



Corporal Punishment Practices in Moroccan Families: The Effect of Universal Values on Explicit and Implicit Attitudes and Selective Exposure

Aicha Kouyed^{1*}, Bouchra Aabbassi¹, Imane Adali¹, Fatiha Manoudi¹

¹Team of. Mental Health Research, Laboratory "Childhood, Health and Development

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*Corresponding author: Aicha Kouyed

Team of. Mental Health Research Laboratory "Childhood, Health and Development

Abstract

Original Research Article

In this study conducted in Morocco, where corporal punishment is socially accepted and not prohibited by law, the objective was to explore the predictive link of universal values (Schwartz, 1992), particularly the dimensions of "continuity" and "self-enhancement," on selective exposure to anti-corporal punishment information. An implicit measure of attitude (the Go/no Go test) as well as explicit measures were used. One hundred and twenty-two Moroccan participants, including both parents and non-parents, took part in this study. The results revealed that conservative values such as tradition, conformity, and security had no direct or indirect predictive effect on selective exposure. On the other hand, values related to self-enhancement, particularly power and achievement, were observed to have a direct negative predictive effect on selective exposure, as well as an indirect negative effect through the sole mediation of assimilation bias. These findings open up new research perspectives to deepen the understanding of the dynamic relationship between values, selective exposure, implicit and explicit attitudes, and assimilation bias, thereby developing more effective preventive interventions promoting positive and healthy educational alternatives.

Keywords: corporal punishment, law, anti-corporal punishment, Implicit Attitudes.

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INTRODUCTION

Cultural values refer to beliefs widely shared by members of a social group, allowing them to evaluate and explain the attitudes, behaviours, actions and events around them (Schwartz, 1992). In this context, the use of corporal punishment as a disciplinary practice is strongly influenced by cultural values, creating distinctions between different social groups (Kim and Hong, 2007).

Corporal punishment is part of a system of actions and rules adopted by parents to educate their children according to normative values and behaviours, with a view to preparing them for their future adult status (Herling, 1996). In societies where punitive methods are culturally valued, corporal punishment is favoured as a disciplinary approach (Pangop *et al.*, 2013), rooted in their value system (Ahn, 1994; Garvey *et al.*, 2000). Thus, in Arab cultures, the family is seen as a highly symbolic institution where obedience, respect for traditions, discipline and submission of children to their parents are fundamental values (Haj-Yahia and Shor, 1995; Fatma, 1998). In this context, corporal punishment

aims to promote obedience, loyalty and conformity (Kim & Hing, 2007).

While values are intrinsically linked to the culture in which they are embedded, Schwartz (1992) argues for the existence of an organized universal value system, comprising ten basic values, such as tradition, conformism, provisioning, universalism and benevolence, present in all cultures and thus transcending specific action. These values are arranged in a circular structure that takes into account the relationships of compatibility and antagonism between them. They act as motivational agents, exerting a significant influence on attitude processes and situations (Schwartz, 1999).

Two types of attitudes can be measured: explicit attitude, which relies on deliberate self-reported responses, often influenced by social desirability; and the implied attitude (Maio, 2010) by shaping an individual's positive or negative evaluation of a social object

(Albarracin *et al.*, 2005; Eagly and Chaiken, 1993; Fazio, 1986; Maio, 2010 ;).

According to Maio and Olson (2000), values predict the behaviour of individuals by exerting an influence on their attitudes. In addition, values, attitudes and behaviours are closely related concepts that can interact and reinforce each other. Item, which is based on an automatic, uncontrolled process not accessible to introspection (Fazio, 1990; Greenwald and Banaji, 1995).

In the Moroccan cultural context where society is torn, in its different spheres, between a conservative model built around tradition, values, religion, family and an open model that advocates individual freedom and universal values (Tourabi, 2014), it is pertinent to explore the potential links between Schwartz's universal values and implicit and explicit attitudes towards corporal punishment. Several studies have highlighted the harmful consequences of corporal punishment.

Gershoff (2002) conducted a meta-analysis of 88 studies conducted over a sixty-year period. The results showed that corporal punishment increases aggression in children, decreases moral internalization, increases delinquent, criminal and antisocial behaviour, harms mental health, and increases the risk of abuse of their own children or spouses in adulthood.

The prevention of corporal punishment and its consequences remains an undeniable necessity. Prevention campaigns can play an important role in raising awareness in society and promoting alternative practices of discipline and education. However, it is essential to recognize that a major challenge lies in the fact that some individuals may have values, attitudes and behaviours that conflict with these Initiatives. As a result, they can simply avoid exposing themselves to these prevention messages even if they are persuasive. As McGuire (1968) pointed out, the simplest way to resist persuasion is not to expose oneself to it (cited by Bardin *et al.*, 2015).

When prevention campaigns against corporal punishment are put in place, resistance can be encountered within society. In particular, individuals committed to traditional values that value conformity with parental authority and

Attitudes legitimizing the use of corporal punishment can belittle these messages and avoid exposure to them. Indeed, according to Festinger (1957, 1964), individuals tend to seek information consistent with their values, thoughts, attitudes and behaviors and to avoid information that is inconsistent with them.

This trend is referred to as selective exposure to information (also known as confirmation bias). Indeed, the search for information congruent with pre-existing

cognitions would strengthen and rationalize them. At the same time, avoiding information that is incongruent with pre-existing cognitions would allow them to prevent a possible state of psychological discomfort called cognitive dissonance. This phenomenon can also be expressed through assimilation bias which manifests itself in a biased processing of information. Indeed, information that is inconsistent with values, attitudes and behaviours is systematically considered of lower quality, less credible than consistent information (Bardin, 2015).

In order to better understand the impact of corporal punishment prevention campaigns, it is crucial to explore the links between universal values, implicit and explicit attitudes, and selective exposure to information about corporal punishment. Such a study would make it possible to understand how these different factors interact and can potentially influence the effectiveness of corporal punishment prevention initiatives, taking into account the Moroccan socio-cultural context.

Research Hypotheses

General Hypothesis

In the Moroccan context where corporal punishment is socially and culturally accepted, and where there is no law prohibiting it, it is expected that participants who place greater importance on the "continuity" dimensions (conformity, tradition, security) and "assertiveness" (providing and success) will be more likely to be selectively exposed to information that supports corporal punishment. This relationship would be partially or totally mediated by implicit and/or explicit attitudes towards corporal punishment.

Specific assumptions

Hypothesis 1: There is expected to be a positive and significant correlation between implicit and explicit attitudes towards corporal punishment. In other words, Moroccan participants who explicitly express a favourable attitude towards corporal punishment will also be more likely to have an implicit attitude towards this disciplinary practice.

Hypothesis 2: There is expected to be a significant positive correlation between assimilation bias and confirmation bias towards corporal punishment. In other words, the higher the scores of assimilation bias towards corporal punishment, the higher the scores of confirmation bias in favour of this disciplinary practice.

Hypothesis 3: It is expected that Schwartz's dimensions of "continuity" (conformity, tradition, security) and "assertiveness" (power and success) have a direct effect on confirmation bias in favor of corporal punishment, thus predicting a selective exposure effect where participants will be inclined to seek information favorable to this disciplinary practice. In other words, the higher the scores of the "continuity" and "assertiveness" dimensions, the

higher the scores of confirmation bias in favour of corporal punishment will also be.

Hypothesis 4: Implicit attitudes and assimilation biases will mediate the relationship between dimensions (continuity and surpassing of oneself) and confirmation bias in favour of corporal punishment. In other words, participants with high scores in the dimensions (continuity and assertiveness) will be more likely to exhibit implicit attitudes in favour of corporal punishment. These implicit attitudes, in turn, will be predictive of assimilation bias and will have an effect on confirmation bias in favour of corporal punishment.

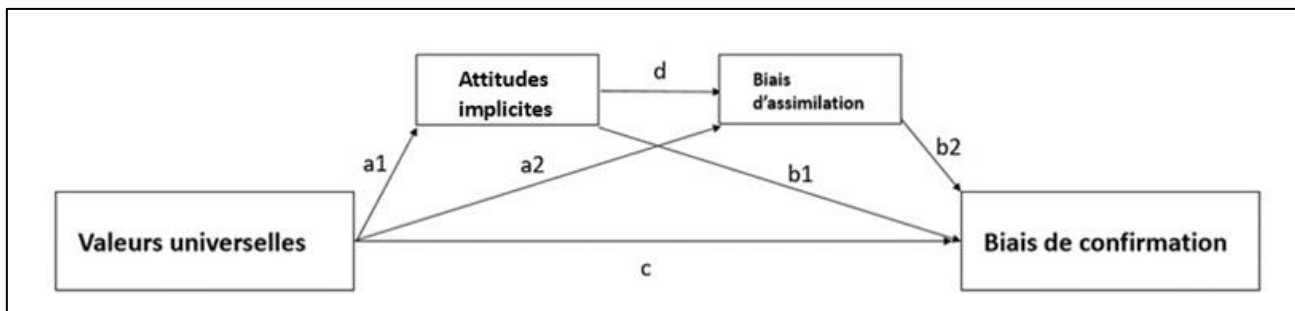
Hypothesis 5: Explicit attitudes and assimilation biases will mediate the relationship between

dimensions (continuity and surpassing of oneself) and confirmation bias in favour of corporal punishment.

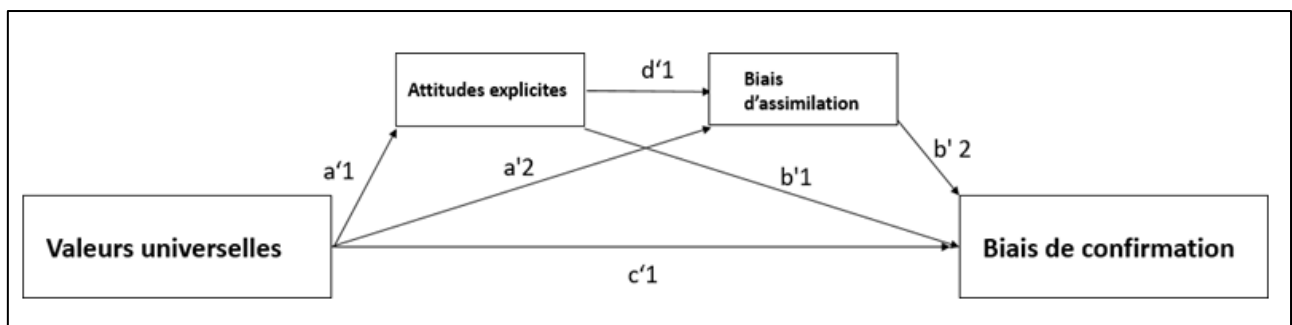
In other words, participants with high scores in the dimensions (continuity and assertiveness) will be more likely to exhibit implicit attitudes in favour of corporal punishment. These explicit attitudes, in turn, will be predictive of assimilation bias and will have an effect on confirmation bias in favour of corporal punishment.

Search Templates

The first model of mediation is as follows:



The second model of mediation is as follows:



It will be a question of comparing the explanatory power as well as the relationships of each of these models.

METHODOLOGY

Participants

Before Proceeding with the Data Analysis, the Search was Previously Recorded on the Online Platform As predicted.

One hundred and two participants ($M_{age} = 37.65$ $SD = 8.85$) took part in this study, divided between 57 men (55.9%) and 45 women (44.1%), including 78 employees (76.5%), 22 managers (21.6%) and 2% other. Participants had an average of 1.24 children ($SD=1.10$), with a mean age of 5.48 ($SD=5.57$). This sample was recruited from a Moroccan company based in Marrakech with more than 400 employees. Three inclusion criteria were established: participants had to be of Moroccan nationality, at least 18 years old and have a good command of the French language and computer tools. The data collection sessions, which lasted on average between 40 minutes and an hour, took place face-to-face

in four dedicated rooms equipped with computers on the company's premises.

Procedure

Before starting the administration, each participant was informed that this was a university study in social psychology focusing on the educational practices of parents in an intercultural context between France and Morocco. Given that the test took place entirely online, all participants had access to an information notice presenting the different phases of testing, the anonymity of participation, the confidentiality of the data collected, as well as the possibility of stopping at any time moment.

Participants were informed that the study would take place in two distinct phases. In order to minimize the influence of social desirability, these phases were

presented in a subtle manner. In the first phase (explicit measures), participants were informed that they would read excerpts from articles about raising children and would be asked to express their opinions on this subject (selective exposure). They were informed that they would be asked to give their opinion on portraits of people (Schwartz's universal values) while also giving their opinion regarding the use of certain educational practices (QRC). By participating, they would also be required to provide personal information such as their age, gender and socio-professional status (control variables) etc.

The second phase (implicit measures) invited participants to sort words according to their association with educational practices, following specific instructions that would be provided to them (Go/No go Task).

After reading the online informed consent document, participants were invited to click on "I agree to participate" if they gave their consent to participate in the study, or simply close the browser otherwise. A participant number is assigned sequentially to each administration to allow the different questionnaires and tests to be matched. All data collected is hosted on a secure platform (Frama form) and the anonymity of participants is fully respected. What do you think constitutes physical punishment in the context of raising a child? »

The analysis of the results obtained from the participants made it possible to highlight the acts linked to this educational practice. The data reveals a diversity of practices such as spanking, pinching, slapping, tapping, pushing, shaking, ear pulling, hair pulling, hitting with or without an object. Spanking was mentioned most frequently, with 20 occurrences. Next, pinching was mentioned 10 times, followed by tapping the hand, mentioned 7 times. Slapping and ear pulling were mentioned 4 times each.

Explicit Measures Selective Exposure

Participants are invited to read eight extracts from articles on corporal punishment. Among these extracts, four are in favor of physical discipline, for example: "I believe that spanking is sometimes necessary to educate children", while the other four are opposed to it, for example: "The public authorities warn about the psychological and neurodevelopmental consequences of the educational practices of parents who use spanking". These extracts are presented in random order. Then, participants are asked to rate the quality (persuasive, credible, useful, convincing...etc) of each extract on a scale of 1 to 7, ranging from "Strongly Disagree" to "Strongly Agree". For each participant, the average of its evaluation is calculated for each type of article extract (favorable and unfavorable). For extracts from articles in favor of corporal punishment, the average is obtained by calculating the average of the averages obtained.

Likewise, for extracts from articles unfavorable to corporal punishment. The difference between the average score of articles with positive valence and articles with negative valence makes it possible to obtain the assimilation bias score. The more negative this score is, the more the participant discredits information unfavorable to corporal punishment.

In addition, participants are asked to indicate, on a scale of 1 to 7 ranging from "Strongly disagree" to "Strongly agree", to what extent they would like to read the rest of each article (1) and consult additional information on the subject (2). The confirmation bias score is calculated in the same way as the assimilation bias score, as described previously.

Portraits Values Questionnaire (PVQ)

To assess their values, participants were administered the abbreviated version (Wach and Hammer, 2003) of Schwartz's (2012) first Values Portraits questionnaire, comprising 40 portraits. In this version, only 20 portraits were presented to participants. Each portrait describes a person's goals or aspirations while implicitly referencing a core value. Participants were then asked to indicate the extent to which the person depicted by each portrait was similar to or different from them. For example: "It is important for this person to do things the way they were taught in their family. She wants to conform to family traditions." This item describes the portrait of a person who adheres to tradition. Possible responses were measured on a Likert scale of 0 to 9, where 0 means "not at all like me" and 9 means "very much like me."

The Values Portrait Questionnaire (PVQ) uses portraits to describe each person based on what is important to them, thus making it possible to approach values without explicitly identifying them as the object of study. For each fundamental value, the score reflecting its importance is obtained by averaging the scores assigned to each of the portraits associated with this value.

The PVQ differs from other measuring instruments by assessing participants' resemblance to a person, and therefore to a portrait implicitly referring to values, rather than to a person with a specific personality. By focusing on core values rather than personality traits, the PVQ provides a more precise measure of individuals' motivations and behaviors, allowing for a better understanding of differences and similarities across cultures and social contexts.

The PVQ includes a number of portraits for each fundamental value, ranging from 2 to 3. The score determining the importance of a fundamental value is obtained by calculating the average of the scores assigned to the portraits corresponding to this value. The values were grouped into four dimensions, namely continuity, self-affirmation, openness to change and self-

improvement. For each dimension, the score was calculated by averaging the mean scores assigned to the values associated with it.

The Conflict Resolution Questionnaire

The conflict resolution questionnaire used in this study is the French version translated by Fortin *et al.*, (1997) from the original "Conflict Tactics Scales" (CTS) tool created by Strauss in 1996. This questionnaire aims to assess parents' attitudes towards corporal punishment by measuring certain behaviors. It consists of five subscales, namely nonviolent discipline, psychological violence, corporal punishment and severe physical abuse. In this study, only the "corporal punishment" subscale was used. Furthermore, the item "shake" and "push on the ground" were merged under the item "push" because the term "shake" can be interpreted as "harassment" which in itself is not considered physical punishment.

The questionnaire asks participants to rate, on a scale from 0 (never) to 10 (very frequently), the actions they have taken, take, or would take when confronted with a child who is acting inappropriately. More specifically, it explores participants' responses to a child who does not conform to their expectations.

The questionnaire identifies eight main conflict resolution practices, which are: spanking, hitting, hitting the buttocks with an object, hitting with an object, tapping, pinching, pushing and smacking. These practices are listed and participants must indicate to what extent they use each of them.

The final score per participant is obtained by calculating the average of the values attributed to each act over all the acts. This calculation makes it possible to quantify the frequency of use of physical discipline practices. The score obtained can be interpreted as an indication of the more favorable or unfavorable attitude towards physical discipline.

Control Variables

Participants were asked to provide information regarding certain control variables. They had to indicate their gender, their age, the number of children they had, the age of their children, as well as their socio-professional category. This information was collected in order to take these factors into account in the analysis of the results.

Implicit Measures

In the present study, the Go/No-go Association Test (GNAT) was adopted to assess participants' implicit attitudes toward physical punishment.

The design suitable for corporal punishment was designed by Bardin (2023). Participants were first presented with three word sorting blocks corresponding to each of the following categories: (1) physical

punishment (slapping, hitting, spanking, hitting, smacking, pushing), (2) positive attributes (laughing, beautiful, happy, sweet, happiness, pleasure) and (3) negative attributes (unhappiness, wicked, terrible, tragic, violence, atrocious).

Implicit measures Words are presented one by one randomly in the center of a computer screen, and participants are asked to press the "Go" spacebar if the presented word is part of the target category and to refrain from "No-go" if the word does not correspond to the target category for a short time after each stimulus. After this block of trials, participants are asked to simultaneously sort the stimuli representing the target category "physical punishment" and the "positive" attributes. In the second condition, participants must identify stimuli representing the same target category (physical punishment), but with negative attributes.

Distracting stimuli, relating to another register of discipline other than physical punishment, were used: scolding, reprimanding, lecturing, arguing, shouting, deprivation, sanctioning. After each trial, feedback is briefly presented on the screen to indicate whether the response was correct (a green "O") or incorrect (a red "X") for that trial.

If the participant has a positive implicit attitude toward physical punishment, he or she should be faster and more accurate in identifying stimuli corresponding to the positive attribute rather than the negative attribute. The difference in accuracy between these two conditions is taken as a measure of the implicit attitude toward physical punishment.

The implicit attitude is obtained through the calculation of the index (d') which makes it possible to measure the sensitivity of the participants to discriminate good associations from bad associations. For each participant, their sensitivity to discriminate their associations between physical punishment and positive attributes (from A), and their associations between physical punishment and negative attributes (from B) is calculated. The d' for each type of association is obtained by calculating the difference between the success rate and the false alarm rate. The difference between the two primes ($d'(A) - d'(B)$) makes it possible to obtain a score which measures the sensitivity of the individual to distinguish the associations between physical punishment and positive and negative attributes. A positive result indicates a stronger association between physical punishment and positive attributes, revealing an implicit attitude favorable to corporal punishment.

On the other hand, a Negative result indicates a closer association between physical punishment and negative attributes, revealing an implicit attitude unfavourable to corporal punishment.

RESULT

All analyzes are carried out using SPSS v. software. 25.

Preliminary Analyzes

The Normality Test

A normality analysis was performed to assess the distribution of variables.

The results indicate that the variables "Continuity", "Self-transcendence" and "Implicit attitudes" seem to follow a normal distribution. Normality tests (Kolmogorov-Smirnov and Shapiro-Wilk) showed that the p-values associated with these variables are greater than 0.05, which suggests that these variables can be approximately normally distributed. On the other hand, the variables "Assimilation bias", "Confirmation bias", "Openness to change", "Self-affirmation" and "Explicit attitudes" do not follow a normal distribution. Normality tests revealed that the p-values associated with these variables are less than 0.05, indicating a rejection of the assumption of normality for these variables. Consequently, non-parametric tests will be used for the analysis of all data.

The Effect of Control Variables

Control variables were examined, including age, number of children, age of children, gender and socio-professional status. These variables can potentially influence the relationships between study variables.

The age of the participants: there is a significant positive correlation between the age of the participants and the variables Assimilation bias ($r = 0.300$, $p = 0.01$) as well as confirmation bias ($r = 0.372$, $p = 0.01$). On the other hand, a significant negative correlation was observed between age and the "Openness to change" variables ($r = -0.217$, $p = 0.05$),

"Self-affirmation" ($r = -0.330$, $p = 0.01$) and "Explicit attitude" ($r = 0.327$, $p = 0.01$).

The number of children: The number of children shows a significant positive correlation with the "Assimilation bias" ($r = 0.201$, $p = 0.043$), the "Confirmation bias" ($r = 0.268$, $p = 0.006^{**}$), and "Explicit Attitude" ($r = 0.260$, $p = 0.008$). On the other hand, the number of children presents a significant negative correlation with the variables "Openness to change" ($r = -0.289$, $p = 0.003$) and "Self-affirmation" ($r = -0.509$, $p = 0.000$).

Age of children: Age of children shows a significant positive correlation with "Confirmation bias" ($r = 0.213$, $p = 0.032$) and a significant negative correlation with the variables "Openness to change" ($r = -0.270$, $p = 0.003$) and "Self-affirmation" ($r = -0.492$, $p = 0.000$).

Gender: Gender has a significant positive correlation with "Assimilation Bias" ($r = 0.295$, $p = 0.003$) and "Confirmation Bias" ($r = 0.222$, $p = 0.025$).

SSP: Socio professional status presents a significant positive correlation with the "Continuity" variable ($r = 0.207$, $p = 0.036$).

In short, the age of the participants, the age of the children, the number of children, gender and socio-professional status will be retained in the subsequent regression analysis.

Measurement of internal reliability

The internal reliability of the scales used in the study was assessed using Cronbach's alpha coefficient. The results obtained show good internal reliability for the explicit measure of corporal punishment (0.83), the assimilation bias scale (0.89), the confirmation bias scale (0.92), the questionnaire universal values per portrait (0.80). The items specific to each dimension showed respective Cronbach alpha coefficients of 0.76 (Continuity), 0.86 (Self-transcendence), 0.65 (Self-affirmation), and 0.78 (Openness to change).

The Results of Descriptive Statistics

Explicit attitudes toward corporal punishment average 0.99, ranging from 0.00 to 6.37, suggesting rather unfavorable attitudes toward the practice, falling between the extremes of "never" and "very rarely". Implicit attitudes, on the other hand, show an average of 0.04, varying from -6.12 to 2.87, indicating a slightly favorable tendency towards physical discipline.

The assimilation bias has a mean of -1.60 with a variation ranging from -6.00 to 5.37, indicating a very slight tendency to give some credibility to information unfavorable to corporal punishment. Similarly, confirmation bias has a mean of -1.36, ranging from -6.12 to 2.87, suggesting light exposure preferentially to information unfavorable to the physical discipline.

The dimensions relating to universal values, such as continuity, self-affirmation, openness to change and self-transcendence, have respective means of 6.49, 7.11, 6.50 and 5.28, located around the average of the scale going from 0 to 10. The dimensions relating to universal values, such as continuity, self-affirmation, openness to changes and self-transcendence, have respective averages of 6.49, 7.11, 6.50 and 5.28, lying around the mean of the scale from 0 to 10.

To the question relating to the social perception of the attribution of physical punishment more to boys than to girls, the participants' responses tended towards an average of 3.70. This indicates that there is a slight tendency to recognize this difference in treatment in favor of boys. As for the question regarding opinion on the need to assign more physical punishment to boys compared to girls, participants' responses reflect very slight agreement with this statement.

Statistical analysis of hypotheses

H1: Correlation between explicit attitude and implicit attitude

In the Moroccan context where corporal punishment is socially and culturally accepted, and where no law prohibits it, the hypothesis postulated a positive and significant correlation between implicit attitudes and explicit attitudes towards this disciplinary practice. The results obtained do not support this hypothesis. The Spearman correlation between implicit and explicit attitudes towards corporal punishment is 0.099 and is not statistically significant ($p > 0.05$).

H2: Correlation between assimilation bias and confirmation bias

The correlation between assimilation bias and confirmation bias is 0.71, indicating a strong and significant positive correlation ($p < 0.05$). Participants with a strong assimilation bias are also more likely to exhibit a strong confirmation bias by selectively exposing themselves to pro-corporal punishment information.

H3: Correlation between universal values and confirmation bias

The correlation between the “Continuity” dimension (conformity, tradition, security) and confirmation bias is 0.174. Although this correlation is positive, it is not statistically significant ($p > 0.05$). On the other hand, the correlation between the dimension “Self-affirmation” (power and achievement) and the confirmation bias is -0.394. This negative and significant correlation ($p < 0.05$).

This suggests that individuals who are high in self-affirmation tend to be less likely to selectively expose themselves to information that confirms their pre-existing attitudes toward corporal punishment.

The analysis was also extended to the dimensions “Openness to changes” and “Self-transcendence”, which did not initially appear in the research hypothesis.

The correlation between the “Openness to change” dimension and confirmation bias is -0.233. This small but significant negative correlation ($p = < 0.05$) suggests that greater emphasis on openness to change is associated with less confirmation bias in favor of corporal punishment. However, there is no significant correlation between the “Self-transcendence” dimension and confirmation bias ($p = > 0.05$).

Mediation model 1: Predictive effect of values on confirmation bias through implicit attitude and assimilation bias

To test the hypothesis of the mediating effect of implicit attitudes and assimilation bias in the relationship between the dimensions (continuity and self-transcendence) and confirmation bias, the analysis was carried out according to model 6 of the macro-PROCESS BY Hayes (2013), with 5000 bootstraps.

The Values of the “Continuity” Dimension

The predictive effect of values relating to the “Continuity” dimension on the “Implicit attitude” mediator is positive but not significant ($a = 0.05$; $p > 0.05$). When we control for implicit attitude, the predictive effect of the “Continuity” dimension on assimilation bias is positive but not significant ($b = 0.17$; $p > 0.05$). When we control the effect of implicit attitude and assimilation bias, the predictive effect of the “Continuity” dimension on confirmation bias is negative and not significant ($c = -0.03$; $p > 0.05$). The direct predictive effect of the “Continuity” dimension on confirmation bias is positive but not significant ($d = 0.05$; $p > 0.05$). The indirect effect of the “Continuity” dimension through implicit attitudes and assimilation bias is negative and not significant ($axbxc = -0.00$) with a 95% confidence interval including 0 (CI: -0.0268 to 0.0326). This result indicates that there is no indirect effect of the “continuity” dimension on selective exposure.

The values of the “Self-affirmation” dimension. The predictive effect of the values of the “Self-affirmation” dimension on the “Implicit attitude” mediator is negative and not significant ($a = -0.32$; $p > 0.05$). When we control for implicit attitude, the predictive effect of the “Self-affirmation” dimension through the assimilation bias is negative and significant ($b = -0.64$; $p < 0.05$). When we control the effect of implicit attitudes and assimilation bias, the predictive effect of the “Self-affirmation” dimension on confirmation bias is negative and not significant ($c = -1.13$; $p > 0.05$). Finally, the direct predictive effect of the “Self-affirmation” dimension on confirmation bias is negative and significant ($d = -0.38$; $p < 0.05$). Finally, the indirect effect of the “Self-affirmation” dimension through implicit attitudes and assimilation bias is negative and not significant ($axbxc = -2.09$) with a 95% confidence interval including 0 (CI: -0.165 to 0.021). This result indicates that there is no indirect effect of the “Self-affirmation” dimension on selective exposure.

The Values of the “Openness to Change” Dimension

The predictive effect of the values of the “Openness to change” dimension on the “Implicit attitude” mediator is negative and not significant ($a = -0.02$; $p > 0.05$). When we control for implicit attitude, the predictive effect of values falling within the dimension

“Openness to change” through the assimilation bias is negative and significant ($b = -0.45$; $p < 0.05$). When we control the effect of implicit attitudes and assimilation bias, the predictive effect of the “Openness to change” dimension on confirmation bias is positive

and not significant ($c = 0.01$; $p > 0.05$). Finally, the direct predictive effect of the dimension

“Openness to change” on confirmation bias is negative and significant ($d = -0.16$; $t = 2.10$; $p < 0.05$). Finally, the indirect effect of the “Openness to change” dimension through implicit attitudes and assimilation bias is negative and not significant ($axbxc = -0.02$) with a 95% confidence interval including 0 (CI, -0.012 to 0.021). This result indicates that there is no indirect effect of the “Openness to change” dimension on selective exposure.

Mediation Model 2: Predictive Effect of Values on Confirmation Bias through Explicit Attitude and Assimilation Bias

The Values of the “Continuity” Dimension

The predictive effect of the “Continuity” dimension on the “Explicit Attitude” mediator is negative but not significant ($a = 0.007$; $p > 0.05$). When we control the explicit attitude, the predictive effect of the “Continuity” dimension through the assimilation bias is positive but not significant ($b = 0.18$; $p > 0.05$). When controlling for the effect of explicit attitudes and assimilation bias, the predictive effect of the “Continuity” dimension on confirmation bias is negative and not significant ($c = -0.02$; $p > 0.05$). The direct predictive effect of dimension “Continuity” on confirmation bias is positive but not significant ($d = 0.05$; $p > 0.05$). The indirect effect of the “Continuity” dimension through explicit attitudes and assimilation bias is negative and not significant ($axbxc = -0.01$) with a 95% confidence interval including 0 (CI 0.016 to 0.024). This result indicates that there is no indirect effect of the “Continuity” dimension on selective exposure.

The Values of the “Self-Affirmation” Dimension

The predictive effect of the “Self-affirmation” dimension on the “Explicit attitude” mediator is negative and significant ($a = -0.26$; $p < 0.05$). When we control the explicit attitude, the predictive effect of the “Self-affirmation” dimension through the assimilation bias is negative and significant ($b = -0.37$; $p < 0.05$). When we control the effect of explicit attitudes and assimilation bias, the predictive effect of the “Self-affirmation” dimension on confirmation bias is negative and not significant ($c = -0.13$; $p > 0.05$). Finally, the direct predictive effect of the “Self-affirmation” dimension on confirmation bias is negative and significant ($d = -0.38$; $p < 0.05$). Finally, the indirect effect of the “Self-affirmation” dimension through explicit attitudes and the assimilation bias is negative and significant ($axbxc = -0.01$) with a 95% confidence interval excluding 0 (CI, -0.221 to -0.033). This result indicates that there is an indirect effect of the “Self-affirmation” dimension on selective exposure.

The values of the “Openness to change” dimension

The predictive effect of the “Openness to change” dimension on the “Explicit attitude” mediator is

negative and significant ($a = -0.15$; $p < 0.05$). When we control the explicit attitude, the predictive effect of the values of the “Openness to change” dimension through the assimilation bias is negative and significant ($b = -0.27$; $p < 0.05$). When we control the effect of explicit attitudes and assimilation bias, the predictive effect of the “Openness to change” dimension on confirmation bias is positive and not significant ($c = 0.02$; $p > 0.05$). Finally, the direct predictive effect of the “Openness to change” dimension on confirmation bias is negative and significant ($d = -0.16$; $p < 0.05$). Finally, the indirect effect of the “Openness to change” dimension through explicit attitudes and the assimilation bias is negative and not significant ($axbxc = -0.006$) with a confidence interval of 95% excluding 0 (CI, -0.016 to -0.013). This result indicates that there is an indirect effect of “Openness to change” on selective exposure.

The Values of the “Self-Transcendence” Dimension

The predictive effect of the “Self-transcendence” dimension on the “Explicit attitude” mediator through the assimilation bias is positive and not significant ($a = 0.05$; $p > 0.05$). When controlling for explicit attitude, the predictive effect of dimension values.

“Self-transcendence” is negative and not significant ($b = -0.02$; $p > 0.05$). When we control the effect of explicit attitudes and assimilation bias, the predictive effect of the values of the “Self-transcendence” dimension on confirmation bias is positive and not significant ($c = 0.06$; $p > 0.05$). Finally, the direct predictive effect of the “Self-transcendence” dimension on confirmation bias is positive and not significant ($d = 0.07$; $p > 0.05$). Finally, the indirect effect of the “Self-transcendence” dimension through explicit attitudes and the assimilation bias is negative and not significant ($axbxc = -0.000$) with a 95% confidence interval including 0 (CI -0.027 to 0.105). This result indicates that there is no indirect effect of the “Self-transcendence” dimension on selective exposure.

TABLEAU RECAPITULATIF DISCUSSION

In a socio-cultural context where corporal punishment is not prohibited in Morocco, this study aims to explore the predictive effect of Schwartz's (1992) universal values, in particular conservative values such as tradition, conformity and security, as well as values linked to self-affirmation such as power and success, on the exhibition

Selective to information favorable to corporal punishment. The main objective is to determine whether there is a direct or indirect predictive effect, by examining the mediating role of implicit attitudes and explicit attitudes, as well as assimilation bias. However, the results disproved this general hypothesis.

The first hypothesis of a positive and strong correlation between the implicit and explicit attitude in favor of corporal punishment was refuted. However, it should be noted that several methodological and contextual limitations may partly explain this result.

The conflict resolution questionnaire used in this study is the French version translated by Fortin *et al.*, (1997) from Strauss's (1996) original Conflict Tactics Scales, which is widely used to measure parental attitudes toward corporal punishment. However, it should be noted that this scale primarily assesses behaviors rather than attitudes. It seeks to explore the frequency of use of physical discipline practices, and parental attitude is inferred from this frequency. To follow Perrissol and Somat (2009), this approach can lead to often biased results because it places more emphasis on the behavioral dimension rather than on the subjective attitude of the subjects, two concepts which are interrelated but which measure distinct aspects. The results regarding participants' explicit attitude toward corporal punishment were likely influenced by social desirability. These results revealed very rare use of corporal punishment practices. This desirability bias can be attributed to the context of the study which took place in a company where my position contributed to this bias. In an organizational environment, it is possible that participants were motivated, consciously or unconsciously, to preserve their social image (Paulhus, 1994). The perception of the hierarchy between the researcher (actor) and the participants may also have created a fear of judgment, which potentially influenced their responses.

The eclectic nature of the participants could partly explain these results. In fact, 30% of participants were either single or in a relationship, but without children. This lack of direct link with the social object can have an impact on the strength of the resulting attitude. This strength refers to the association between the attitudinal object and its evaluation (Cooper, Blackman, and Keller, 2015). The stronger this association, the more accessible the attitude is in memory and the more likely it is to be activated automatically during confrontation with the attitudinal object. This strength is determined in part by the personal importance of the object to the individual at the time of evaluation (Boninger *et al.*, 1995). This part of the sample, due to its lack of direct link with the practices of physical discipline, combined

Due to social desirability bias, could have biased the results, thus creating results from a sample whose relationship with the social object is different (parents vs. non-parents).

The measurement of implicit attitude through the GNAT was perceived, in this specific context, as an individual performance activity (an exam). During the debriefing, the participants admitted that their first

failure observed during the tests led them to psychologically abandon any attempt at the test. The GNAT generated a state of stress, as if they were being evaluated on their performance as employees. Rather, their goal was to complete the task without any real involvement. In addition, the use of a language other than the mother tongue may be questioned, regardless of the level of mastery of the French language. For social objects with cultural representation, language may reveal different associations when used in a language different from the native language. Using it can facilitate the activation and retrieval of information, thus promoting better associations (Kintsch, 1998). Indeed, it is through language that the subject assimilates, perpetuates and transforms culture (Benveniste, 1966). The symbolic and cultural weight of the word "pinch" is stronger when it is pronounced in the Moroccan dialect "karess" than when it is pronounced in French. Furthermore, the question of the sensitivity of the GNAT to cultural contexts therefore deserves to be asked.

The second hypothesis, according to which there would be a positive, strong and significant correlation between assimilation bias and confirmation bias towards corporal punishment, was supported by the results of the study. These results support findings in the literature, which suggest that assimilation bias is associated with the selective exposure effect. However, it should be noted that the average score for assimilation bias is -1.60, indicating a tendency to give some credibility to information unfavorable to corporal punishment. Furthermore, the average confirmation bias score is -1.36, suggesting slightly preferential exposure to information unfavorable to physical discipline. However, according to Hart *et al.*, (2009), the classic method to validate the effect of selective exposure consists of presenting participants with titles accompanied by extracts from articles, without giving them the opportunity to actually read these articles. The results obtained do not allow us to conclude that unfavorable information is processed in more depth than favorable information. During debriefings with participants, participants strongly emphasized that the article excerpts used in the study did not allow for a full assessment of the quality of the articles in terms of usefulness, persuasiveness, or credibility. Although participants expressed a desire to read all articles in their entirety, it is important to take into account that the excerpts provided were limited in their ability to provide an in-depth review of the articles themselves. This limitation highlights the importance of considering the study results in the context of the excerpts used and recognizing that perceptions of the quality of the articles might have differed if participants had had access to the full texts.

The fourth hypothesis, which tested the first mediation model (including the third hypothesis), postulated that universal values, notably the dimensions

“Continuity” and “self-affirmation”, would have a predictive effect on selective exposure through two mediators, namely implicit attitude and assimilation bias. However, the results showed, counterintuitively, that the “continuity” dimension, which integrates conservative values such as conformity, tradition and security, had no predictive effect, either directly or indirectly, on selective exposure. In other words, these conservative values, which were theoretically associated with a propensity to support corporal punishment, did not influence participants' tendency to prefer information consistent with their preexisting attitudes and to avoid contradictory information. This observation raises questions about the idea according to which the so-called values

“Collectivists” would exert a direct influence on attitudes and mechanisms for selecting information in favor of corporal punishment. Furthermore, the values of the “self-affirmation” dimension, that is to say power and success, were observed to have a direct (negative) predictive effect on selective exposure, as well as an effect indirect only through the assimilation bias. The nature of these values appears to influence participants' propensity to process and select information. Surprisingly, this negative effect suggests that the more participants value “power” and “success,” the less inclined they are to selective exposure. This could indicate that these assertiveness values are associated with an openness toward divergent opinions and a willingness to consider information contrary to their preexisting attitudes. However, further research is needed to better understand these findings and the mechanisms underlying this relationship.

The fifth hypothesis testing the second mediation model postulated that universal values, particularly the dimensions “continuity” and “self-affirmation,” would have a predictive effect on selective exposure through explicit attitude and assimilation bias. The results showed conservative values have no direct or indirect predictor on selective exposure. Furthermore, the values of the “self-affirmation” dimension were observed to have a direct (negative) predictive effect on selective exposure, as well as an indirect effect only through the assimilation bias.

In the context of this study, the theory according to which values predict behaviors through attitudinal processes was not corroborated (Maio & Olson, 2000), at least for some of the values studied and not for all. The universal values, taken as a whole, have also not demonstrated a direct or indirect predictive effect on selective exposure. This disparity in the effect of different value dimensions raises questions about the factors that can explain this variation.

Schwartz's model of universal values highlights the complex dynamics of compatibility and opposition between different values. According to this model, one

might expect that the values of the “continuity” dimension, which are consistent with the values of the “self-affirmation” dimension, would have a similar predictive effect. However, the results of this study do not seem to support this expected relationship between these value dimensions. This observation raises questions about the specific mechanisms underlying this complex dynamic and invites us to deepen our understanding of the way in which these values interact in the formation of attitudes and in the selection and processing of information.

It is also important to note that the universal values assessment tool used, the Profile Values Questionnaire, may be subject to social desirability. In this study context, certain values may be perceived more positively than others, for example items relating to benevolence compared to items relating to power. The average score of the participants tends towards a moderate position, not fully reflecting the principle of the model according to which individuals are distinguished by the relative importance they give to their different values, thus creating a hierarchy or priority of values.

CONCLUSION

This study aimed to explore the predictive effect of universal values, in particular those which seem to correspond to one of the socio-cultural models in which Morocco fits, on selective exposure favorable to corporal punishment mediated by implicit attitudes, explicit attitudes and the assimilation bias.

The results obtained partially corroborated the initial hypothesis, which opens the way to new questions and the need for continued research in this area. However, it should be noted that methodological and contextual limitations may have influenced the results, thus highlighting the importance of taking these aspects into account in future studies. It is essential to continue to deepen the understanding of the dynamics between selective exposure, implicit and explicit attitudes, and assimilation biases in the context of corporal punishment. A better understanding of these dynamics would allow us to explore in more detail the underlying psychological and sociocultural mechanisms that influence attitudes and behaviors regarding corporal punishment and above all allow us to develop more effective preventive interventions promoting positive and healthy educational alternatives.

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