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Designing the model of men's violence against women based on religious orientation and mental health, considering the mediating role of gendered educational style and cognitive emotion regulation styles

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***Abstract*---**Background and objectives: Family is a center for affection and an environment for friendship and kindness among family members. However, the occurrence of violence in the family by one of the members towards others disrupts this function. This study investigated the relationship between religious orientation, cognitive styles of emotion regulation, gendered educational style and men's mental health is affected by violence against women. Materials and methods: The statistical population included the married men who referred to medical centers in Qazvin city; among whom, 300 people were selected through convenience sampling method. Data collection tools were Alport's Religious Beliefs Questionnaire, Keys' Mental Health Questionnaire, Mohseni Tabrizi's Domestic Violence Questionnaire, and Garnevsky's cognitive regulation of emotion. For descriptive analysis of data, central tendency and dispersion were used. The obtained data were analyzed in two descriptive and inferential statistics parts, using SPSS20 and Lisrel 8.80 software. The structural equations technique was used to implement the conceptual model of the research and hypothesis testing. Ethical considerations:

Because the questions related to marital relations are private, it was attempted to use Iranian-Islamic questionnaires. Findings: Religious orientation, mental health, gendered educational style, and men's cognitive emotion regulation styles have a positive relationship with violence against women. Also, religious orientation, mental health, and cognitive emotion regulation styles in interaction with each other have a positive relationship with acts of violence against women. Discussion: treatment of personality disorders, improving the culture of discussion between family members along with other continuous educational measures are able to involve in social structures penetrate laws, customs, beliefs and social attitudes which support the inequality of members and mutually, with the modification and change of these structures, the modification of the atmosphere within the families will be observed.

Keywords---Violence against women, Religious orientation, Mental health, Gendered, Cognitive emotion regulation, Educational style*.*

Introduction

Family is the main pillar of society and safest place for every human being. There is no doubt that comfort and peace of mind and security within the family is the most important function of the family. Family is a place for affection and an environment for friendship and kindness among family members. However, the occurrence of violence in the family by one of the members towards others disrupts this function and takes away peace from the family environment. Violence within the family is mainly done on women and often by the husband, father or brother. This type of violence, which is the most hidden type, causes harmful and irreparable effects on the soul and body of women to the extent that in some cases women are killed by the men of their families. The main factor for continuing violence is women's lack of awareness of their rights and lack of bases that support women under violence (Ezazi, 2001).

Research problem: Violence literally means "coarseness, roughness, inequality and impetuousness" and in the act of using force, in order to put others in a situation against their wishes. Domestic violence reflects more general patterns of violent behavior, and victims of family violence, the vast majority of whom are women, often subjected to physical, mental, sexual threats and economic deprivation (Rosokhi, 2013;). According to the definition of the United Nations in 1993, violence against women is: "Any violent behavior related to gender that causes harm or the possibility of physical, sexual or psychological harm and is associated with the suffering of women". Physical abuse includes any kind of hitting with body parts or foreign objects including pushing, kicking, slapping, pulling hair, kicking, etc. With regard to sexual violence, it can be referred to honor killings, marital rape and forced to have illegitimate sex rape, forcing a woman to watch immoral and sexual movies, forcing a woman to get pregnant, preventing the use of contraceptive methods and prevention of abortion. Psychological violence can also include lack of love, cursing, slandering, angry and meaningful looks, not talking, ignoring or mental and personal tortures. And

finally, among the examples of financial violence, we can mention not providing the woman's expenses, not allowing the woman to work, or taking the salary of the female employee (Saeedzadeh, 2008). Domestic violence against women always exists in all countries and economic and social societies but it is very difficult to obtain statistics and information because women have a weak economic and social position in many cultures and for this reason, most of the violence against especially in the family environment is not detected and in some cases; it is even legitimately justified (Moazi et al., 2017). A woman is half of the body of humanity. Her competence in being human is the same as the capacity of men to accept human teachings, but the physical strength of women is less than that of men. There is no doubt that women are inferior to men in terms of physical strength, and this fact requires that women be given special support by men. However, custom of Iranian society has an authoritarian view of the status of women in the family. Patriarchal beliefs consider violence as a man's nature and try to justify it and impose on women that a woman wears a white dress and goes to the house of fortune and whatever happens to her, she must come out with a white shroud (Asadi, 2009).

In religious beliefs, men are always recommended to honor and respect women. According to Allport's point of view, religious values are related to mystical issues and knowledge of the world, and these values are the basis of our philosophy (Allport, 1967). The meaning of Islamic religious and religious beliefs is a specific cognitive, emotional and behavioral framework based on the belief in monotheism, resurrection and prophecy (Mosizadeh et al., 2019). The Holy Qur'an has ordered men to be kind and gentle with women (Romans, 31), considers men as servants and guardians of women (Nisa, 34) and in this regard, it has obliged them to have good company with women, even men in He is also responsible for delinquent women who disobey their duties and are inconsistent (Nisaa, 19). The religion of Islam has called the wife as God's trust with her husband, and in the hadiths and Islamic traditions that have been narrated from the imams and infallible, good behavior with women, it is listed among the duties of men. The Prophet (PBUH) regarding the position of women in the family and the need to honor them by men, men have considered wife abusers mean and cursed by God and hadith "The most perfect man in his faith among the believers is the one whose behavior is most excellent" It is a beautiful and clear expression of that luminous existence (Razzaghi, 2008). It can be said so respects the woman depends on how much men adhere to religious beliefs and act on it. Therefore, religious poverty and disbelief in religious beliefs can cause women's existential and human values to be ignored and finally cause violence against women. (Amini, 2001). Based on Allport's theory inner religion, religion has become pervasive and has organized and internal principles, while religion is external and instrumental to satisfy individual needs used as authority and security. Allport's meaning of internal religious orientation is the commitment of a comprehensive motivation that is an end and a goal, not a means to achieve individual goals (Khodayari Fard, 2011). Also, strengthening internal religious attitudes and orientation instead of external religious orientation can guarantee people's mental health to a great extent (Solati, 2010).

According to research the context of family violence, it seems that people's mental health can be a predictor of people's behavior in interaction with family members

(Nur et. al., 2019; Bibi et. al., 2021; Gholizadeh et. al., 2021). Mental health with personal well-being and family and interpersonal relationships and playing a role in society have a close relationship. Mental health from early childhood to the moment of death undeniable in developing intellectual and communication skills, learning, emotional growth, flexibility and self-esteem. These factors help a person to play a successful role in society (Mousavi, 2003). Family violence usually originates from multiple risk factors, most of which can be attributed to the psychological damage of couples and social and cultural contexts. In fact, people who commit family violence has personality profile and they are different from people are non-perpetrators. So that the perpetrators of violence in addition to weakness in positive communication coordinates like anger management, communication commitment and self-control, they have major personal and social pathology (Mohammadkhani, 2017). In traditional societies, frequency and severity of violence against women it is much more than developed and modern societies and the reason for this difference can be found in the influence and dominance of structures formed based on traditions and their acceptance in private and public arenas. In traditional societies and especially in their rural parts, patriarchal values are legitimate and undeniable values, and any resistance against them is considered as defiance of social norms and customs, and provokes a strong social and customary reaction. In such a structure, acts of violence against women, which are basically hidden, are legitimized not only by men, but also by women themselves as part of the reality of their social life (Yazdkhasti, 2008).

In our country, like other countries, women are victims of domestic violence but the traditional patriarchal beliefs and the gendered educational style that considers men superior to women teach passive behavior to women. mass and group media, family, friends and people around the victim women, instead of finding a logical solution that will reduce the damage, they make it look like a natural thing and encourage women to avoid talking about it in order to preserve the family. Consider it a fleeting matter and unfortunately, this rigid way of teaching women to "burn and build" against violence, and it leads to tragedies such as family murders, especially spousal murders and runaway girls. In our country, most of the women endure harassment because of their shame and modesty and their efforts to prevent the family from breaking up. Because the Iranian society has a condescending view of violence against women in the privacy of the family and maybe this condescension from the sanctity of the family center originate. woman as the main pillar of the family (mother and wife) bears the burden of honoring this privacy.so that the cold burn of separation does not enter the body of the children of common life (Asadi, 2009).

Of course, it seems that cognitive emotion regulation strategies are also mediating factors in domestic violence against women. Emotion regulation refers to actions that are aimed at change or adjustment of emotional experience, emotional expression and intensity or type of emotional experiences are used (Amir Fakhraei, 2017, quoted by Yousefi). The cognitive regulation strategies of emotion play an essential role in various normal and abnormal processes and are one of the important processes in coping with negative stimuli and unpleasant emotional experiences. In general, the cognitive regulation of emotion enables us to respond more flexibly to various environmental events (Vahedi, 2013). Cognitive emotion

regulation strategies help people to regulate negative arousals and emotions. This method of adjustment has a direct relationship with the growth, development or occurrence of mental disorders (Mahmoudi, 2016).

According to the mentioned materials, such it was assumed that belief and commitment to religious issues and religious teachings and their internalization, as well as mental health in men, considering the mediating role of cognitive styles of emotion regulation and gendered educational style can on reduction and some cases, it even affects elimination of their violent behavior against women.

Therefore, the current research will deal with the hypothesis that religious orientation, cognitive styles of emotion regulation, gendered educational style and mental health of men are related to acts of violence against women.

Research method

Statistical population: The population included married men who refer to medical centers in Qazvin city that number 300 people will be selected through convenience sampling. In this research, the meaning of treatment centers is welfare centers, mental hospital counseling center, infirmary and psychological clinics Qazvin city.

Research tools: The current research was of the correlation type in which the researcher sought to determine the relationships of the variables without manipulating and controlling them.

The method of data collection was the field method that the researcher researched on men's violence against women based on internal and external religious orientation and men's mental health, considering the mediating role of gendered educational style and cognitive emotion regulation styles. Considering the sensitivity of the research subject and the examination of couples' private relationships and ethical considerations in this research, the most important advantage of using the field method is the validity of its results because these results were not obtained from the artificial situation of the laboratory, but from the real environment. In this study, number 300 men were selected from among the men referred to the selected medical centers of Qazvin city by available sampling method.

The following tools were used to collect data:

Allport religion orientation scale: Allport and Ross* prepared this scale in 1950 to measure the internal and external orientations of religion. In the initial studies that were conducted, it was observed that the correlation between external and internal orientation is 21% (Allport and Ross, 1967). This test was translated and standardized in 2018. Its internal consistency using Cronbach's †alpha coefficient is 71% and its retest reliability is 74% (Mokhtari et al., 2001). In this scale, the options of the statement 1 to 12 which measures external religious orientation

* Allport & Ross

† Cronbach

from completely disagree to completely agree, in this way, the first option (a) completely disagrees, the second option (b) almost disagrees, the third option (c) almost agrees and the fourth option (d) completely agrees and in the next 9 items, i.e. numbers 13 to 21, which measure the internal religious orientation, the answers are the opposite; That is, it includes the first option (a) completely agree, the second option (b) almost agree, the third option (c) almost disagree and the fourth option (d) completely disagree. This test contains 21 sentences, has no time limit and is performed in groups. Its scale is graded on the basis of Likert scoring, which ranges from completely agree to completely disagree and the answers are given a score of 1 to 5, in this way that option A is given a score of one, option B is given a score of two, option C is given a score of four, and option D is given a score of 5, and unanswered statements are given a score of three. The sum of the points of sentences 1 to 12, the degree of external religious orientation and sum of the scores of the expressions13 to 21 determine the score of his inner religious orientation.

Keyes Mental Health Standard Questionnaire (2002), short form (14 questions): Keyes mental health standard questionnaire (2002) was derived from the long form of the mental health continuum and includes 14 questions and 3 components and is designed based on a six-point Likert scale with questions such as (the feeling that work or something important to offer to the society) measures mental health. In this questionnaire, there are 3 scales (happiness, interest in life and satisfaction) to show feelings and emotions (emotional well-being), 6 items (self-acceptance, overcoming responsibilities in the environment, positive relationships with others, personal growth, autonomy, purposefulness in life) to measure mental health and there are 5 items (participation and help in society, cohesion with society, social prosperity, social acceptance and social attention and understanding) to show social health. In this research, it means mental health is the score given by the respondents to the 14-item questions of the mental health questionnaire. The minimum possible score is 14 and the maximum is 84.

Distribution of mental health questionnaire questions:

Number of questions	Number of questions	Components
3-2-1	3	Emotional well-being
9 to 4	6	mental health
14 to 10	3	Social health

In this questionnaire, there are 3 scales(happiness, interest in life and satisfaction) to show feelings and emotions (emotional well-being), 6 items (self-acceptance, overcoming responsibilities in the environment, positive relationships with others, personal growth, autonomy, purposefulness in life) to measure mental health And 5 items (participation and help in society, cohesion with society, social prosperity, social acceptance and social attention and understanding) were selected to show social health.

Questions grading scale of the five-point Likert scale research questionnaire:

Everyday	Almost every day	About two or three times a week	About once a week	Once or twice a month	Never
6	5	4	3	2	1

A Score between 14 and 28: the level of mental health is low.

A score between 28 and 56: the level of mental health is moderate.

A score higher than 56: the level of mental health is high

Questionnaire of domestic violence against women Mohseni Tabrizi: In the domestic violence against women questionnaire, the data collection tool is a demographic information registration form. In addition, questions related to measuring types of spousal abuse, patriarchal beliefs, traditions and family education and learning violence are included in this questionnaire. Scoring is based on Likert scale and the higher the scores, the higher the level of violence and sexist beliefs. The validity and reliability of this questionnaire has been confirmed by professors and experts. Scoring the questionnaire has two parts.

The scoring of violence measurement questions is as follows:

Never	Rarely	Sometimes	mostly	Always
0	1	2	times 3	4

Also scoring assessment of gendered views is as follows:

Completely opposed	Against	No comments	agree on	Completely agree
0	1	2	3	4

Short form of Cognitive Regulation of Emotion Questionnaire (CERQ): The cognitive emotion regulation questionnaire was compiled by Garnofsky and Gerich (2006). This questionnaire itself is a self-report tool whose long form has 36 substances. In this research, its short form, which has 18 substances, was used. The implementation of this questionnaire can be used for people 12 years old and above (both normal people and clinical populations). The cognitive emotion regulation questionnaire evaluates 9 cognitive strategies of self-blame, acceptance, rumination, positive refocusing, refocusing on planning, positive reappraisal, perspective-taking, catastrophizing, and blaming others. Each of the subscales of this questionnaire has 2 options, which is obtained by summing the scores given to each statement. The higher the score, the more that strategy has been used by the person. The validity of the questionnaire in Iranian culture has been reported by Yousefi (2005) using Cronbach's alpha coefficient of 0.82. The validity of the questionnaire through the correlation between negative strategies and depression and anxiety scale scores of the questionnaire 28 general health

questions were examined and coefficients equal to 0.35 and 0.37 were obtained, respectively, and both coefficients are significant at p<0.0001.

For descriptive analysis of data related to dependent, independent and mediating variables, central indices such as mean and median as well as dispersion indices such as standard deviation, skewness, and kurtosis were used. The data obtained through the questionnaire were analyzed in two parts, descriptive statistics and inferential statistics. To review it, SPSS20 and lisrel 8.80 software were used. Also, the technique of structural equations has been used to implement the conceptual model of the research and test the hypotheses.

Execution method: At first, 100 forms were distributed among the clients of the psycho department of Bu Ali Sina Educational and Therapeutic Center, Qazvin, and 93 questionnaires were completely answered. 50 forms were also completed by male clients of the 22 Bahman Qazvin Hospital psychiatric clinic. Then, sampling in the form of a physical questionnaire was stopped due to the spread of the Corona virus, and the questionnaire was provided to the respondents through an online test. The number of visits to the questionnaire was 480 and the number of questionnaires that were completely completed in the online test was 157.After the end of sampling, 300 responses were analyzed.

Ethical considerations:

According to the research topic and being private questions related to marital relations were tried to use questionnaires with Iranian-Islamic language.Mohseni Tabrizi's violence questionnaire was used because it was designed and standardized based on the considerations of Iranian culture.

Findings:

Of the 300 selected samples, 55 people (18.3 percent) are 30 years old and less, 120 people (40%) between 31 and 40 years old; 84 people (28 percent) between 41 and 50; 41 people (13.7%) were more than 50 years old. 90 people (30 percent) 30 years old and below; 130 people (43.3 percent) between 31 and 40 years old; 88 people (18.3 percent) between 41 and 50; 25 people (8.3%) were more than 50 years old.47 people (15.7 percent) one year or less , 72 people (24%) between 1 and 5 years , 53 people (17.7 percent) between 6 and 10; 80 people (26.7%) have been married between 11 and 20 years and 48 people (16%) have been married for more than 20 years. 5 people (1.7%) are only literate;20 people (6.7 percent) have primary education; 29 people (9.7 percent) have high school education; 46 people (15.3%) have a diploma, 155 people (51.7%) have a postgraduate degree and above, and 45 people (15.0%) are doctors. Therefore, it can be said that more than half of the respondents have a postgraduate degree or higher.

For modeling and to answer the research hypotheses, the structural equation model and Lisrel software were used to test the hypotheses of the conceptual model. For neil , for this purpose, at first, the normality of the data distribution was tested, then the confirmatory factor analysis was evaluated for the questionnaires. Finally, the model related to research hypotheses is executed. Kolmogorov-Smirnov test was used to check the normality of the distribution of

research variables. In the current research model, the chi-square ratio to the degree of freedom is 1.41. Since it is less than 3, it is a desirable value. Also, the value of the root mean square error estimate (RMSEA) is less than 0.08 and equal to 0.037. Likewise, index elegance comparative‡, index elegance incremental§, indicator elegance normalized **and index elegance abnormal ††all are greater than 0.9. So the model shows good fit and is approved. Other characteristics of the model also indicate the good fit of the model.

PGFI	AGFI	RFI	IFI	PNFI	NNFI	NFI	CFI	RMSEA	χ^2/df	index elegance
1-0	1-0	1-0	1-0	>.09	>.09	>.09	>.09	<0.08	3<	Acceptable values
0.84	0.86	0.99	1.00	0.98	1.00	.098	1.00	0.037	1.14	Calculated values

Table 2- The results of the research hypotheses test

Hypothesis number	Research hypothesis	Test statistics	effect rate (β)	Result
Hypothesis 1	Men's religious orientation is related to acts of violence against women.	2.94-	0.23-	The research hypothesis is confirmed.
Hypothesis 2	Men's mental health with violence against women has a relationship.	10.51-	0.88-	The research hypothesis is confirmed.
Hypothesis 3	Men's gendered educational style with violence against women has a relationship	6.99	0.51	The research hypothesis is confirmed.
Hypothesis 4	Cognitive regulation styles of men's emotions with acts of violence against women has a relationship	11.99-	0.91-	The research hypothesis is confirmed.
Hypothesis 5	Religious orientation with cognitive emotion regulation styles has a relationship	5.01	0.46	The research hypothesis is confirmed.
Hypothesis 6	Mental health with gendered educational style has a relationship	3.55-	0.31-	The research hypothesis is

‡ CFI
§ IFI
** NFI
†† NNFI

				confirmed..
Hypothesis 7	Mental health with men's emotional regulation styles has a relationship	7.71	0.68	The research hypothesis is confirmed.

The confirmatory path analysis of the research hypotheses has been confirmed according to the standard coefficient of the path and significant numbers:

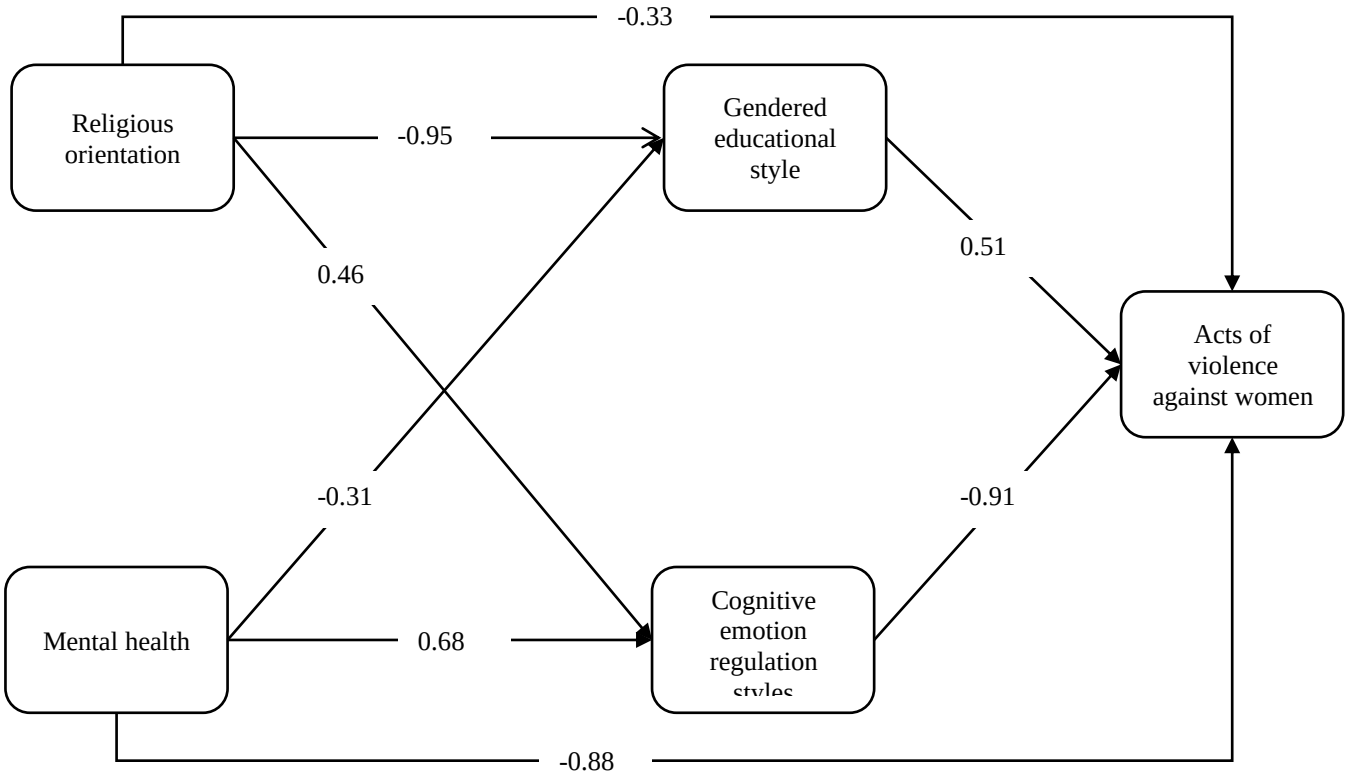
Religious orientation → Gendered educational style→ Acts of→ violence against women	0.48=-0.51*0.95-
Religious orientation → → Cognitive emotion regulation styles Acts→ of violence against women	0.42=-0.91*-0.46
mental health → → Gendered educational style Cognitive→ emotion regulation styles Acts	0.16=0.51*0.31-
mental health → → Cognitive →emotion regulation Gendered educational style Acts of	0.62=0.91*-0.68

According to the results of direct hypotheses and path analysis, it was determined:

Religious orientation, mental health, gendered educational style and cognitive regulation styles of men's emotions by committing violence against women have a positive relationship.

Religious orientation, mental health, and cognitive emotion regulation styles interact with violence against women have a positive relationship.

The summary of the results of the conceptual model is presented in the following figure:



Discussion

The results of this research showed that between internal and external religious orientation and acts of violence against women there is a relationship. This result is consistent with the research of Mahmoudi (2016), Solati (2010) and Mouszadeh (2016). Having a specific religious orientation means that a person has achieved a fixed identity that is difficult to change compared to the past.

Allport believes that distinguishing between intrinsic and extrinsic religious orientation helps us distinguish those for whom religion is an end from those for whom religion is a means let's separate. People of the first category pay attention to the goodness of the target and the second category of people pay attention to the quality of the device. He considers this the most acceptable method to differentiate these two poles to say that a person with an external religion practices his religion, while a person with an internal religion lives with his religion and further says that the internal religion an all-encompassing religion with organized and internalized principles, which itself is the end and goalnot a means to reach the goal (Khodpanahi and Khaksar Beldaji, 2014). The results of the present study showed that the mental health of men with domestic violence against women has a relationship these results are consistent with Mohammad Khani's research (2005). Spouses who have neuroticism also have vague contradictions in feelings, beliefs and behavior. These spouses cannot make a definite and appropriate decision. Contradictions in behavior and personality,

mental illnesses such as shortness of breath, chronic indigestion, severe headaches, etc. can all be signs of nervous conflicts in them that lead to domestic violence. In people with low mental health, fragile emotions prevent them from adapting and they are prone to have irrational beliefs, they are less able to control their impulses and cope with stress much weaker than others. Trapped by traits like immaturity, depression, lack of self-esteem, inability to solve problems, weak social skills, ineffective coping styles, impulsive and dependent. The presence of disorders such as major depression, thinking disorder and delirious disorder can play a role in the occurrence and presence of men's wife abuse towards their wives (Mohammadkhani, 2011). According to the findings of this research, the lower the level of mental health, the greater the intensity of domestic violence against the spouse would be. The custom of Iranian society regarding the family is such that it accepts a certain division of authority based on gender and the roles of men and women have also been determined. Women should not behave according to the wishes of the powerful person in the family because in this case they force him to behave violently. In other words, regardless of the possibility of psychological pathologies behind such views, women should behave according to the wishes of men so that violence does not appear in the family. This attitude, along with the lack of government supervision over the private sphere of the family, allows men to behave violently (Yazdkhasti, 2008).

The findings of this research showed that gendered educational style in men is related to acts of domestic violence against women.This research is in line with the researches of Heidarinejad (2017), Faizeh Mohammadi (2011), Yazdkhasti et al (2008) and Alice (2007) is consistent.The highest level of violence is in families where patriarchal values prevail. According to this system, violence against women is caused by a moral-cultural belief in which women are considered less important and less valuable than men, and therefore any mistreatment of them is considered normal. Individual causes, interpersonal interaction causes, social causes and cultural causes such as acceptance of social violence, prejudice against women, existence of patriarchal culture and men's belief regarding the permissibility of violent behavior have a significant contribution to domestic violence. The cultural attitudes of Iranian families are based on the tolerance and obedience of women and children to the requests of the husband - father and daily and limited violence is considered as training. As a result, in many cases the person under violence does not understand the oppression that is inflicted on him.this issue is especially important because it can cause many social harms and endanger the family center as the most important social institution. According to the variable indicators of the traditional social system, the more unequal power relations, the authority of men over women, the system of patriarchal authority, the superiority of the class of men over women, and the oppression of women in the society, the more the amount of wife abuse in the family increases, and the role of the system Patriarchy becomes more and more prominent in the formation and spread of violence (Yazdkhasti, 2008). The results of the present research showed that there is a relationship between men's emotional regulation styles and domestic violence against women. These results are consistent with the research of Benjiano ‡‡et al (2010) and Abdi (2019) was aligned. Emotional regulation plays an important role in the daily functioning of a

‡‡ Benjiano

person and people who have problems with anger control do not have the necessary psychological resources to cope with psychological pressures. Maladaptive emotional regulation strategies are a type of coping style with negative emotions it leads to an increase in disturbed thoughts and psychological confusion and ultimately inefficient behaviors (Abdi, 1389).

The results of this research showed that religious orientation, mental health, and cognitive emotion regulation styles interact with each other with acts of violence against women they have a positive relationship. The results of the current research with the studies of Esadi (2013), Sarichello (2015), Khani (2015) and Rachel §§(2002) it is aligned. Domestic violence is one of the factors which endangers women's sense of security in the home environment. Since the family is always considered as a sacred shelter for human comfort and peace, domestic violence is not compatible with such a concept of the family; because violence breaks the peaceful image of home and the security obtained from kinship. in the present research, a significant relationship between the observation and experience of violence in the paternal family and violence against women has been obtained.

Conclusion

The present research examines the relationship religious orientation, mental health, gendered parenting style and cognitive emotion regulation styles in men with domestic violence against their spouses have been discussed. In previous studies, research on the relationship between religion and spousal abuse, mental health and spousal abuse, patriarchal attitudes and domestic violence against women were conducted separately. However, the current research has studied the simultaneous relationship of these factors with domestic violence. Also, in this study, the effect of external and internal belief in religion on misbehavior against the spouse has also been investigated and finally a model has been designed to examine the items.

According to the findings of this research, the gendered educational style praises the male identity (the same as violence) and gives power and privileges to those who apply and respect the male role, and institutionalizes the fact that giving orders and The necessity of some degree of male violence is considered natural and conventional and women are expected to command and obey.

There are different interpretations of Islamic laws in our society some of them are not considered violence by men at all. Some religious interpretations are incompatible with the principle of Islam and sometimes it seems that they are applied to a great extent.

Some men's religious beliefs not only do not prevent violence against women, but in some cases even beatings, economic hardship or forced sex are justified by religious reasons. In our society, where men officially have access to more sources of power, there is a possibility of violence against women of any kind, and it seems that these beliefs are so deeply ingrained in society that external religion

§§ Rache

cannot have an effect on it. A careful study of the instructions of Islam regarding marital relations indicates that some beliefs that are prevalent in our society in the name of Sharia, in fact, have no Sharia justification and have become part of the beliefs men and even women due wrong perceptions of religion. As a result, the amount of external religious observances cannot be an effective predictor of violence against women. With this description, religion needs to be "internalized" as a cultural phenomenon in order to continue and fulfill its role. Considering the positive effect of religion on marital satisfaction, it is emphasized that couples should pay attention to and benefit from religious advice and teachings. The results of this research showed that the high level of mental health in men reduces domestic violence, which is rooted in misogynist beliefs. The treatment of personality disorders has always faced serious resistance from the sufferers, and this is despite the fact that if the disease is accepted and approved by the patient, it will be irreversible. Mental disorders in men who are abusive spouses, in addition to imposing exorbitant educational costs on the society, have also affected the peace of family life and the mental health of women and children, so an effort is made to understand the dimensions of these mental disorders in the phase of prevention, control and adoption of effective treatment methods. And effective for this disorder will help to reduce or even eliminate domestic violence.

Looks like an upgrade and correction cognitive emotion regulation strategies as well as cultural context regarding the change of unfavorable gender beliefs can be fruitful in reducing negative emotions such as violence against spouse. The results of this research point to the role of the ability to regulate excitement in reducing violence. In other words, it can be said that the cognitive regulation styles of emotion can be an influencing factor on the attitude towards violence against women in married men and therefore, by increasing the emotional regulation of married men, their attitude towards violence against women is adjusted. Male authority and his careful monitoring of all matters, including the movement and actions of women, is a symbol of maintaining the integrity of the family, society, its values and rules; So that these things have been proven in the present research.

Based on theory social learning, most of human behavior is learned by observation and during the modeling process. In families where emotional control and emotion management do not exist normally, children's mental health is damaged. Therefore, children of families in which there is no experience of violence, not only learn violence, but are also subject to various psychological injuries. A person who suffered psychological damages and he does not have mental health, he has experienced male violence in the family, he has not been trained in controlling and managing his emotions, and he does not have a strong inner religious background. A higher probability of committing violence in the family environment and especially against the wife, which the results of the present study confirm this issue. It seems that expanding the culture of dialogue, negotiation, consultation and mutual thinking between family members (especially husband and wife) along with other continuous educational measures is able to penetrate into social structures, laws, customs, beliefs and social attitudes, which are based on authority and inequality of the members supports and reciprocally, by modifying and changing these structures, we will also see the modification of the atmosphere within the families. The results obtained from this

research may be effective in promoting and improving the situation of women who have experienced violence and have significant importance and benefits for social planning managers and supervisors.

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Contribution of the authors:

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