

Introduction

Gheirat is a moral-emotional concept ubiquitous in some Middle Eastern cultures and closely related to honor. People in these cultures experience *gheirat* in situations where there are violations related to *namoos*. *Namoos* refers to people (e.g., partner, siblings) or entities (e.g., religion, country) that are associated with a person, such that one feels protective towards them.

Study 1: Qualitative

Nineteen semi-structured interviews were conducted and transcribed (Participants: $M_{age} = 29.68$, 12 male).

Thematic analysis of the interviews ($M_{words} = 6580$) using Braun and Clarke's (2006) method indicated three distinct types of *gheirat*-eliciting situations, with distinct emotional, physiological, and cognitive profiles.

Studies 2 and 3

Participants: 394 Iranian adults, $M_{age} = 30.95$, 52% female

Study 2: wrote about a time they experienced *gheirat*, and responded to questionnaires that measured their emotional, cognitive, and physiological reactions to the experience.

Study 3: reported their intensity of *gheirat* in 104 common scenarios that can elicit *gheirat* towards various targets.

Study 4: Social Consequences of Expressing *Gheirat*

Method: Participants (694 Iranian adults, $M_{age} = 31.76$, 50.9% female) read previously-piloted scenarios and made judgements about the protagonist. Protagonist's gender and reaction to the event differed based on the experimental condition.

Example scenario: [Protagonist] is in the car with her/his spouse, and the spouse is driving. They get into a car crash, and the other driver insults the spouse and curses at her/him.

Protagonist's reaction (experimental manipulation):

- (a) "[The protagonist] feels *gheirat* and shows it by talking to the driver and giving him/her a strong warning."
- (b) "[The protagonist] experiences sadness, talks to the driver and shows the driver her/his sadness."
- (c) "without showing any emotional response to the situation, [the protagonist] gets out of the car and talks to the driver about repairing the damage."

Elicitors of *Gheirat*

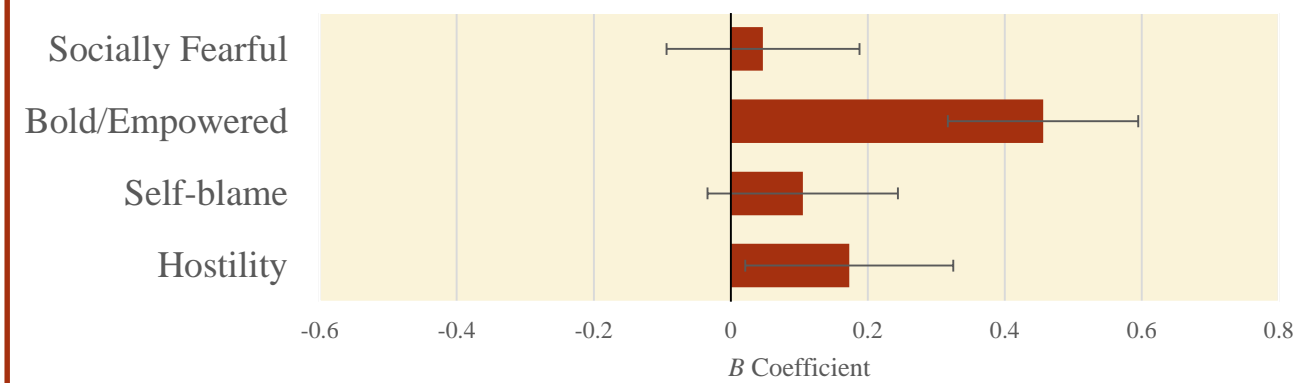
(Studies 2 and 3)

Harm or Insult to *Namoos*

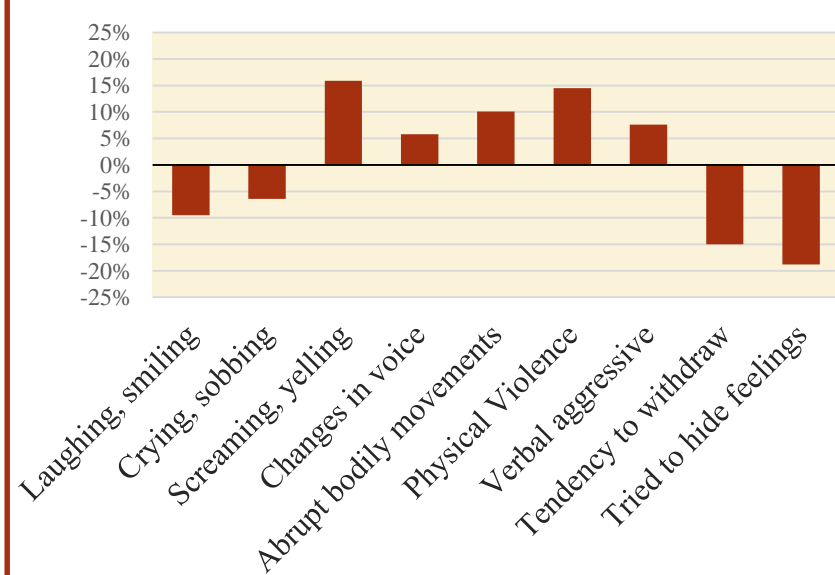


Examples include someone threatening, harming, mocking, or insulting one's partner, relatives, or other valued entities (e.g., religion, country).

Emotional Experience

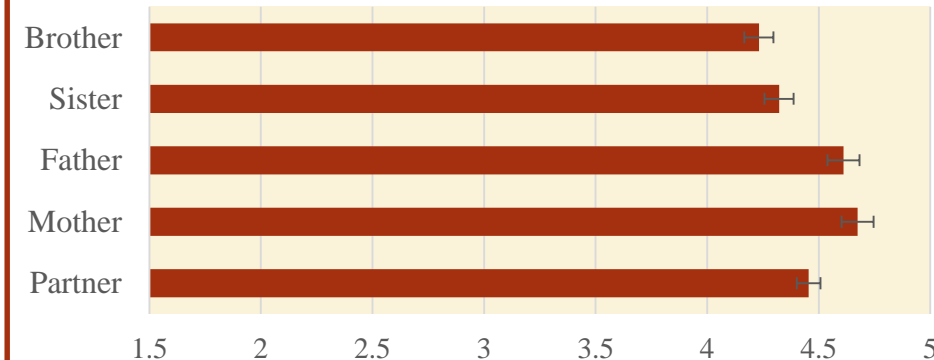


Expressive Reaction



Marked by a stronger tendency towards physical aggression and a weaker tendency to withdraw or hide the feelings.

Gheirat towards Different Targets



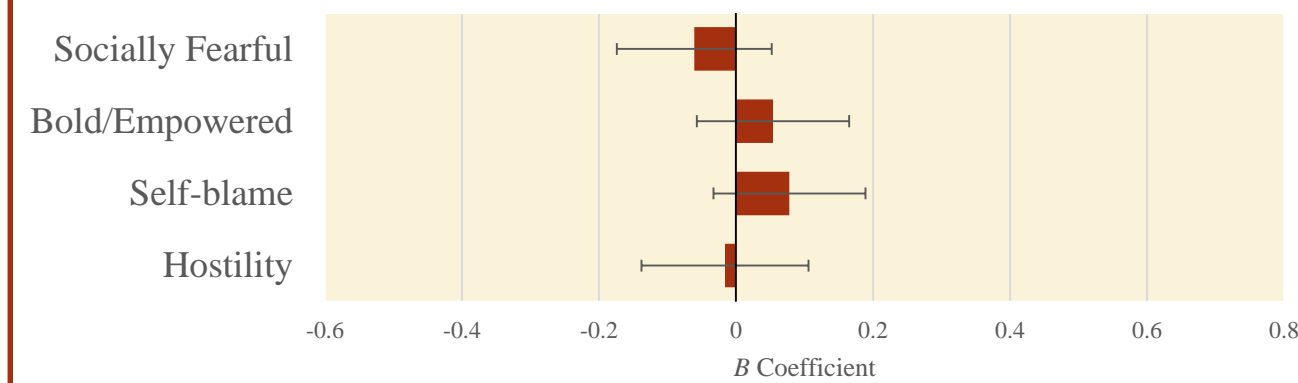
Strong *gheirat* is experienced for all targets.

Violation by a Third Person

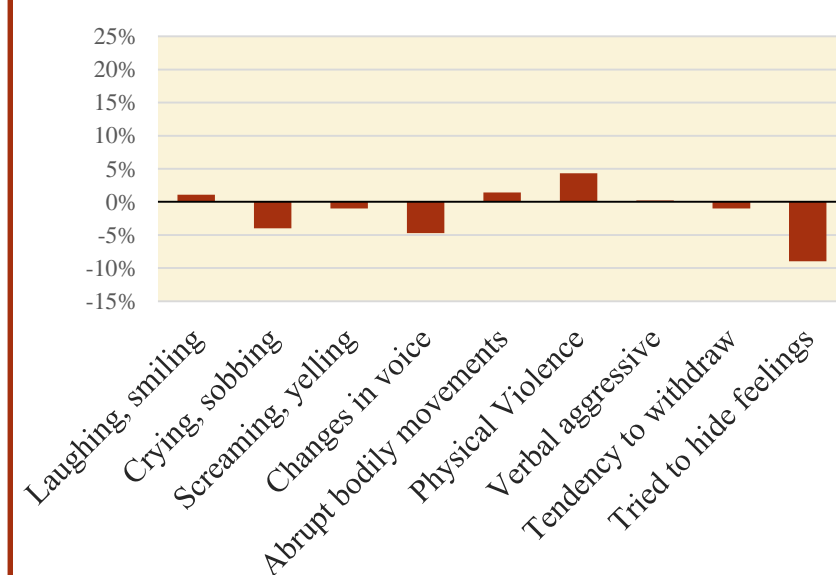


Examples include someone trying to initiate a romantic relationship with one's partner, catcalling, leering at, or inappropriately touching *namoos*.

Emotional Experience

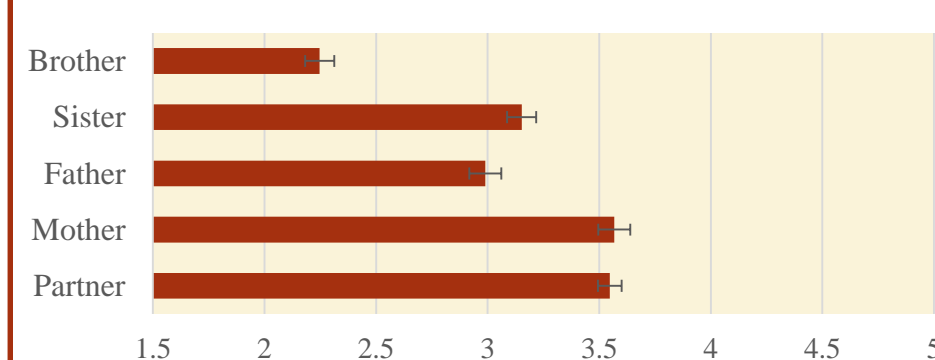


Expressive Reaction



Compared to other types of *gheirat*, no particular expressive response marks this type.

Gheirat towards Different Targets



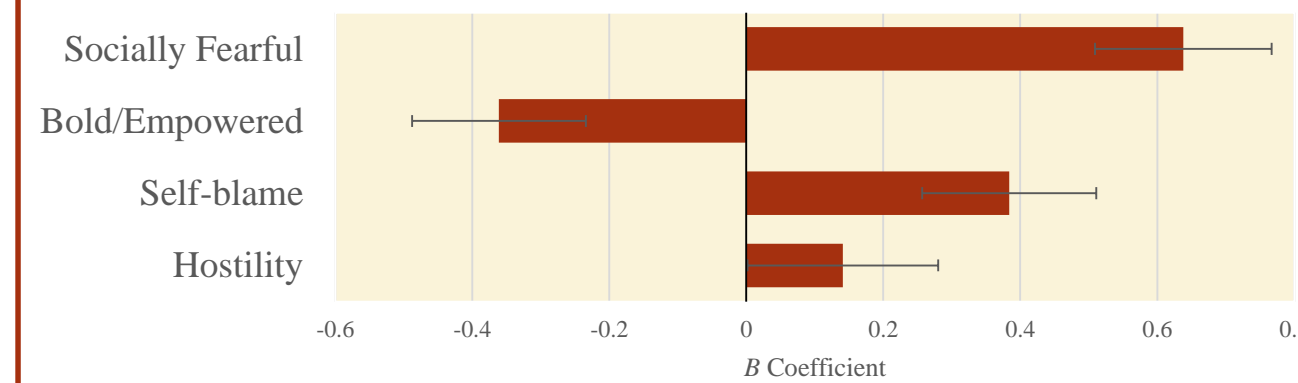
Overall, this type of elicitor evokes relatively weaker *gheirat*, and is dependent on the target.

Violation by *Namoos*

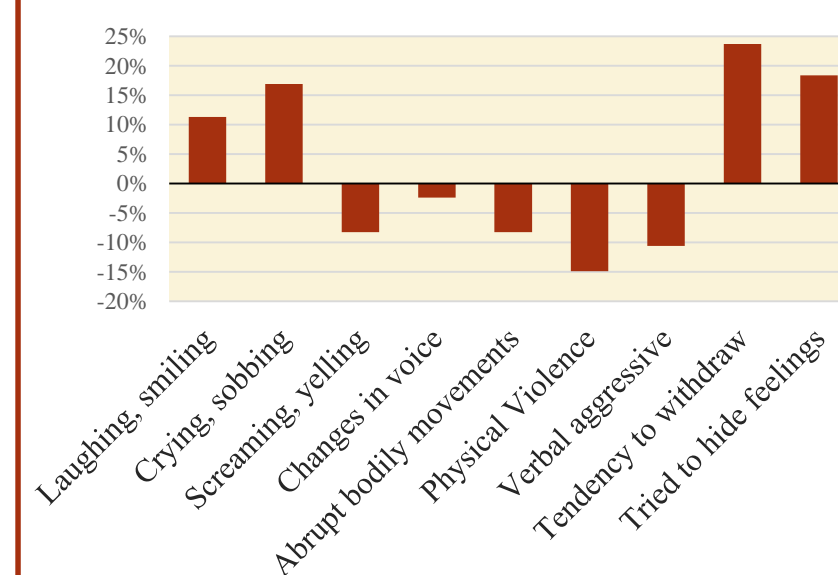


Examples include partner's infidelity, or one's *namoos* leering at, or inappropriately touching a person of the opposite sex.

Emotional Experience

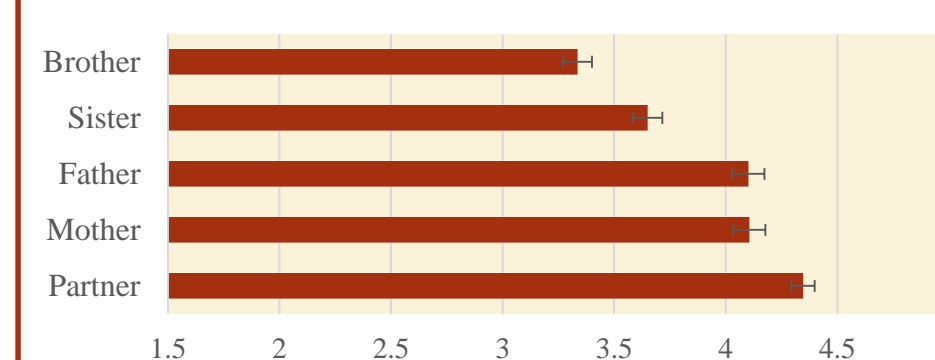


Expressive Reaction



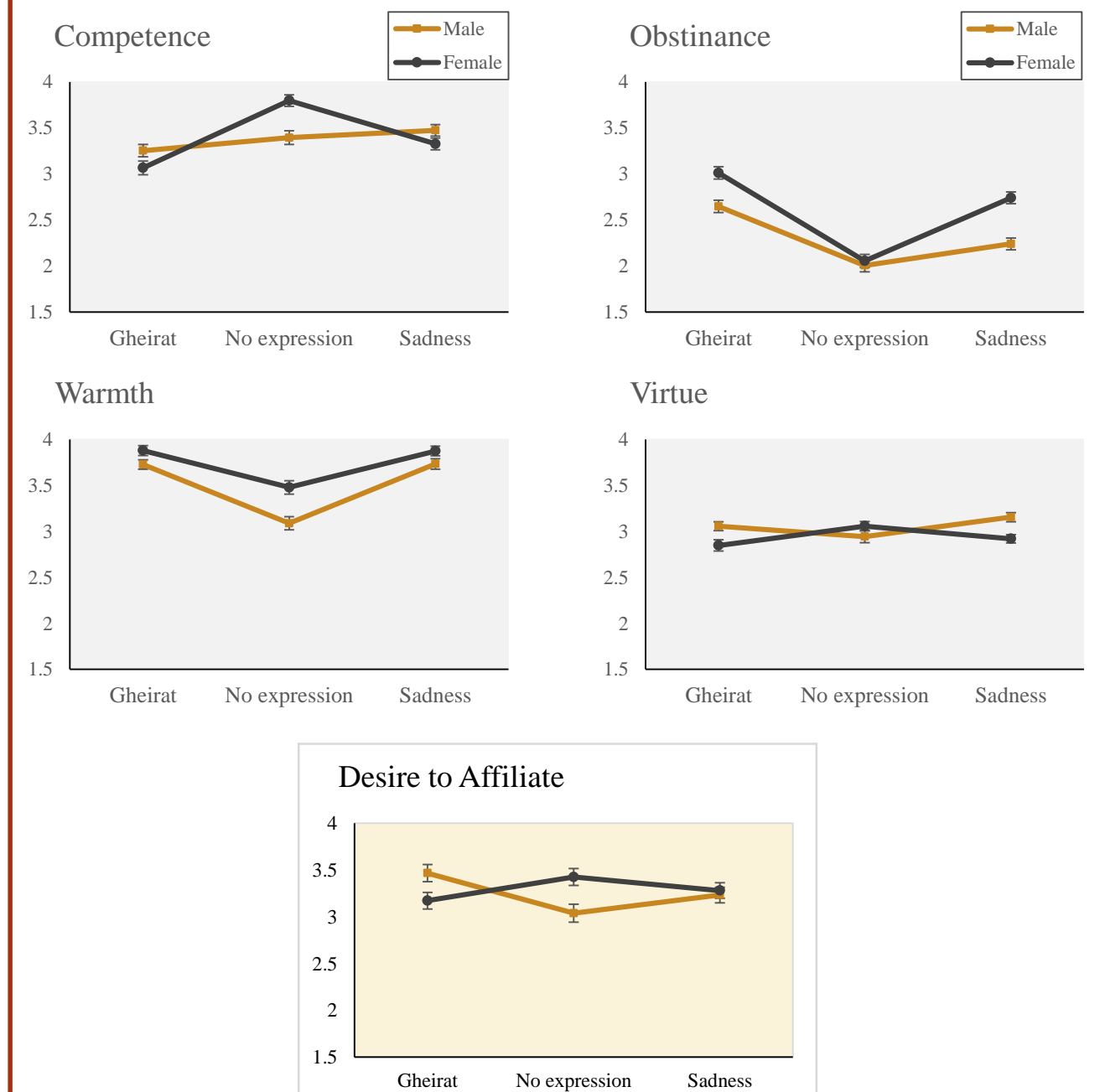
Marked by a stronger tendency to withdraw, hide one's feeling, or mask it with a smile. If an emotion is expressed, it's non-aggressive.

Gheirat towards Different Targets



Strong *gheirat* is experienced in response to violations by the partner.

Results



Discussion

There are both positive and negative social consequences to expressing *gheirat*. A *gheirat*-expresser is generally perceived as more warm and more obstinate. However, these perceptions are moderated by the expresser's gender. Men (compared to women) are judged more positively if they express *gheirat* when it is expected, and become more desirable targets of affiliation.