for a secret connection; a world in which incompatibility, daily obligations, reality testing, and honest thinking have no place (Pittman, 1988). Extramarital studies indicate that this phenomenon is becoming more prevalent and significant. Recent research indicates that on average, 23% of men and 19% of women worldwide have had extramarital encounters, although more recent studies show that men and women exhibit same levels of sexual and emotional extramarital behaviors (Allen et al., 2005; Prosser, 2013). Although precise statistics on the incidence of extramarital affairs in Iran have not been released, some studies have made direct and indirect references to the subject. For instance, the majority of domestic killings (about 30%) involve women who have been murdered by their husbands as a result of illegal intercourse and suspicion On the other hand, 22% of family

homicides are due to men being murdered by their wives, while 40% of cases involve women murdering their husbands with the participation of their lover (Gholampour et al., 2017). Extramarital affairs have expanded throughout Iranian culture, particularly among Iranian women, who make up half of the population, and have even reached a small city like Qazvin. As a result, the goal of this study is to identify the role of women's motivation in the conceptual model of extramarital relationships and the causes of family relationship breakdown, as well as to explain the contributing factors in the rupture of the family foundation caused by women's extramarital relationships. The answer to this question can aid us in grasping the actors' motivations in their ongoing actions, allowing us to develop a theoretical model based on the data.

The main question: What effect will the extramarital affair of married women have on the future of the family?

Sub-question: What are the causes and motivations of women to involve in extramarital affairs?

Literature review

According to sexuality theory (Irvine, 2003), sociology "has a remarkable history of the denaturalization of expressions of sexuality and theorizing of its social origins in the form of a series of studies dating back to the Chicago School in the early twentieth century in which non-institutional forms of sexual expression are considered as a result of a repurture in informal controls, including family and neighborhood. Our sexual behavior is determined by the biological imperative of reproduction, but how, where, how frequently, with whom, and why we have sex are learnt cultural behaviors, and their meaning is culturally transferable.» (Longmore, 1998). The interpretive sociological framework of symbolic interaction, or interpretive approach, is the systematic examination of meaningful social action through careful observation of individuals in their natural state with the goal of elucidating how individuals construct and perpetuate their social worlds. Interpretive sociology is not the sociologist's interpretation of reality, but rather the objective examination of the group and societal interpretations of members of a particular generation or institution (Hassan Tanhai, 2011). The grounded theory method, which is the

analystic method of this research, is in the same sociological framework. Due to the significance of extramarital affairs, in addition to the aforementioned theoretical frameworks, numerous studies have been conducted by Iranian researchers on the sociological causes of extramarital relationships and their various dimensions, including emotional and virtual relationships, as well as associated injuries, which we will discuss in detail. For instance, Abedi's research revealed that satellite and Internet issues in society have resulted in sexual freedom, sexual addiction, and the introduction of illicit connections over the Internet (Abedi Tehrani & Afshari, 2012). Additionally, Khatibzadeh's research indicates that women who watched satellite television had worse marital satisfaction and poor mental health than those who did not (Khatibzadeh & Nemati, 2015). Ghadiri identified the primary influencing categories on extramarital relationships as individualism, being influenced by friends, economic problems, the media, and religious weakness in his research (Firouzjaeian & Ghadiri, 2017). In their study entitled the Role of Emotional Support and Self-Determination in Prediction of Marital Conflicts among Married Women, Mousavi and Ghoje Beigloo (2019) concluded that family emotional support in a way that strengthens husbands' support for their wives, actually satisfies the need for self-determination in the couple's relationship. It can provide the ground for positive interactions and reduce marital conflict in the relationship (Mousavi & Gholinasab Ghoje Beigloo, 2019). Findings of the research results by Baharloo, Mohammadi, Fallah Chai & Javadan (2019) were that both couples therapy methods had an effect on marital adjustment and in the follow-up phase the effect of both methods was lasting so that the results show no difference between the two couple therapy methods in the post-test (Baharloo et al., 2019). In another study by Arianfar & Rasouli (2019) found that the direct effect of the main family health and dimensions of love (i.e., desire, intimacy, commitment) on marital satisfaction was significant so that therapists can examine the health of the main family and lovemaking dimensions in analysis and treatment of marital problems (Arianfar, 2019).

Additionally, Zeinali determined in a study that inappropriate use of mass media (satellite, social media), a lack of religious convictions, and a lack of social support from the spouse are all social factors that contribute to married women's infidelity (Zeinali & Akbari, 2015), Abdolmaleki found in a study that the usage of global media, contemporary rethinking, and alteration of

intimacy and marital satisfaction all have an effect on couples' proclivity for extramarital relationships (Abdolmaleki et al., 2015). According to Seyyed Ali Tabar's research, Facebook users and social network users have a much higher level of internal and external religious orientation than non-users, and social networks have a variety of harmful and beneficial implications. In fact, what matters is the type of use (Alitabar et al., 2014) .

Urooj et al.'findings also imply that men are more prone to betray women, whereas women are more likely to commit emotional adultery. Sexual adultery was viewed as the worst kind of infidelity by men, while emotional infidelity was viewed as the worst form of infidelity by women (Urooj & Anjum, 2015). Gil Brewer et al. discovered that the triple dark trait predicts women's adultery, perceived vulnerability to partner infidelity, and retaliation in response to infidelity in their study (Brewer & Abell, 2015). According to previous research, the anxiety and avoidance dimensions of romantic attachment are linked to the performance frequency of the Benefit-Provisioning and Cost-Inflicting domains of mate retention (Barbaro et al., 2015). In a study, Ho Swee Lin discovered that relationships and behaviors fueled ethical conflicts over female identity and self-esteem, and that in the post-industrial society, the field of sexuality became a platform for socio-economic maneuverings, media demagoguery, marital strategies, and personal rebellions (Lin, 2012).

In a study, Emmers-Sommer discovered that the two factors of fear of punishment and commitment (undesirable alternatives) discourage people from starting extramarital relationships (Emmers-Sommer et al., 2010). Russell and Clayton's study on the impact of new social networks on marital infidelity found that social networks launch extramarital relationships by offering a romantic setting with persons other than the spouse, and hence contribute to the breakdown of marital life (Clayton, 2014).

Finally, some earlier research findings are discussed, which are consistent with the current study's conclusions in several aspects. Zarandi, for example, noted in a study that new achievements by women and changes in gender roles, in addition to other factors, might help establish a stable and voluntary relationship and dissolve the current forced relationship, which is consistent with the current study (Zarandi et al., 2017). Another finding of this study is

individualism and the prevalence of subjective and selfish attitudes among individuals, as well as a desire for physical hedonism and sexual diversity, which is consistent with Garaee Moghaddam (2021), Entezari (2013), Fathi et al. (2014), and Shirdel (2006). Finally, the proposed theoretical model asserts that today's need for personal independence and hedonism has extended to sexual issues, with women seeking modern gender attractions in order to form romantic and emotional relationships.

Methods

The current research is qualitative in nature and was conducted using the grounded theory method. Grounded theory is a qualitative method that use a set of systematic procedures to attempt to generate inductive theories about a phenomenon, and its conclusions include a theoretical arrangement of reality. This method involves not only the creation of concepts and the establishment of linkages between them, but also the temporary testing of these interactions (Corbin & Strauss, 2014). Theoretical coding and instant comparison processes, as well as unitization and categorization, were used to analyze the data (Corbin & Strauss, 2014). Participants in this study are married women from Qazvin who have experienced an extramarital affair. Theoretical saturation was finally achieved after 17 interviews. The three steps coding of the grounded theory method were used to examine the findings of this study. 90 concepts were obtained during the first stage of open coding, which were then grouped into 27 key topic groups. And the core category was chosen, with the findings reported in Table 1. The logical connection of 27 key categories and how they interacted were determined during the axial coding stage. The core category was selected during the selective coding stage, and the results are shown in Table 1.

Participants

The marriage duration of the studied women ranges between one and ten years, and their average age is 35 years. The youngest woman in the group was 27 years old, while the oldest was 53. 76% of respondents were married, while 23% were divorced or separated. 5% of respondents held a bachelor's degree, 11% held a master's degree, and 5% held a PhD. Additionally, 35% held a diploma or associate degree. 64% of respondents were employed, while 35% were housewives.

Validity

To ensure the validity of the current research, the researcher asked questions during the interview to ensure that their interpretation of the participant's message matched what the participants were quoting. In other words, do they share the understanding of meanings? The validity of the research was determined during the interview since, in sensitive cases such as extramarital affairs, contacting the participants again may breach ethical principles pertaining to the participants' rights in the research. Finally, the most widely agreed upon codes were included in the final report.

Results

The core concepts extracted from the interviews are then categorized into more general categories using the coding process.

Table 1

Categories and concepts extracted from interviews

	Concepts	Core categories	Type
1	Possibility to continue education - Communicating with a colleague - short trips with friends	The growth of social relations	
2	Supporting children - being alone and helpless - lack of trust in the third person	Women's discontent with divorce	
3	Personal interpretation of religion - decline in religious orientation - social prevalence of forbidden values	Value conflicts	
4	Lack power when it comes to personal work - husband blaming wife for her appearance - fear of rejection - negative self-image	Lack of confidence	Contextual conditions
5	Ignoring the consequences of action for others - ignoring traditions - declining values	Change in social values	
6	Belief in praying on time - annual reading of the Quran in its whole year	Practicing religious rites	
7	Gatherings with friends- group trips abroad with friends	Increased leisure time	

	Concepts	Core categories	Type
8	Following the trend of dating, feeling frustrated by the love experience, and yearning for dream love	Individualism	
9	Gender dissatisfaction -a woman being the toy of today's world - Society ignorance of men's infidelity - not having the right to choose in life	Gender bias	
10	Communication with a third party through phone and hidden line - free room for emotional expression - easy dating on social media - video chat possibility	Facilitation by new technologies	Interfering conditions
11	Women's receiving of lower salaries compared to men - lack of insurance - prejudice in the hiring of women	Woman's inferiority in earning	
12	The men's right to divorce - society's negative view of divorced women - lack of legal protection for divorced women	Divorce laws	
13	Husband's lack of consultation with his wife in life affairs - husband's lack of coordination with his wife in raising children - husband's lack of accompanying his wife in parties and trips	Indifference on the part of the spouse	
14	Attention to physical characteristics - forced marriage - conventional marriage	Lack of awareness in choosing a spouse	
15	Retaliation for infidelity - Women's lack of regret for the extramarital affair-	Revenge on the spouse	
16	Blaming the husband- Boring life after marriage- Take revenge on the spouse	Justification of extramarital affair	
17	Adventure and curiosity - Desire to experience relationships with different people - Living without diversity with the spouse - Increase of the quality of alternatives	Sexual diversity-seeking	Casual conditions
18	Lack of sexual skills and knowledge - talking about marital issues as a taboo - mistaken sexual knowledge	Lack of sexual skills and knowledge	
19	Husband's shifting work hours - Frequent job missions - imprisonment of husband	Absence of spouse	
20	The Importance of Sex in Marriage - The Importance of Sexual Satisfaction in Relationships	Dominance of sexual satisfaction discourse	

	Concepts	Core categories	Type
21	Marital commitment as a flexible concept.	Fluid love or the metamorphosis of intimacy	Phenomenon
22	Women's reluctance to continue their lives - regrets over childbirth - discontent with their early marriage - regrets about the spouse they chose	Uncertainty over the continuing life	Interactional dimension / Interactive - process
23	The desire for cosmetic surgery - weight control and diet- a desire to improve one's appearance	Body management	
24	Following fashion, wishing to show off - wishing to be fashionable	Consumerism	
25	Feeling happy - compensating for shortcomings - developing self-confidence	Increased hedonism	Consequences
26	Maintaining the relationship in a stress-free manner- uneventfulness of the relationship-compensating for the loss of peace in life	Normalization of extramarital affair	
27	Distance between the spouses - unwillingness to continue living - emotional divorce and filling for divorce - indifference to the repercussions of the extramarital affair	Breakdown of the family foundation	

According to the above table, the study's core categories are contextual conditions, intervening conditions, causal conditions, phenomena, the interactive-process dimension, and consequences. Each of these categories is addressed in detail here.

Contextual conditions-related categories

Contextual conditions are a set of circumstances that come together at a certain time and place to create the necessary environment for a phenomena to form and for individuals to respond to it through their interactions(Corbin & Strauss, 2014).

The growth of social relations: One of the motivations and settings for women to have extramarital encounters is to raise their social awareness.

1- "*When I travel with my friends, I notice through conversation that they are all pleased with their marriages, but I am not. They advise me to think for myself in order to enjoy my life*." (Code 5.31, divorced, with an associate degree, employed).

Women's discontent with divorce is related to concepts such as child support, being alone and helpless, a lack of trust in a third party, fear of being judged by the people and financial dependence on a husband, the lack of independent housing, and the absence of family or community support.

2- "*I sustain this miserable life mostly for the sake of my children; I have no way back, no desire to remain, and if I divorce, I would have no one to support me*." (Code 3, 37 years old, married, with a middle school degree, and a housewife).

Epistemological conflicts: include the concepts of personal interpretation of religion, decline in religious affiliation, prevalence of forbidden social values.

3- "*I am always punctual in my prayers. Even at work, I continue to read prayers and the Qur'an. I believe these two events have nothing to do with one another; God forgive me; I have endured a great deal*" (Code 2, 35 years old, married, with an elementary degree, a housewife).

Lack of self-confidence, which includes concepts such as lack of power to do personal work, fear of rejection, negative self-image.

4- "*We had a really icy engagement period; I wished I had the ability to quit the relationship, but I lacked it; I had either lost my self-confidence or had none at all*." (Code 8, 31 years old, married, with a master's degree, and in employment).

Social change values: When individual expediency is prioritized over a society's core values, interpersonal interactions are likewise impacted and prioritized exclusively for the individual's benefit.

5 - "*Until a few years ago, it was considered quite unsightly for a married woman to fall in love and divorce, but that has changed. I also enjoy pursuing my dreams, regardless of how much time I have to live* "', (Code17, separating, 47 years old, with an elementary degree, a housewife).

Practicing religious rites, which includes the concepts of belief in praying on time and annual reading of the Quran in its whole. Commitment to the value of religious beliefs prevents the occurrence of common social pathologies in society, including infidelity (Mollazadeh et al., 2002).

6 - "*My convictions are quite strong. I have not abandoned daily prayer and recitation of the Qur'an, but guilt now bothers me. I am embarrassed before God.*" (Code 1, with a bachelor's degree, 29 years old, married, and employed).

Increased leisure time: Leisure time encompasses the concepts of joining friendly courses and gatherings with friends- group trips with friends domestically and internationally.

7- "*Women spend a lot of time these days; it's not like it used to be, when a woman wasn't working, she had to go out from morning to night, sleep, or talk on the phone*" (Code 141, married, a housewife, 30 years old, with a diploma).

Categorizations pertaining to intervening circumstances

Intervening conditions are those that alleviate, worsen, or modify the causal conditions (Corbin & Strauss, 2014). Indeed, these conditions take place as a result of unanticipated and accidental circumstances that must be managed through action / interaction**:**

Individualism: which encompasses the concepts of following the trend of dating, feeling frustrated by the love experience, and yearning for dream love

8- "*I am somewhat assuming and rebellious; I like to have all I want; some gaps constantly irritate me; I like to fully experience and enjoy the world of youth*" (Code 131, married, 48 years old, with a master's degree)

Gender bias: which encompasses concepts Gender dissatisfaction, a woman being the toy of today's world, society ignorance of men's infidelity, and not having the right to choose in life.

9- "*Damn any sex discrimination law, why women should not have the right to choose or do anything, but men do whatever the f…ck they want how much enjoyment am I entitled to as a woman*?" (Code 16, married, 53, physician.)

Facilitation by new technologies: a new media culture is exploding with the ability to build visual interactions without the physical presence of individuals, sexual chat rooms, and sending photo and message, which could be linked to the dissolution of traditional family networks.

10- "*Mom! have fun with it," my kid said after installing the Telegram app on my phone. I made pals there as well, so I wasn't alone*." (Code 3, 37 years old, married, a housewife, with a middle school diploma).

Woman's inferiority in earning: includes concepts such as women's receiving of lower salaries compared to men - lack of insurance - prejudice in the hiring of women.

11- "*I've always wished for a better job so that I wouldn't have to deal with men or give in to anything." A job that isn't covered by insurance. In addition, its pay is significantly lower than that of men*. (Code 2, a housewife, 35 years old, with an elementary school degree).

Divorce laws: This category includes concepts such as the men's right to divorce, society's negative view of divorced women - lack of legal protection for divorced women.

12- "*My wife and I are incompatible, and I don't want my life to be damaged since divorce is difficult in Iran; everyone looks down on women, and I don't have a new source of income with which to manage my life*" (Code 15, separating, 32 years old, a housewife).

Indifference on the part of the spouse: which includes concepts such as husband's lack of consultation with his wife in life affairs, husband's lack of coordination with his wife in raising children, and husband's lack of accompanying his wife in parties and trips.

13- "*We loved each other early on in our relationship, and I loved him to compensate for his family's lack of affection. My husband is not particularly warm or emotional; in fact, when I say romantic things, I notice that she falls asleep for a long period*." (Code 12, married, 27 years old, with a diploma, employed).

Lack of awareness in choosing a spouse: which includes concepts such as attention to physical characteristics, forced marriage, and conventional marriage.

14- "*The one thing I didn't even think about before marriage was mutual understanding and knowledge; I chose my husband without thinking; I got married so that I wouldn't have to worry about my father's house troubles*" (Code 8, married, 28 years old, with a diploma, and a housewife).

Revenge on the spouse: which includes concepts such as Retaliation for infidelity, and women's lack of regret for the extramarital affair.

15- *It was my husband who led me wrong. He was so distrustful of me and had injured me deeply that I felt compelled to seek retribution. "I had a secret affair with my previous boss."* (Code 11, separating, with a bachelor's degree, 39 years old).

Justification of extramarital affair: which includes concepts such as blaming the husband, boring life after marriage, take revenge on the spouse.

16- "*I became so caught up in my problems that I no longer give a damn what I do or the consequences of my relationship. I, too, have the right to a happy life.*" (Code 151, 35 years old, with an elementary degree. married, a housewife).

Sexual diversity-seeking: which includes concepts such as adventure and curiosity - desire to experience relationships with different people, living without diversity with the spouse, and increase of the quality of alternatives.

17- "*I had to respond to the demands of strangers because my husband was in prison. To pay my bills, I lived with a man for approximately a year until my husband was released.*" (Employed, 39 years old, with a diploma, married, code 4).

Lack of sexual skills and knowledge: which includes concepts such as lack of sexual skills and knowledge, talking about marital issues as a taboo, and mistaken sexual knowledge. This term refers to a lack of understanding of oneself and the opposite sex, as well as the incompleteness of one's sexual identity.

18- "*It wasn't long before I discovered I was pregnant; I wasn't old enough to be a mother; I had no idea about sex before; I didn't even realize a woman had the right to enjoy her relationship with her spouse*" (code 6, married, 32 years, with an associate degree, employed).

Absence of spouse: which includes concepts such as Husband's shifting work hours - Frequent job missions - imprisonment of husband, and being away from spouse due to work or missions.

19- "*My husband will be gone for a haplf of week because of his profession, which requires him to travel continuously; I enjoy that he works from morning to night, but I want him to be with me at night because I am afraid of being alone, and I fall asleep playing with my phone.*" (Code 12, 27 years old, married, with a diploma and employed).

Dominance of sexual satisfaction discourse: which includes concepts such as The Importance of Sex in Marriage - The Importance of Sexual Satisfaction in Relationships.

20- "*I'm always trying to make myself appealing to my hubby. He doesn't care at all. He is very cold. He's freezing. He can't satisfy me in sex no matter how hard he tries I advised him multiple times to consult a physician, but he stated that "it is what it is"*". (Code 8, 28-year-old housewife, married, with a diploma).

Interactions

Interaction refers to deliberate strategies and actions taken to resolve a problem. Indeed, contextual, intervening, and causal conditions serve as the foundation for the development of family processes and interactions (Corbin & Strauss, 2014) . These interactions are the following:

Uncertainty over the continuing life: which includes concepts such as women's reluctance to continue their lives, regrets over childbirth, discontent with their early marriage, and regrets about the spouse they chose.

21- "*My husband is unable to pay dowry, and I want a divorce; he does not accept children, and I am also dependent on my children. On the other hand, I don't want to live any longer, I'm between the devil and deep blue sea*" (Code 17, separating, 47 years old, a housewife)

Body management: which includes concepts such as the desire for cosmetic surgery, weight control and dietm and a desire to improve one's appearance.

22- "*In my family of origins, I couldn't to realize my dreams; I had hoped to undergo cosmetic surgery, but my father was a low-paid worker; I had always wished to travel overseas and purchase branded clothing for myself. Unfortunately, I was unable to realize my dreams in my wife's home as well*." (Code 15, separating, 32 years, with a bachelor's degree)

Consumerism: which includes concepts such as following fashion, wishing to show off, and wishing to be fashionable.

23- "*I am a big spender. I enjoy shopping and dressing up to keep up with the latest trends. I didn't have a precise criterion for picking more important than material items when my lover did this to me*" (Code 14, married, 30 years old, with a diploma, a housewife).

Consequences

Numerous human behaviors have inherent complexities that are understandable only in their particular contexts. Using the method of grounded theory, it is possible to identify the consequences that have other consequences by understanding the context in which actions occur and the effect that this context has on individuals' activities. Consequences that were not anticipated initially but become apparent over time. The following are the consequences of the strategies adopted by the women that resulted in an extramarital relationship and a change in family pattern:

Normalization of extramarital affair: which includes concepts such as maintaining the relationship in a stress-free manner, uneventfulness of the relationship, and compensating for the loss of peace in life.

24- "*I can no longer cut off my relationship with my friend completely, I have become extremely reliant on him and do not wish to lose him at any cost.*" (Code 16 - married, 53 years old, physician)

Violation of a committed relationship: Many people believe that continuing to have sexual and emotional relationships in the form of monogamy and fidelity to a spouse is an irrational and old fashioned belief, and that the cause of uncommitted relationships is sometimes the desire to experience new and forbidden sex, excitement, passion, and a modern diversity-seeking.

25- "*I met my lover out of curiosity. I persuaded myself that it was simply an emotional relationship and that I should not get too close. In this way, I would get what I wanted and I would have my life and no one wouldn't realize, but unfortunately everything fell apart*" (Code 11, with a master's degree, separating, employed).

Breakdown of the family foundation: The deterioration of the couple's emotional bases and intimacy, as well as the growth of differences and negative interactions, cause the marital connection to chill, resulting in the rupture of the family compact and, eventually, emotional and formal divorce.

26- "*When my husband saw me and my lover at home, she became enraged and attacked both of us with a knife. That peson escaped and I was slightly wounded. After that he filed for divorce. My life could have been so easily ruined.*" (Code 15, with a bachelor's degree, 32 years, employed).

Core category

After identifying the axes and core categories underlying women's interpretations of extramarital affairs, the core category "fluid love or metamorphosis of intimacy" was established in the research's theoretical model, as illustrated in the paradigmatic model. Three components comprise this paradigmatic model: conditions, interactions (processes), and consequences. Today's intimate relationships are moving away from long-term commitments and toward negotiation and understanding, so that the quality of the relationship is negotiated, discussed, and exchanged by the parties at all stages of the relationship, with women in particular attempting to avoid pre-determined commitments.

27- "*Perhaps (extramarital) relationships are a repulsive thing in our society, but I believe that every human being is born free and has the right to live freely." A woman is not destined to her first decision or to suffer in silence and lose her delight in life*." (Code 11, 39 years old, master's degree, employed).
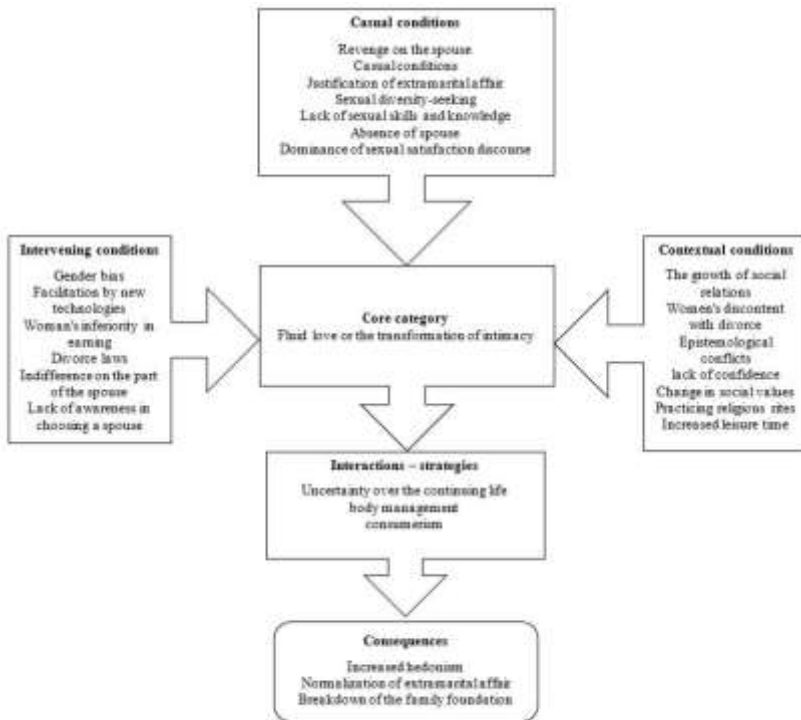
Figure 1
The grounded theory model of extramarital relationship

Discussion and conclusion

The purpose of this study is to provide an explanation for the sociological transformation of the family institution as a result of extramarital relationships, to develop a conceptual model of the causal, contextual, and intervening factors, as well as the core phenomenon and its influencing consequences. To accomplish this, we used qualitative research and the grounded theory technique to investigate this problem.

The results of explaining the pattern of the process of extramarital relationship formation that has contributed in the breakdown of the Iranian family in recent decades revealed that due to changes in the modern world and civilized lifestyle in the modern era, the pattern of marital coexistence is based on a dual model; on the one hand, married life is influenced by modern life requirements, while on the other hand, it is entangled in the harsh traditions of

the past. In comparison to prior generations, Qazvin women attitudes regarding marriage have shifted as well.

In today's world, where women work alongside men in a variety of jobs and activities and have a sizable presence in the social and economic sphere, they have entered the public realm of society and interact with a variety of groups and individuals on a daily basis, and these interactions have played a role in changing women's mental and emotional schemas.

Indeed, contemporary women seek ways to regain or establish lost self-esteem for a variety of reasons, including excitement, increased leisure time, a lack of intimacy with their husbands, a lack of verbal skills with their husbands, and sexual problems or low self-esteem, given that modern Iranian female identity is a reflexive combination of modern and traditional identities. Indeed, women aim to construct a new social identity by integrating these two identities. With societal advancement and the development of female individuality and relative independence from men, women have moved from a marginal role to a central one and have developed an independent personality. They have substantially increased their visibility in contemporary life, reducing their reliance on men and casting doubt on the second sex's position.

Some women, despite practicing religious rites and beliefs, have somehow become involved in extreme value conflicts in their belief system and personal interpretation of religion, which, with having contradiction in their words and deeds, have justified the ways to achieve pleasures through individual expediency. When a society's fundamental values are founded on individual hedonism and expediency, human individuals regard only their own pleasures and interests, and as a result, everything is framed in terms of material and tangible concerns, leaving emotional and familial bonds extremely vulnerable, and over time, relationships will eventually become depleted and shattered for a multitude of reasons.

Additionally, based on gender ambivalence and what liberal feminism argues, women have fewer opportunities than men due to their inferior social status and authority. In fact, this lower position is a devaluation of traits that are associated with or attributed to being a woman, leading to unhappiness or discomfort. As a result of the lack of legal protection for divorced women and their lower earning possibility compared to men, some women regard marriage as a social privilege that allows them to fulfill their wishes in terms

of family life, because if they are divorced from their spouse, they will face a slew of problems as well as a lack of social and family support.

Moreover, many women in marriage contracts regard sex as a duty rather than a shared emotion, so coldness in sexual relationships, particularly by men, leads to coldness in moral commitment. Although it is commonly assumed that men are more likely to have an extramarital affair, recent research on extramarital affairs, particularly in the late 1980s, suggests that ignoring women's emotional needs has led to an increase in women's desire for extramarital experiences. Another reason in the expansion of women's awareness is the facilitation of new technologies, which has led the external level of society to be different from its underlying layers due to the growth of cyberspace in recent years on the one hand and its constrained social conditions in Iran on the other. On the other hand, modern humans are undergoing significant lifestyle changes, and as a result of the increasing growth of social and cultural relations, social anomalies, and changes in social values that have spread throughout families, positive interactions in marital relationships have decreased.

In today's individualistic societies, each person has replaced his or her own behavioral standards with collective behavioral standards, and as a result, the concept of satisfaction has become a relative concept. Core values are pushed towards consumption as societies modernize, and this creates the conditions for the breakdown of family bonds and roles, as well as a pull towards individuality and personal fulfillment and hedonism. Meanwhile, by changing their lifestyles, women try to draw attention and demonstrate their uniqueness to others by using their bodies as a means of authenticating their identity or acquiring a new one.

As a result, women attempt to rationalize the problems and normalize extramarital relationships by altering their beliefs and interpretations of the married world and seizing possibilities they regard as their birthright. Indeed, persons who engage in extramarital affairs employ a variety of justification methods to explain their action and the continuation of the relationship, including a variety of attitude justifiers such as entitlement, redefinition, and nonmaleficence. The purpose of this study was to provide a theoretical explanation for the sociological causes of the family institution's alteration in

the face of extramarital affairs, which were not clearly addressed in the findings of previous studies. Overall, the findings of this study indicate that extramarital affairs among women are a very complex and multi-causal phenomenon that cannot be explained solely by individual and micro factors, and that a variety of social factors contribute to the development of this phenomenon. Today, women have earned a new social position through a shift in their attitude toward the past and the acquisition of a social status that contradicts the past traditional commitments and framework. As a result of changing beliefs, attitudes, and finally expectations, moral standards will progressively erode, and society would suffer from anomie, bewilderment, and family breakdown.

Compliance with Ethical Standards

Ethical considerations: In this research, ethical issues such as explaining the purpose of the research to the participants, giving enough time to each interviewee to understand and answer the research questions, anonymity, confidentiality of information, privacy, informed consent, honesty and integrity were given full attention. Also, the ethical principles of the data collection stage, the principles of fidelity and reasoned judgment, the ethical principles of the research were considered and in the stage of analysis and interpretation, the rights of all stakeholders of this research were observed.

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Postcolonial Politics and Muslim Women in Hollywood Cinema: A Narrative Analysis of the Movie "In the Land of Blood and Honey"

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ABSTRACT

Using a narrative analysis approach, this article aims to explain how gender and Muslim women are represented in Hollywood cinema. As a result, the narrative of the film "In the Land of Blood and Honey" (Angelina Jolie, 2011) is analyzed using the postcolonial theory approach in the critique of Orientalist discourse in the field of semantic construction of Eastern and Muslim women, as well as liberal feminism. This film is one of the most significant movies in Hollywood that devotes the majority of its narrative to the representation of a Muslim woman. The study's findings indicate that the film's storyline conforms to orientalist gender stereotypes and effectively depicts the contrast between liberal and postcolonial feminist approaches, with Eastern and Muslim women despised by both their Western sister and community. The Muslim woman in this picture is likewise the object of American cinema's orientalist generality; she is subjected to sexual and gender stereotypes and is accused of betrayal against the world system, for which she is sentenced to death. Analyzing the film's narrative can provide new perspectives on postcolonial feminism and new avenues for advancing Muslim women's rights.

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Introduction

The "*West*" is not a geographical opposition to the "*East*," but a unified entity with a universal historical and metanarrative structure. By "Western," we mean developed, industrial, urban, and secular societies that evolved in Europe following the defeat of feudalism, and by "*modern*," we mean any society that possesses these features. Thus, the West is an idea (Hall, 1991). Today, this concept has become common knowledge; it speaks of a dominant viewpoint and regards itself as the proper mode of writing, description, and interpretation (Shahrabi, 1991: 8). This is where the concept of power and discourse takes hold, as well as the knowledge of "*Orientalism*." Orientalism is the Western nations' view of the East, and the West needs a description of the "*other*" in order to define itself and establish a superior identity. That is, until there is no "*other*," Western hegemonic identity is meaningless. Thus, Orientalist discourse is constructed in order to alienate Eastern nations, particularly Muslims, from Western culture and literature. Others in Oriental literature have sometimes been the general East and sometimes the Jews. However, with the rise of Muslim beliefs and major upheavals within Islam – most notably the Islamic Revolution in Iran – the collapse of communism and the decline of the Soviet Union and the Eastern bloc, the migration and spread of Islam, the growing Muslim population in the West, and events such as 9/11, Orientalist discourse has become increasingly focused on Muslims.

One of the dimensions of Orientalism knowledge is the representation of gender and Oriental woman, or in other words, Muslim woman, to the point where Muslim woman has been one of the main objects of study in Orientalist texts; an object that provided a sexual and imaginative sense of the West while making the Eastern Muslim woman a myth of fulfillment of desires. The narrations offered from the legends of "*The One Thousand and One Nights*" provide a historical example of this portrayal. Ziauddin Sardar argues that the translation of this story has provided the West with a popular image of the East for years and that many Western tourists, without ever setting foot in the East, produce travelogues and plays based on this work. Most European writers, according to Sardar, ascribed their suppressed sexual desire to their image of the East and sought it in the Islamic culture, and attributed any possible sexual deviations to the East (Sardar, 1999). For example, in her

travelogue, "*Clara Colliver Rice*" depicts Muslim women as "*ghosts*" who lack lofty goals and love (Colliver Rice, 1976).

The first incidence of Muslim women being portrayed in Hollywood cinema dates all the way back to the early years of filmmaking and the film "*Fatima's Coochee-Coochee Dance*" (1897). The film depicts a Muslim prostitute who tries her best to entice men. Subsequent films retell the same scenario, and Muslim women are typically depicted as sexually attractive dancers. "*The Sheik*" (1921), "*A Cafe in Cairo*" (1924), "*The Son of the Sheik*" (1926), and "*Desert Bridge*" (1928) are also early examples of orientalist stereotypes about the discovery of sexual attraction among Muslim women in harems. This portrayal of Muslim women in Hollywood appears to have remained intact. Because the story of "*Ajla*" is replayed in the movie "*In the Land of Blood and Honey*." Another example is the 1965 movie "*Harum Scarum*," which uses similar stereotypes and follows the character of a Muslim prince named "*Aisha*" to Las Vegas. In this movie, a Muslim woman, with the assistance of a Western man, is liberated from the grips of Muslim beliefs and satisfies the man's sexual needs.

"*Death Before Dishonor*" (1987) and "*Rules of engagement*" (2000) both explore the representation of Muslim women in action films against a backdrop of terrorism. As is repeated in The Land of Blood and Honey, these films justify the murder of women and children. The Muslim woman is portrayed as a terrorist in these movies, instilling dread. Another instance is the character of a Muslim woman named "*Fatima Blush*" in the 1983 film "*Never Say Never Again*," who is portrayed as a violent and frightening terrorist. In Land of Blood and Honey, the film appears to have inherited Hollywood's historical narrative of Muslim women because it encapsulates two broad and essential narratives about women in the cinema's history. One story in which Western men prefer the sexual discovery of a Muslim woman as Orientalist stereotypes, and another narrative in which violence against Muslim women is justified. As such, this picture serves as an excellent case study for the current research. The article's primary question is how Hollywood cinema portrays the subject of gender in connection to Muslims, as well as how the Muslim woman and related themes such as women's rights and feminism are portrayed.

Review of the literature

There are, nevertheless, a number of lessons that can be used to comprehend the issue of women's colonial objectivity. There are, nevertheless, a number of teachings that can be used to comprehend the issue of women's colonial objectivity.

Homi Bhabha, one of the most influential figures in postcolonial studies, uses semiotic theories of language and Lacan's work on subjectivity to highlight the ambiguous nature of colonial relations. "*Hybridism*" addresses the fact that colonialism is not inherent in nature but instead results from the colonial power system's dualistic structure. That if you've lost your religion and your land, consider the upside: you've evolved into a hybrid (Stam, 2017). "*Hybridity*" refers to the way colonial discourse operates in such a way that the language of the master and those in authority becomes hybrid in any action. Hybridism is an object that articulates colonial and indigenous knowledge. Hybridism is an object that articulates colonial and indigenous knowledge. Hybridism, according to Bhaba, is a "*problematic representation of colonialism*" that reverses colonialism's repercussions; hence, it is a name for "*strategic inversion of the domination process*" (Young, 2020). In other words, the colonized person accepts dominion through racial heterogeneity, or he accepts humiliation and domination in the face of colonial feminism because she is a woman and has experienced oppression in Eastern patriarchal society. Robert Young also draws on Bhaba's research and examples of "*hybridity*" to make sense of the hijab issue among Muslims and its Western image. The hijab is a symbol of Eastern gender and patriarchal Islamic societies from a European perspective; nevertheless, from the perspective of many Muslims, it is a sign of social dignity and, for a large number of women, a representation of religious and cultural identity (Young, 2020). In his analysis, he used the term "*postcolonial feminism*" to refer to the colonial state's involvement against societal norms that appeared to favor women but frequently ended in their loss. The French colonial strategy of unveiling the compulsory hijab in Algeria is an example of such actions, which resulted in the emergence of a type of national resistance and placed women in colonial countries in a contradictory and ambiguous position. To the degree that any attempt by women to oppose colonialism was accused of absorbing Western ideas and complicating matters for local feminists (Young: 111-141). Gayatri Spivak takes a similar position, criticizing feminism's heterogeneity, stating that Western feminism exclusively tackles the needs of middle-class white women

and ignores women from other parts of the world (Spivak, 1999). Spivak's work might be regarded as the beginning of the rethinking of Western feminism, as one of his core themes is the emphasis on oppressed women in the postcolonial world as the new target of the postcolonial program (Morton, 2003).

Leila Gandhi, on the other hand, thinks that "*feminism*" and "*postcolonialism*" are products of the "*marginalized others*" mindset and serve no function other than toppling the gender/culture / racial hierarchy; Leila Gandhi, on the other hand, thinks that "*feminism*" and "*postcolonialism*" are products of the "*marginalized*" mindset and serve no function other than toppling the gender/culture / racial hierarchy; However, three key differences undermine the unification of feminism and postcolonialism: the debate over the image of Third World women; the problematic history of the feminist as an imperialist; and, finally, the colonial use of feminist criteria to bolster the appeal of the civilization-building mission (Gandhi, 1999). In other words, the Third World woman is marginalized both by her patriarchal society and the colonizer. According to Gandhi, "*liberal feminism*" is not truthful in its work, and she values the "*otherness*" of Third World women. As a result, she suffers at the hands of his western sister (Gandhi, 1999). As a result, she is represented as an ignorant, impoverished, illiterate, traditional, housewife, family-oriented, and victim who lacks control over his physical and sexual features (Gandhi, 1999). As a result, the Third World woman is incapable of representing herself, and it is up to the Western woman to do so (see: Ameli & Kharazmi, 2016). As a result, the postcolonial perspective regards liberal feminism as a form of "*neo-Orientalism.*"

On the other hand, the Muslim woman in the film is enchanted by the masculine gaze as well. Laura Mulvey has always viewed formal filmmaking as impacted by the masculine gaze, owing to her feminist critique of the film and her knowledge of women's gender structures. Hollywood cinema, she believes, is patriarchal and should be desexualized (Hayward, 2018). He claims that the "*gaze*" is related to male voyeurism and the ideological impacts of patriarchal culture and that it enables the male voyeur to identify with the camera's and protagonist's masculine gazes (McGowan, 2012). Voyeurism transforms the male into the narrative's active subject, while the female becomes the passive object of the gaze (Mulvey, 1989). The "*dominant gaze*

of the male protagonist" is a characteristic of classic narrative film, and "cinematic codes" operate as representations' formulations mechanisms and by instilling a "*voyeuristic impulse*" and the underlying enjoyment of viewing another person as an erotic object (Mulvey: 87). The woman becomes the man's property in the "*narrative*" of traditional Hollywood films, and the viewer might indirectly own the woman by identifying with the male actor (Mulvey: 81; see: Ganji Et al,2019). Thus, the film is a well-established representation of the gender difference in which men are watching, and women are watched (Mehdizadeh, 2010: 162). Finally, one of the domains of postcolonial theory is the critique of Western feminist perspectives, with postcolonial feminist critics examining issues such as gender, desire, and instinct in the process of colonial formation.

Table 1

The framework for understanding Muslim women in postcolonial studies

	Approach		Implications
Bhaba	Hybridity	Dominance through Hybrity in gender, race, and culture	Muslim women' acceptance of domination and humiliation in the face of colonial feminism forms
Young	Postcolonial feminism	The colonialist's confrontation with the social customs of the Muslims that apparently benefited women	lowering Muslim women's social prestige in their culture
Spivak	Critique of Western Feminism	Addressing the concerns of middle-class white women	Ignoring and humiliating non-Western women (Eastern sister)
Gandhi	Imperial feminist	Applying feminist criteria to promote the colonial approach	Marginalization of the Muslim woman both by her patriarchal and colonial system

Narrative analysis as a theory and method

"*Representation*" is a theory and concept that is sometimes referred to simply as the "*function of language*"; however, in a social sense, it is defined as the customs and norms that the mass media use to show images of specific social groups (Edgar and Sedgwick, 2009). It is a structured process that is responsible for the reconstruction of identities in specific theories. These identity constructions are interrelated to terms like "*power*," "*ideology*," "*gender*," and "*race*." On the other hand, "narrative" in its theoretical sense

has attempted to give a structure for representation analysis, taking into account its language and discourse aspects. These identity constructions are interrelated to terms like "*power*," "*ideology*," "*gender*," and "*race*." On the other hand, "*narrative*" in its theoretical sense has attempted to give a structure for representation analysis, taking into account its language and discourse aspects. Everyday life is filled with innumerable universal, transhistorical, and transcultural narratives (Barthes, 1966), and narratives exist everywhere humans exist (Scholes, 1974). They are all around us, and they help us recognize and comprehend the world (Naqibossadat, 2002: 127). Narration tames the wild environment by allowing humans to live and dream via storytelling (Reck, 1993).

The narrative is defined as a "*set of events*" with a particular sequence and a distinct preface, middle, and end (Bennett and Royle, 2016), and it denotes "*the act of communication*" and "*the act of transmitting the message in the media*" (Rimmon-Kenan, 2003). But a text is considered "*narrative*" when it has two characteristics of "*story*" and the presence of a "*storyteller*" (cited in Okhovat, 2002: 8). A narrative is a series of events that are tied to one another and have a clear relationship between them (Toolan, 2013). One of the most significant aspects of the narrative is "construction," and each narration contains "*trajectory*," "*narrator*," and "*change of position or displacement*" (Toolan, 2013). As a result, the narrative is a cultural and discursive construct that necessitates the existence of a "*communication process*." The narrator's and audience's presence gives the narrative meaning. It has a "*sequence*" and a "meaningful order" that is "*structured*" "*recognizable*."

Narrative analysis has a methodological aspect as well as a theoretical aspect. Considering various approaches to narrative analysis, this study proposes a combined model for analyzing the film narrative using a variety of techniques, including narrator analysis, genre analysis, plot analysis, time analysis, causal and sequence analysis, frequency and repetition analysis, personality analysis, and dyadic interaction analysis. In the following sections, methodological aspects will be discussed, along with the film analysis.

Results

The film "*In the Land of Blood and Honey*" is an excellent choice for narrative analysis on the subject of postcolonial politics and the representation of gender and Muslim women. The film is produced by Hollywood actress Angelina Jolie (2011), which narrates the story of a love affair between a Muslim woman and a Serbian man during the 1992 Bosnian war. Earlier, the movie "*Grbavica: The Land of My Dreams*" (2006) by Bosnian female director Jasmila Zbanic also addressed the issue of "*Muslim women*" being raped throughout the war, but in a different way. The movie narrates the rape of women by the Russians during World War II. Other famous films depicting women being raped during the war include "*Two Women*" (1960), "*Rashomon*" (1950), "*Kuroneko*" (1968), "*La Peau*" (1981), "*Hotel Rwanda*" (2004), "*City of Life and Death*" (2008), and even Bahman Ghobadi's 2004 film "*Turtles Can Fly*."

Narrative's central propositions

The film's central narrative might be described as a love story between a Christian and a Muslim guy, which is intercut with other narratives, such as the Serbs' war with the Muslims in Bosnia.

1- The city is peaceful, with residents of various religions and ethnic groups coexisting peacefully, including Croats, Serbs, and Muslims.
2- In a nightclub with his Muslim girlfriend (Ajla), the protagonist (Daniel) is having a good time drinking and dancing.
3- A group of individuals attacks the nightclub (probably Muslims).
4- Tension between Muslims and Serbs is intensifying as a result of Muslim-related disputes. In the protagonist's father's speech, statements are made demonstrating that Muslims, particularly Turks (referring to the Ottoman state), perpetrated numerous crimes against Serbian Christians and now deserve punishment.
5- The Serbs occupy significant areas of Bosnia, killing a considerable number of Muslims and kidnapping women for sexual gratification and services.
6- The Serbs have no qualms with murdering Muslims, including mercilessly murdering the infant sister of the protagonist (Leila).
7- Muslim women are frequently exploited sexually in military camps.

8- As a Serbian soldier, the protagonist (Daniel) locates and protects his lover among the captives.

9- The protagonist connects with his lover.

10- The protagonist escapes the soldiers' camp and rescues his lover.

11- After meeting a group of Muslim fighters, accompanied by her sister (Leila), the lover connects with the film's protagonist in order to spy on him.

12- While the protagonist is convinced of his love for the Muslim lover, he discovers his betrayal and kills her.

13- Because he believes that Muslims do not attack the church, the protagonist loses faith in all Muslims. However, by disclosing the whereabouts of Serbian forces to Muslim militants, the lover caused the church to be attacked by Muslims.

14- After the murder of the Muslim lover, the protagonist surrenders to NATO forces.

Although the Serbs commit crimes against Muslims in the film's narrative, it is thought to be rooted in the historical behavior of Muslims. The "*Muslim woman's betrayal*" to the protagonist in love is also in line with this narration because the protagonist regards his participation in the war as forced and wishes peace. He trusted in his lover, but he is confronted with her betrayal.

Narrator analysis

The filmmaker, actor, camera, technical and visual elements of the film can also be mentioned as narrators. Gérard Genette refers to "*the analysis of the narrator's viewpoint and angle of view*" and "*the issue of the distance and form of the narrator's narrative*" in his narrator analysis (see: Scholes, 1974; Eagleton, 2011; Ahmadi, 1999; Guillemette & Lévesque, 2011). The link between the main narrator or the implied author of the film and the narrator is addressed in narrator analysis. The narration of the film is "*omniscient,*" according to Genette's model and from the perspective of "*focalization,*" because the camera does not tell the story through the eyes of "*Ajla*" or "*Daniel*" in any sequence. In this situation, the story's narrator is matched the film's author, resulting in "*realism in the film's narrative.*" The issue of "*perspective and angle of view*" is equally significant because it has the

potential to influence the audience's attitude. The "*narrator's point of view*" can be determined by all of the pictures and attitudes that the film's characters express regarding Muslims or Serbs in the dialogues. We may think of a few examples in this regard:

1- A text is given to the viewers at the opening of the film and before the commencement of the credits that directly recounts the opinion of the main narrator of the film:

"*Bosnia was one of Europe's most racially and religiously diverse countries before the war." Muslims, Serbs, and Croats lived together peacefully.*"

This text informs the audience of something that has shattered Bosnia's peace.

2- The film's narrator discusses the causes of the civil war, Muslims, Serbs, and even religions. He frequently employs the words of "*General Vukojevic*," for example. In conversations with his children "*Daniel*" and "*Ajla*," he argued the Serbs' attack on Muslims. The general attempts to persuade the audience of the war's justifications by presenting the story. But there is no argument from Muslims. The general, for example, argues:

To Daniel: "*We Serbs fought the Turks for 500 years … This land is soaked with Serbian blood and now they want us to live here under Muslim rule?* "

To Ajla: " *August 1944... Thirty Turkish and Muslim robbers raided the village and slaughtered all my family...*"

3- However, the narrator's attitude toward the Serbs is communicated in only one instance through the words of the Muslims, and that is through hatred of the "*racist Chetnik Serbs*" who despise all religions other than Christianity. However, all Muslims are betrayers and untrustworthy, even attacking churches.

4- The narrator's view of NATO forces and US politicians as beneficial to world peace is reflected in the general's exchange with the newscaster, as well as in the film's climactic scene and Daniel's surrender to NATO and UN forces, stressing the US's worldwide role.

In the narrator analysis of the film, it should be noted that the narrator has viewpoints and ideas on "*the grounds for the war*," "*Muslims*," "*Christians and Serbs*," "*the role of NATO and UN forces*," "*US leadership and*

mediation," "*betrayal,*" and, most significantly, the "*issue of rape*" and "*Muslim culture.*"

An Analysis of film genres in terms of narrative

The terms "*genre*" and "*style*" refer to the classification of films based on "*narrative similarities*" and are used to refer to both the method of classification and the common features that can influence the meaning of the story (Makaryk, 2000; Edgar and Sedgwick, 2009). Thus, it is critical to understand why Julie chooses to show her film under the romantic drama genre alongside the war genre. The film's primary focus is not on the war genre narrative, as there are no prominent action scenes, and most of the "*war ruins*" are depicted. However, Julie's romantic narrative is likewise an unfulfilled romance, with Ajla betraying Daniel and murdering her.

Generally, the audience expects the romance genre film to conclude in such a way that if the two characters do not reunite, they will leave each other with a romantic mentality. While the film's narrative is solely about the "*failing end of love for a Muslim woman,*" Daniel eventually murders Ajla for her betrayal. Thus, the audience is convinced that a Muslim woman can never be afforded genuine love. As a result, Julie's picture alternates between the romance and war genres. He places the war genre's protagonist in a romantic connection with a betraying woman and then gets the result of his story.

Character analysis in the film narrative

In character analysis, a list of the story's most significant characters is prepared, and their structural relationships are studied in regard to the study topic and the story as a whole. Ubersfeld's approach to "*character analysis*" addresses the "*actant*," "*trope*," "*metaphor*," "*reference*," and "*implicit meaning*" of the character in the narrative, as well as the characteristics that contribute to the character's interest or lack of interest (Aston & Savona, 2013). The narrator leads the narrative and constructs semantic constructs through the use of personality qualities. As a result, Daniel's "*actant*" is "*love*" and "*hope for life,*" both of which desire tranquillity and harmony. Darko is also a continuation of Daniel's character, which, of course, is not neutral in war. He refuses to kill Muslims in one scenario and then murders several of them in another. Daniel's character's "implicit meaning" is a return to the

concept of "*global citizen*" and accepts NATO's legitimacy. He is always kind, and his nature is devoid of hatred, even when he murders Ajla.

However, analyzing Ajla's character is complicated by the fact that she is caught between Muslim and ethnic tendencies, with a free relationship and a lack of restraint, and her positions are not explicit. She is a female artist; Daniel, on the other hand, does not believe in her "*love*." His return as a spy demonstrates that she has aspirations. Ajla is a "*trope*" of a Muslim woman who is willing to sacrifice her body to accomplish her purpose. She is a "*metaphor*" for an Oriental woman, with all feminine deceptions and seductions, as well as a "*reference*" for the characters who embody the Oriental woman's sexual myth. Ajla's "*implicit meaning*" is also in the pursuit of ideology at all costs, and after the betrayal and bombing of the church, she is presented with a disgusting face. She is readily swayed by sexual urges, and the Western masculine gaze can place itself within Daniel's character and realizes how easy it is to seize ownership of a Muslim woman's body.

The narrator juxtaposes additional characters with these two central characters. Leila, Ajla's sister, evokes an aspect of the reality of an idealistic Muslim woman whose "*actant*" is "*revenge*" and who serves as a "*trope*" for the Muslim, ethnic, and idealistic Muslim character as well as a "*metaphor*" for the Eastern woman whose sex has reached its expiration date. However, the narrator does not portray genuine Serbs as repulsive, and the "*actant*" of the "General" character is not an "*avenger*"; rather, he is "concerned about Muslim authority" over the Serbs and is "*trope*" of the "*patriotism*" character who is aware of the danger of Muslim rule. Peter's character is also a continuation of the general's character.

Analysis of film's plot

The plot is defined as a sequence of events in the narrator's language (Martin, 1987). Griemas developed a model for plot analysis called the triple actant, which includes "*subject*" vs. "*object*"; "*sender*" vs. "*receiver*"; as well as "*helper*" and "*opponent*" (Bertens, 2013). According to his approach, each narrative's plot contains three distinct types of actants:

"*Subject*" and "*object*": The subject is on the search for a valuable object while other subjects circle around it. On the other side, the narrative's subject is "*Daniel*," who, despite his pessimism about war, pursues love in the shadow of peace and tranquillity, and the value object is this love. Ajla, on the other

hand, can also be regarded as a subject, as she has been attacked by Serbs, and her liberation and destruction of the Serbs is important to her. As a result, her value object in the form of spying for Muslim soldiers is evident.

"*Sender*" and "*Receiver*": The sender sends the subject in search of a value object and subsequently accepts the action. There is another duality here, according to the film. Daniel's sender is his father, who succeeds in demonstrating a Muslim woman's betrayal through argument. This action results in Ajla's murder. On the other hand, Ajla's sister, Leila, and other Muslim fighters are the senders of Ajla for spying. By acting as a lover, Ajla is convinced to infiltrate Serbian soldiers and spy on Muslim fighters.

"*Helper*" and "*opponent*": The helper or auxiliary agent is the force that assists the protagonist in accomplishing his goal. Additionally, the opponent is the force that inhibits the protagonist from achieving his goal. Ajla cannot be regarded as the narrative's protagonist for a variety of reasons, including betrayal in love, and Daniel is the protagonist. Daniel is not like other Serbs or his father, and he values human rights. He did not kill certain Muslims, but he simply killed Peter since he regarded his existence as an affront to humanity. Ajla's murder also makes sense using the same reasoning. Because his existence is detrimental to humanity. With this in mind, Daniel's ultimate goal of peace is achieved by surrendering to NATO forces, and his experiences recognizing Muslims and Serbs can be viewed as assisting him in accomplishing this goal. The opponents, in this interpretation, represent his character's struggle to choose between Muslims and Serbs. Daniel's ultimate opponent is love, which hinders him from making the correct choice and accomplishing the goal.

An analysis of the film's visual narrative features

To fully comprehend the narrator's narrative and the plot, we must convert cinematic codes into written text. Thus, using the terms "*Mise-en-scène*" and "*technical codes*" (Selby & Cowdery, 1995), we can refer to the narrative's visual features.

We can highlight the staging and stage equipment at the opening and end of the film in terms of Mise-en-scène codes. At the start of the film, the peace of the city and the happiness of its people are represented through nice and clean streets, suitable flats, and a nightclub, which culminates in a nightclub explosion

caused by Muslims. On the other hand, the only area that inspires peace is Daniel's suite for Ajla upon her return. This white-walled room, in the midst of any projected chaos outside, is a haven of peace—particularly given Daniel's request for her to paint in quiet in that location. However, Ajla does not appreciate this blessing and is killed in this very location, and her blood spills on its walls. Regarding the costume codes, it can be claimed that the two facets of the film's narrative - which may be considered in both the romance and war genres - are clearly reflected in the costumes of the two main characters, and of course, these two types of clothing contribute to the film's narrative.

From the very beginning and in the same nightclub, Daniel is clothed in a military uniform from the start and introduces himself as a powerful and loving western guy, which fits with his abilities to take possession of Ajla's slender body. Ajla, on the other hand, is frequently seen with a seductive covering and draws the attention of other guys. At the start of the film, just before heading to the nightclub, Leila cheerfully tells him that her dress is "*sexy*" and capable of seducing. This is one of the primary stereotypes about Muslim women perpetuated by Orientalism. Ajla's nakedness contributes to the idea that a Muslim woman who previously wore the headscarf is easily accessible in numerous scenes.

One of the most critical technical codes in the narrative is the film's composition, which is "*dynamic*" and depicts chaos and confusion. The film's romantic and erotic sequences are depicted with "*soft*" clarity, while the lighting is "*slightly contrasted*" and "*darker*," with "*cool*" hues to convey realism, sadness, and pessimism.

Time analysis in the film

Genette defines "*order*" in his stages of narrative analysis as a comparison of the order of expression of events in the text to the order in which they occur in the story. "*Anachronism*" refers to the expression of events in the text that occurs earlier or later than their chronological sequence in the story, while "*continuity*" refers to the relationship between the time frame of events in the story and the amount of text allotted to it (Eagleton, 2011). The significance of time analysis stems from the fact that there is a relationship between the length of a narrative and its time span, which reflects the relative importance of occurrences. From this vantage point, it is necessary to state that futuristic and retrospective anachronism does not exist. However, from a "*continuity*

analysis" perspective, the film's narrative is not based on the war genre; it is dedicated to the events of the Bosnian war, and it is not based on the director's intention to portray the topic of rape in the war. Rather than that, Daniel and Ajla's romantic relationship encompasses a sizable portion of the narrative in which a Muslim woman is a sexual object.

Sequence Analysis in the film

According to Bermon's theoretical paradigm, a narrative's sequences contain three distinct states (Khorasani, 2004: 8). "*balanced state*" covers the period from the film's beginning through Ajla's return to spying, and the narrative is centered on the "*connection between Ajla and Daniel.*" The situation of "*transition and the possibility of change*" occurs after Ajla re-enters the Serbian base, at which point the audience is aware of Ajla's goals and anticipates a shift at any moment. Additionally, several sub-narratives can add to this central narrative line. Indeed, sub- narratives are narratives that strengthen Daniel's resolve in his "*ultimate decision regarding Ajla.*"

"*Actualization or non-actualization*" is the final state. The "*relationship between Daniel and Ajla*" must come to an end. It was thought that Ajla and Daniel would flee to NATO forces together and continue their romantic connection in another nation if Ajla's betrayal was not mentioned in the story or was never revealed. In this example, the Muslim woman went against all of her beliefs and followed Daniel's path of peace. Progress, on the other hand, leads to "*actualization.*" The betrayal was uncovered, and Ajla was punished for his crimes, demonstrating that she has the "*blood*" of a Muslim flowing through her veins, according to the film. With this choice, the narrator advances the narrative in such a way that the Muslim woman is humiliated and defeated in either "*actualization* " or "*non-actualization.*"

Frequency and repetition analysis in the film

According to frequency and repetition, there is a direct relation between the amount of times an event occurs in a narrative and its significance (Eagleton, 2011). The film's plot does not repeat a single event; however, semantic aspects are repeated. For instance, the general's historical accusations against Muslims' crimes are repeated numerous times. Reiterating the issue of "*Muslim and Turk blood,*" Daniel refers to it as "*Turkish pig.*"

While "*repeating the concept of rape*" is more closely related with Muslim women's humiliation and is therefore more akin to "*sexual betrayal*," it abruptly loses its importance and centrality in favor of the story of betrayal.

Analysis of dyadic interactions in a film narrative

The analysis of dyadic interactions is a critical component of narrative analysis because it enables us to discern the narrative's ideology and the power dynamics that govern it (Sojudi, 2005). The film's narrative is rich by significant interrelationships that determine its direction. The film narrative's most significant dyadic relationships are as follows:

- Betraying Muslim woman / Christian man in love
- Peace and joy before the war / Anxiety and sadness after the war
- Development and beauty before the war / Destruction and ugliness after the war
- Nightclub joy / Sadness caused by the explosion and deaths in the club
- Western rationality / Eastern sentimentality and love
- An experienced and Ethnic Father (General) / An inexperienced boy who believes in the world system (Daniel)
- Irresolute sister (Ajla) / Determined sister in revenge (Leila)
- Dedicated Soldier (Darko) / Criminal Soldier (Peter)
- Rape / Intentional Sex
- Ethnic radicalism of the Serbs / the world rationality system
- Muslim Religious radicalism / the world rationality system

The first duality, specifically, "*Betraying Muslim woman / Christian man in love*," served as the foundation for the film's narrative, and other dualities were built around it. The audience is constantly placed between the two by the narrator. According to the storyline, Muslim religious radicalism is involved in the war, while the other side is "*religious tolerance*," and Serbs will be forced to "*follow Muslim rules*" if the Bosnian government is given to Muslims. As a result, they don't have a choice except to fight. Only the ethnicity of Serbs is criticized. Serbs, on the other hand, are primarily Christians, and their religion receives less emphasis. The duality of "*ethnicity/religion*" comes into play here because Christianity, of course, is not responsible for the Serbs' crimes against Muslims. Daniel is a faithful and gentle man who is not caught up in ethnic nationalism or religious radicalism

and desires peace, with a dual focus on the betrayal of love. Ajla is practically in the service of religious radicalism in his opposition to him.

Discussion and conclusion

According to Stokes' approach to narrative analysis, the "*cause for paying attention to the text*" must be discovered first, followed by the analysis, and last, the "*balance component*" must be addressed. That is, what has changed before and after the story to validate or reject the initial hypothesis or reason for our interest in this case (Pirbodaghi, 2009: 66). In this light, an appropriate film for the study's topic has been chosen because it deals directly with the theme of "*Muslim women*." It is essential to realize the construction of gender as one of the facets of the representation of Islam and Muslims in Hollywood movies because It's a part of postcolonial studies. The plot of this film exemplifies how Hollywood cinema, in general, and liberal feminism in particular offer the narrative of "*Oriental Woman*," "*Third World Woman*," or "*Muslim Woman*." Julie, the main film narrator, has shown that she is interested in global women's issues, but she has never been able to break free from her source. In fact, she upholds Western and American values and views women's challenges through the prism of a liberal Western system. As a result, she links her story to other American values and, as a liberal feminist, she sees the Eastern Muslim sister as superior. Indeed, the Muslim woman becomes the object of American cinema's Orientalist totality while also being despised by Western females.

To the extent that she is subjected to sexual and gender stereotypes, is accused of betrayal against the world system, and is deemed deserving of death. Indeed, if this woman was previously disregarded by liberal feminists, she now faces Orientalist stereotypes. As a non-Western woman, Ajla bears prejudices about infidelity, an inability to appreciate love, and the myth of sexuality that does not resist rape. Julie appears to assist Ajla and the Muslim woman with her story; however, the story concludes with American ideology winning and Muslim women's oppression being forgotten. The pre-story space is devoted to Muslim women obtaining basic rights; however, this hypothesis is rejected, leaving the Muslim woman alone with the numerous allegations leveled against her due to her religious beliefs.

There is no Muslim character in the film who appreciates Westerners' deliverance, and only Daniel Christian, a Serb, comprehends this and joins the camp of American values. Julie believes that the Muslim woman has no choice but to join the camp; she must, however, first abandon his beliefs.

Another point is that Julie has deftly targeted Bosnian Muslims and women with her message. Bosnia and the Balkans have historically served as a doorway to Islam in Europe and, more broadly, the West. Bosnia has little significance for the West other than in relation to the East. Islam also operates differently in Bosnia, and the geographic separation of Muslims in this region from other Muslims has resulted in their religious beliefs, such as the hijab and religious rites, being displayed differently from those of other Muslims. Additionally, it is underlined from the outset that the region was peaceful before the rise of radical Muslim movements and that Muslims were the primary source of Serb ethnic radicalism.

From a postcolonial perspective, Julie's portrayal of the Muslim woman, as a liberal feminist, makes numerous arguments for the Muslim woman in comparison to her Western counterparts that are linked to trust in religious beliefs. From a postcolonial perspective, Julie's portrayal of the Muslim woman as a liberal feminist makes numerous arguments for the Muslim woman in comparison to her Western counterparts about religious trust. A Muslim woman with a religious orientation is incapable of receiving love. From another viewpoint, Julie portrays the woman with a "*masculine gaze*" and progresses her story through the disclosed sexual qualities of a Muslim woman, which make her more appealing to men than a Western woman is. The postcolonial perspective in the critique of liberal feminism addresses precisely this issue, criticizing the Eastern woman's "*hybridism*." Both her Western sister and her community humiliate the Eastern woman here. Thus, the manner in which Eastern and Muslim women seek their rights can be deemed distinct from the manner prescribed by the Western colonial view.

Compliance with ethical guidelines

This study was conducted in accordance with ethics for human research.
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The Relationship Between Successful Marriage and Self-Differentiation: The Mediating Role of Cognitive Emotion Regulation

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A R T I C L E   I N F O

ABSTRACT

Marriage is a critical stage in life that facilitates identification. Various components such as self-differentiation or cognitive emotion regulation affect marriage. This study aimed to investigate the relationship between successful marriage and self-differentiation by considering the mediating role of cognitive emotion regulation. This study was a descriptive correlational study of structural equations. The statistical population of the study was married men and women in Tehran and 635 people were selected using random and available sampling methods collected in the period of summer (2019) to summer (2020). To collect the data of this study, Hudson Successful Marriage Index Questionnaire (1992), Garnefski, Critch and Spinhaven Cognitive Emotion Regulation Questionnaire (2001), Skowron and Friedlander Self-Differentiation Questionnaire (2003) were used. The data obtained from the questionnaires were analyzed in two descriptive and inferential sections using statistical tests and the structural equation approach by SPSS and AMOS software. The results showed that the independent variable of self-differentiation is related to a successful marriage ($p > .001$), and emotion regulation plays a mediating role in the relationship between self-differentiation with a successful marriage. Since cognitive emotion regulation skills are one of the most important individual factors in a successful marriage and family stability, Therefore, the role of training these strategies as well as self-differentiation is very important and requires more attention from counselors and stakeholders.

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Introduction

Marriage is the most essential and greatest social custom that has been highlighted in the past, and it is capable of meeting the emotional and safety demands of adults while also ensuring the human race's survival (Wallerstein, 2019). Marriage is also a crucial period in one's life when it comes to establishing one's identity. Because marriage requires separation from one's parents as well as the ability to make decisions and accept responsibility, this life-changing decision is to a rebirth in life that is done entirely voluntarily (Gottman, 2014). This decision should not be made haphazardly or without the appropriate knowledge and planning, because any mistake made throughout this process could turn into an irreversible mistake, drastically altering the direction of a person's life. More crucially, such a mistake can cause social harm, and the consequences can affect people who do not appear to be involved in the mistake (Terpper et al., 2014).

Social structures (institutions, social groupings, social status, and roles), culture (beliefs, values, religion, ethnic origin, and language, among others), family of origins, unconscious motivations, habitual patterns, and personality traits are among the influential variables in marriage (Knox et al., 2019). On the other hand, marriage, like life, is a system of habits that one builds. As a result, couples can develop a healthy and happy relationship by practice (Skurtu, 2018). In other words, happiness and success in life do not come naturally and are contingent upon the couple's attributes and efforts. In other words, marriages can be successful or unsuccessful based on the partners' features, activities, and behaviors (Mazzuca et al., 2019). Happily married couples had a longer and healthier life expectancy than divorced and single persons, according to studies (Lawrence et al., 2019).

Success in marriage entails spouses establishing a sense of serenity and fulfillment through a spiritual and moral perspective and by engaging in happiness-producing actions in the presence of others as part of their constructive marriage. Couples that are happy and successful share four characteristics: the ability to resolve conflicts, manage money and expenses, spend leisure time with family and friends, and mutual understanding and respect (Khojasteh Mehr and Mohammadi, 2016). Additionally, successful marriages exhibit certain traits. Several of these features are discernible prior

to marriage. For instance, those whose cognitive problem-solving mechanisms are activated in response to a challenge report having successful marriages (Spinellis, 2018).

A variety of psychological needs, such as love and affection, friendship, and security, are met in successful marriages. Mutual support, intimacy, appreciation, commitment, sexual satisfaction, agreement on fundamental issues, and attempting to satisfy each other appear to be the most significant variables in a successful marriage, and addressing these factors increases the likelihood of a happy marriage (Khodadadi Sangdeh and et al., 2015). Several studies have found that self-differentiation can improve the chances of a successful marriage. Self-differentiation, according to Bowen, refers to a person's ability to differentiate between the thought and emotional processes. Even when one partner is differentiated, it can put the other partner on the same path and result in a happy marriage. When a person can balance his ideas and emotions, he is at his most self-differentiation.

By striking a balance between reason and feeling, couples can maintain relative independence while remaining dependent on one another and avoid losing their identity in a marriage (Haefner, 2014). The ability to maintain relative independence while maintaining an emotionally balanced connection is a hallmark of couples who have healthy and satisfying relationships, and so an adequate level of self-differentiation can be critical to a successful marriage (Lohan and Gubta, 2016) because people with low differentiation absorb anxiety and show emotional reactivity in marital conflicts.

The less differentiated a person is, the more likely he or she is to become emotionally fused with others in order to establish an undifferentiated self (Boehlander, 1999). As a result, emotions can be said to play an essential and vital role in the lives of couples (Bloch et al., 2014). Emotional skills are prevalent in partner interactions (Mirgain and Cordova, 2007). These abilities contribute to marital fulfillment by fostering intimacy. Knowledge of the nature and expression of emotions, as well as how to control and use them appropriately, can be a valuable resource in the adjustment of couples. Emotions were once thought to be chaotic, accidental, irrational, and immature, and emotion and reason were thought to be opposed.

Emotions and intellect are no longer at odds, contrary to popular belief, rather emotions and feelings can now work in tandem with intellect (Akbari Zardkhaneh et al., 2014). The majority of your existence is made up of emotions. Emotions can be seen in reasoning and rationality in both direct and indirect ways. Ignoring emotions, not controlling them, and expressing them carelessly can put people's lives at risk. The ability to express emotion makes facing life's obstacles easier, and it leads to improved mental health and, eventually, a better life. Emotionally empowered people are able to recognize their feelings in a variety of settings, understand their consequences, and effectively communicate their emotional states to others. These individuals are better at coping with adverse experiences and adapting to their surroundings and others than those who lack the ability to understand and communicate their emotional states (Goleman, 1995). These people, it could be stated, do not conform to the beliefs and desires of others and freely express their own thoughts and ideas.

Given our culture's regard for listening to and respecting elders, it seems that there is no complete separation from the primary family after marriage, which might pose challenges for couples. According to Bowen's family systems theory, a person's level of differentiation is formed in his family of origins, and the degree of self-differentiation influences the degree of desire for independence and intimacy, as well as the quality of marital relationships and, as a result, marriage stability and success. According to this view, self-differentiation, in fact, provides the groundwork for closeness and mutual acceptance in marriage. Men and women with low degrees of self-differentiation are likely to have less emotional maturity at the time of marriage, as well as a restricted capacity for intimacy and oneness, which can be a major factor affecting divorce and fundamental difficulties in relationships. The goal of this study is to look at the link between a successful marriage and cognitive emotion regulation mediated by self-differentiation.

Method

This was a cross-sectional study since it examined pertinent data over a defined time period and was a correlation research design using structural equation modeling. The population consisted of all married men and women living together in Tehran at the time of the study. To create a representative sample for data gathering, a random sampling technique was applied. Thus,

districts 1, 5, 6, 10, and 17 of Tehran were randomly selected, and then sample members were recruited using an accessible and purposeful technique by referring to the Neighborhood Houses or schools in the designated districts. 635 participants were chosen based on inclusion criteria (being married, being in the first marriage, no history of divorce, being married for around 5 to 20 years) and exclusion (incomplete or distorted questionnaire). The sample size was determined using the formula 5Qn10Q, where Q is the total number of items included in the study questionnaires (Hooman, 2005). It should be emphasized that the questionnaires were handed to everyone and they were requested to respond anonymously to the questions and submit them at their next visit.

Instruments

Index of Marital Satisfaction. The successful marriage was measured using a standard 25-item questionnaire (IMS) or Index of marital satisfaction created by Hudson (1992). The severity of marital problems and marital satisfaction can be understood determined by this questionnaire. The Likert scale is used to score this questionnaire, with answers ranging from 1 to 7 (1 = never, 2 = very seldom, 3 = comparatively low, 4 = sometimes, 5 = reasonably high, 6 = most of the time, and 7 = constantly). Cronbach's alpha of .96 in women and .94 in men was reported by Ebrahimnejad (2002). Cronbach's alpha coefficient for this questionnaire was .96, according to the original developer (Sanaei Zakir, 2008). Cronbach's alpha coefficient for this questionnaire was calculated to be .92 in this study.

Cognitive Emotion Regulation Questionnaire (CERQ). The Cognitive Emotion Regulation Questionnaire developed by Garnefski, Kraaij, and Spinhoven (2001) was used to assess cognitive emotion regulation. The scale is a 36-item self-report instrument that uses a 5-point Likert scale from always to never to assess cognitive emotion regulation strategies following stressful life experiences. This measure evaluates nine cognitive strategies for emotion control and regulation including self-blame, acceptance, rumination, positive refocusing, refocus on planning, positive reappraisal, putting into perspective, catastrophizing, and other-blame. These nine components can be classified into two broad subscales: positive and negative emotion regulation. Garnefski et al. (2002) found an alpha coefficient for the

subscales of this questionnaire ranging from .71 to .81. Hassani (2010) validated the Persian version of this questionnaire in Iran, reporting reliability ranging from .76 to .92. Cronbach's alpha coefficient for this questionnaire was calculated to be .77 in the current study.

Self-Difference Inventory. We used the standard self-differentiation Inventory (DSI) created by Skowron and Friedlander (1998) and revised by Skowron and Schmidt to assess self-differentiation (2003). Younesi (2006) validated this instrument in Iran, reporting a reliability coefficient of .85. This questionnaire is a self-assessment instrument with 46 items that is meant to assess individuals' differentiation. Its primary focus is on adults, their significant relationships, and their existing family interactions. This questionnaire includes a 6-point Likert scale and four subscales: emotional reactivity, I position, emotional cut-off, and fusion. In the study by SKowron and Dandy (1998), its reliability was reported to be .88. Cronbach's alpha coefficient for this questionnaire was calculated to be .77 in the current study.

Procedure

After the university research committee approved the proposal, study questionnaires were delivered to participants by referring to schools and neighborhoods in various locations, describing the issue and its importance in daily life, and emphasizing anonymity and voluntary participation. Participants were first exposed to the research topic, and if they were comfortable, they were invited to answer questions at home before delivering their answers. A brief and explicit description of how to answer the questions, the objective of the research, and its application in predicting the future of marriage, as well as the comfort and health of the family, were provided at the start of the questionnaire.

Ethical principles were attempted to be taken into account at all stages of the research. While offering participants the freedom to choose whether or not to participate in the research and ensuring that confidentiality guidelines are enforced, efforts were taken to respect individuals' privacy.

Results

The current study's main hypothesis was that "self-differentiation is correlated with successful marriage through cognitive emotion regulation mediation." To test this hypothesis, descriptive statistics were used to

determine the mean and standard deviation of the research's main variables, and the structural equation modeling was used in the inferential part according to its nature, as detailed below.

There were 315 women (49.64 percent) and 320 men (50.36 percent) among the 635 total participants. The majority of the participants were in their 30s and 40s. In addition, 9.1 percent (58 people) had a school diploma, 40.1 percent (255 people) had a diploma, 40.5 percent (257 people) had a bachelor's degree, 8.8 percent (56 people) had a master's degree, and 1.5 percent (9 people) had a Ph.D. In terms of marital duration, 7.3 percent (46 people) were married for 5 years, 24.8 percent (158 people) were married for 6 to 10 years, 33.2 percent (211 people) were married for 11 to 15 years, and 34.7 percent (220 people) were married when they were 16 to 20 years old.

Table 1

Results of descriptive statistics and normality of research variables (Shapiro-Wilkes test)

Variable	Shapiro–Wilk Statistics	Kurtosis	Skewness	SD	M	P
Successful marriage	.99	.71	.76	9.11	104.13	.24
Cognitive emotion regulation	.99	.27	.94	16.01	147.66	.56
Adaptive regulation	.99	.75	.62	13.44	92.32	.86
Maladaptive regulation	.92	.79	.51	11.79	82.93	.36
Self-differentiation	.99	.56	.58	10.14	121.50	.70
Emotional reactivity	.99	.70	.02	8.64	48.11	.35
I position	.99	.71	.67	6.20	52.08	.90
Emotional cut-off	.99	.77	.57	9.20	53.53	.16
Fusion	.99	1.00	.84	9.19	50.71	.47

According to Table 1, successful marriages, cognitive emotion regulation, and self-differentiation are all at a moderate degree. Additionally, the adaptive component (92.32) and the emotional cut-off component (53.53) have the

highest averages in the "cognitive emotion regulation" dimension and the "self-differentiation" dimension, respectively. Additionally, Table 1 shows that the skewness and kurtosis indexes of the variables are between 2 and -2, indicating that the variable distribution is very comparable to the normal distribution. The Shapiro-Wilkes test has a significance level larger than 0.05 for research variables. That is, the null hypothesis is accepted, or the data distribution is assumed to be normal. Table 2 shows the factor loads and significant values extracted using AMOS software.

Table 2

Significance of measurement models

variable	Items	Factor loadings	Critical ratio	p
Successful marriage	IMS2	.71	8.32	.001
	IMS8	.83	9.58	.001
	IMS11	.77	8.91	.001
	IMS13	.70	8.22	.001
	IMS19	.89	10.11	.001
	IMS20	.73	8.51	.001
	IMS21	.82	9.45	.001
	IMS23	.85	9.72	.001
Self-differentiation	Emotional reactivity	.75	8.75	.001
	I position	.79	9.18	.001
	Emotional cut-off	.91	10.36	.001
	Fusion	.80	9.28	.001
Cognitive emotion regulation	Adaptive	.80	9.23	.001
	Maladaptive	.82	9.48	.001

The findings in Table 2 show that factor loadings are greater than .7 and the critical ratio is greater than 2.56, indicating that the factor loadings in the measurement models are significant at the 99 percent confidence level.

Table 3 summarizes the direct and indirect effects of the independent and mediating variables, as well as the dependent variable.

Table 3

Results of direct and indirect effects of independent and mediation variables on the dependent variable

Relationship		Standard coefficient of direct/indirect effect		Total effect	Critical ratio	*p*
Self-differentiation	→ successful marriage	.26	------	------	3.83	.001
Self-differentiation	→ Cognitive emotion regulation	.19	------	------	3.14	.001
Cognitive emotion regulation	→ successful marriage	.43	---------	---------	5.59	.001
Self-differentiation on successful marriage	→ Cognitive emotion regulation	.19× .43= .081		.27	2.01	.019
VAF index		total effect ÷ indirect effect= .23				

The data in Table 3 indicate that, at a level of 99 percent confidence, self-differentiation has a direct and significant effect on successful marriage (critical ratio equal to 3.83 which is more than 2.56). Given the positive nature of this correlation, as self-differentiation increases, so does the possibility of a successful marriage (the direct standard coefficient of the relationship is .26 and is significant).

Additionally, the data in the table above demonstrate that self-differentiation has a statistically significant influence on cognitive regulation of emotion at a 95% confidence level (critical ratio equal to 3.14 which is more than 2.56). Due to the positive nature of this relationship, as self-differentiation increases, cognitive regulation of emotion increases as well (the direct standard coefficient of the relationship is equal to .19 and is significant).

Additional data in Table 3 indicate that the indirect effect of self-differentiation on a successful marriage is equal to .081 when .19 is multiplied by .43. Since the critical ratio of indirect effect is more than 1.96 and the significance level is less than .05, therefore the indirect impact is significant. The total effect (direct + indirect) is equal to .27, and the VAF index is equal to .23, which is within the range of .2 and .8, indicating that cognitive emotion regulation plays a minor mediating function. As a result, the main hypothesis of the study is confirmed.

Discussion and conclusion

The main hypothesis of this study was that self-differentiation via cognitive emotion regulation mediation had an effect on a successful marriage, which was validated by the findings. This research supports Bowen's theory. Additionally, these findings are consistent with those of Luhan and Gubta (2016) and Biadsy-Ashkar & Peleg (2013), who discovered a substantial association between marital satisfaction and differentiation, as well as the importance of differentiation in couple adjustment. They concluded that differentiation is a strong predictor of marital conflict and satisfaction, with a negative correlation between marital conflict and contentment. Additionally, the research findings are consistent with Park and Byun's (2017) findings on the effectiveness of self-differentiation training.

Additionally, their research found that low levels of self-differentiation have a detrimental influence on marital satisfaction and intimacy, resulting in a vicious cycle of marital conflict. Additionally, Mohammadi, Alibakhshi, and Seddiqi's (2019) research demonstrated that training and developing self-differentiation improves couples' relationships. In their study, Mustafa et al. (1400) established a substantial association between self-differentiation and codependence, and emotional abuse. They noted that self-differentiation training can help couples lessen the negative impacts of codependence and emotional abuse, hence improving and enhancing their relationships and marital satisfaction.

To explain the present study's findings, Bowen asserts that a person's level of differentiation is formed in his family of origins; hence, couples are significantly influenced by the dynamics and interactions of their family of origins. Bowen also believes that individuals join marriages with the lifestyle patterns and degree of differentiation established in their family of origins.

Arianfar and Rasouli (2017) discovered a positive correlation between the health of one's family of origins and marital satisfaction. They stated that communication patterns are formed within the family of origins and have an impact on how future relationships and problems outside the family of origins are resolved. In other words, Bowen asserts that the emotional context of the child's family of origins has an effect on his or her ability to establish self-differentiation. In a family with well-differentiated parents, children gradually learn to regard themselves as a single, distinct but connected family member. They learn how to manage their emotions and make sound judgments about their beliefs, values, and beliefs. In comparison, when parents lack differentiation, children tend to follow in their parent's footsteps or take a reactive stance toward their values and ideas. Individuals with greater differentiation appear to be more flexible, allowing for more intimate connection, tolerating differences of opinion, and suffering less emotional passivity. Additionally, empirical data has demonstrated the influences of their level of differentiation on several aspects of mental health, and differentiation has been identified as a critical factor in supporting mental health (Rodríguez et al., 2019). According to Kerr and Bowen (1988; cited in Hoseinian & Najafloui, 2012), individuals with low levels of differentiation are more likely to experience psychological and physical difficulties as a result of their high levels of chronic worry. They argued that psychological and physical difficulties contribute to the absorption of chronic worry, which results in family dysfunction and maladaptation.

According to systems theory, when self-differentiation is low, there is a risk of fusion, which results in a loss of individuality and greater similarity of one's thoughts and feelings to those of others; Since the process of self-differentiation is based on conscious control of anxiety, self-differentiation, which is a way of expressing and separating feelings and thoughts, reduces anxiety in marital relationships and provides an opportunity for the development of a strong self and the expression of personal opinions. This issue has a significant impact on couples' relationships. Bohlander (1999) notes that the less differentiated an individual is, the more likely he or she is to emotionally fuse with others in order to establish an undifferentiated self. This emotional fusion of two undifferentiated individuals into a single self

occurs frequently in personal relationships, most notably in marriage. Yet, the greater the degree of differentiation in a relationship, the higher the marital satisfaction and general satisfaction with the couple's life (Işık et al., 2020).

Given that self-differentiation training strengthens an individual's ability to distinguish thoughts from feelings, it's natural to expect that improving or increasing self-differentiation will result in an increase in marital satisfaction; that is, it enables a person to develop the skills necessary to control and regulate emotions, as well as to have a clear definition of self and beliefs, and to better define the direction and purpose of their lives, and maintain control during strong emotional situations that often result in spontaneous responses and poor judgments, and make rational and logical decisions and behave more appropriately in interpersonal roles and settings.

Self-differentiation training also helps individuals distinguish between thoughts and feelings, resulting in increased emotional maturity. Additionally, because self-differentiation helps people exhibit a less avoidant attachment style in their relationships and to trust others more, it results in increased levels of trust in married life, as those with secure attachment view their spouse as more reliable and trustworthy (Tuason, 2000). In this sense, it can also help predict a successful marriage.

In general, differentiated individuals feel free to experience intense emotions, are capable of regulating them, and have access to them; they are also capable of identifying and expressing their personal thoughts. Individuals who achieve the highest level of differentiation are recognized as having their own defined boundaries, whilst those who are not emotionally differentiated experience psychological problems (Khodayari Fard and Abedini, 2011).

Because this study provides some evidence on improving couples' quality of life, it is proposed that counselors and psychologists investigate self-differentiation training and cognitive emotion regulation strategies for premarital counseling as well as enriching couples' relationships. In other words, because of the study's relational nature, it's possible that as self-differentiation improves, so does the adoption of adaptive strategies for regulating emotions, and as a result, couples' quality of life improves, and a successful marriage is anticipated. Meanwhile, the current research is confined to the years 2019-2020, and we must be cautious when generalizing the findings. Furthermore, the primary instrument for measuring variables was a questionnaire, and the downside of self-report instruments is the possibility

of social desirability. As a result, it is recommended that the subjects be studied in future studies through interviews and clinical observations.

Compliance with research ethics

Participants in this study answered instruments with informed consent while adhering to ethical principles and maintaining confidentiality.

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Systematic Review of Research on the Effect of Modesty on Family Strength

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ABSTRACT

Numerous schools have opposed the family institution both conceptually and practically over the last few centuries. The upshot of this invasion is the formation of single-parent families, homosexual marriage, and white marriage, among other things. However, in the interim, it is "modesty" that might immunize families. This study conducted a comprehensive evaluation of the research on hijab, chastity, and modesty and its favorable effect on the family, as well as the negative effects of cultural invasion. Indeed, the study's uniqueness is its examination of the effect of modesty as a family-strengthening factor, which has been largely overlooked in previous research. We discovered 7, 650, and 47 articles in the SID, Magiran, and Noormags databases, respectively, after searching Persian and English databases. Of the 705 articles obtained, 605 lacked conceptual significance. Following their deletion, 100 articles were re-examined. After examining the abstracts and full texts of all of these publications, 38 relevant articles were found and examined. The findings of this study indicate that it is critical to prioritize modesty-focused education and to promote modesty as a fundamental aspect of family strengthening. This subject should be included in family researchers' study priority.

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Introduction

As a media superpower, the capitalist system aspires to be the dictator of global thought (Surin and Tancard, 2007). The instrument of this domination is new media, particularly satellite, which, through global coverage and deliberate planning, and by penetrating the individual and social dimensions, gradually replaces the audience's true identity with Western culture and values in various forms, but without resistance. One of the primary purposes of these media is to disrupt cultural systems in all spheres of social life in targeted independent countries, including the family structure (Ghaffari and Ebrahimi, 2010).

Satellite is an inappropriate friend for children and contributes to marital problems. A guest who is envious of people's honor and disturbs the family's privacy. Allowing a woman to betray her husband, normalizing extramarital relationships and even pregnancy outside marriage, as well as parental neglect and humiliation, are all societal effects of satellite (Seyedipoor and Nazari, 2019).

Even Western thinkers recognize the need for a strong family foundation, yet the dominant system seeks to undermine it. According to American sociologist Talcott Parsons, the family is the only institution in society capable of providing the necessary love and affection for the development of the human personality (Ghaffari and Ebrahimi, 2010); an institution whose stability or instability has an effect on family members (Yahyazadeh and Hamed, 2015). Disintegration and divorce are two social pathologies that have major effects on society in addition to harming the family. Sociologists believe that family dysfunction is a significant factor in juvenile delinquency (Shokrbeigi, 2006). Numerous research demonstrates that the majority of societal harms contain evidence of children of divorce (Chalabi, 2007). As a result, it is vital to investigate the contributing factors in divorce.

One of the causes of divorce can be attributed to social corruption, a lack of modesty, and a man's lack of control over his attitude toward non-mahrams. When a man's eyes are able to witness exciting scenes of ladies and girls in a variety of settings, his wife's attractiveness is diminished in his eyes, and several connections are damaged (Akbari, 1997). Unhealthy mixing of men and women is another element that contributes significantly to eroding marital interests and so eroding the family's basis.

The family is regarded as the most significant social unit in Islam (Ghaemi, 2014), an institution that serves as the interface between the individual and society (Khatibi, 2015).

In his work, Ragheb Esfahani defines modesty as follows:

Modesty is refraining from and abandoning ugliness. Therefore, it is said: Hayiya, whose agent noun is Hayy, istiḥyā, whose agent noun is mustaḥyan, and it has also been said yustaḥā that its agent noun is mustaḥyan. Al-ḥayiya (ḥayiya) means to be modest and ashamed. (Ragheb Esfahani, 1404 AH, vol. 1).

In the definition of modesty, it is stated: modesty is refraining from ugly acts that are condemned by others" (Tarihi, 1996). In verses 25 and 26 of Surah Al-Qasas, God Almighty beautifully depicts the modesty-based behavior and interaction of Prophet Moses (PBUH) and the daughter of Prophet Shoaib (PBUH):

Then one of the two women approached him, walking bashfully. She said, 'Indeed my father invites you to pay you the wages for watering [our flock] for us.' So, when he came to him and recounted the story to him, he said, 'Do not be afraid. You have been delivered from the wrongdoing lot.' One of the two women said, 'Father, hire him. Indeed the best you can hire is a powerful and trustworthy man.'

Afterward one of the [damsels] came [back] to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered [ourflocks] for us." Said one of the [damsels]: "O my [dear] father! engage him on wages: truly" the best of men for thee to employ is the [man] who is strong and trusty" (Al-Qasas/25 & 27)

God Almighty credits "Istihaya" to Hazrat Shoaib's (peace be upon him) daughter in this verse, which refers to the appearance of chastity and the depth of modesty in his behavior.

Furthermore, Shoaib's daughter described Moses (PBUH) as strong and trustworthy, implying that the girl observed Moses (PBUH) watering the sheep and concluded that he was a powerful man. Moses' modesty and reliability were also revealed by the girl's observation of Moses' modesty in conversing with the two girls, and because his zeal was stirred, and he watered

their sheep, as well as the manner he walked his father's home Shoaib (Tabatabai, 1995, vol. 16).

Istihaya is so powerful that even if a speck of it is lost in a human being, the human being is still capable of committing any sin. In a hadith, Imam Reza (as) quotes the Holy Prophet (peace and blessings of Allaah be upon him) stating, "When you don't display modesty, do whatever you like." (Sheikh Saduq, 1984). The perception of being in the company of an informed, respected, and valued observer is the source of modesty. Modesty is the pinnacle of goodness, the foundation of purity and chivalry, and it is strongly tied to religion. This word is derived from the Arabic word "ḥayāh " (life), which signifies "to be alive" (Mohammadi Reyshahri, 1988).

Following God's and the Infallibles' (peace be upon them) commandments, particularly modesty, is undoubtedly one of the factors in strengthening the family in terms of direction. Following these directions strengthens the family on the one hand, and the society and its health on the other, because the society is made up of many families, each of whose health contributes significantly to the society's health (Yadollahpour and Shad, 2017). The inclination of women to observe the hijab, which strengthens the family in the sphere of the method, is one of the fruits of modesty-based education. Hijab is worn because of an intrinsic sense of modesty. Dedicating a couple's sexual feelings to each other within the context of a legal marriage helps to strengthen the wife's family as well as other families. The husband's confidence and faith in his wife and her family improves when she wears the hijab. In addition, when a woman wears the hijab, she deprives men of pleasures outside the family, causing them to spend greater attention to their husbands, resulting in more stable families (Azimian and Beheshti, 2009).

Aside from modesty and the hijab, Islam places a strong emphasis on keeping (sexual) chastity as a means of strengthening the family. Young people will marry and established families will be more stable if chastity is respected in society and sexual pleasures are limited to the family setting. If, on the other hand, promiscuity becomes common and sexual exploitation occurs outside the home, young people will refuse to accept the obligations of marriage, and established families would be shattered (Eshaqi, 2008).

In general, public observance of sexual ethics like modesty and honor has a substantial impact on lowering deviant sexual practices and, as a result, on family stability (Bostan, 2013).

The authors of this study systematically reviewed studies that looked at the impact of modesty on family strength. In fact, the primary goal of this article is to evaluate and review works in this topic. One of the major objectives of this study is to examine the findings of 38 articles.

Method

No literature was found in international studies on the impacts of modesty, hijab, and chastity on family strength and the damage caused by cultural soft warfare on the family, and articles were gathered from national studies. The following are a few of these studies:

As the first researcher to take a Quranic approach, Sajjadi (2004) studies many perspectives on the growth of the family throughout history and then discusses the causes of family collapse (Sajjadi, 2004). Azimian and Beheshti (2009) discussed the educational implications of the hijab and strategies for internalizing it. After researching the hijab concept from the Qur'an, tradition, reason, and nature, the writers introduce two hijab philosophies: preventing males from sexual arousal and protecting women from invaders. Bunyani (2016) views the establishment of satellite and Internet networks, the distribution of pornographic films, and, more broadly, the abolition of the family's tasks and roles as enemy plans and attacks. Hashemianfar and Khodaei (2015) conducted a qualitative content analysis of the GEM TV series. The content includes criticizing housekeeping, applauding women's employment, substituting friendship relationships for marital relationships, depicting stressful family circumstances, disparaging housewives, and demonstrating the family's insignificance. Sharafuddin and Salehizadeh (2016) used theme analysis to investigate the perspectives of men and women who have experienced betrayal, as well as the underlying factors.

A systematic review is a technique for interpreting, categorizing, organizing, and integrating a diverse collection of documents on the issue of modesty's effect on family cohesion. The primary goal of this strategy is to

bring new insight into a study field, investigate its research literature, and inform future researchers about previous research (Latififard et al., 2020).

This method demonstrates the strengths and weaknesses of publications in this field and serves as a guide for scholars interested in researching this topic.

The study questions are as follows:

First, what effect do modesty and hijab have on family strength, according to studies in this field?

Second, what methods of study have been applied in this field?

Third, what are the background literature and theoretical basis of these studies?

Fourth: In general, what are the limitations of existing research that should be taken into account in future studies?

The statistical population for this study is comprised of publications from domestic and international scientific databases and electronic sources up to the time of the research's initiation (September 2021). To extract articles, we conducted searches in the Persian databases SID, I ranmedex, Magiran, and Noormags, as well as in the external databases ACM, IEEE, Springer, ScienceDirect, and Google Scholar. Due to Western culture's estrangement from the concept of modesty, and despite an exhaustive search, over a hundred publications were discovered, none of which matched the keywords modesty and family. Internal databases were searched using simple and extensive compound terms. The use of broad terms such as "family" and "modesty" significantly lowered the likelihood of overlooking pertinent articles. According to the search method (Figure 1), a total of 705 articles were retrieved between 6 September 2021 and 6 September 2022, including seven articles discovered in SID, 650 articles discovered in Magiran, and 48 articles discovered in Noormags. This review included only those papers that have conceptual relevance for this study. Indeed, the screening of the papers discovered in the first place was based on their content's relevance to the research's primary aims. During the screening process, duplicate titles and publications that were not related to the study were deleted. For the reasons stated previously, 605 publications were omitted from the study. The remaining 100 items were subjected to the second round of content screening. At this point, all articles have been read in their entirety and within a month. 62 papers were omitted from the study due to their content not meeting the inclusion criteria. Finally, a systematic review of 38 articles was conducted.

Figure one illustrates the entire process of searching for, excluding, and including articles.
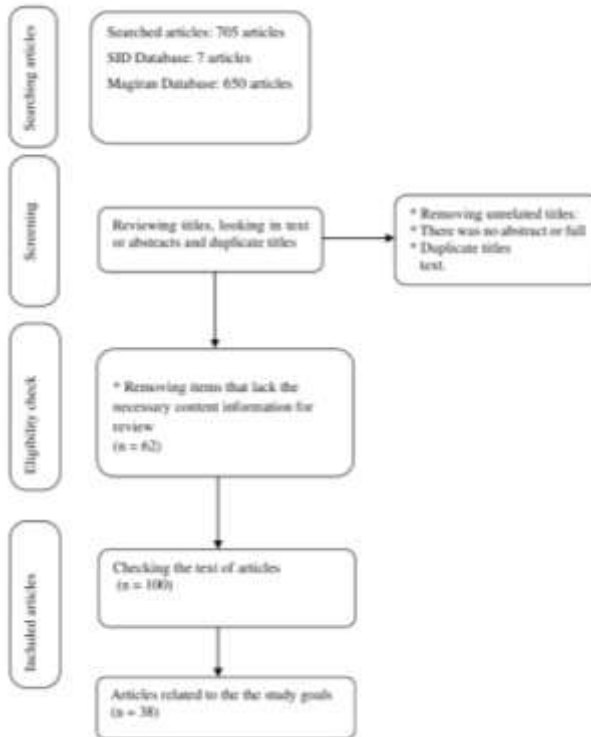
Results

Figure 1

The process of searching, including and excluding articles

Below are the results of 38 studies. The titles of the publications, the study methods utilized, the primary findings, the research year, the authors' names, and the background and theoretical foundations (in Table 1) are included below.

Table 1

Overview of 38 selected articles

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
1	The importance of "sexual chastity" in Islamic law and its effect on the family's foundation	Qualitative	The practice of sexual chastity is critical to the family's foundation.	2014	Ezzat Sadat Mirkhani Saeedeh Safaei	____
2	Relationship between Western Cultural Invasion and Iranian Family Functioning	Quantitative (correlation)	There is a strong correlation between factors associated with cultural invasion and family functions.	2014	Sayyed Ali Sayyed Nejad Hamid Reza Hatami Mehrshad Shababi Abbas Khalaji	Three literatures related to macro-level theories
3	Investigating the Effects of Satellite Channel Capital on Women's Marital Relationship Satisfaction (Case Study: GEM Satellite Channel)	Quantitative (Survey)	Women who watch the GEM Satellite Channel are less satisfied in their marriages and have poorer mental health than women who do not watch the channel	2015	Anaraki Davoud Nemati Khatibzadeh, Samira	Two literatures are related to micro-level theories, while the other two are related to macro-level theories.
4	A qualitative study of the experiences of divorced men and women regarding the cultural factors that contribute to divorce.	Qualitative (phenomenology)	Divorce is influenced by four subcategories of cultural factors: 1. Inability to adhere to religious and moral values and...	2015	Azar Gholizadeh Amir Hossein Pourfard Banki Zahra Masoudinia	Seven literatures: four literatures related to micro-level theories and three literatures related to macro-theories
5	Contexts of extramarital affairs in Iran: A case study of Tehran Q	Qualitative (thematic analysis) E	The existence of some motivations and capabilities facilitates sexual adultery and infidelity.	2015	Abdul Hadi Salehizadeh, Sayyed Hossein Sharifoddin	Three litetrtures related to macro-level theories

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
6	Content analysis of satellite series in establishing a role model for women and reducing family security (Qualitative content analysis of Kuzey Güney TV show)	Qualitative (Content analysis)	The Kuzey Güney series' content themes include criticizing housekeeping, supporting women's employment, replacing marital relationships with friendship relationships, and...	2015	Seyed Ali Hashemian far Hajar Khodaei	A literature related to macro theories
7	Sexual dysfunctions: the underlying cause of divorce. The importance of having a professional physician among the experts in family counseling centers	Qualitative (library and documentary research)	Medical reasons for sexual disorders necessitate the presence of a trained physician in family counseling centers.	2008	Mahro Ghadiri Sayyed Kazem Foroutan	_____
8	A study of the hijab's philosophy and scope in Islam, as well as its educational implications	Qualitative (library and documentary research)	The most significant effects of hijab on an individual level are women's immunity, peace, and security; on a family level, the family's strength and stability; and on a communal level, the moral health of society.	2009	Maryam Azimian Saeed Beheshti	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
9	Family rights against broadcasting satellite programs	Qualitative (library and documentary research)	The rights of the family institution and its protection from satellite programs are one of the gaps between the legal and communication realms.	2013	Mohammad Roshan Sayyed Mohammad Mehdi Khalilzadeh	_____
10	"Social prevention of sexual crimes" in the Qur'an	Qualitative (library and documentary research)	By general and specific measures, the Holy Quran raises the threshold of resistance to sexual instincts.	2015	Ali Mohammadi Jurkuyeh	_____
11	The effect of satellite advertisement on changing couples' interpersonal relationships	Qualitative (library and documentary research)	False instruction in satellite channel advertising has a number of negative consequences for the family and the couple's relationship.	2016	Shamsullah Mariji Hakimeh Ehsani	_____
12	Reciprocal rights and duties of husband and wife	Qualitative (library and documentary research)	The shared and specialized tasks of men and women are discussed, as well as the reasons for the differences, from both an intra- and extra-religious perspective.	2011	Mahboubeh Jokar	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
13	Convergence and collapse of the family institution in the Qur'an	Qualitative (library and documentary research)	The factors that contribute to family dissolution are classified as extra-familial and intra-familial. The first is due to non-Muslims designing and developing sexual freedom; the second is related to personality heterogeneity, a lack of mutual understanding and common sense, and a disregard towards chastity's private.	2004	Sayyad Ebrahim Sajjadi	The family health is evaluated outside the Islamic world, and the views of feminists, feminist communists, radical feminists, and liberal feminists, Bertrand Russell, and a differentialism attitude discussed, followed by the health of the family in the Qur'an.
14	Strategies for dealing with the white marriage from the perspective of the Qur'an and hadiths	Qualitative (library and documentary research)	Reliance on the Qur'an and spirituality, acquaintance with religious teachings culture, observance of modesty and chastity, diligence and loyalty to the Islamic way of life, and modeling the lives of infallible leaders (AS) all contribute to the prevention of white marriage.	2019	Azim Azim Pourmuqdam Fatemeh Papi Nejad	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
15	The process of forming an extramarital affair from the men's perspective	Qualitative (grounded theory)	Numerous factors led to the participants' marital dissatisfaction, and women indirectly expressed their protest by initiating an extramarital affair.	2016	Sayyed Yousef Panjeh Band Halimeh Enayat	_____
16	Zeal and its functions in religious teachings	Qualitative (library and documentary research)	Zeal has various moral, social, and political functions	2018	Faizullah Akbari Dastak, Del Ara Nemati Pir Ali, Ramazan Ali Rud Moghaddas	_____
17	Reliance on the Qur'an and spirituality, acquaintance with religious teachings culture, observance of modesty and chastity, diligence and loyalty to the Islamic way of life, and modeling the lives of infallible leaders (AS) all contribute to the prevention of white marriage.	Qualitative (thematic analysis)	By educating families, we can immunize them against the dangers of soft cultural warfare.	2015	Mohammad Reza Hatami Mohammad Hatami Mohammad Baqer Hobbi Hadi Parhun Kamal Parhun	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
18	A meta-synthesis of the strengthening and risk factors of marriage in the last decade of Iran	Qualitative (meta-synthesis)	The most important effective variables in a successful marriage are provided as a model with four categories, sixteen main factors, and 146 strengthening and risk components.	2021	Ardeshir Kiani Shokooh Navabi Nejad Khodabakhsh Ahmadi Davood Taghvaei	19 literatures: 5 literatures related to micro-level theories and 14 literatures related to macro-level theories
19	The semantic construct of the family institution and its composition in the media space: cultural-social analysis of Persian-language satellite programs	Qualitative (content analysis)	The satellite series aims to create a new family composition that is contradictory to Iranian Islamic society's norms by highlighting certain features.	2019	Fardin Mohammadi Mehdi Kermani	_____
20	Investigating the relationship between religious orientation and family mental health: A case study of families living in Shiraz	Quantitative (survey)	There is a link between family mental health and age, gender, income, education, internal religious inclination, and external religious orientation.	2010	Islam Aghapour Ali Hatami	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
21	Practical conflicts between cyberspace and the Islamic way of life (with emphasis on the place of time, family, and social relations)	Qualitative (Documentary-library)	There have been suggestions for resolving the issue and reducing the dangers of cyberspace.	2019	Sayyed Abdul Karim Hassanpour	_____
22	An investigation of the role of sexual health in the Iranian family	Qualitative (Documentary-library)	Proposed solutions for achieving sexual health in all families are offered, based on Iranian-Islamic culture.	2011	Sayyed Kazem Froutan	_____
23	A model for strengthening modesty in Islamic lifestyle	Qualitative (Documentary-library)	In order to strengthen modesty, two pillars must be in place: good sexual education for children in the family and societal respect for privacy.	2013	Mohammad Hussein Akhavan Taqwi	_____
24	Investigating the role of the family in reducing social deviations	Qualitative (Documentary-library)	The only component that plays a significant and undeniable impact in decreasing social deviations is the family.	2011	Mahboubeh Jokar	_____
25	Role of modesty in reviving the institution of family and society from the perspective of Quran and Hadith	Qualitative (Documentary-library)	Modesty should be instilled in families first, and later in the community.	2009	Shamsaullah Mariji	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
26	A study of the components of family consolidation in the Qur'an and hadiths	Qualitative (Documentary-library)	Observing modesty and adhering to Islamic clothing codes, as well as engaging in constructive interaction with one's spouse, can contribute to the perfection and stability of marriage.	2017	Hussein Hor	_____
27	The Wisdom of Hijab in Islam	Qualitative (Documentary-library)	Innate desire, peace of mind, social health, women's value, prohibition of false identity, etc... are some of the wisdoms of hijab.	2020	Mohammad Hadi Yadollahpour Mohammad Hassan Shad	_____
28	Western media strategies and tactics for family breakdown	Qualitative (Documentary-library)	The colonialists hope to destroy Islamic society's cultural values and beliefs by seizing control of the media behemoths.	2016	Alireza Dehghanpour Leila Oshali	_____
29	The role of Islamic religious teachings in preventing the harmful impacts of cyberspace on the family	Qualitative (Documentary-library)	Education has significant responsibility in dealing with the process of influencing the family in order to retain the family's religious teachings.	2017	Mohammad Reza Bonyani Najmeh Mallahi	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
30	A Comparative Study of the Role of Loyalty in Family Strength in Greek and Islamic Civilizations	Qualitative (Documentary-library)	Despite the convergence of Greek and Islamic civilizations in terms of the influence of loyalty on the family's strength, Islam's moral system had a unique effect.	2020	Azam Moazni Sayyed Hussein Roknoddin	_____
31	The hijab in the Quran and its significance in the family	Qualitative (Documentary-library)	Hijab has a significant role in the development and evolution of the family institution, as well as its dissolution.	2009	Marzieh Ghasemi Sayyed Mohammad Reza Alaauddin	_____
32	The role of modesty in marital satisfaction	Qualitative (Documentary-library)	Chastity and modesty are important factors in establishing and maintaining peace in one's life.	2010	Ali Hosseinzadeh	_____
33	The Role of Modesty and Makeup in Women's Mental Health	Qualitative (Documentary-library)	All of Islam's regulations and laws, including the necessity of hijab and maintaining private and public chastity, have taken into account their effect on the human spirit and mind.	2004	Abbas Rajabi	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
34	The Qur'an, The Best System (Nidham-al-Ahsan) and lifestyle in the age of technology	Qualitative (Documentary-library)	By offering the best system in the formation and legislation, as well as the compatibility of the two, the Qur'an and religious teachings have seen the violation of Sharia's boundaries as a disruption in worldly and otherworldly happiness.	2018	Ghulam Ali Moghaddam	_____
35	The satellite's effects and its ruling from a jurisprudential perspective	Qualitative (Documentary-library)	Because the satellite is a two-dimensional medium, many jurists have made it conditional on personal intention to offer and maintain common devices.	2019	Khalilullah Ahmadvand Farideh Sayyedipour Parisa Nazari	_____
36	The Holy Quran's perspective on "self-restraint" in family behaviors	Qualitative (Documentary-library)	Good socialization and family strengthening can be attained by exercising self-restraint.	2015	Marzieh Mohasses	_____
37	The representation of chastity in male-female relationships: a critical analysis of the film Saadatabad	Qualitative (Documentary-library)	The movie Saadatabad is fundamentally opposed to Islamic culture and the ideal paradigm of chastity in Islam.	2014	Hafizeh Mahdian Nasrullah Aghajani	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
38	Two Outstanding Moral Principles in Spouse's Relations (sociability and marital chastity)	Qualitative (code analysis)	Sociability and chastity are two of the most crucial and important moral obligations.	2012	Ali Ahmad Panahi	_____

The studies given can be examined from five different perspectives:

A) Analyzing the approach used in studies (negative/positive)

Some of these studies have used a positive approach to describe the impact of numerous elements such as modesty, chastity, hijab, and zeal on family strength. These papers, which have employed documentary methods to portray the status of these qualities and their impact on the family, account for approximately 52.6 percent of all studies on this topic. Approximately 44.7 percent of the studies take a negative approach and focus on the ramifications and damages of soft warfare on families. One of these studies used the meta-synthesis method to look into the research in this field.

B) Examining the background and theoretical foundations

The majority of the studies ignored the background and theoretical foundations, instead presenting a succession of subjects without drawing on the experiences of others in the field, which is a major flaw that frequently leads to the redundant study. In fact, when researchers are presented with a research topic, they do new research without first checking to see if anyone else has addressed it. This mistake has been made in 76 percent of studies, with only 24 percent of them dealing with the subject's background and literature.

C) Article distribution depending on research methodology

Despite the wide range of research methods used in this subject, documentary research makes up a large portion of the total, accounting for 71% of all research. Content analysis, thematic analysis, and descriptive survey each account for 5% of the study, while other methods account for 2.6 percent of the research with only one publication.

Table 2

Distribution of articles by the method

Row	Research method	N	Percentage
1	Library (Documentary)	27	71.05
2	Thematic Analysis	2	5.26
3	Content Analysis	2	5.26
4	Descriptive-survey	1	2.63
5	Semiotic Analysis	1	2.63
6	Grounded Theory	1	2.63
7	Meta-synthesis	1	2.63
8	Correlation	1	2.63
9	Phenomenology	1	2.63

D) Article distribution based on publication year

Examining the frequency distribution chart of the year of publication yields interesting results. Figure 2 shows that 2015 has the highest frequency with six publications, while 2016 and 2019 are the most productive years in this subject with four papers published. Another important item to notice is that these issues were not addressed until the mid-2000s. Articles on this topic have been published since 2004, and this issue was not previously considered by scholars.
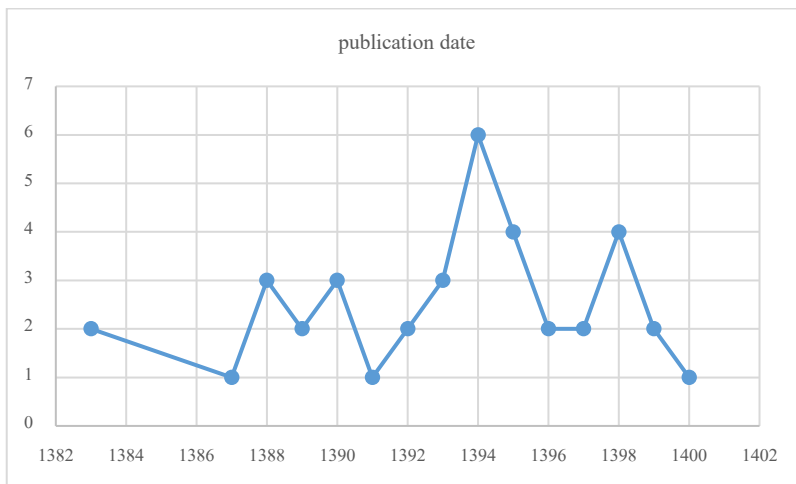

Figure 2

Frequency of published articles in different years

E) Distribution of articles by topic

The publications evaluated can be classified into five broad categories based on their content: family issues, sexual issues, moral virtues (modesty, chastity, hijab, and piety), religious rulings, and social harms. The frequency of each of these issues (Figure 3) is shown below.
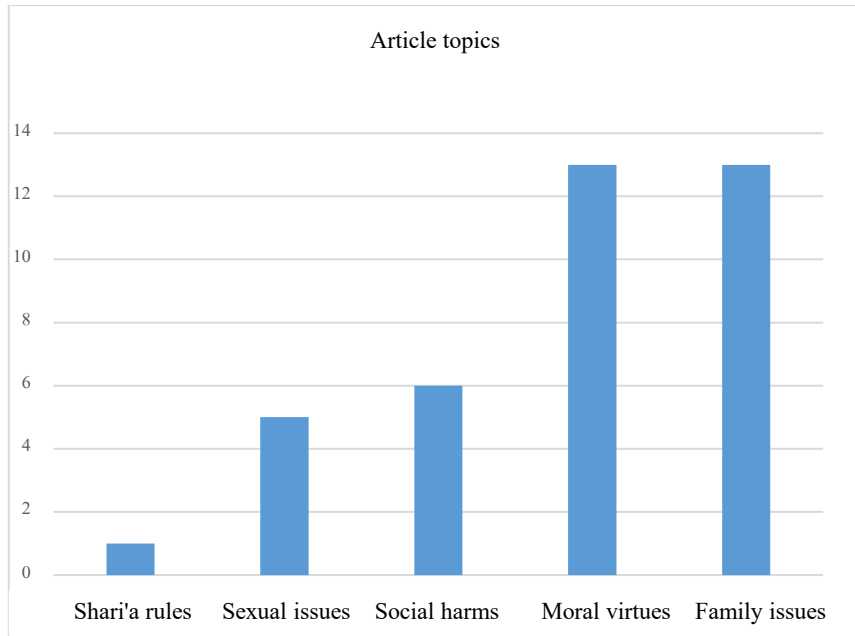

Figure 3
Frequency of articles by topics

An analysis of the papers' topics reveals that more than 28% of the research is on the impact of media, with 63 percent on satellites, 27 percent on cyberspace, and only one article on the film.

Another significant feature is the focus on the problem from the perspective of Islamic teachings, which has the most research among existing papers, with more than 14 studies. Sociology and psychology research are ranked second and third, respectively. Law and medicine have the smallest share, with only one article title each.

Discussion and Conclusion

The purpose of this study was to examine the effect of modesty on family consolidation and the elements that undermine the family institution. Indeed, this research's primary objective is to study and analyze literature on this topic. Another significant objective of this research is to evaluate the findings of other researchers in this sector.

The findings of this study reveal that the enemy's soft cultural warfare, particularly in the previous few decades, has been well-planned and targeted at the Iranian family. The launch of Persian-language satellite channels in the 2000s, the growth and promotion of social networks in the 2010s, and society's media and cultural consumption and taste have all altered dramatically.

The studies highlighted that unhealthy and dysfunctional relationships result in the creation of illicit connections before marriage and subsequent infidelity. By contrast, modesty within the family fosters trust, closeness, and the strengthening of couples' relationships. The current study is consistent with previous research that has addressed the problem negatively and described the harms associated with the growth of obscenity in media programs. In all of these works, one of the primary causes of family dysfunction is a lack of modesty. Mehdian and Aghajani (2014) examined the film Saadatabad's representation of relationships between non-mahram men and women critically. Gholizadeh, Banki, Pourfard, and Masoudinia's (2015) research also included a phenomenological investigation of the experiences of sixteen divorced men and women, as well as an evaluation of the cultural variables that contributed to the divorce. Ignorance of the family's chastity culture, free relationships with the opposite sex prior to marriage, the influence of satellites and pornographic films, and men's and women's immorality and promiscuity are all contributing factors to family breakdown, the majority of which are the result of a lack of modesty.

Nemati Anaraki and Khatibzadeh (2015) examined the direct and indirect effects of watching GEM TV channels on women's marital discontent. Women have suffered harm as a result of the broadcast of indecent tv series, which has contributed to their dissatisfaction with their married lives. Mariji and Ehsani (2016) also addressed the detrimental effect of satellite advertising messages on couples' relationships. This study demonstrates how satellite

commercial advertising encourages immorality and the ugliness of taboos by deliberately targeting chastity, zeal, and healthy family bonds. Sharafuddin and Salehizadeh (2016) also emphasize the importance of extramarital affairs as a result of a lack of modesty and open space for expressing emotional feelings, normal contact with the opposite sex, and a lack of internal control over religious and moral issues.

Numerous studies in this field are consistent with the present study in terms of having a positive approach. The impact of modesty, hijab, and chastity on family strength has been explained in this research. Ghasemi and Aladdin (2009) examine the impacts of the hijab, focusing on its growth and maintenance of chastity and modesty, as well as its function in the family's stability. Chastity, according to Hosseinzadeh (2010), has several positive benefits on marital health, including loyalty and a sense of belonging to one's spouse, love and respect, avoidance of ugliness and filth, and the emergence of genuine life. Mohasses (2015) refers to the Qur'anic view of human dignity and high position, and considers the fruit of this view to be a commitment to chaste self-restraint; a view that, on the one hand, prevents spouses from engaging in acts that are contrary to human dignity and plays an important role in family strengthening, and on the other hand, increases spouses' desire for their emotional needs in the family unit.

The strengthening of the family and the positive development of each of its members are among the benefits of this restraint. The adherence of modesty and chastity, as well as the preservation of Islamic clothing and constructive engagement with the spouse, are cited by Yadollahpour and Shad (2017) as the cause of a stable marriage. The social function of zeal, according to Akbari Dastak, Nemati, Pir Ali, and Rudmoghadas (2018) is to sustain the family, promote chastity, and prevent promiscuity. One of the wisdom of the hijab in Islam, according to Dehghanpour and Oshli (2020), is the consolidation of the family.

Research questions were addressed in this paper. The implications of modesty and hijab on family consolidation were addressed in response to the first question. The approach, background, and theoretical foundations of each article were provided in Table 1 to address the second and third questions. The neglect of paying attention to modesty-based education and its practical methods for strengthening the family, which is the fourth question of the

article, is the research gap in this field; a topic that should be among the research priority of family researchers.

After analyzing the findings of 38 papers, it was found that research in this area has focused on the individual and social dimensions of modesty, hijab, chastity, and zeal, as well as their consequences on the family and society. However, the educational consequences of these moral virtues in individuals have been overlooked; instead, these studies have focused on the family dimensions of modesty and related characteristics (such as hijab, chastity, and zeal) in couples' and parent-child relationships. In addition, the social dimensions of modesty and related variables have been explored in these works.

In addition to modesty, the impacts of the presence or absence of factors associated with modesty have received special emphasis in these studies. Hijab, modesty, and zeal (as well as self-control) are interconnected factors that, like modesty, help to strengthen the family. Weakening these variables undermines the family's ability to withstand the cultural invasion. In fact, research on the impact of modesty-related factors on the family and society has been conducted in both negative and positive ways. The following recommendations are based on the research findings:

- Psychologists, educators, and scholars of Islamic education (particularly Islamic ethics) should pay close attention to family educational issues.
- Using a variety of qualitative approaches, such as grounded theory, case studies, and action research, in order to introduce successful and exemplary living families, in accordance with the research gap.
- Using holistic methodologies to identify increasingly precise threats to the family (against the entire family and even against individual members), identifying moderating variables and...
- Examining family consolidation programs in other nations, particularly Eastern and Islamic countries, assessing their compatibility with the country's cultural and social conditions, and attempting to localize them.
- A comparison of the position of strong families to that of disintegrating families.

- Illustrating the strength of each family type in the country, including traditional, modern, and...

Compliance with ethical guidelines

This article adhered to all ethical research guidelines, the confidentiality of participants' personal information, the avoidance of plagiarism, and the use of primary sources.

Authors' contribution: Mahya Hakakan was responsible for gathering sources and analyzing the articles' findings; Nafiseh Fayyazbakhsh (responsible author) was responsible for analyzing the research findings and supervising the research process, and Esmat Savadi and Mohammad Reza Shahroudi served as consultants on the research method.

Conflict of interest: This study is not directly or indirectly in conflict with the personal interests of a particular organization.

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