

MEASURING ARAB IMMIGRANT WOMEN'S DEFINITION OF MARITAL  
VIOLENCE: CREATING AND VALIDATING AN INSTRUMENT FOR USE IN  
SOCIAL WORK PRACTICE

DISSERTATION

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By

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## ABSTRACT

Despite growing evidence that immigrant women are at risk of becoming victims of domestic violence, there has been little effort until recently to address intimate partner violence in the increasing immigrant populations in the United States. Evidence in the literature indicates that the severity as well as prevalence of intimate partner violence may be higher among immigrant groups. Suffering coupled with partner violence is additionally associated with problems related to immigration and acculturation. Yet, previous studies on intimate partner violence have rarely regarded the immigration status of the victim or the specific cultural and religious background of the immigrants.

The purpose of this study was to design a valid and reliable instrument, Likert-type scale that measures Arab-Muslim women's perception of marital violence. The scale was intended to investigate how Arab-Muslim women define intimate partner violence, help-seeking sources women might ask for help in case of intimate partner violence occurring, and barriers they might perceive in seeking outside help. The study examined 224 Arab-Muslim women's definition of marital violence, help-seeking sources preferences they might consult in case of marital violence, and barriers they might perceive in seeking outside help. The results indicated the length of stay Arab-Muslim women been in the United States and the amount of education they have received influence their perception of marital violence and their help-seeking preferences.

## DEDICATION

Dedicated to my family:

Hesham, Bahaa, and Angie

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## TABLE OF CONTENTS

ABSTRACT .....	II
DEDICATION .....	III
ACKNOWLEDGEMENTS .....	IV
VITA .....	VII
LIST OF TABLES .....	xiii
LIST OF FIGURES .....	xiv
CHAPTER 1 .....	1
INTRODUCTION .....	1
1.1 Statement of the problem .....	2
1.2 Research expectations .....	9
1.3 Significance of the study .....	9
CHAPTER 2 .....	11
LITERATURE REVIEW .....	11
2.1 INTRODUCTION .....	11
2.2 Violence: Concepts and definitions .....	14
2.2.1 Operational definitions of types of intimate partner violence .....	22
2.2.2 Arab Immigrant women .....	23
2.2.3 Intimate partners .....	23
2.3 Domestic violence is a worldwide problem .....	23
2.4 Violence against women in Middle Eastern countries .....	29
2.5 Violence against women among immigrant populations .....	32
2.6 Lack of study on the immigrant Arab population in the United States ....	37
2.7 Theoretical explanations of violence against women .....	38
2.7.1 Family privacy .....	38
2.7.2 Sexism .....	39

2.7.3	Social learning theory .....	40
2.7.4	Family System Theory .....	42
2.7.5	Feminist Theory .....	43
2.8	Risk factors for violence against women .....	47
2.8.1	Pregnancy as a risk factor .....	49
2.8.2	Isolation as a risk factor: Focusing on the case of immigrant women .....	50
2.8.3	Conflict between immigrant women’s own culture and U.S. culture .....	53
2.8.4	Religious beliefs as risk factors: The case of the Arab Muslim population .....	55
2.9	Methodological issues in studying violence against women and/or partner violence .....	58
CHAPTER 3 .....		64
MEASUREMENT ISSUES AND METHODOLOGY .....		64
3.1	Introduction .....	64
3.2	The Conflict Tactics Scale (CTS) .....	64
3.3	NON-PHYSICAL ABUSE OF PARTNER SCALE (NPAPS) .....	65
3.4	The Abusive Behavior Inventory .....	65
3.5	Kansas Marital Conflict Scale (KMCS) .....	65
3.6	Limitations of the Conflict Tactics Scale (CTS) .....	66
3.7	Limitations of Non-Physical Abuse of Partner Scale (NPAPS) .....	69
3.8	Limitations of the Kansas Marital Conflict Scale (KMCS) .....	69
3.6	Constructing the research instrument for the current study .....	70
3.7	Measurement .....	72
3.8	Reliability .....	73
3.9	Validity .....	73
3.10	Instrument .....	74
3.11	Likert scaling .....	75
3.12	Constructing a Likert scale .....	78
3.12.1	Item construction .....	78
3.12.2	Item scoring .....	79
3.12.3	Item selection .....	82

3.13	Interpreting the scale results .....	82
3.14	Muslim Marital Violence Scale (MMVS) .....	84
3.15	Instrument validation .....	84
3.16	Study participants and sampling method .....	85
3.17	Recruitment and data collection procedures .....	86
3.18	Research questions and hypotheses .....	88
3.19	Statistical analysis for the research questions.....	88
CHAPTER 4 .....		90
MUSLIM MARITAL VIOLENCE SCALE (MMVS).....		90
4.1	Forming the instrument.....	91
4.2	Study participants and sampling method .....	92
4.3	Recruitment and data collection procedures .....	93
4.4	Uses of Factor Analysis in Scale Development and Validation .....	95
4.5	Principal Component Analysis results .....	96
4.6	Interpreting output from Principal Component Analysis (PCA) .....	97
4.7	Reliability analysis of the two subscales .....	116
CHAPTER 5 .....		119
RESULTS AND DATA ANALYSIS.....		119
5.1	Descriptive statistics of the demographic characteristics of the participants.....	119
5.2	Muslim Marital Violence Scale (MMVS) .....	125
5.2.1	The Emotional Abuse and Control Subscale.....	126
5.2.2	The Physical Abuse Subscale.....	128
5.2.3	Marital violence score.....	129
5.3	Answers to the research questions.....	130
CHAPTER 6 .....		172
SUMMARY AND DISCUSSION OF THE RESULTS .....		175
6.1	Summary of the study .....	175
6.2	Summary of the findings.....	177
6.3	Demographic findings.....	181
6.4	Interpretation and discussion of the research questions.....	182

6.4.1	Research question # 1- How do Arab immigrant women define marital or domestic violence?.....	182
6.4.2	Research question # 2- What are different sources for help the Arab-Muslim women my seek?.....	185
6.4.3	Research question # 3- What are the barriers that may hinder Arab-Muslim women from seeking outside help? .....	189
6.5	Implications for social work.....	193
6.6	Implications for future research.....	194
6.7	Limitations of the study.....	196
6.8	Conclusion.....	197
	LIST OF REFERENCES.....	199
	APPENDICES.....	222

## LIST OF TABLES

<b>Table</b>	<b>page</b>
4.1 KMO and Bartlett's Test .....	99
4.2 Extraction Method: Principal Component Analysis - Total Variance Explained.....	100
4.3 Critical values for principal component analysis.....	103
4.4 KMO and Bartlett's Test.....	105
4.5 Communalities.....	106
4.6 Total variance explained using principal component analysis.....	108
4.7 Component Matrix(a).....	110
4.8 Pattern Matrix(a) - Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization.....	112
4.9 Emotional abuse and control subscale.....	114
4.10 Physical abuse subscale.....	115
4.11 Correlations between the two subscales.....	117
5.1 Demographic Characteristics of Study's Participants (n = 224): Age, Born in U.S., and Original nationality.....	122
5.2 Demographic Characteristics of Study's Participants: Number of children, level of education, and annual family income.....	123
5.3 Demographic Characteristics of Study's Participants: Occupation and reason for stopping employment.....	124
5.4 Demographic Characteristics of Study's Participants: Important of religion and level of speaking English.....	125
5.5 Descriptive Statistics for the subscale (Emotional abuse and control.....	127
5.6 Descriptive Statistics of the Physical abuse subscale.....	129

<b>Table</b>	<b>page</b>
5.7	Descriptive Statistics of the overall scale..... 130
5.8	Correlations between predictors (Age, Number of years lived in U.S., Number of years being married, number of children, Level of education, and Annual family income) and outcome (Marital violence)..... 143
5.9	Coefficients of the regression model..... 144
5.10	Correlation Matrix..... 147
5.11	Hierarchical Regression of the outcome variable Marital Violence Definition on the predictor variables level of education and number of years lived in the U.S. .... 148
5.12	Arab-Muslim women’s help-seeking preferences in case of violence in the family..... 153
5.13	Chi-Square Tests (Length of stay in the U.S and different helpful sources in case of violence in the family)..... 157
5.14	Chi-Square Tests (Level of education and different helpful sources in case violence in the family) ..... 160
5.15	Descriptive statistics of the participants’ responses to barriers that may hinder Arab immigrant women from seeking outside help..... 164
5.16	Group Statistics/ T-test..... 167
5.17	Table 5.17: Independent Samples Test..... 167
5.18	ANOVA: Dependent variable: Barrier Score ..... 169
5.19	Output for the Post Hoc Tests, multiple comparisons. * The mean difference is significant at the .05 level. Dependent Variable: Barrier Score..... 171

## LIST OF FIGURES

<b>Figure</b>		<b>page</b>
3.1	Steps in constructing a questionnaire.....	99
4.1	Scree plot for principal components analysis. ....	102
4.2	Component Plot in Rotated Space.....	116
5.1	Test of the assumption of linearity between level of education and marital violence.....	138
5.2	Test of the assumption of linearity between number of years and marital violence.....	138
5.3	Standardized residual values vs. standardized predicted values with the outcome variable being marital violence scores.....	139
5.4	Test of the assumption of normality with outcome variable being marital violence.....	140
5.5	Normal P-P Plot of Regression Standardized Residual.....	140

## CHAPTER 1

### INTRODUCTION

During the 1970s, in industrial countries such as Australia, Canada, and the United States, violence against women emerged as an issue, largely as an outgrowth of renewed interest in women's rights. In the United States, for example, women began to organize in small groups for the first time when it became clear that their needs and concerns were consistently being marginalized. Then they began to discover the enormous ways in which society oppressed them and to develop a new analysis of how gender operates as a key variable in defining women's options in life (Chalk & King, 1998; Dobash & Dobash, 1992).

During the same period of time, attitudes and laws changed to recognize and protect women's rights. One of the issues to which women wanted to draw attention was violence against women. Grassroots activists calling for women's rights began to require that abused women be helped and that batterers be arrested. Consequently, they pushed for changes in the laws and started shelters and counseling services for battered women, especially for women who were at risk of being abused by their intimate partners (Dobash & Dobash, 1979; Rawstorne, 2002; Steffen & Jolin, 2002; Summers & Hoffman, 2002; Wolff, 1999). After more than two decades of activism by grassroots groups to

draw attention to gender-based abuse in the United States, violence against women was recognized internationally as a societal problem and not a private situation to be suffered alone, behind closed doors (Dobash & Dobash, 1979; Heise, 1996; Rawstorne, 2002; Summers & Hoffman, 2002; Wolff, 1999). However, having captured the world's attention, antiviolence activists recognized the need to begin the difficult task of designing sustainable interventions that would go beyond saving individual women one at a time.

Society is slower, in terms of the changing processes, than the law. Many men continue abusing women because they know they can often get away with it (Wolff, 1999). Nevertheless, though change has been slow, there has been some progress. Today, as women are reporting the crimes committed against them, more men are being convicted for their acts of violence against women, and more men and women are receiving help and treatment.

### **1.1 Statement of the problem**

Violence against women is a worldwide problem that continues to go widely unreported; therefore, its prevalence has been underestimated. This problem is exacerbated by the fact that the perpetrator is usually a woman's intimate partner, which makes the abuse more unlikely to go unreported. According to the 1995 United Nations report, abuse by a husband or intimate partner was the most pervasive form of violence in 1995. In addition, and from the same report, global statistics indicate that between 25 and 50% of women have been subject to partner abuse. Since this phenomenon has received a

bit more attention in the United States, the following statistics about abused women in the U.S. have been documented.

In the U.S., the country of freedom, a million women, adolescents, and children are raped in a one-year period (National Victims Center, 1992) and recent population-based estimates indicate that approximately 1.5 million women experience physical or sexual violence (Tjaden & Thoennes, 2000). Also, 6 million rapes and physical assaults of women are estimated to occur annually (Tjaden & Thoennes, 1998). In the U.S., 90% of women murdered are killed by men, men who are most often a family member, spouse, or an ex-partner (Campbell, 1992). According to the 1996 FBI report, at least four women in the U.S. are murdered every day by their partners, which represents about 30% of the total number of female homicide victims (U.S. Federal Bureau of Investigation, 1996). About two thirds of those women murdered by intimate partners or ex-partners are physically abused before they are killed (Campbell, 1981; Wallace, 1986). It is estimated that 6-12% of women are victimized by their partner's physical violence each year, and 20-30% at some point during their lifetime (Schulman, 1979; Sorenson & Telles, 1991). Approximately one out of four married women in the U.S. is more than likely to experience violence (Bakowski, Murch, & Walker, 1983). Moreover, it is suggested that, due to underreporting, the true extent of domestic violence is most likely double such estimates (Frieze & Brown. 1989; Straus, 1977-1978).

Most physical abuse takes place behind closed doors, and fear and shame usually keeps battered women silent (Bachman & Saltzman, 1994; Straus & Gelles, 1986; Straus, Gelles, & Steinmetz, 1980). Therefore, in most cases, unless a woman dies at the hands

of her abuser, her abuse will frequently go unreported. This is especially true when the abuser is her husband.

Domestic violence occurs within the privacy of the family and victims are often hesitant to report incidents because they fear reprisal. Moreover, society's belief in family privacy contributes to domestic violence (Schneider, 1994). Concepts of privacy permit, encourage, and reinforce violence against women through the complex interrelationship between notions of "public" and "private" in the social understanding of women-abuse or violence against women. Historically, the issue of battered women was untouched by law and was considered to be a private matter of family life. This has started to change, as the battered women's movement in the United States has made this issue visible. The result is that battering is perceived less as a purely "private" problem and has taken on a dimension of being more of a "public" issue (Schneider, 1994, pp. 26-32).

Violence against women takes many forms. It is most often committed by a husband or an intimate partner. Battering, stalking, sexual assault, and rape occur in all parts of the United States every day. Men who abuse women cross all lines of class, race, and religion (Haj-Yahia, 2000a; Raj & Silverman, 2002, Wolff, 1999). What makes the situation even worse is that for many years, abused women were blamed for letting themselves become victims. The police and the courts were disinclined to get involved in domestic violence cases, considering them private problems for families to work out on their own. They pointed to all of the women who ended up dropping charges against their abusers as proof of a waste of the justice system's time. According to Wolff (1999), that attitude by the authorities was the main reason victims of male violence felt there was nowhere to turn for help.

Domestic violence, particularly violence against women, is a serious worldwide problem and human rights concern that knows no racial, ethnic, or class boundaries (Bachman, 2000; Robinson, 2003; Schafer, Caetano, & Clark, 1997; Strauss & Gelles, 1990; Straus, Gelles, & Steinmetz, 1980). It is prevalent in the lives of women across all sociocultural groupings (Bachman & Saltzman, 1995; Rawstorne, 2002; Straus et al. 1980; Summers & Hoffman, 2002). As McHugh (1993) indicated, abuse can occur across regional, occupational, ethnic, and class groups.

Studies on domestic violence in 24 countries revealed a range of 20 to 50% of women being victims of physical abuse by their partners at some time in their lives. Approximately 50 to 60% of these victims are also raped by their abusive partners. Violence against women in families is one of the precipitating factors of female suicide and homicide (World Health Organization, 1997). Moreover, evidence in the literature indicates that the most known form of domestic violence is violence against women by their intimate partners or ex-partners (Kulwicksi, 2002). Fifteen hundred women are murdered each year by their male intimates. It is estimated that 25% of the homicides in the U.S. are husband-wife killings (U.S. Department of Justice, 1995). From the same report, and according to the FBI, 30% of women murdered in 1990 were killed by their husbands or boyfriends. The National Research Council (1996) reports that approximately two million women each year are battered by a male intimate (Koss, Goodman, Fitzgerald, Russo, & Keita, 1994). A considerable number of studies have concluded that for victims of intimate violence who suffer the greatest poverty, isolation, language or other cultural barriers, social services are often unavailable or inadequate

(Gange, 1992; Norton & Manson, 1995; Pinn & Chunko, 1997; Websdale, 1998 in Hightower & Gorton, 2002). This is especially true for immigrant women.

Despite growing evidence that immigrant women are at risk of becoming victims of domestic violence, there has been little effort until recently to address intimate partner violence in the increasing immigrant communities in areas of policy, research, and practice in the United States (Raj & Silverman, 2002). Contemporary homicide data from New York City reveal that sadly, immigrant women are excessively represented among female victims of male-partner-perpetrated homicide (Frye, Wilt, & Schomberg, 2000), suggesting that the severity as well as prevalence of intimate partner violence may be higher among immigrant women. Nevertheless, studies on domestic violence among immigrant women in the United States also suggest inequality in social services and insufficient social and cultural response of immigrant communities and minority groups (Abraham, 2000; Knudsen & Miller, 1991).

Anahid Kulwicki from Oakland University has focused most of her research on domestic violence. Her study on attitudes and behaviors towards domestic violence of the Arab immigrant community in Michigan revealed that 58% of women and 59% of men approved of a man slapping his wife if she hits him first in an argument. Surprisingly, 18% of the women believed that a man could kill his wife if she were having an affair with another man (Kulwicki, 1999). Kulwicki also indicated that, in Middle Eastern culture, little attention is given to the crimes committed against women and to the reporting of such crimes because domestic violence is considered to be a family issue and not a serious public health threat.

According to Haj-Yahia (2000; 2000a) who conducted his studies among Palestinian women living in the West Bank and the Gaza strip, the study of abused and battered women has received little attention around the world, despite increasing public, professional, and scientific attention to the problem of wife abuse and battering. Haj-Yahia calls for sociocultural sensitivity in the study of intervention with abused and battered Arab women. There is a serious shortage of research among Arab immigrant societies in the United States as well. As Frye, Wilt, and Schomberg's (2000) research indicates, the severity as well as prevalence of intimate partner violence may be higher among immigrant women. They suggest that suffering associated with partner violence is additionally compounded by problems related to immigration and acculturation. Therefore, the need to study intimate partner violence among one of the immigrant groups, Arab immigrants, becomes legitimate and vital. In order to do that, there is a need to develop a valid and reliable instrument that can be used to study the Arab immigrant population in the United States.

Researchers who study intimate partner violence have seldom considered the immigration status of the victim or even the relationship between immigration and domestic violence (Loue & Faust, 1998). Considering the fact that the Arab immigrant population has its own culture, norms, and values, the importance of investigating the issue of intimate partner violence among this community becomes clear. Ibrahim (2000) states that despite the fact that there is an enormous amount of literature around the area of domestic violence, including specific types of domestic violence such as incest, wife beating, child abuse, and marital rape, the literature on domestic violence among minority groups is scarce. This shortage has its consequences for battered Arab immigrant women:

their problems remain invisible and unnoticed. Inattention to the immigrant women's problems and circumstances prevents the efforts to identify, intervene, and prevent the abuse committed against immigrant women; and there is insufficient policy creation in efforts to resolve the problem.

In order to study the problem of intimate partner violence in the immigrant Arab community, a valid and reliable instrument that is sensitive to Arab culture is required. The main purpose of this research is to design a valid and reliable instrument to measure Arab immigrant women's perceptions of intimate partner violence. The instrument was designed to investigate how Arab immigrant women understand intimate partner violence, what help-seeking sources they consult in case of intimate partner violence, and what barriers they might perceive in seeking outside help. After reviewing the strengths and limitations of pre-existing instruments, a new instrument that builds on the strengths of earlier work but also includes items related to domestic violence in the Arab immigrant community was developed.

## **1.2 Research expectations**

The purpose of this study is to begin to fill the gap of knowledge regarding violence against women within the Arab immigrant population in the United States. The specific purpose of the study is to design a valid and reliable instrument that measures Arab immigrant women's perception of intimate partner violence. The scale is intended to investigate how Arab immigrant women define intimate partner violence, identify the resources or services that women might ask for help in case of intimate partner violence occurring, and understand the barriers they might perceive in seeking outside help. Additionally, the study seeks to explore how Arab-Muslim women in Columbus, Ohio comprehend intimate partner violence, their preferences in help-seeking resources, and barriers they might face in case of seeking outside help.

## **1.3 Significance of the study**

The field of violence prevention needs reliable and valid measurement tools in order to determine what is considered domestic violence in various cultures, specifically within the Arab immigrant community in the United States. Quantitative and qualitative research demonstrates that the prevalence and incidence of domestic violence among Arab immigrant families in the United States has increased in the last several years (Aswad & Gray, 1996; Kulwicki, 1996a; Kulwicki, 1996b; Kulwicki & Cass, 1996). Jasinski and Williams (1998) recommend that future research efforts focus on partner violence among ethnic minority groups. A review of the research conducted within the Arab immigrant population in the United States reveals the lack of systematic information on domestic violence in general, and intimate partner violence in particular.

The results of investigating this social problem will offer help to professionals who are serving in the field of mental health or who deal with the problem of domestic violence and violence against women in relation to Arab families. The researcher expects the instrument that will result from this research to help social workers, therapists, counselors, and all health professionals understand the situation of abused Arab immigrant women and help them get a deeper understanding of the nature of the problem in this specific group. This in turn may suggest strategies to enhancing the existing services, or adding new services that can be offered to families in general and to the battered women in particular.

## CHAPTER 2

### LITERATURE REVIEW

#### **2.1 Introduction**

Violence against women was brought to public attention during the Women's Movement in the late 1960s. Before the 1970s, women's abuse was ignored as a social problem and was not admitted and recognized by the legal system as a crime (Dobash & Dobash, 1979; Rawstorne, 2002; Steffen & Jolin, 2002; Summers & Hoffman, 2002). Until the early 1970s, women's abuse was considered to be a result of a personal weakness or deviance on the part of the woman (Davis, Hagen & Early, 1994; Dobash & Dobash, 1979; Rawstorne, 2002; Schechter, 1982). During the mid 1970s, violence against women by a male intimate was thought to be a result of the inequality in the distribution of power in society as well as a result of considering women as second-class citizens (Chalk & King, 1998; Dobash & Dobash, 1992). The recognition of domestic violence as a problem has resulted in an increase of empirical research on domestic violence (Straus, 1992). Since the 1980s, social scientists, policy makers, and social workers have started to dedicate more attention to the problem of domestic violence.

The National Family Violence Survey which was conducted in 1975 is considered one of the first attempts to assess the extent of family violence in the U.S. using a large,

nationally representative sample (Straus, Gelles, & Steinmetz, 1980). One important result of this survey was that individuals faced the greatest risk of assault and physical injury in their own homes by members of their families. The reported rate of violence against female partners was 12.1% (Straus, Gelles, & Steinmetz, 1980a). Ten years later, when the same study was repeated, the rate of physical violence against female partners was 11.3% (Straus & Gelles, 1986). In 1985, the National Crime Victimization Survey demonstrated the extent of intimate partner violence and gender inequalities of intimate partner violence (Bachman & Saltzman, 1994). Although strangers who assaulted female victims were more likely than intimates to carry or use a weapon, injuries were twice as likely to occur if the assault was committed by an intimate, rather than a stranger (Bachman & Saltzman, 1994). Another result of the same survey also reveals that at least two million women are beaten by their partners each year and about half of all female homicide victims are killed by their husbands or boyfriends (Bachman & Saltzman, 1994; Kellerman & Mercy, 1992; Stets & Straus, 1990; Straus, Gelles, & Steinmetz, 1980). In the U.S., the magnitude of domestic violence is scary and shocking. According to Berry (1998), between 25 and 50% of women will be physically abused by their intimate partners at least once in their lifetime. A joint survey by the Center for Disease Control and Prevention and the National Institute for Justice offers the following facts (Tjaden & Thoennes, 1998):

- About 1.9 million women are physically beaten each year in the U.S.
- 1.5 million women are raped and/or physically assaulted by an intimate partner annually.

- 76% of the women who were raped and/ or physically assaulted since age 18 were assaulted by a former or current husband, cohabiting partner, or date.
- Approximately 1 million women are stalked annually in the U.S.

In 1993, 12,300 women were interviewed in a Canadian national telephone survey on violence against women. The results of this survey revealed that 3% for all physical and sexual violence by a male partner or ex-partner for the previous year (Statistics Canada, 1994). In 1994, a national sample of hospitals with emergency units in the U.S. was surveyed. Part of this survey was to determine intentional injury patients and to identify the nature of injury, victim demographics, and victim-offender relationship. Surprisingly, or not surprisingly, the results show that about one quarter of the total number of the intentional injuries (350,000 of 1.4 million) was a product of domestic violence between intimates (Summers & Hoffman, 2002). None of these national studies accessed the prevalence of family violence among ethnic groups.

Domestic violence, particularly violence against women, is a serious worldwide problem and human rights concern (Bachman, 2000; Schafer et al., 1997; Strauss & Gelles, 1990). Domestic violence knows no racial, ethnic, or class boundaries (Robinson, 2003; Straus et al., 1980); it is prevalent in the lives of women across any sociocultural groupings (Bachman & Saltzman, 1995; Rawstorne, 2002; Straus et al., 1980, Summers & Hoffman, 2002). During the last four decades in the United States, there has been more professional and public interest in family violence issues, including child- and spousal abuse (Gelles & Cornell, 1983). Surprisingly, this recognition of the issue of family violence among researchers, practitioners, and the public has not contributed to an awareness of family violence among ethnic and minority groups in the U.S. Despite the

fact that previous research on violence against women has raised awareness of the problem of violence against women, “many unanswered questions will require the attention of researchers and practitioners from a diverse array of disciplines and backgrounds” (Jasinski & Williams, 1998, p. xiv). While a great deal of research has focused on American women, domestic violence in general and intimate partner violence within ethnic groups in particular has not received as much attention.

In this chapter, the researcher will clarify how domestic violence is an international problem. In addition, the researcher will present some studies on violence against women that were conducted in different countries, including some Middle Eastern countries, as well as presenting some studies conducted among some immigrant populations living in the United States. Through presenting the cases among immigrant communities, the researcher will emphasize the lack of studies on the immigrant Arab population in the U.S. In addition to presenting risk factors that put the women in a situation of victim in a violent relationship, the researcher will display how an immigrant women’s culture may conflict with U.S. culture and how this can also be a risk factor. Finally, the researcher will end this chapter with a brief presentation of different theoretical explanations that attempt to explain violence against women.

## **2.2 Violence: Concepts and definitions**

The Oxford English Dictionary (1996) defines the term “violence” as denoting the “exercise of physical force to inflict injury on, or cause damage to persons or property...” (also, Marian Makins (1991, p. 1731).

When focusing on a definition of violence against women, many issues arise. One of these is the comprehensiveness or narrowness of the term “violence.” As Dobash and Dobash (1998) argue, the concept of violence has been used in a broad manner to involve verbal abuse, intimidation, physical harassment, homicide, sexual assault, and rape. Using a comprehensive approach in defining violence against women may have its advantages: it makes the issue appear very large and more significant, which results in giving more attention to the issue. Researchers who support a broad definition of abuse contend that violence against women is multidimensional in nature and argue that many women’s lives rest on a ‘continuum of unsafety’ (Stanko, 1990). However, giving the narrow definition of violence against women may have the advantage of providing clarity about the nature and context of a specific form of violence. Moreover, researchers who argue against a broad definition of abuse tend to believe that there are qualitative and quantitative differences between physical abuse and psychological abuse (DeKeseredy & Schwartz, 2001).

Definitions of violence against women in the literature vary widely. Some include psychological and emotional abuse, financial abuse, sexual force, as well as physical and sexual assault as legally defined (i.e., DeKeseredy & Kelly, 1993; Koss & Gidycz, 1985). According to DeKeseredy and Schwartz (2001), researchers usually look at physical abuse, sexual abuse, or both. Generally, few researchers look at psychological, verbal, or economic abuse, arguing that so many categories of abuse studied simultaneously would cause confusion.

So far, there is no single definition of violence against women that is universally accepted. DeKeseredy and MacLeod (1997) suggest the following definition: “Women

abuse is the misuse of power by a husband, intimate partner (whether male or female), ex-husband, or ex-partner against a woman, resulting in a loss of dignity, control, and safety as well as feeling of powerlessness and entrapment experienced by the woman who is the direct victim of ongoing or repeated physical, economic, sexual, verbal, and/or spiritual abuse. Women abuse also includes persistent threats or forcing women to witness violence against their children, other relatives, friends, pets, and/ or cherished possessions by their husbands, partners, ex-husbands, or ex-partners” (p. 5). This is an example of a broad definition. Some criticize such a definition for being so broad that almost every North American woman seems to have been victimized (DeKeseredy & MacLeod, 1997). Other critics claim that many of the behaviors included in such definitions are simply “unwanted interactions” that researchers have added to their “corrupt continuum of abuse” (Fekete, 1994). Critics of such broad definitions of violence against women also argue that including too many behaviors under the rubric of violence may result in a breakdown of social exchanges between people, as they label each other’s behaviors as “abusive” or “violent” (Duffy & Momirov, 1997). Moreover, it is much more difficult to study about 50 behaviors at once than to study one or two. Nevertheless, qualitative studies show that abused women reject the notion that “sticks and stones may break my bones but words will never hurt me.” In fact, women who have experienced male violence often say that it is the psychological, verbal, and spiritual abuse that hurts the most and longest (DeKeseredy & Schwartz, 2001).

In contrast to the broad definition of “violence against women,” many North American crime surveys define sexual and physical violence in narrow legalistic terms. An example is the definition of physical abuse as “any unwanted physical contact”

(Martin & Younger-Lewis, 1997, p 1556). However, if we limit our operational definitions of intimate male-to-female violence (for example) to the limited realm of criminal law, we will cover relatively less violence in the family. If we use broader definitions of conflict and violence, the amount of violence uncovered will be many times greater (DeKeseredy & Schwartz, 2001). In fact, there might be advantages to using the different definitions of family violence. Steffen and Jolin (2002) explain that individual professionals might use these different definitions to deal with the problem in ways that best harmonize their professional competencies. For instance, psychologists may stress the psychological aspect of violence, as their professional backgrounds allow and help them to use psychological methods in dealing with this kind of problem.

Another major problem that still remains is that little attention has been paid in the literature to various validity problems related to how the victims define violence. Do women feel that the wording in the questions and the screening questions accurately reflects their lived experience? If the wording of the questions leads them to feel that the questions do not apply to them, they will not disclose. Unfortunately, some people “hear” words differently than others. Still more will not discuss their experiences until a measure of trust has been developed with the interviewer (Koss, 1993).

Another recently discovered problem is that because so many people do not view marital violence as criminal, when women are asked in the context of crime surveys if they have been victimized, they will say that they have not (Straus, 1979). The definition should be sensitive to the characteristics of the group to which it is applied. For instance, Abraham (2000) defined marital violence among South Asian immigrant groups as “any form of coercion, power, and control—physical, sexual, verbal, mental, or economic—

perpetrated on a woman by her spouse or extended kin, arising from the social relations that are created within the context of marriage” (p. 3). Abraham included extended kin in her definition of marital violence because marriage for the South Asian community is normally defined not as a relationship between two individuals, but as a relationship between two families.

Another commonly ignored problem is that definitional consistency, standard measures, similar samples, and multiple questions will not make much of a difference if the respondents cannot understand the survey. Many immigrants and refugees do not read or speak English; and thus, it is pointless to ask them to complete a survey unless it is translated into their native language (Smith, 1987).

Some researchers argue that defining violence is not a difficult issue, as it is clearly described by the law. However, certain actions as “threats, damaging property, energetic sexual behavior or play fighting” are more difficult to define (Foreman & Dallos, 1993, p. 11). Most researchers agree that there are four major components of violence against women: emotional, physical, sexual, and verbal (i.e., Torres, 1986). Moreover, the goal of the abuse is control by one intimate partner over another. The different forms of abuse are the tactics a person uses to establish such control. The decision to include one, some, or all of these components in the definitions of violence against women differs from researcher to researcher and from discipline to discipline (Gordon, 2000).

Different definitions of violence against women can result in different estimates of incidence and prevalence. Some concepts or operational definitions of violence against women include the threat of violence, but other definitions require some specific

consequences, such as physical injury. Other definitions may or may not require psychological consequences. Thus, rates can differ according to the components of violence considered or criteria used to define violence against women (Desai & Saltzman, 2001).

The majority of the research conducted on intimate violence has approached definition and measurement by focusing on discrete acts of physical assault (determining whether a person has been slapped, punched, or otherwise committed an act of assault against an intimate partner) (Mahoney, Williams, & West, 2001). Typically, this kind of research distinguishes between “minor” and “severe” abuse. Determining which experiences are minor or severe has been approached differently by different researchers (i.e., based on the act’s potentiality for physical injury or the chronicity of the abuse).

Reviewing the literature revealed some confusion around defining both family violence and domestic violence. Some scholars view domestic violence as a broader definition than family violence. This perspective can be represented in Wolff’s (1999) definition of domestic violence as “any violent or threatening behavior between family members, including former husbands and wives.” The term “domestic violence” is now also applied to abusive acts between unmarried partners who live together (Alison et al., 1997; Law, 2000; Tadros, 1998).

Other scholars view family violence as the broader scope that includes domestic violence under its spectrum. For instance, Summers and Hoffman (2002) refer to family violence in a broader definition than domestic violence. While family violence covers “violence between female and male partners or same sex partners, child abuse, elder abuse, and sibling abuse,” domestic violence includes only “the abuse by one person of

another in an intimate relationship” (Summers & Hoffman, 2002, p.169). Such a relationship “can involve marriage partners, partners living together, dating relationships, and even former spouses, former partners, and former boyfriends/ girlfriends” (Berry, 1998; Chalk & King, 1998).

Another definition presented by the United Nations report on violence against women in 1995 states the following: “Violence against women is inextricably linked to male power, privilege and control. Culture and tradition, which often are reflected in national laws, only help to perpetuate the idea of male dominance.” Article 1 of the UN report in the Declaration of Eliminating Violence Against Women also provided similar definition with the addition of “gender-based” dimension, while Article 2 categorized some aspects of violence against women such as physical, sexual, and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation, and other harmful traditional practices to women.

Still, some definitions emphasize the abuse of women as a repeated behavioral activity that occurs more than once or twice. For example, battering is defined as a series of physically injurious assaults on a family member that form part of a frequent, habitual pattern (Gayford, 1978). Moreover, emotional abuse is included in the repeated, habitual cycle of battering behavior, all of which are meant to control the victim and to impose the batterer’s will over his mate.

1. Sexual battering includes physical attacks on the woman’s breasts/genitals or forced sexual activity, accompanied by either physical violence or the threat of physical violence (Gayford, 1978). Nduna & Goodyear (1997) indicated that “a

person has no choice to refuse or pursue other options without severe, social, physical, or psychological consequences” (p. 7). Abraham (2000) added “rape, sexual control of productive rights and all forms of sexual manipulation carried out by the perpetrator with the intention or perceived intention to cause emotional, sexual, or physical degradation to another person” (p. 86).

2. Psychological battering includes threats of suicide, violence against the woman or her family, punching holes in walls, threatening to take the children away, threatening deportation of foreign-born wives, and forcing the victim to perform degrading acts (e.g., to eat cigarette butts or to lick the kitchen floor). It also may include controlling the victim’s activities, such as sleeping and eating habits, social relationships, access to money, and constant attacks on the woman’s self-esteem through verbal abuse or total denial of her ideas and feelings and doing things intentionally to frighten her into submission, such as speeding in traffic or playing with weapons. Psychological battering is reported by some women as their most painful battering experience (Gayford, 1978; The Hesperian Foundation, 1998).

The World Health Organization (2002) defines intimate partner violence as (any behavior within an intimate relationship that causes physical, psychological, or sexual harm to those in the relationship including acts of physical aggression (i.e., slapping, hitting, kicking and beating); psychological abuse (i.e., intimidating and humiliating); forced intercourse; and different controlling behaviors (i.e., isolating from family and friends, monitoring movements, and delimiting access to information or assistance) ( p. 89).

Family violence is difficult to measure; it occurs within the privacy of the family, and victims often hesitate to report incidents because they fear reprisal. It is considered to be a sensitive issue. Lee and Renzetti (1990) define a sensitive topic as “one which potentially poses for those involved a substantial threat, the emergence of which renders problematic for the researcher and/or the researched, the collection, holding and/or dissemination of research data” (p. 512). Therefore, studying family violence presents some dilemmas especially in a cultural context like the Arab culture that highly values the privacy of the family.

### **2.2.1 Operational definitions of types of intimate partner violence**

The intimate partner violence in this study includes (1) psychological and emotional abuse, (2) financial abuse, (3) physical assault, and (4) sexual force.

Psychological and emotional abuse include rejection, desertion, neglect, calling the wife with bad names, making fun of her or verbally abusing her, total denial of the woman’s feelings, using divorce as a threat to force the wife to do things against her will, punching holes in walls to scare the woman, threatening the wife with marrying another woman, threatening with divorce, threatening to take the children away, isolating the wife from her friends or family if they live in a foreign country, threatening the woman to use her immigrant status against her (i.e., reporting her to the authorities if her documentation papers are not legal, using the sponsorship condition against the woman if she is dependent on her husband, or making any other threats regarding deportation).

Psychological and emotional abuse also includes persistent threats or forcing women to witness violence against their children, other relatives, friends, pets, and/or cherished possessions by their husbands. Financial abuse refers to controlling the wife’s access to

financial resources. Sexual force refers to marital rape; and finally, physical assault refers to beating, slapping, punching, pulling hair, pulling arm, kicking, or committing any other act with a reasonable probability of causing physical pain or injury.

### **2.2.2 Arab Immigrant women**

Volpp (1995) in her study defines immigrant women as a diverse group including women who have lived in the United States from one month to forty years. Knowing that the length of stay in a different country may have an effect on women's perception of violence as well as help-seeking sources, Arab immigrant women in the current study will be defined as "Any woman whose country of origin is any Arabian country, and who lives in the U.S., as first or second generation."

### **2.2.3 Intimate partners**

Generally, intimate partners refer to "current or former spouses, boyfriends, and girlfriends" (Rennison & Welchans, 2000, p. 1). However, according to Arab-Muslim culture, marriage is the main relationship that can associate a man and a woman. Therefore, "intimate partners" in this study always refers to spouses.

## **2.3 Domestic violence is a worldwide problem**

Intimate partner violence occurs in all countries and among all groups, regardless of social, economic, religious, or cultural group. Although women can also be violent in relationships with men, the overwhelming burden of partner violence is borne by women at the hands of men (Heise, Ellsberg, & Gottemoeller, 1999; WHO, 1997). It was mentioned in the 1997 report of the WHO that this problem is experienced in almost all countries around the world. In an attempt to compile and list 49 studies from more than

35 countries on all continents, Heise et al. (1999) state that 10 to 50% of women reported that they had been hit or physically abused by an intimate male partner at some point in their lives. Although violence against women is a widespread problem, a culture of silence still surrounds cases of violence worldwide. It is considered a private affair—within the families, inside homes, and out of sight (Niaz, Hassan, & Tariq, 2002).

Women can experience different types of abuse throughout their life cycle, in infancy, childhood, and/or adolescence, or during adulthood or older ages (WHO, June, 2000). Heise, Pitanguy and Germain (1994) demonstrate that domestic violence is the most persistent form of violence against women. Additionally, violence against women by their intimate partners or ex-partners is indicated to be the most persistent form of domestic violence (Kulwicksi, 2002). In the U.S., every year more than a million women visit emergency rooms for treatment after having been beaten by their partners (Summers & Hoffman, 2002). In fact, emergency services are frequently the most accessible resource when injuries occur from inter-spousal abuse (Bowker, 1984a; Bowker, 1984b; Dobash & Dobash, 1979; Goldberg & Gary, 1982; Walker, 1984). Women account for 84% of the people seeking hospital treatment for an injury caused by an intimate partner.

Violence as a social problem that affects millions of women's lives (Robinson, 2003) has serious and severe health effects and outcomes for the affected. Domestic violence significantly affects a woman's physical and psychological health. The results of a study done on mental and physical health effects of intimate partner violence on women show that battering of female partners and the associated emotional abuse have significant mental and physical health consequences for the victims (Campbell & Lewandowski, 1997). The physical health consequences include fatigue, sexual

dysfunction, chronic headaches, and other health problems in addition to the effect on the person's ability to function in everyday life (Niaz et al., 2002). The mental health consequences include depression, anxiety disorders (e.g., post-traumatic stress disorder), suicide, eating disorders, and substance abuse (Craven, 1996; Eisenstat & Bancroft, 1999; Martin, English, Clark, Cilenti, & Kupper, 1996; Tjaden & Thoennes, 2000). The experience of abuse often erodes women's self-esteem and puts them at greater risk of various mental health problems, including depression, Posttraumatic Stress Disorder (PTSD) and drug abuse.

Heise et al.'s (1994) compilation of 49 studies from more than 35 countries on all continents revealed that physical violence in intimate relationships almost always is accompanied by psychological abuse and in one third to over half of the cases by sexual abuse. Estimates are that 8 to 17% of women are victimized annually in the United States, and that stress disorders are much more prevalent in victims of physical and sexual abuse (Wilt & Olsen 1996). Similarly, in another study, 24% of the 930 women who were surveyed reported an experience of unwanted intercourse or "intercourse obtained by physical threat(s) or intercourse completed when the woman was drugged, unconscious, asleep, or otherwise totally helpless and unable to consent" (Russell, 1984, p. 35).

In Japan, among 613 women who had at any one time been abused, for example, 57% had received and suffered all three types of abuse (physical, psychological, and sexual). Less than 10% of these women had experienced only physical abuse (Yoshihama & Sorenson, 1994). In a similar study that employed a community-based representative sample, 12% of adult women respondents in the Tokyo metropolitan area had been

abused by their male partners at some point in their lifetime (Yoshihama, 1993 cited in Yoshihama, 1996). However, according to Frieze and Zubritzky (1987), in Japan, there are no assistance programs such as battered women's shelters, nor specific legal assistance such as restraining orders. This may influence the Japanese respondents' tendency to downplay the seriousness of the problem of domestic violence.

In India, gender-based violence including wife beating, rape, sexual abuse, and dowry-related murder is widespread. Examining the linkage between wife beating and one health-related consequence for women, fetal and infant mortality was the focus of research by Jejeebhoy (1998). One consequence of abusing pregnant women was the high rate of fetal and infant mortality. Using a community-based data from women in rural India, Jejeebhoy's results suggest that wife beating is deeply rooted, that attitudes uniformly justify wife beating, and that few women in rural India can escape an abusive marriage. In another study, a systematic, multi-stage sample of 6,902 married men aged 15-65 was carried out in five districts of Uttar Pradesh. Of these men, 18 to 45% admitted physically abusing their wives (Narayana, 1996).

In the United States, Tjaden and Thoennes (1998) interviewed 16,000 men and women using the phone survey method. Their findings revealed that 52% of women had been physically assaulted as a child by an adult caretaker and/or as an adult by any type of perpetrator. Additionally, 18% of women said they experienced a completed or attempted rape at some time in their life, with 22% of those under 12 years old and 32% between 12 and 17 when they were first raped. Founded on these numbers, Tjaden and Thoennes (1998) assessed that 1.9 million women are physically assaulted annually. Findings from the 1999 National Crime Victimization Survey indicate that 68% of all

violent crimes and 72% of rape and sexual assaults against women are perpetrated by nonstrangers, either intimate partners, other relatives, or a friend or acquaintance (Rennison, 2000). A study by Rennison and Welchans (2000) indicated that 33% of murdered women are killed by their current or former partners.

From the first national study of violence in the American home and wife beating, Straus, Gelles, and Steinmetz (1980) conducted a comprehensive national study of violence in the American family (2143 families in the U.S.). The fundamental goals of this study were to measure the context of violence in the American home to uncover the width of family violence; participants' understanding and identification of violence or the meaning of violence to the participants; and reasons that caused violence. Using the Conflict Tactics Scale, the study revealed that 1.8 million wives were beaten by their husbands at least one time during the year previous to the study. The lifetime rate of violence for all couples was 28%. The study clarified that there are three major contributing factors of wife beating: first, the existence of certain violence in society and in the family, which contributes to regarding violence as a normal and accepted part of life; second, the sexist organization of society and historical reality, which places men at the head of the families; and finally, society's cultural norms, which perpetuate the belief that private family matters must not be discussed in public (Frieze & Browne, 1989; Straus, 1977-1978).

In Papua New Guinea, 18% of all urban married women had to seek hospital treatment following domestic violence. Moreover, Canada's national survey on violence against women revealed that 45% of wife assault incidents resulted in injuries, while sexual abuse ranged from 20 to 30% (Bagley, 1991). In Thailand, research was carried out

with a representative sample of 619 husbands residing in Bangkok, who had at least one child. Out of this sample, 20% of the husbands acknowledged having physically abused their wives at least once in their married life (Hoffman, Demo, & Edwards, 1994).

In an attempt to study awareness of domestic violence in Australia, 280 participants from diverse cultural backgrounds, including Arabic, were recruited (Partnerships Against Domestic Violence, 2000 cited in Pickering, 2002). Focus-group discussions, in-depth interviews, and community meetings with the participants revealed that domestic violence is always seen as a serious issue which includes psychological and emotional abuse as well as sexual abuse. However, there was some disagreement between the participants in the study about which aspects of domestic violence they believed to be more serious. Women were more likely than men to view emotional and verbal abuse as more serious than physical violence. Although most participants admitted the occurrence of domestic violence, there was diversity among groups in relation to its prevalence. For example, about half of the participants believed that about 70% of women were victims while about the same portion believed that prevalence was not that high (20% of women were victims).

In the United Kingdom, two women are killed weekly by their partners and 10% of women experience domestic violence at any one time. Violence affects between 1/3<sup>rd</sup> to 1/4<sup>th</sup> of women at any time in their life (George, 1998; Rawstorne, 2002).

In Levinson's study (1989) a non-probability sample of ethnographic reports from the Human Relations Area Fields (HRAF) were pulled. An analysis of the qualitative and quantitative data for 90 relatively small peasant societies in North America, South America, Oceania, Africa, Asia, Middle East, Europe, and Soviet Union revealed that

motivation, reasons, and explanations for wife abuse and wife battering varied. However, these reasons can be grouped into three categories: (1) beating as a form of punishment, which happened in 17 societies in the sample (basically when the man suspects his wife's adultery); (2) beating for cause, which occurred in 15 societies, where a man can beat his wife for a reason (i.e., when the wife fails in fulfilling her duties or in treating her husband with the respect he expect); (3) beating at will, which occurred in the majority of the societies in the sample. The study clarified that this type of beating occurs simply because of the belief that battering can be a husband's right for any or no reason. Obviously, the first and second categories can sometimes overlap. For instance, when the wife fails to obey her husband (cause), beating can be used as a form of punishment. The study demonstrated that wife battering is a common occurrence in most societies, crossing international and cultural boundaries.

#### **2.4 Violence against women in Middle Eastern countries**

A recent study examined the incidence of violence against women in Amman to determine the cultural context in which violent crimes against women are committed and to examine the social legal implications of such crimes (Kulwicki, 2002). Reviewing all court files of women murdered during 1995 in Jordan revealed that pregnancy out of marriage was the most frequently identified reason for "honor" crimes in the court files. Other reasons included: premarital sex, adultery, alleged sexual misconduct, marriage against the family approval, and questionable reputation. In most cases, the perpetrators were the brothers of the victim and fathers came in the second status. Kulwicki (2002) reported that a distinction is made in the laws between "honor" crimes and other forms of

crimes, allowing for exemptions from penalty for men who commit “honor” crimes. The least severe punishment for the defendants committing an honor crime was given in the case of the victim being pregnant (the penalty ranged from no penalty to a maximum of 6 months imprisonment). The most severe penalty was received by perpetrators whose victims had married against the family’s will, where the sentences ranged from seven and half years to life with hard labor imprisonment. Finally, the study discussed contemporary laws in some countries (i.e., Jordan, Syria, & Lebanon) that give maximum penalty for murder (death for first-degree murder and 25 years for second-degree murder).

In Pakistani society, women’s low social status and a long established pattern of active suppression of women’s rights by successive governments means that domestic violence victims have virtually no access to judicial protection and redress. Officials at all levels of the criminal justice system do not consider domestic violence a matter for the criminal courts. Still, each year hundreds of females of all ages are reported killed in the name of honor and many more cases are not reported (Amnesty International, 1999). In Islamabad and Rawalpindi, Pakistan, based on a sample of 216 Pakistani women, a cross-sectional survey was conducted by two trained health interviewers. The results clarify that about 96.8% of women reported permanent multiple types of ongoing violence. Yelling or shouting at the women was the most repeated form of violence, while using a weapon was the least common one. The study concluded that population-based epidemiological studies are required in order to study the type, frequency, and perpetuating factors of domestic violence in Pakistan to inform public health policy formulation (Amnesty International, 1999).

In Egypt, Abdel-Wahab (1991) analyzed the court files and reports about violence against women in newspapers. The results of this study showed that violence against women in Egypt can vary from a simple act of aggression to killing. Wives were typically the victims of this violence. Moreover, economic reasons were on the top of the list of reasons for violence against women, followed by marrying more than one woman and mistrust between spouses (Abdel-Wahab, 1991).

In 1995, the Egyptian Demographic and Health Survey demonstrated that one out of every three married Egyptian woman had been beaten at least once since she had been married. Among these women who had ever been beaten since marriage, 45% had been beaten at least once in the past year and 17% had been beaten three times or more in the past year (El-Zanaty, Hussien, Shawky, Way, & Kishor, 1996).

Muhammed Haj-Yhaia (2000), a Palestinian researcher who dedicated most of his career to research on the issue of violence against women and wife abuse, investigated the issue of wife abuse and battering in the sociocultural context of Arab society. He described and examined the structure, values, and characteristics of the Arab family and their relevance to wife abuse and battering. The study discussed the value of the family as a unit in Arab society. This unit plays an important role in complementing assistance received from formal services. The belief that every family member is responsible for the behavior of other members often leads mothers to forget their own needs and desires and instead consider the family's wellbeing, reputation, and honor. Despite the fact that battered women may receive temporary protection and help from their family of origin, they may lose that kind of help if their family accepts the husband's debate that violence happened because of the wife's failure to perform the traditional roles of a wife and

mother. Therefore, battered Arab women are often hesitant to seek protection, shelter, or help outside the nuclear family. Although the study did not provide a model for intervention with battered Arab women, it emphasized the importance of considering their sociocultural context in designing intervention strategies. The results suggest that the justification of wife abuse and battering can be explained within the sociocultural context of Arab society which stresses the feminine qualities of women and the masculine qualities of men, the obligation of the wife to obey, honor her husband, and the wife's primary dedication and commitment to her family's welfare rather than on her rights to self-actualization. Finally, the findings revealed that the Arab women who participated in the study supported battered wives to oppose violence against them and try to stop it. Nevertheless, their preference that these attempts to stop violence should focus on direct contact and consultation with the husband and with the wife's family without seeking help from formal services reveals the value that Arab society places on the family and represents an essential component of Arab society's sociocultural context.

## **2.5 Violence against women among immigrant populations**

Studies on domestic violence among immigrant women in the U.S. suggest inequality in social services and inadequate social and cultural response to the needs of diverse immigrant communities and minority groups (Abraham, 2000; Knudsen & Miller, 1991). Additionally, victims of intimate partner violence may use fewer resources, regardless of their level of need, if their partners do not allow them to access services or if they experience other additional barriers to receiving help (Plichta & Falik, 2001). Bollini (1992) clarifies that battered immigrant women often experience difficulties in

their interactions with health and social service professionals who are trained to serve mainly the host population. New immigrant women have insufficient personal resources and skills, i.e., education, income, and knowledge of English (Abu-Ras, 2000). For instance, English proficiency is one of the hardest barriers facing the immigrant population in Dearborn, Michigan (Abraham, Abraham, & Aswad, 1983). Research shows that about 60% speak very limited English and 30% speak no English (Abraham, Abraham, & Aswad). Adequate services for minority and immigrant women are insufficient. Yet, research on intimate partner violence has seldom considered the immigration status of the victim or even the relationship between immigration and domestic violence (Loue & Faust, 1998).

In the U.S., indications of domestic violence were revealed in surveys conducted by the Arab Community Center for Economic and Social Services (ACCESS) in Southeast Dearborn in 1986 and in 1995. Family crisis intervention was the second most frequently requested services after stress and economic-crisis services, and accounted for 17% of the visits to the Center (ACCESS, cited in Aswad & Gray, 1996). Noteworthy, 50% of these cases related to severe marital problems. Spousal abuse was reported in 7% of the cases. Significantly, about 80% of those seeking help with marital problems were women (Aswad & Gray, 1996).

Anahid Kulwicki (1989, 1999) from Oakland University focused most of her research on domestic violence. Her survey of 362 adolescents between ages 11 and 19 revealed family violence to be a major concern among Arab immigrants (Kulwicki, 1989). More than 12% of the respondents reported having been physically abused, while more than 17% reported having been emotionally and verbally abused. In another study,

Kulwicki (1999) aimed at assessing the attitudes and behaviors towards domestic violence of 200 Arab individuals, by surveying a convenience sample of 202 Arab Americans (162 women & 40 men) from a list of 4,000 community center clients. Findings related to beliefs and attitudes towards domestic violence revealed that 58% of women and 59% of men approved of a man slapping his wife if she hits him first in an argument. Surprisingly, 4% of the respondents believed that a man should kill his wife if she hits him first in an argument, and 18% of the women believed that a man could kill his wife if she were having an affair with another man. The study concluded that domestic violence among Arab immigrants has become an important political issue in the United States.

Immigrant context and status of women living in the United States were found to be a risk factor for being abused. Raj and Silverman's (2002) revision of the legal, medical, and social science research literature revealed immigrant women's vulnerability to battering. The researchers found that undocumented or illegal immigrant residents have no social protection and therefore have no access or regular social and healthcare programs. Immigrant status is found to be an important factor for women who choose to remain in an abusive relationship (Abraham, 1990; Ho, 1990). In addition, immigrant status and ethnicity are associated with higher rates of spousal violence (Chow, 1993; Sorenson & Telles, 1991).

In a study that aimed at comparing particular risk factors and psychological consequences concerning domestic violence among Italians, Anglo Americans, and Mexicans in Italy and in the United States, 32 women living in Rome and 50 women living in the U.S. were interviewed in Italy and in the U.S., respectively (McCloskey,

Treviso, Scionti, & Pozzo, 2002). Using some items of the Conflict Tactics Scale in addition to adding some questions relating to sexual abuse, the results revealed some differences between Anglo and Mexican women living in the United States and Italian women living in Italy. Battered women in Italy were more likely to be married to men who abused them and to have suffered more years of violence (average of 15.4 years) than women in the United States (average of 7.4 years for Anglo American and 8.4 years for Hispanics). There were no statistical differences in the frequency and severity of violence between women seeking help in Italy or in the United States. However, only 30% of Italian women reported rape by their husbands compared to 70% or more of women in the United States. The results demonstrated that risk factors relating to domestic violence were different in Italy than in the United States. These included men's unemployment, which appeared to co-occur with domestic violence, women's lack of labor-related or educational resources, which reduced and narrowed their economic options both in Italy and in the United States, and drinking, which was highly associated with wife abuse in the United States, but not in Italy. According to McCloskey et al.'s (2002) study, women's employment may create a threat to abusive husbands, especially among the Italian sample which also proves the correlation between women's economic resources and husband's violence.

Basu (1988) concluded in his attempt to give some narrative information on domestic violence within Indian communities that abused and battered Indian women in the United States face major obstacles, including the lack of knowledge regarding laws that offer protection to women in the U.S., language barriers, stress that results from a clashing cultural system, and women's faithfulness and loyalty to the family and fear of

causing shame to the family and to the community, all of which leads them to suffer in silence.

Yoshihama's (1999) study aimed at explaining the prevalence of domestic violence among women of Japanese descent living in the United States. The results clarified that the respondents experienced a wide range of violence by current or ex-male partners. During their lifetime, 80% of respondents had experienced some kind of violence by their intimate male partner, 52% had experienced physical violence, about 75% had experienced emotional violence, and 30% had experienced sexual violence.

A similar study of Korean immigrant women residing in Chicago in 1987 showed that a significant proportion of Korean immigrant women experienced domestic violence (Song & Moon, 1998). About 60% of the women reported having been battered by their spouses. Additionally, 37% of these women had been subjected to sexual abuse. Traditional attitudes towards appropriate husband-wife relationships and cultural acceptance and tolerance of wife abuse were found to be associated with a higher rate of wife battering.

To sum up, violence against women is a widespread issue and hits in all cultures and classes. However, for immigrant women, the suffering associated with partner violence is often compounded by problems related to immigration and acculturation. The lack of research concerning violence against women with the Arab immigrant community should not mean that abuse and violence do not exist within these groups.

## **2.6 Lack of study on the immigrant Arab population in the United States**

A review of the literature in the fields of psychology, sociology, anthropology, and social work reveals a shortage or insufficiency of research on violence against women among immigrant communities. Furthermore, the effect of immigrant status on women's risk for abuse has not received adequate attention from scholars and researchers. Raj & Silverman (2002) argued that the limited number of studies conducted in these fields has failed to cover certain immigrant populations, especially Europeans and Africans.

Methodological limitations in the previous studies regarding women of minority groups and immigrant women have led to conflicting results. For example, the results of the National Crime and Victimization Survey (NCVS) revealed similar rates of victimization between whites and African Americans and between Hispanic and non-Hispanic whites (Bachman & Saltzman, 1995). Meanwhile, other studies have discovered a higher prevalence rate of violence among non-white groups (Straus & Smith, 1990).

Little attention has been paid to the problem of violence against women among minority groups, including violence among the Arab immigrant populations (Abraham, 2000). This deficiency has tremendous consequences for abused ethnic minority women, as their problems continue to remain invisible or ignored. The fact that immigrant women may already experience great difficulty as they are challenged by the problems of gender, ethnicity, race, and lack of citizenship (Abraham, 2000) makes violence against immigrant women an urgent issue. The lack of research concerning violence against

women in the Arab immigrant community does not mean that abuse and violence do not exist within these groups.

Reviewing the literature also revealed some methodological issues around studying the problem of violence against women. The following section presents a summary of some of these issues.

## **2.7 Theoretical explanations of violence against women**

Researchers have made many attempts to explain family violence. Theories regarding the causes of domestic violence are numerous and varied. Many psychological and sociological theories have been proposed to explain violence in the family in addition to describing conditions that result in violence in families (Harway & Hansen, 1993). These theories include (1) family privacy, (2) sexism, (3) social learning, (4) family system, and (5) feminist theory. The following section presents these theories.

### **2.7.1 Family privacy**

Those who take the “family privacy” approach argue that society’s belief in family privacy contributes to domestic violence (Schneider, 1994). This point of view explores the ways in which concepts of privacy permit, encourage, and reinforce violence against women, focusing on the complex interrelationship between notions of “public” and “private” in the social understanding of women-abuse or violence against women. Historically, the issue of battered women was untouched by law and was considered to be a private matter within a family. As the battered women’s movement in the United States has made this issue visible, this is no longer the case. Consequently, battering is no longer perceived as a purely “private” problem and has taken on the dimension of a “public”

issue. As a result, battered women's shelters and hotlines and many other services for battered women have been established. At the same time, there still exists widespread resistance to the acknowledgement of battering as a "public" issue, as the concept of privacy poses a challenge to theoretical and practical work on women's abuse. In fact, the concept of marital privacy has been a source of oppression to battered women and has helped to maintain women's subordination within the family (Allen & Straus, 1977).

### **2.7.2 Sexism**

Scholars who take the approach of sexism as an explanation for women's abuse argue that sexism can promote violence against women (Hutchings, 1994). According to this view, most religions and traditions support the theory that the man is the head of the family and the wife must obey him and be submissive, her basic role being to take care of the household and the children. Boys and girls are treated differently at home, in school, and in the community. It is acceptable for boys to have fights and to be more aggressive and competitive, while girls are not allowed to indulge in the same behavior. Built on that, women are expected to be the primary caregivers in the home, and their jobs are more passive, nurturing ones. In addition, the media also encourages stereotyping, as women usually appear in roles of housekeepers and mothers. As a result of this sex-role stereotyping, women themselves feel that they are in a secondary position in society and they learn as they are growing up to value themselves in relation to their male partners, or to the men with whom they work. Furthermore, society tends to give males more economic power than females.

As stated by Dobash and Dobash (1979), men who beat their wives are actually living up to cultural prescriptions that are cherished in Western society—aggressiveness,

male dominance, and female subordination—and they are using physical force as a way to implement that dominance. Within the traditional family, the balance of power is inherently unequal where men have usually held the power and women have been subservient to those in power over them (Chapman, 1988; Stanko, 1993). That imbalance results in the women’s learning to be more accommodating and to “tune” in more to the needs of their spouses, since they are the less powerful members of the family (Harway, 1993). In this manner, society fails to criticize aggression by a batterer toward his wife because it is consistent with the male role, while fighting back (usually in self-defense by the wife may be criticized, because it is inconsistent with the female role. Dobash and Dobash (1992) discuss that violence against women by their intimate partners symbolizes the oppression of women originating in, and reinforcing their lower status in society.

### **2.7.3 Social learning theory**

Social learning theory tries to explain the violent family. According to this point of view, behavior is learned during interactions with others and with the social environment, and emotional responses can be learned by direct experiences or vicariously by observation (Harris, 1977). In social situations, people often learn much more rapidly simply by observing the behavior of others (Crain, 1992). Individuals become more violent through experiencing violence in the family as a form of punishment when they were children. Moreover, they learn from television programs and movies that violence is a part of life. The behavior of individuals is also influenced by the perceived and actual norms for a given behavior within the individuals’ peer group. Peer support for engaging in a behavior and modeling are seen as important in influencing someone’s behavior. In other words, violence as a behavior is learned through imitation (Bandura, 1971). The

direct or indirect observation of violent acts or interactions demonstrated by family members and role models in society helps to form an impression that violence can be a coping response to stress or a method for conflict resolution (Bandura, 1973; Gelles, 1985; Gelles, 1993). According to social learning theory, people learn by either observing the consequences of their own behavior or by observing the consequences of other people's behavior. Consequences inform the individual as to which behaviors result in positive outcomes, and which ones result in negative outcomes (Bandura, 1977). People are violent because in addition to condoning violent behavior, society perpetuates violence through the socialization process (Bandura, 1971; 1973; & 1977; Crain, 1992; Gelles, 1974; Gelles, 1985; Gelles & Straus, 1988; Kalmuss, 1984; O'Leary, 1988; Straus et al., 1980).

According to social learning theory, women who grow up in violent homes learn to accept violence and to expect it in their own adult relationships (Gelles, 1979). In fact, findings of extreme violence in the parental homes of battered women are common (Walker, 1984). The theory of learned helplessness that has been used to explain battered women's showing passivity in the face of violence is reported by many authors (e.g., Gelles, 1979; Walker, 1984). In another meaning, battered women learn in their childhood that there is nothing to be done to permit them to escape or protect themselves from abusive relationships (Harway, 1993; Walker, 1984).

Clearly, the original social learning theory did not account for gender differences, where men and women are socialized differently, and consequently adapting different patterns of behavior. For instance, men learn to be passive, while women learn to be submissive, as aggression is often rewarded for men but punished in the case of women,

which is what led many researchers to revisit the original social learning theory (e.g., Dobash & Dobash, 1978 & 1979; Macleod, 1980; Martin, 1976, Pizzey, 1977).

#### **2.7.4 Family System Theory**

From a different perspective, family system theory looks at the battered woman and her abuser as “mutually causal elements” (Giles-Sims, 1983). In other words, violence is seen as something to which both partners contribute. Family system theory views men and women in violent relationships as experiencing difficulties in separating from their families of origin and to be using violence to regulate the closeness/distance theme in their relationship (Coleman, 1980; Weitzman & Dreen, 1982).

However, feminists have criticized family system theory for the following reasons. First, they argue that the conceptualization of family functioning and of female development within the family is limited and insensitive to women’s needs. Many feminist therapists maintain that the field of family therapy is characterized by insensitivity to women’s issues and sexism in its approach to women in the family (Avis, 1987; James & McIntyre, 1993). Second, feminists regard family system theory as having failed to include the importance of gender roles and the development of gender identity in the formulation of the family functioning (Hansen & Goldenberg, 1993). In other words, family systems theory neither considers the linear, causal interaction patterns in the description and representation of the family nor addresses the differences in the experiences of men and women (Willbach, 1989). Third, feminists argue that family systems theory has failed to attend to the impact of the greater social systems on the family (Bograd, 1984; Goldner, 1985).

### **2.7.5 Feminist Theory**

From the feminist perspective, “the social institutions of marriage and family are special contexts that may promote, maintain, and even support men’s use of physical force against women” (Yllo & Bograd, 1988, p. 12). Investigating differences commonly experienced by the males and females can clearly emphasize the lack of equality experienced by females (Hansen & Goldenberg, 1993). Feminist theory argues that the experience prescribed by gender is essential to individual identity development and cannot be separated from an individual’s performance in the family (Goldner, 1985). Indeed, feminist theory provides a historical and institutional context in which sex role learning and male status acquisition occur.

Historically, in the middle of the nineteenth century, the movement to address gender inequality in the United States got under way when middle-class white women working in the struggle to abolish slavery began to problematize their implicit exclusion from the public sphere and their total lack of legal and political identity (DuBois, 1978 cited in Bevacqua, 2000, Walker, 1990). Despite the fact that violence against women was not the subject of direct feminist action at that time, members of the women’s rights and women’s suffrage movements did occasionally and covertly refer to and bring up the issue of rape specifically, and violence against women generally (Bevacqua, 2000). Feminist theories condemn all forms of male violence against women as unacceptable.

Feminist scholars argue that the “context-free,” “gender-free” orientation of many current approaches promote inequality among the sexes; they argue that there is social, political, and economic inequality between the sexes (Hare-Mustin, 1978). That inequality includes (but is not limited to) unequal opportunities for credentials and

experience in the work place, differences in treatment by legal systems, and physical differences in strength, power, and status within and outside the home. Feminist theorists recognize the power and status differentials between the sexes (Bograd, 1984). Knowing that, they upgrade and promote equality of opportunity and gender-free roles. They recognize and acknowledge that women who work outside the home have, in relation to men, lower-paying jobs, fewer opportunities for advancement, lower status in the work place, and less access to experience and credentials that would improve their work experience (Hare-Mustin, 1978). They also recognize that, within the home, the roles traditionally assigned to women, such as housekeeping and child care, have lower status and less influence (e.g., day-to-day decision making as opposed to making the “major decisions” within the home). Based on that, men, who are the beneficiaries of the power differential, have the responsibility for assigning any new roles and the status associated with these roles (Goldner, 1985). Moreover, feminist authors have raised specific issues and questions related to the unequal distribution of responsibilities in the home (Wheeler, 1985). Steffen and Jolin (2002) clarify that the unequal structure of marriage can be a contributing factor to family violence. A situation in which men and women conflict over power and control creates conditions for different forms of domestic violence.

The concept of patriarchy is an essential tool in the analysis of gender relations (MacKinnon, 1990). As Walby (1989) explained, patriarchy as a concept has a history of usage among social scientists, such as Weber (1947), who used it to refer to a system of government in which men ruled societies through their position as heads of households. The meaning of the term has been advanced since Weber, especially by radical feminists, who developed the element of men’s domination of women (Walby, 1989). Walby (1989,

p. 214) defined patriarchy as “a system of social structures and practices in which men dominate, oppress, and exploit women.” Walby also explained that patriarchy needs to be conceptualized at different levels of abstraction. At the most abstract level, it exists as a system of social relations. At the next level down, patriarchy is composed of six structures: the patriarchal model of production, patriarchal relations in paid work, the patriarchal relations in the states, male violence, the patriarchal relations in sexuality, and the patriarchal relations in cultural institutions.

Evidence from the 18<sup>th</sup> and 19<sup>th</sup> centuries in Europe and the U.S. shows that men exercise control over household members—including wives, children, servants, and slaves—by means of physical force and violence, often with the support of religion and secular law (Dobash & Dobash, 1992). From the feminist point of view, men use violence as a form of power over women. However, not all men actively need to use this potential power for it to have an impact on most women. It has a regular social form and, as a result of women’s well-founded expectations of its routine nature, has consequences for women’s actions. It is constituted as a set of various practices including rape, wife beating, father/daughter incest, flashing, sexual harassment at work, and sexual assault (Walbey, 1989). Hanmer and Saunders (1984) clarify that the availability of violence to men as a form of dominance over women is structured by the lack of state intervention to stop this violence. Unless the violence is “extreme” and in an “inappropriate” circumstance, such as violence on a woman, who is a total stranger, in a public place, it is tolerated and condoned by the patriarchal state. This form of force is further organized by a discourse which legitimates certain forms of violence against women in specific contexts, namely, in the private sphere (Jackson, 1999).

Moreover, feminist researchers argue that when women engage in acts of violence, they do it primarily in self-defense. They also argue that men use violence as a way to control female partners: “battering incidents occur when husbands try to make their wives comply with their wishes” (Kurz, 1993). Using data from interviews with 109 battered women, Dobash & Dobash (1979) demonstrated how batterers increasingly control their wives through intimidation and isolation. Therefore, violence is just one of a variety of control mechanisms that men try to exercise over their female partners; other forms of control include anger and psychological abuse. In addition, feminist researchers point out that both historically and at the present, major institutions have permitted and condoned the use of physical abuse by husbands to control their wives. Until recently, the “curtain rule” was widely used by the legal system to justify its non-intervention in wife-abuse cases. Although the law and the nature of marriage have changed dramatically since the early twentieth century, feminists argue that important social and legal norms still support the use of violence against women as a means of control in marriage (Hartmann, 1981; Kurz, 1993).

Many writers believe that men’s violence against women is facilitated by men’s domination and that any reduction in this violence will happen only when gender inequality is reduced. For example, Rawstorne (2002) explained that the more modern stereotype of masculinity can be attributed to men’s demands to play particular roles in society, for instance, being the provider. In the case this does not happen, the man turns out to be frustrated and may respond with violence as another masculine behavior.

## **2.8 Risk factors for violence against women**

In order to understand, deal with, and prevent violence against women, with the emphasis on the immigrant women's situation, it becomes important to identify the factors that may put women at risk of intimate partner violence. In the following section, the researcher presents some of these risk factors, focusing on the case of immigrant women.

Risk factors related to domestic violence, can generally vary from one country to another. For example, in England some of the risk factors include "poverty, gender inequality, social exclusion, having a criminal background, and having experienced abuse as a child" (Summers & Hoffman, 2002, p. xiii). In another country like Italy, religion sustains and preserves the family unit and considers domestic violence to be a personal issue that should stay inside the family, thus isolating it from public attention and discussion. In Australia, domestic violence is seen as originating in the aggressive nature of men. In Jamaica, domestic violence is seen as a result of the lack of education, poverty, drug abuse, and traditional ideas about males' roles (Summers & Hoffman, 2002). In an ongoing longitudinal study of young adults in Dunedin, New Zealand, the factors related to committing partner violence included "unemployment, lower levels of education, symptoms of alcohol dependence, use of several illicit drugs, and lack of support resources" (Moffitt, April, 2000, p. 1).

Generally, the position of women in society had allowed domestic violence to continue, as women's economic dependence on men keeps women in violent relationships due to the lack of choices in front of them (Rawstorne, 2002). Individual

experiences shaped by poverty, unemployment, substandard housing, and exposure to intergenerational violence can be significant factors that play a role in domestic violence (Wrage et al., 1995, in German Language, cited in Steffen & Jolin, 2002). Gelles, Lackner, and Wolfner (1994) studied risk factors related to domestic violence and determined 10 risk factors: being unemployed, abusing illegal drugs, unmarried couples cohabiting, the man having seen his father abuse his mother, being a blue-collar worker, using severe violence in dealing with children in the home, having a poverty-level income, a couple having different religions, the man having not finished high school, and the man being between 18 and 30 years of age.

Children are seen to be an important factor affecting women's decision about leaving or staying in an abusive relationship. Frank and Golden (1992) argue that the number and age of children in the household contribute to a woman's decision to stay in a violent relationship. In another study, battered women stayed with their violent partners because their children needed the emotional and financial support of a father and the women felt responsible for keeping the family together regardless of their situation (Frisch & MacCkenzie, 1991).

Most of the risk factors for domestic violence mentioned above apply also to the case of the Arab immigrant population, excepting drug and alcohol abuse. In the literature, alcohol abuse was described to be a factor contributing to domestic violence (i.e., Steffen & Jolin, 2002). However, in Arab culture and Islamic religion, drinking alcohol is forbidden, so it is not clear whether this factor would be a significant contributor to domestic violence. Use of illegal drugs is not even an issue in Arab and Islamic culture, since it is so out of the question.

### **2.8.1 Pregnancy as a risk factor**

Pregnancy is one of the risk factors that apply to all groups of women who suffer from intimate partner violence. Although pregnant women may face an increased risk of domestic violence compared to non-pregnant women (Gelles, 1988), in general, few studies on violence against women have examined violence against pregnant women. Even among the limited number of studies, the results are not consistent and sometimes contrast each other. For instance, Shaikh's (2003) study in Pakistan failed to reveal a statistically significant association between domestic violence and a woman's pregnancy status. In this study, a convenient sample of 216 women who were either themselves visiting or accompanying visitors to the Obstetrics and Gynecology Departments in three public sector hospitals in Islamabad and in Rawalpindi were interviewed. Both verbal and physical violence was reported by women, during the current and previous pregnancy, as well as while not being pregnant.

Castro, Peek-Asa, & Ruiz (2003) investigated violence against Mexican women before and during pregnancy. The researchers interviewed 914 women, using an instrument that adopted a chain of events describing violent behaviors from the Index of Spouse Abuse and the Severity of Violence Against Women Scale. The tool consisted of 26 items: 12 items related to physical violence, 11 related to emotional violence, and 3 related to sexual violence. The results showed that when using the prevalence measure of violence, the prevalence of overall violence was very similar before (24.4%) and during (24.6%) pregnancy. In addition, there were no significant differences between the prevalence of the three types of violence (emotional, physical, and sexual). However, using the violence index constructed for the study, the dynamics of violence before and

during pregnancy showed significant trends; the severity index for physical and sexual violence decreased significantly, while emotional violence increased. The researchers discussed that the reason for the increased severity of emotional violence during pregnancy might be due to the reduced sexual availability of pregnant women or due to worry about or stigma against physically harming a pregnant woman. The results of the study also revealed that there were some variables related to violence during pregnancy: being younger, a housewife, unemployed, or a blue-collar worker.

In a study with a representative sample of women in Texas, 28% of women who were abused during their lifetime had been abused during their pregnancy (Teske & Parker, 1983). Campbell (1996, p. 267) stated that about 16% of pregnant women were abused during their pregnancy. Most studies on the prevalence on violence against women during pregnancy have found that this sensitive period of a woman's life is not guarded. For instance, Heise et al. (1999) reported a worldwide prevalence of up to one in four women being physically or sexually abused during pregnancy.

### **2.8.2 Isolation as a risk factor: Focusing on the case of immigrant women**

Social isolation is defined as “the individual's low expectancy for social inclusion and social acceptance” (Seeman, 1972, p. 492). Social isolation refers to a lack of social interaction and social integration (Hughes & Gove, 1981, p. 50). Culture change is usually difficult for immigrants (Moon & Pearl, 1991). Social isolation can be found among minority groups and is usually accompanied by loneliness. Kang and Kang (1983) explain that having left a familiar culture and socioeconomic system, immigrants may experience a deep sense of isolation. If we apply this risk factor to the specific case of

Arab immigrant women living in the United States, it would clarify the trap they often fall into, since they also lack language skills and financial resources to get help.

Abraham (2000) pointed out that despite the fact that there is a significant confirmation in the literature that a woman's social isolation is the main factor in domestic violence, consideration is rarely given to how this issue plays a role in the life of an immigrant family and how it contributes to the invisibility of the problem of violence against immigrant women in the U.S. She indicated that for recent immigrant women who came to the U.S. as dependent spouses, isolation is one of the most significant signs of marital abuse committed against them. As a result of being isolated, the women may experience emotional and social loneliness and cultural disconnection. Lum (1998) explains that for immigrant women, isolation stems not only from the women's relationship with their husbands but also from the lack of friends and familial support in a foreign country. For immigrants, culturally appropriate mechanisms of intervention in family problems by respected kin or valued others frequently do not exist, thereby making it difficult to seek help and leading to an increased sense of social isolation and alienation (Lum, 1998).

Narayan (1995) gave the example of the difficulty that may face the abused South Asian immigrant women in the U.S. in case of seeking help. Not only did they experience isolation stemming from leaving behind the support system of their larger family back home, but they also had to deal with the lack of support from institutions within their own communities. Recent studies with Latina, South Asian, and Korean immigrants demonstrated that 30 to 50% of these immigrant women were sexually or physically victimized by a male intimate partner (Dutton, Orloff, & Hass, 2000; Rodriguez, 1999;

Song, 1996). Additionally, recent homicide data from New York City also indicated that immigrant women are excessively represented among the female victims of male-partner-perpetrated homicide (Frye, Wilt, & Schomberg, 2000), which means that severity and prevalence of intimate partner violence may be higher among immigrant women. Despite growing evidence that immigrant women are at increased risk for such victimization, until very recently there were few efforts to investigate the issue of intimate partner violence among immigrant communities in the areas of policy, research, and practice (Raj & Silverman, 2002).

In a qualitative study to examine the challenges faced by elderly women from India who immigrated to Canada, Choudhry (2001) interviewed ten women about their experiences with immigration and resettlement. The findings pointed to four identifiable themes: (1) isolation and loneliness; (2) family conflict; (3) economic dependence; and (4) settling in and coping. It is important to mention that the participants experienced difficulty because of changes in traditional values and lack of social support.

According to Milliken (2002), “While there are similarities for women of all cultures and races in their experiences of domestic violence, ‘cultural differences’ can add further barriers to victims attempting to end abusive relationships. These additional barriers must be addressed before effective assistance can be provided for women of non-English speaking backgrounds” (p. 51). In some cultures, women are thought of as keepers of the family. Based on that, they are obligated to keep the family together despite the circumstances. Consequently, leaving the abuser means breaking up the family and failing as a mother and a wife (Milliken, 2002).

Milliken (2002) listed some barriers that may face non-English speaking women: the language barrier, perception of law enforcement, fear of deportation, and economic barriers. When women are isolated, it is easy for them to become fearful of all of these factors. First, being unable to communicate isolates victims of domestic violence and makes it difficult for them to benefit from the services that might be offered to women in their situation, as they have to work with agencies and advocacy programs that cannot communicate in their own language. This results in further isolation of the women from the services they might need, to end the abusive relationship, if they decided to. Milliken (2002) suggested that it is necessary for the service providers to have skilled interpreters who have training in issues of domestic violence. Second, previous negative experiences with law enforcement and the legal system in one's country of origin may affect the victim's perception of the legal system in the U.S. and its ability to protect her. In her isolation, a woman may easily mistrust all law enforcement. Third, undocumented victims, or victims with an immigrant status related to their abusers, are more vulnerable as their abusers may use their situation to threaten, isolate, and control them. Finally, the woman's economic dependence on her abuser may pose another barrier. In many cases, when the abuser is the breadwinner, and the victim is isolated, it can be difficult for her to leave her abuser.

### **2.8.3 Conflict between immigrant women's own culture and U.S. culture**

Bacon (1996) explained that when immigrants come to the United States, they bring their culture of origin with them. When they arrive to the U.S., they integrate this original culture with the American one. When the two cultures are radically different, this

matter forces the immigrant to adjust and reconfigure parts of each culture. For Arab immigrants, notions of marriage and the family are very different between American and Arab cultures, which can pose problems for Arab couples and lead to violence.

Raj and Silverman's (2002) review of the legal, medical, and social science research literature revealed immigrant women's vulnerability to battering. They identified three factors that contribute to immigrant women's abuse by their intimate partners. First, cultural ideologies may increase the likelihood of the abuse of women, as traditional gender roles determine some specific gender roles for women. In case the women do not stay in their prescribed roles, it is culturally accepted for men to discipline them by using physical force. Gender roles may also serve as a validation for keeping women isolated and submissive to their male partners. Placing family responsibilities on females and economic responsibilities on males can diminish the women's decision to leave a violent relationship. Immigrants may adopt some new roles to accommodate American social norms. For example, immigrant women may no longer be willing to conform to the traditional roles of their country of origin, which may increase their partners' attempt to control them by using violence (Raj & Silverman, 2002).

Second, being away from the wife's family of origin, and living with or close to the husband's family for economic reasons may increase the likelihood of abuse from the in-laws. In addition, economic insecurity has been cited as a factor that can increase the likelihood of abuse and environmental stress. Moreover, the language barrier, lack of education, and lack of job skills can limit immigrant men's ability to create and sustain employment, making them more likely commit abuse (Raj & Silverman, 2002).

Third, lack of legal rights can also be a risk factor for the noncitizen immigrant women. Spouses of undocumented immigrant women can use that status as a threat against them. Even women who are married to U.S. citizens or to legal permanent residents are under a threat due to the attachment of their immigrant status to their husband's. Therefore, women are unlikely to leave an abusive relationship or report it to the authorities, in light of the structure of the U.S. immigration laws (Raj & Silverman, 2002).

#### **2.8.4 Religious beliefs as risk factors: The case of the Arab-Muslim population**

Arabic language is the first language of the great majority of the population in the Arab world. In addition, Arabs share a very important element, which is their common faith. More than 90% of Arabs are Muslim (Abu-Ras, 2000). From this perspective, Arab culture is seen as “basically religious in form and literary in expression. It is what most Arabs [share], regardless of their diverse affiliation” (Barakat, 1993, p. 41). Because religion is a very important component in Arab culture, it is necessary to examine how this element of religious beliefs might be a risk factor for women being in an abusive relationship.

Among the Arab-Muslim community, religion is used to legitimize social order and manage human relationships. Arab-Muslims believe in the *Qur'an* as their holy book. However, some Muslims interpret Qur'anic verses to justify their use of violence and abuse against their wives. For instance, it was mentioned in the Qur'an,

Men are in charge of women by [right of] what [qualities] Allah has given one over the other and what they spend [in support] from their wealth. So, righteous

women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [women] from whom you fear defiance, [first] admonish them; [then if they persist] forsake them in their beds and [finally] strike them [lightly]. But if they obey you [once more], seek no means against them. (The Holy Qur'an, Al-Nisaa: 34)

This verse can be interpreted to mean that in general men are superior to women and men are [in general] better than women (i.e., Al-Sadlaan, 1999). According to the above quote, when a woman disobeys her husband, the man can try to first advise his wife, and then to withhold sexual relations from her, and finally, he may strike her, to make her realize the seriousness of her continued unreasonable behavior. Badawi (1995) indicated that striking can be interpreted as lightly striking, which leaves no marks on the wife's body. However, this prescribed behavior does not imply that it is desirable (Abu-Ras, 2000). In many other verses of the *Qur'an* and in Hadiths [these are Prophet Mohammed's, peace be upon him, words to Muslims] treating one's wife well is referred to as the "desirable" behavior. For instance, the *Qur'an* states, "And treat them in a good kind manner" (al-Nisaa, 19). Also "And they have rights similar to those over them according to what is reasonable" (Al-Baqarah, 228).

In explaining this verse, Ibn Katheer indicates that husband should make the words he says to his wife; make behavior and deeds towards her good according to the husband's ability. In another Hadith, Prophet Mohammed, peace be upon him, says, "*Do not beat the females servants of Allah. Some [women] visited my family complaining about their husbands [beating them]. These [husbands] are not the best of you*" (Riyad El-Saliheen, pp. 137-140). He also said "*The best of you is the best to his family and I'm*

*the best to my family*” (Al-Tirmithi, # 3892). In another speech Prophet Mohammed (PBUH) says “*It is that when you eat, you feed her; when you get clothing for yourself, get clothing for her; do not strike the face; do no swear at her; and do not boycott her except in the house.*” (Abu Dawood # 2142).

Some Muslims interpret the previous verses and Hadith as if wife beating is being justified by the *Qur’an* and Sunna. This group of Muslims forgets or ignores the many other verses and Hadith that order men to deal with their wives in a good manner and respect them. For instance, “*Man is responsible over his family and he will be asked about his responsibility*” (Al-Bukhari, # 5188). From here, men take the outer or surface meaning and ignore the beyond meaning. For example, they justify beating their wives in order to make them obedient wives. The reason of beating can be found easily.

Meanwhile, another interpretation can be men are responsible for their wives; this responsibility includes feeling honor with respect to her and guards every aspect that protects her dignity (Al-Sadlaan, 1999). Generally, the absence of obvious and clear definitions influences and gives a chance for various interpretations. The result is that many Muslims believe, or desire to believe, that beating the wife for disobedience is a husband’s right.

Reviewing the limited literature that investigates the relationship between religions generally and Islam specifically and wife beating or wife abuse reveals that:

1. Religion supported traditional family values. (Davis & Srinivasan, 1995).
2. Religious institutions may reinforce the explanation and inferiority of women.

(Abraham, 1990).

3. There is a significant correlation between the tendency to justify wife beating and religiosity level of the respondents (Haj-Yahia, 1998).

Moreover, the way that Islamic teachings deal with marital conflicts can also be a factor that may put the wife in a situation of being abused and not even asking for outside help. In case of marital disagreement, the immediate family and close relatives of the spouses are the first to be involved in effort to restore the relationship between them. The whole team aiming at keeping the family together may put the wife under pressure of staying in abusive relationship.

To sum up, the different *Qur'anic* verses' interpretations as well as the absence of clear definitions may develop circumstances where wives are being forced to stay in abusive relationships. In addition to keeping the issue inside the family and considering it a private matter.

## **2.9 Methodological issues in studying violence against women and \or partner violence**

Ironically, domestic violence is considered a problem that is widespread and cuts across regional, socioeconomic, ethnic, and racial lines (Koss et al., 1994). Therefore, it is receiving increasing national recognition and attention. However, studying domestic violence generally and intimate partner violence specifically, present difficult dilemmas for researchers (Stanko & Lee, 2003). Problems related to methodology can be an obstacle in recognizing and estimating the problem (Brownridge & Halli, 1999). Commonly, in surveys of partner violence women are asked whether they've experienced any violence from a list of specific behaviors and acts of aggressions (i.e., being slapped,

hit, kicked, beaten, or threaten with a weapon). Research has demonstrated that behaviorally specific questions such as “Have you ever been forced to have sexual intercourse against your will?” produce greater rates of positive response than questions asking women whether they have been “abused” or “raped” (Ellsberg, Heise, & Shrader, 1999). Obviously, such behaviorally specific questions have the ability to allow researchers to measure the relative severity and frequency of the abuse (Smith, Smith & Earp 1999).

Despite the fact that there are many well-designed studies for measuring the prevalence of domestic violence, the data from these studies can not be directly comparable because of (Ellsberg, Heise, Pena, Agurto, & Winkvist, 2001):

- The methodological differences;
- The sensitivity of the reported estimates of violence to the specific definitions that are used;
- The manner in which questions are asked;
- The degree of privacy in interviews;
- And the nature of the population being studies.

Consistent with the previous point of view, the World Health Report on violence and health (2002), indicates that different factors affect the quality and comparability of data on intimate partner violence, including:

- Disagreement, incoherence or inconsistencies in the way violence and abuse are measured.
- Differences and dissimilarity in the selection criteria for study participants.
- Differences resulting from the source of data.
- The willingness of respondents to talk openly and honestly about their experiences with violence.

While studies investigate only violent acts from the previous specific period, others measure lifetime experience. In addition, using different selection criteria for

participants can considerably affect estimates of the prevalence of violence in a population. For instance; age (some studies include all women in a specific range of age while others interview only women who are currently married or have been married). Obviously, both age and marital status are associated with a woman's risk of being abused. Using different methodologies can produce different data. For instance, using in-depth interview tend to cover the subject matter in much greater detail than some broader surveys.

In their study to examine definitional and measurement difficulties in the study of violence, Guterman, Cameron, & Staller, (2000, p. 581-582) state, "further psychometric validation studies are required that report procedures in developing instrument items, their pilot testing, and data on specific forms of validity and reliability examined." Brownridge & Halli's review of literature (1999) revealed the enormous lack of consistency in the conceptualization of "incidence" and "prevalence" rates of family violence. There has been some confusion around the two concepts in the literature. For instance, in the area of family violence quantitative studies, most researchers relied on the traditional crime survey methods in counting the rate of violence in the population.

The survey method has been viewed as measuring incidence. Moreover, there has been some confusion within incidence measure. Incidence has been used to refer to either the extent or frequency to which violence occurs. In other words, some studies used the extent to which violence occurs in studying family violence these studies give the percentage of the sample that reported the occurrence of violence. Other studies emphasized the number of times violence has occurred. According to Brownridge & Halli (1999), there has been another source of variation in definitions of incidence; which

refers to the time frame within which the violent behavior may have happened. Most studies take the 1-year period previous to the study as a time frame; however, some definitions of incidence do not set any restriction or limit on time frame (i.e., the definition of Hilton et al., cited in the same study).

Another area of confusion in the literature is the study of violence prevalence. Most definitions refer to the frequency of violence as to the prevalence; yet, the literature review indicates that most definitions refer to the extent to which violence occurs not to the frequency of violence (Brownridg & Halli, 1999). To sum up, definitions of incidence and prevalence that have been used in studying family violence differ in the meaning of the definition (whether the violence occurred or the frequency of violence), and the life time frame.

In a study that aims at explaining the prevalence of domestic violence among women of Japanese descent, Yoshihama (1999) used a more comprehensive measure focused on the respondents' perception. The researcher criticizes the Conflict Tactics Scale, as it does not examine the contextual information about the victimization. Consequently, what represents violence or its severity is predefined by the researcher. Yoshihama (1999) also emphasizes that the CTS and other measures of domestic violence, with the exception of the Measure of Wife Abuse (Rodenburge & Fantuzzo, 1993) and the Women's Experience With Battering Scale (Smith, Earp, & Devellis, 1995), typically, measure the type and frequency of predetermined sort of violence. The researcher also emphasizes that these measurements do not pay attention to the particular context in which violence has occurred. Women's prior experience of domestic violence by the same or different partner as well as the scope of available alternatives to ensure her

safety are not taken into account. The researcher makes a clear point by explaining that an instrument must include the “women’s meaning system” (P. 872), especially their own concepts and ideas of a partner’s violence in its particular context. Considering women’s own perceptions about domestic violence, Yoshihama study (1996), can be categorized as an attempt to illustrate a full spectrum of women’s experiences of domestic violence of Asian Pacific American women.

The incidence of domestic violence, especially violence against women and wife abuse and battering has been studied extensively in many societies throughout the world (Haj-yahia, 2000). However, there is a serious shortage of similar research among Arab immigrant societies. The severity as well as prevalence of intimate partner violence may be higher among immigrant women (Frye, Wilt, & Schomberg, 2000). In addition, the suffering associated with partner violence is often compound by problems related to immigration and acculturation. During the history of family research, measurement experts have been critical of the quality of family measures founded on the shortage of proper conceptual work and insufficient evidence of reliability and validity (Filsinger, 1983; Jacob & Tennenbaum, 1988; Schumm, 1990). Despite the fact that some researchers agree that any question raised in family research can be addressed with quantitative measurement (i.e., Wampler & Halverson, 1993), measuring experience of violence within any minority group is not an easy task. In an attempt to conduct this kind of study, many significant concerns appear:

- 1) As Boris, Héller, Shepered, & Zeanach, (2002) indicate; the lack of an acknowledged definition of what specific experiences constitutes a case of partner violence.

- 2) The lack of validated and standardized measure of partner violence appropriate for use with high-risk populations (Hamby, Poindexter, Gray-little, 1996).

In their study to examine definitional and measurement difficulties in the study of violence, Guterman et al. (2000, p 581-582) state, “further psychometric validation studies are required that report procedures in developing instrument items, their pilot testing, and data on specific forms of validity and reliability examined.” Hence, the next chapter discusses how the research instrument (the scale) was developed and methods of checking validity and reliability of it.

## CHAPTER 3

### MEASUREMENT ISSUES AND METHODOLOGY

#### **3.1 Introduction**

In the field of family violence, intimate partner violence, marital conflict, and violence against women, there are many well-established scales and measurements. However, none are sensitive to Arab immigrant culture. The following section presents some of the well-known instruments that are usually used in cases of family violence. After reviewing the strengths and limitations of pre-existing instruments, a new instrument that builds on the strengths of earlier work but also includes items related to domestic violence in the Arab immigrant community is proposed.

#### **3.2 The Conflict Tactics Scale (CTS)**

Probably the most widely used scale for measuring family violence is the Conflict Tactics Scale CTS developed by the Family Violence Research Group in New Hampshire in the mid-1970s (Straus, 1979; Straus et al., 1980). The CTS consists of a 19-item self-reported measure in which the individual reports on the ways conflicts have been handled with the intimate partner in the past year (Fisher & Corcoran, 1994). The respondent answers on the basis of a 7-point scale that measures the frequency of various behaviors used by the couple to deal with conflicts.

### **3.3 Non-Physical Abuse of Partner Scale (NPAPS)**

This scale is considered one of the few short-form scales for measuring non-physical abuse. The purpose of this scale is to measure perceived non-physical abuse (Hudson, 1992). It consists of 25 items that measure the magnitude of perceived non-physical abuse that clients report they have received from a spouse or partner (Corcoran & Fischer, 2000). However, this scale has some limitations as a measure for Arab immigrant women, as discussed below.

### **3.4 The Abusive Behavior Inventory**

The Abusive Behavior Inventory (ABI) includes both physical and psychological abuse items to which both batterers and their partners can respond (Shepard & Campbell, 1992). The ABI is based on feminist theory, which views physical abuse as a means of establishing power and control over a victim, rather than on the theory that regards conflicts in families along a continuum from heated discussions to physical violence. The ABI is a 30-item instrument using a 5-point Likert scale (ranging from never, rarely, occasionally, frequently, and very frequently) to assess the occurrence of various events. The main purpose of the instrument is to assess the frequency of abusive behavior experienced during a 6-month period of time.

### **3.5 Kansas Marital Conflict Scale (KMCS)**

Designed to measure the stages of marital conflict, the KMCS is a series of three scales: the first stage has 5 items, the second stage has 11 items, and the third stage has 11 items (Eggeman, Moxley, & Schumm, 1985). The scale is based on the idea that

distressed and non-distressed couples differ on significant ways over three stages of marital conflict, the first being agenda building, the second being arguing, and the third, negotiation. The KMCS is an attempt to develop a self-report measure that would fit with a behavioral observation system that led to the development of the conflict-stage hypothesis of marital conflict.

In the previous section, some of the well known instruments were presented. However, these instruments lack the cultural sensitivity to the Arab immigrant populations. The following section presents limitations of these instruments with an explanation of their inapplicability to the Arab-Muslim population.

### **3.6 Limitations of the Conflict Tactics Scale (CTS)**

First, despite the fact that the CTS is probably the most popular measure used in family violence research, some researchers criticize its emphasis on the behavioral acts without considering the context of what caused or led to the conflict (Breines & Gordon, 1983). Moreover, the CTS does not measure the context in which these assaultive behaviors take place. Neither, the purpose or severity of the assault, nor reasons and consequences of physical violence are taken into account (Creighton, Chate, Hazel, Field, & Finch, 2003; Kurz, 1993; Yllo, 1993).

A second limitation of CTS is that, when the results from official crime statistics are compared with the family violence surveys, using the CTS shows the difference in results in terms of the victimization position. The former, official crime statistics, shows that women are much more likely to be victims of violence at the hands of men than men are at the hands of women. For instance, the National Crime Victimization Survey (1982)

shows that husbands, or ex-husbands, were responsible for over 90% of all violent crimes between spouses. In contrast, the family violence surveys (Gelles & Straus, 1988; Straus & Gelles, 1986) using CTS have shown similar rates of physical assault by wives on husbands as by husbands on wives.

Third, the Conflict Tactics Scale also does not examine the specific information about victimization. Consequently, what represents violence or its severity is predefined by the researcher. The CTS and most domestic violence measures typically measure the type and frequency of a predetermined sort of violence. These measurements do not pay attention to the particular context in which violence has occurred. Women's prior experience of domestic violence by the same or different partner, as well as the scope of available alternatives to ensure her safety, are not taken into account. For instance, in a study that aims at explaining the prevalence of domestic violence among women of Japanese descent, Yoshihama (1999) used a more comprehensive measure that focused on the respondents' perception. Using a community-based random sampling of Japanese women in Los Angeles, the prevalence of domestic violence was determined by using two main methods: (1) the traditional method of estimating the prevalence of domestic violence by calculating the proportion of respondents who reported one or more forms of violence and (2) a new multi-criteria approach that considers the women's own perceptions and meaning system. According to the first method, during her lifetime, 80% of the respondents had experienced some kind of violence by an intimate male partner, 52% had experienced physical violence, about 75% had experienced emotional violence, and 30% had experienced sexual violence. However, according to the second method, the multi-criteria approach, 61% of the respondents had experienced some form of partner

violence during their lifetime, 40% had experienced physical violence, about 50% had experienced emotional violence, and 20% had experienced sexual violence. Using the first method resulted in an alarmingly high rate of experiencing some form of violence by a partner during the lifetime. Yet, when using the second method, the rate went down (from 80% to 61%). This implies that not all women viewed pre-defined acts as being abusive, which emphasizes the significance of considering the women's meaning system and their own perceptions of abusive behaviors in providing additional dimensions of data. From this perspective, a valid and reliable instrument should include the women's own concepts and ideas of a partner's violence in its particular context.

Finally, the CTS may have failed to precisely reveal the level of violence among some minority groups, as violence may expose itself differently across cultures. For instance, there are some types of abuse that are not captured in standardized measures used in the U.S. (i.e., the CTS). Some of these types are religion-related, culture-related, or language-related. Among the Arab immigrant families, for example, isolating the wife from the surrounding environment and from other family members might be used as a husband's right to protect his family. Additionally, Arab immigrant women who do not speak English might find it difficult to seek outside help when violence occurs in their marital relationships. Hence, studies on violence against women should employ instruments that are more sensitive to the ways in which violence is experienced by individuals of different cultures.

### **3.7 Limitations of Non-Physical Abuse of Partner Scale (NPAPS)**

First, there are some issues in the NPAPS scale that are not culturally sensitive in case of using with the Arab immigrant families. For instance, according to Islamic regulations, drinking alcohol is forbidden, as it is considered to be one of the greatest sins and it can be offensive to ask a Muslim person if he/she engages in this type of behavior. A second limitation of the NPAPS scale is that it does not touch on or capture some types of psychological abuse that are culturally and religiously related to Arab-Muslim families as well as in other scales. For example, the husband may threaten his wife that he will marry another woman, as Muslim men are allowed to have up to four wives. Or the husband may threaten his wife that he will divorce her religiously but not civilly, which would leave the woman to be both married and not married at the same time. This can be the case, since in Islamic law; the husband is given the power to divorce his wife verbally by declaring the words “I divorce you” thrice. However, he may do this in the privacy of their home, and never register it in civil court. Such a psychological abuse in intimate partner violence may be difficult to detect by the NPAPS scale. This is in fact a limitation of most of the well known scales. This subtlety in cultural diversity of the Arab population was one of the sources of frustration for this researcher in finding a valid and reliable instrument that would be culturally sensitive.

### **3.8 Limitations of the Kansas Marital Conflict Scale (KMCS)**

Again, the marital conflict among Arab immigrant families is characterized by cultural and religious identity. Dealing with marital conflict is accomplished differently than what is already known in the literature. For instance, for Arab-Muslim immigrant

couples and according to Islamic regulations, there are specific channels in cases of marital conflict. As mentioned in the Muslims' holy book, the *Qur'an*, "But those [women] from whom you fear defiance, [first] admonish them; [then if they persist] forsake them in their beds and [finally] strike them [lightly]. But if they obey you [once more], seek no means against them" (Al-Nisaa: 34). As it was discussed in the second chapter of this dissertation, for Muslim couples there are some specific channels to resolve marital conflict. Usually, within the family, marital conflicts are to be solved and if this cannot be accomplished in the family frame, the mosque is a place for support and help. From this point of view, the KMCS, as well as most of the well-established scales, lacks cultural sensitivity to the Arab immigrant Muslim population.

The following section includes some definitions related to forming the research instrument. The researcher presents the process of developing the instrument as well as ways to test the instrument's validity and reliability.

### **3.9 Constructing the research instrument for the current study**

In constructing a research instrument, Peterson (2000) explains the necessity of constructing a questionnaire if a research purpose requires realistic information from persons. He also indicates that constructing a questionnaire is "one of the most delicate and critical research activities" (p. 13). In addition, Peterson (2000) suggests a framework for constructing a valid and reliable questionnaire (p. 14). The following chart explains the seven steps in building an instrument:

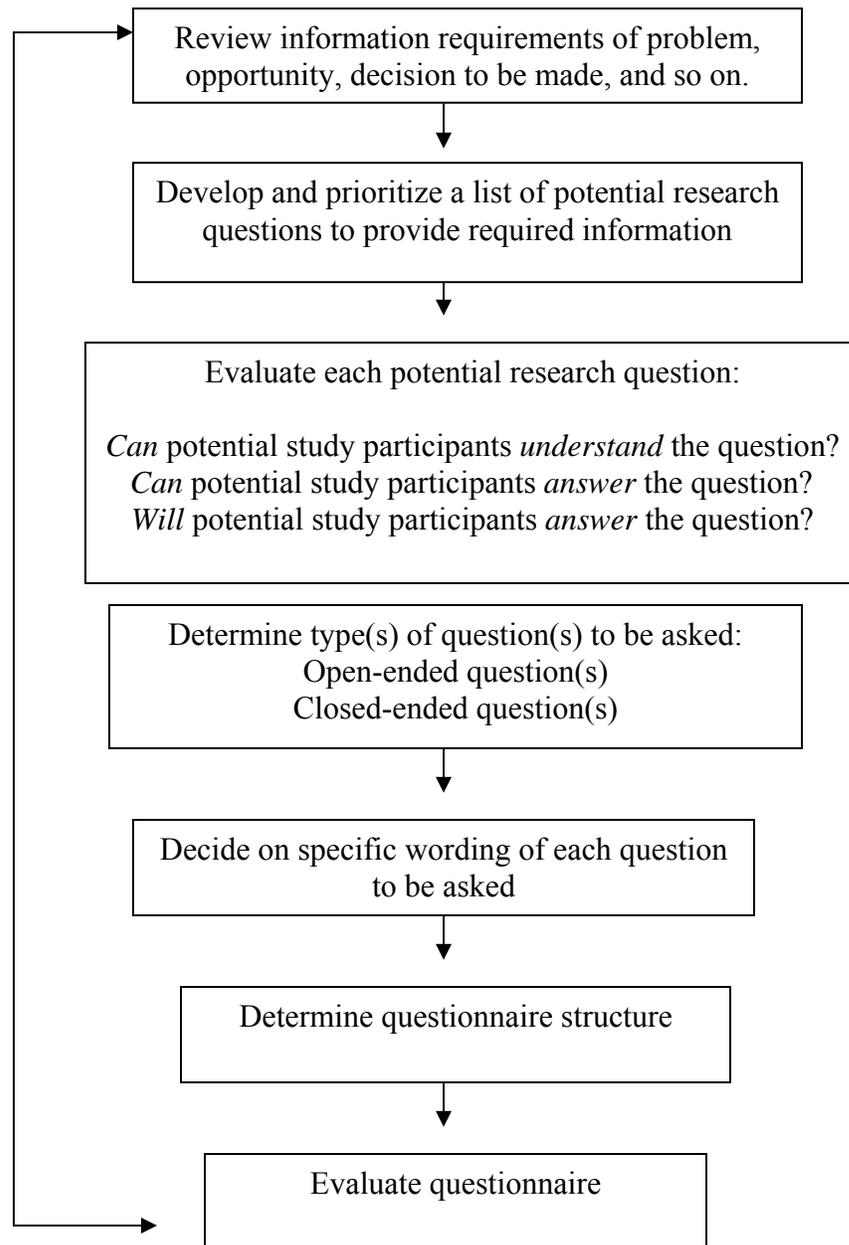


Figure 3.1: Steps in constructing a questionnaire

Source: Peterson, 2000, p. 15.

Peterson (2000) explains that these seven steps are in systematic order, so “each task must be completed before subsequent ones are undertaken” (p. 15). He also clarifies that evaluating a questionnaire process would be similar to the process of constructing it as the last step/task in figure 3.1 “loops back” to the first one. Additionally, Peterson describes five criteria for constructing and evaluating questions: questions should be (1) brief; (2) relevant; (3) unambiguous; (4) specific; and (5) objective (Peterson, 2000, p. 15).

Before presenting the methodology used in the current study, the researcher presents some of the important definitions that are related to the process of designing an instrument.

### **3.10 Measurement**

Measurement includes assigning numbers to phenomena in such a way that some property of the numbers also reflects some property of the phenomena (Fishman & Galguera, 2003; Stevens, 1951). Johnson and Christensen (2004) explain that measuring something means determining that thing’s “dimensions, quantity, capacity, or degree” (p. 124). Therefore, women’s perception and definition of intimate partner violence, which represents the phenomenon, can be accurately measured through designing the proper scale or instrument, which would be the Likert scale. The rating scale will help in assigning numbers to the women’s perceptions. The rating scale is defined as “a closed-ended question whose answer alternatives are graduated or organized to measure a continuous construct, such as an attitude, opinion, intention, perception, or performance” (Peterson, 2000, p. 61).

### **3.11 Reliability**

Reliability is “the instrument characteristic that pertains to score constancy or stability from time 1 to time 2, assuming no change in the basic phenomenon” (Fishman & Galguera, 2003, p. 25). In other words, “reliability” is a term used to refer to “the consistency or stability of a measure from one use to the next. When reported measurements of the same person give identical results, the measure is said to be reliable” (Quinesy, Harris, Rice, & Cormier, 1998, p. 44). Simply, it is the “consistency of a set of test scores” (Johnson & Christensen, 2004, p. 133). In the process of constructing tests, reliability is of enormous attention, as it is “the upper limit of validity” (Fishman & Galguera, 2003, p. 31). So as Fishman and Galguera (2003) explain, validity can be no higher than reliability.

### **3.12 Validity**

“Validity is the ultimate goal of all test construction for research purposes” (Fishman & Galguera, 2003, p. 19). It refers to the degree to which an instrument is measuring what it is supposed to measure (Gay, 1996; Quinesy et al., 1998). As Quinesy et al. (1998) indicate, validity is more difficult to evaluate than reliability. A measure cannot be valid, if it is not reliable, but reliability is not necessarily an assurance or a guarantee that the instrument has validity (Pedhazur & Schemlkin, 1991). Measurement validity can be achieved through different ways. Johnson and Christensen (2004) explain that content validity can be gained through studying the construct to measure, examine the test content, and make decisions as to whether the test content sufficiently represents the construct. The content validity can be done by experts. Another type of validity is

internal validity (Johnson & Christensen, 2004). The idea of determining content validity of a scale is based on the following: (1) determining how many dimensions or constructs the test measures using the technique called “factor analysis” and (2) investigating the homogeneity of the items (for the whole test and for each of the subscales if the test measures more than one dimension) by calculating the item-to-total correlation (for a test measuring only one dimension) and by calculating the coefficient alpha for the test and for each subscale (for a test measuring more than one dimension).

### **3.13 Instrument**

Fishman and Galguera (2003) clarify that “Quantitative instruments such as questionnaires or scales of one sort or another are the tests that researchers commonly use as measures” (p. 12). The term “test” refers to “attitudinal and other self-reported characteristics for which individual comparisons of degree for each variable are of interest to the researcher; these kinds of tests typically do not have either right/wrong or physical dimensions” (Fishman & Galguera, 2003, p. 12). An “instrument” is defined as a measure of a family relationship when its objective and intention is on a specific relationship (i.e., husband-wife) or group of relationships (Wampler & Halverson, 1993). Consequently, the instrument for the current research consists of 5 parts based on a Likert-type summated rating scale as follows: (See Appendix A)

- A **23**-item Likert-type summated rating scale measuring Arab immigrant women’s perception of emotional/verbal abuse and control;
- A **8**-item Likert-type summated rating scale measuring Arab immigrant women’s perception of physical abuse;

- A 3-item Likert-type summated rating scale measuring Arab immigrant women's perception of sexual abuse;
- A 16-item Likert-type summated rating scale measuring barriers that may hinder Arab immigrant women from seeking outside help in case of intimate partner violence.
- In addition to gathering some demographic characteristics, the researcher is interested in identifying the nature of the relationship between variables such as number of years the Arab immigrant women spent in the U.S., number of children, length of being married, English speaking level, etc., and their perception of different types of abuse.

### **3.14 Likert scaling**

Any scale established by adding together the response scores of its constituent items is referred to as the "Likert scale" or "Summative scale" (McIver & Carmines, 1981; Pedhazur & Schmelkin, 1991). Likert scales can be described as a group of items composed of roughly an equal number of favorable and unfavorable statements regarding the attitude object (Likert, 1932). In this kind of scale the participants are asked to respond to each of the statements in terms of their agreement or disagreement. In the current scale, Arab immigrant women were given a list of some proposed situations and were asked to classify each situation into one of four alternatives: definitely abuse, probably abuse, probably not abuse, or definitely not abuse. In the process, the specific responses to the items are combined, so that for the first 34 situations, women who perceive more situations as abusive will have higher scores than those who perceive the

items to be not abusive. As for statements 35 to 50, the higher score indicates that the woman sees more barriers in help-seeking process.

In measuring or assessing attitudes and perceptions, the Likert scale is preferred than some other format (e.g., a “Yes, No” format). Chandler and Patterson (1976) explain that forcing the participants artificially into only a Yes-No format decreases individual differences, fails to point out the strength (or weakness) of a belief, and introduces a systematic source of error. Additionally, the Yes-No format forces the participants into a response that they did not initially intend.

When constructing the Likert scale, the researcher has different choices of response set directions (Barnette, 1999). For instance, the researcher might have 2, 3, 4, or 5 levels of agreement and the same for disagreement (Likert, 1932; Likert, 1974; McIver & Carmines, 1981; Murphy & Likert, 1938; Nunnally, 1978; Summers, 1970). It is worth mentioning that Likert did not offer a clear mathematical model for these scaling procedures (McIver & Carmines, 1981). This section is founded on the writings of some other scholars and psychometricians who followed Likert (i.e., Green, 1954; Nunnally, 1978; Schuessler, 1971; Torgerson, 1958).

Scaling models can be distinguished according to whether they are intended to scale persons, stimuli, or both persons and stimuli. Torgerson (1958, p. 46) considers three different broad approaches to scaling: (1) The Subject-Centered Approach; (2) the Stimuli-Centered Approach or Judgment Approach; and (3) The Response Approach. In the Subject-Centered Approach, the systematic variation in the reactions of subjects to the stimuli is attributed to individual differences in the subjects. The immediate purpose of the research is to scale the subjects, who alone are assigned values (can be illustrated

by the equal-appearing intervals method). In the Stimuli-Centered Approach or Judgment Approach, the systematic variation in the reactions of the subjects to the stimuli is attributed to differences in the stimuli with respect to a designated attribute. The immediate purpose of the research is to scale the stimuli, which alone are assigned scale values. In the Response Approach, variability of reactions to stimuli is ascribed to both variation(s) in the subjects and in the stimuli. Both subjects and stimuli might be assigned scale values. The immediate purpose of the research might be to scale either the stimuli or the subjects or both

Torgerson (1958) also demonstrated that with both subject-centered and stimuli-centered approaches, precautions are taken to minimize, balance out, or otherwise control the effects of the secondary source of variation. Therefore, it is important in the stimuli-centered approach or judgment-approach to minimize inter-individual differences (i.e., selecting a homogenous group of participants or using a single participant over many trials). In the subject-centered procedures, selecting those stimuli and responses that tend to emphasize the individual differences between the participants will be an option.

The Likert scale is a model of subject-centered approach, where only individuals or subjects receive scale scores (Torgerson, 1958). Therefore, this scaling model includes a single type of stimulus and a single type of response. Then, responses for each individual are combined in such a way that valid and reliable differences among the participants can be represented (McIver & Carmines, 1981; Nunnally, 1978; Schuessler, 1971; Torgerson, 1958).

### **3.15 Constructing a Likert scale**

There are three main tasks in building a Likert scale. These include (1) item construction; (2) item scoring; and (3) item selection (Green, 1954; Nunnally, 1978; Schuessler, 1971; Torgerson, 1958). The following is an illustration of each of these stages.

#### **3.15.1 Item construction**

The first stage in Likert scaling is the generation of an item pool. Usually, this is done by writing items and/or gathering statements from various resources related to the topic being studied (Likert, 1932; Pedhazur & Schmelkin, 1991). The researcher selected the set of items (presumed situations of abuse) from the literature. The researcher also relied on her personal background, as a member of the Arab-Muslim community in the U.S., to help her differentiate the Arab immigrant women's perceptions of intimate partner violence. At this point, it is worth mentioning that since the researcher is identified as an Arab-Muslim woman, there is always a possibility of being affected by the personal, cultural, and religious background. Examples of items selected from the literature are: Items number 2, 14, 20, 24, 25, 27, 29, 32, and 33 (borrowed from: The Conflict Tactics Scale (CTS), the Revised Conflict Tactics Scale (CTS II), Partner Abuse Scale" Non-Physical (PASNP), and Partner Abuse Scale: Physical (PASPH). Examples of items that were generated by the researcher are: Items number 9, 10, 11, 12, 13, 15, 16, 17, 21, 22, 23, and 34.

In order to ensure face validity of the instrument, a panel of experts in the field of family studies and social work from The Ohio State University was consulted. The expertise group was also asked to determine if the instrument was measuring the

construct of perception of intimate partner violence. Four national scholars, Drs. Denise Bronson, Maria Julia, Cathy Rakowski, and Bette Speziale examined the instrument and their feedback was integrated into the design of the scale. The feedback helped in refining the instrument's clarity, readability, format, and length. Lastly the final vision of the scale was translated into Arabic and then back translated into English through the Department of Near Eastern Languages and Cultures.

### **3.15.2 Item scoring**

Having designed a primary set of items to measure a specific attribute, the next stage of scaling is the evaluation of this item set. Examples of questions around this phase that challenge the researcher would be: Are these items related to one another and by inference to the construct they are supposed to measure? Which items may be combined together for the best single measure? Which items apparently fail at their given task and should be dropped from the final set of items which will comprise the scale? (McIver & Carmines, 1981).

Originally, Likert (1932) suggested two types of item analysis methods to evaluate the ability of the individual items to measure the attribute measure by the total scale: correlation analysis and analysis based on the "criterion of internal consistency." Correlation analysis is the first objective check. Correlation coefficient between each item and the sum or average of all items is computed. If zero or a very low correlation coefficient is found, it indicates that the statement fails to measure what the rest of the statements measure (statements undifferentiating) (Murphy & Likert, 1938). The second method is the criterion of internal consistency where the reactions of the group that represents one extreme side in the specific attitude being measured are compared with the

reactions of the group that represents the other extreme side. If a statement is undifferentiating, it will not discriminate between the two groups (Murphy & Likert, 1938).

To eliminate an item, some of the reasons that make the statement or an item fail to perform according to the original expectations include the following (Likert, 1932; Murphy & Likert, 1938): (1) the statement may include a different issue than the one included in the rest of the statements; (2) the statement may be responded to in the same way by practically the whole group; (3) the statement may be so expressed that it is misunderstood by the participants; or (4) the statement may be related to a fact which individuals who fall at different points on the attitude continuum will be equally likely to accept or reject.

In the current study, correlational analysis will be used for item analysis as recommended by Green (1954), who emphasized the advantage of using correlational analysis as it considers all available information by making direct use of the responses of all individuals, not just the scores of the high and low subgroups. Next, based on dropping one or more items that has failed to discriminate, the researcher will adjust not only the measurement instrument but also the conceptualization about what the instrument is in fact measuring. Items retained in the scale will be compared with items that are eliminated. Two different scenarios can result from this comparison (Murphy & Likert, 1938; McIver & Carmines, 1981): (1) the eliminated items fail to differentiate for the second, third, and/or fourth reasons suggested by Likert: in this case, the original conceptualization of the attitude can be retained; and (2) the eliminated items are different in content: a reconceptualization of the attitude represented by the remaining

items is in order. This redefinition should distinguish the attitude from that measured by the eliminated items.

In assessing a Likert scale, scale scores can be calculated by summing the response scores of the component items with the response given to the following connected values of favorable statements (McIver & Carmines, 1981). For instance, in the current proposed scale, the weighting method for proposed situations is Definitely abuse (assigned a value of 4), Probably abuse (assigned a value of 3), Probably not abuse (assigned a value of 2), and Definitely not abuse (assigned a value of 1). In this scale, the higher scores indicate perceiving more situations as abusive. This parsimonious treatment of component items has been approved by many scholars (i.e., Alwin, 1973; Nunnally, 1978; Pedhazur & Schemlkin, 1991; Sewell, 1941). Nunnally (1978) argued that this method of assessment can be followed for two reasons: (1) it is difficult to compare other arbitrary schemes of weighting in comparison to an equal weighting method; and (2) there is only little to be gained from the effort as unweighted and weighted summative scores regularly correlate quite highly. Sewell (1941) clarifies that this simple method of considering and summing raw scores would give basically the same results as the more complicated ones. As Pedhazur and Schemlkin (1991, p. 125) also stated, “it has been shown that much simpler methods of assigning integers to each category produces results very similar to those obtained by the more laborious procedures.”

Based on the previous evidence from the literature, the researcher decided to follow the simple method, weighing the raw scores, in the summing procedures. Therefore, higher scores will always indicate more acceptance of intimate partner abuse.

### **3.15.3 Item selection**

Based on the item analysis of the available data, the researcher decides whether to retain or drop off the item. Initially, if the item has a low or no item-to-total correlation, or if it is undifferentiating, it does not contribute to the scale composed of the rest of the items and should be eliminated (Likert, 1932 cited in McIver & Carmines, 1981). It should be considered that each statement should be of such a nature that persons with different opinions would respond to it differently. Any statement to which persons with noticeably various attitudes can respond in the same way is unsatisfactory and should be eliminated (Murphy & Likert, 1938).

### **3.16 Interpreting the scale results**

In interpreting the final scores on the final scale, the mean value for the whole group will be considered. Then women whose scores fall between the extremes will be interpreted relative to the group mean. At this point, it should be mentioned that interpreting the individual scores represents an issue of concern among scholars. Edward (1957) and McIver and Carmines (1981) clarify that the interpretation of a score on a summated scale cannot be done independently from the distribution of scores of the group of respondents. Based on that, the interpretation of scores falling between the extremes or limits can be problematic except in relative terms. Edward (1957) suggests using the mean of the group as the point of origin (the neutral point on a continuum and the point that represents the midpoint of the scale value). Using the mean value (which represents the average or the typical attitude) as a point of origin, allows the researcher to state each of the individual attitude scores as a deviation from the point of origin.

Interpreting the raw score of any individual relative to the group mean,  $x_i$ , can be expressed as a simple arithmetic difference between the individual's attitude score,  $X_i$ , and the group mean,  $\bar{X}$ , where the equation will be (McIver & Carmines, 1981, p. 28):

The raw score of any individual relative to the group mean = individual's attitude score — the group mean

$$\text{That is, } x_i = X_i - \bar{X}$$

However, in seeking more details about the individual score and its indication in relation to the group average, it is preferred to know how far from the mean  $x_i$  is relative to everyone else in the group, simply because the value of a distance on an attitude scale often has little meaning without some frame of reference (McIver & Carmines, 1981). In other words, if the percentage of the sample at each scale value is known, the extremity of an individual score relative to the group mean can be judged. For instance, to know how deviant is an individual, whose score is  $-3$  scale units less than the mean, we need to know the percentage of the sample at each scale value. To do this, the difference in scores,  $x_i$ , will be converted into  $z$  scores by dividing each  $x_i$  by the standard deviation of the sample (McIver & Carmines, 1981). Hence, a  $z$  score indicates how many standard deviation units an individual is from the group mean. Pedhazur and Schemlkin (1991) indicate that instead of expressing the total scores of a sum of the individual items, it is more beneficial to express the total scores as an average (dividing the individual score by the number of items).

### **3.17 Muslim Marital Violence Scale (MMVS)**

Initially, it should be mentioned that it is well known that in the situation of collecting data about violence against women, the safety of the woman should be the first concern (Desai & Saltzman, 2001). Therefore, the participants were informed that their participation is completely voluntary and they can stop participating at any time they choose to, particularly if they feel they are jeopardizing their own or someone else's safety.

The researcher started with a group of 52 items, or situations, which measure the participants' perceptions of intimate partner violence, barriers to seeking help, and help-seeking sources. Each presumed abuse situation is accompanied by four ordered categories of judgment: Definitely Abuse, Probably Abuse, Probably Not Abuse, and Definitely Not Abuse. The Arab immigrant women were instructed to select one of these four choices as their response to each item.

### **3.18 Instrument validation**

In developing attitude measures, correlational and factor analytic methods are often used to identify homogenous and theoretically interesting groupings of scale items (Keown & Hakstian, 1972). Pedhazur and Schemlkin (1991) recommend factor analyzing the correlation matrix among all items. Items having "high" loadings on the same factor and "low" loadings on all other factors would be considered good candidates for inclusion in the scale.

Establishing internal validity of the proposed scale is accomplished by using factor analysis in order to assure the homogeneity of the items. Factor analysis helped in

establishing the internal structure of the Arab-Muslim women's definition of marital violence scale. The Statistical Package for the Social Science (SPSS v 14.0) was used to analyze the data. The observed variables are the items within the instrument, which are assumed to reflect the factor or the construct the researcher is trying to operationalize (Pedhazure & Schmelkin, 1991). Fraenkel and Wallen (1996) explain that a factor is a linear combination of the original variables that represent an underlying construct. Factor loadings are the correlations among the variables and the factor. The higher the factor loading, the more meaningful and the greater the effect of the factor on the item (Pedhazure & Schmelkin, 1991). In addition, the researcher used (0.4) as a cut off point as was recommended by Stevens (2002).

### **3.19 Study participants and sampling method**

The study target population for the present study involves Arab-Muslim immigrant women living in Columbus, Ohio during June 1<sup>st</sup> – August 1<sup>st</sup>, 2005. The accessible population includes Arab-Muslim immigrant women associated with an Islamic organization providing religious, social, and educational services within Columbus, Ohio. Because of the uniqueness of this type of research among this population, and because of the lack of complete demographic data on the Arab-Muslim population living in Columbus, Ohio, a convenient sampling method was employed to select the study participants. The study sample is restricted to women who are 18 years old or older, self-identify as Arab-Muslim, are married, and currently live in Columbus, Ohio. Women are not required to be experiencing violence in their families in order to participate in the study.

### **3.20 Recruitment and data collection procedures**

Data were collected through the facilities of one site in Columbus, Ohio; The Islamic Society of Greater Columbus (ISGC). The ISGC served as the main site for recruitment purposes because it is the largest Islamic organization serving Muslim individuals in Columbus, providing services through many facilities including Aumr-Ibn Alkatab Mosque, Abubaker Aisiddique Mosque, Sunrise Academy, and Al-Manar Weekend Islamic School. The data were collected following services at the two mosques. In addition, mothers of students at the Al-Manar Weekend School and Sunrise Academy, were also asked to participate.

A total of 224 packets that included the instrument, in both languages English and Arabic, a cover letter describing the study (in Arabic and English) and providing the researcher's contact information, and a chocolate candy-bar were distributed at four sites operated by the ISGC Islamic non-profit community organizations as follow: a) 55 packets distributed through Aumr-Ibn Alkatab Mosque; b) 34 packets distributed through Abubaker AlSiddique Mosque; c) 75 packets distributed through the Sunrise Academy; and d) 60 packets distributed through Al-Manar Weekend School. The ISGC served as the primary site for recruitment process as it is the largest Islamic organization serving Muslim individuals in Columbus, Ohio providing services through these four facilities.

The instrument, which consisted of a total of 65 statements, was used. The instrument measures Arab immigrant women's definition of marital violence, perceived barriers to help-seeking, and collects basic demographic information. The instrument had been translated to the Arabic language and cross validated for language through the Department of Near Eastern Languages and Cultures at the Ohio State University.

The researcher contacted the Arab-Muslim women at the three ISGC mosques and the two ISGC schools as following: 1) for the Aumr-Ibn Alkatab Mosque, and the Abubaker AlSiddique Mosque, the researcher approached women after the services in these two mosques. The women pray in a separate place from their spouses. So, women who chose to participate were able to complete the questionnaire away from their spouses. In these two sites, the researcher described the study and then asked the women if they were willing to participate. Those who were willing to participate were given the packets and were asked to complete the questionnaires and return them to the researcher; 2) at the Sunrise Academy and Al-Manar Weekend Islamic School, the researcher was presented at these two sites to recruit subjects. A poster describing the study was hung in the women's rest rooms, where it would be available only for women as opposed to a "public area". At the times of dropping off and picking up the students, mothers who read the poster and were interested in participating approached the researcher for additional information. Then, they were given a brief description of the study and were asked to participate. Women, who agreed to do so, were given the research packet and were directed to a quiet room provided by the administration at the two sites. Then, the women returned the packets to the researcher after completing the questionnaires.

Research packets were distributed at the four sites run by ISGC. The packet contained the questionnaires and a cover letter explaining the purpose of the study and its implications for Arab and Muslim community in Columbus. In the cover letter, participants were informed that their participation was voluntary; no identifying information was required; and they could choose not to participate, skip any question they did not feel comfortable answering, or stop at any time they want. A letter indicating

that if a participant would like to talk to someone about the issues in the questionnaire, without naming these issues, she could contact either the researcher or the principal investigator for a list of community services that were available to the women was also enclosed. Additionally, a chocolate bar was provided as incentive.

### **3.21 Research questions**

Research question # 1-How do Arab-Muslim women define marital violence?

Derives from this question a subquestion: What factors are associated with differences in marital violence scores?

Research question #2 - What are different sources for help the Arab-Muslim women may seek? Derived from this question a sub-question: What factors are associated with Arab-Muslim women's preferences of help-seeking sources?

Research question #3- What are barriers that may hinder Arab immigrant women from seeking outside help? Subquestion: What factors influence Arab-Muslim women's perception of barriers from seeking outside help for marital violence?

### **3.22 Statistical analysis for the research questions**

The analysis was done using the Statistical Package for the Social Science (SPSS v 14.0). For the first question; descriptive statistics, including frequency distributions, measures of central tendency, and measures of variability, were employed in order to describe the sample's definitions of various types of abuse. For questions 2 and 3; also descriptive statistics were used to describe different help-seeking sources the Arab women might use in case of marital violence in addition to barriers that might hinder the help-seeking process.

Finally, for the subquestions a correlation analysis, regression analysis, t-test, chi-square analysis, and ANOVA were employed to describe associations among each of the following pair of variables: number of years an Arab immigrant woman spends in the U.S. and her definition of various types of abuse; number of years an Arab immigrant woman spends in the U.S. and her knowledge of help-seeking resources; the level of education an Arab immigrant woman has and her knowledge of supportive resources for domestic violence; number of years an Arab immigrant woman spends in the U.S. and her perception of barriers for seeking outside help for marital violence; and the level of education an Arab immigrant woman has and her perception of barriers for seeking outside help for marital violence.

The following two chapters present the study results starting with chapter four. Chapter four presents the process of constructing the MMSV scale in addition to introducing the validation of the research instrument. Chapter five presents the results, data analysis, and interpretation of the data obtained in the research. Finally, chapter six presents a summary of the research findings, explores the implications of the study, discusses the study's limitations, and suggests recommendations for future research

## CHAPTER 4

### MUSLIM MARITAL VIOLENCE SCALE (MMVS)

Despite increasing public, professional, and scientific attention to the problem of wife abuse and battering, insufficient consideration has been given to the case of immigrant populations. Researchers who study intimate partner violence have seldom considered the immigration status of the victim or even the relationship between immigration and domestic violence (Loue & Faust, 1998). Considering the fact that the Arab immigrant population has its own culture, norms, and values, the importance of investigating the issue of intimate partner violence among this community becomes clear. Ibrahim (2000) states that despite the fact that there is an enormous amount of literature around the area of domestic violence, including specific types of domestic violence such as incest, wife beating, child abuse, and marital rape, the literature on domestic violence among minority groups is scarce. This shortage has its consequences for battered Arab immigrant women: their problems remain invisible and unnoticed; inattention to the immigrant women's problems and circumstances prevents the efforts to identify, intervene, and prevent the abuse committed against immigrant women. Policy creation

has been insufficient in its efforts to resolve the problem. In order to study the problem of intimate partner violence in the immigrant Arab community, a valid and reliable instrument that is sensitive to Arab culture is required. The purpose of this research is to develop an instrument that provides a description of how Arab immigrant women in the U.S. define marital violence, and to examine different help-seeking resources they may use and barriers that may hinder them from seeking help. The following section presents the formation of the Muslim Marital Violence Scale (MMVS).

#### **4.1 Forming the instrument**

The proposed scale is intended to capture Arab-Muslim women's definition of marital violence. In forming the scale's items, specific culture and religious features of the Arab-Muslim population were considered. Items were drawn from past instruments looking at and assessing intimate partner abuse (Corcoran & Fischer, 2000; Eggeman, Moxley, & Schumm, 1985; Fisher & Corcoran, 1994; Hudson, 1992; Shepard & Campbell, 1992; Straus, 1979; Straus et al., 1980; & Straus & Gelles, 1990). Additional items were generated based on some of the little research that has been done around this topic among Arab populations (Haj-Yahia, 1998a; Haj-Yahia, 2000; Haj-Yahia, 2000a; Kulwicki, 1996a; Kulwicki, 1996b; Kulwicki, 1999; & Kulwicki, 2002). Other items were created based on some marital conflicts that the researcher noticed among some Arab couples. From these sources, a total of 34 items were initially generated. The response scale chosen was a 4-point Likert Scale anchored or affixed by four ordered categories of judgment: Definitely not abuse (given a value of 1), Probably not abuse (given a value of 2), Probably abuse (given a value of 3), and Definitely abuse

(given a value of 4). Therefore, the higher score a participant gets, the more likely she perceives the situation as abusive.

Additionally, 16 items were formed attempting to determine help-seeking barriers that may hinder Arab immigrant women from seeking outside help in case of intimate partner violence. This particular response scale was also a 4-point Likert Scale anchored or affixed by four ordered categories of judgment: Strongly disagree (given a value of 1), Disagree (given a value of 2), Agree (given a value of 3), Strongly agree (given a value of 4). In this sense, the higher score the participant gets, the more barriers she perceives in seeking help.

Another set of questions were developed in order to determine help-seeking preferences if a woman chooses to seek help. In this specific part, the participant is asked to indicate if these sources might be helpful and then to rank them in order of significance. Finally, in forming all the three sections of items or questions, efforts were made to keep the items brief, uncomplicated, unambiguous, specific, and clear. The instrument was translated to the Arabic language and cross validated for language.

#### **4.2 Study participants and sampling method**

The target population for the present study involved Arab-Muslim immigrant women living in Columbus, Ohio during June 1<sup>st</sup> – August 1<sup>st</sup>, 2005. The accessible population included Arab-Muslim immigrant women associated with an Islamic organization providing religious, social, and educational services within Columbus, Ohio. Because of the uniqueness of this type of research among this population, and because of the lack of complete demographic data on the Arab-Muslim population living in

Columbus, Ohio, a convenience sampling method was employed to select the study participants. The study sample is restricted to women who are 18 years old or older, self-identify as Arab-Muslim, are married, and currently live in Columbus, Ohio. Women are not required to be experiencing violence in their families in order to participate in the study.

#### **4.3 Recruitment and data collection procedures**

Data was collected through several facilities operated by The Islamic Society of Greater Columbus (ISGC). The ISGC served as the main site for recruitment purposes because it is the largest Islamic organization serving Muslim individuals in Columbus, providing services through many facilities including Aumr-Ibn Alkatab Mosque, Abubaker Aisiddique Mosque, Sunrise Academy, and Al-Manar Weekend Islamic School. The data was collected following services at the two mosques. In addition, mothers of students at the Al-Manar Weekend School and Sunrise Academy were also asked to participate.

224 packets were distributed at the four sites operated by the ISGC Islamic non-profit community organization. The packets included the instrument, in both languages English and Arabic, a cover letter describing the study (in Arabic and English) and providing the researcher's contact information, and a chocolate candy-bar as follows: a) 55 packets were distributed through Aumr-Ibn Alkatab Mosque; b) 34 packets were distributed through Abubaker AISiddique Mosque; d) 75 packets were distributed through the Sunrise Academy; and e) 60 packets were distributed through Al-Manar Weekend School.

The instrument, which consists of 65 questions, measures Arab immigrant women's definition of marital violence, perceived barriers to seeking help, help-seeking preferences, and collects basic demographic information. The instrument was translated to the Arabic language and cross validated for language.

The researcher contacted the Arab-Muslim women at the two ISGC mosques and the two ISGC schools: 1) For the Aumr-Ibn Alkatab Mosque and the Abubaker ALSiddique Mosque, the researcher approached women after the services in these mosques. The women pray in a separate place from their spouses. So, if women chose to participate, they were able to complete the questionnaire away from their spouses. In these two sites, the researcher described the study and then asked the women if they were willing to participate. Those who were willing to participate were given the packets and were asked to complete the questionnaires on site and return them to the researcher. In this way, the researcher was the only person who handled these packets. 2) At the Sunrise Academy and Al-Manar Weekend Islamic School, the researcher was present at these two sites to recruit subjects. A poster describing the study was hung in the women's restrooms. When mothers brought their children to school or picked them up, they had the chance to read the poster. Women who were interested in participating approached the researcher for additional information. Then, they were given a brief description of the study and were asked to participate. Women, who agreed to do so, were given the research packet and were directed to a quiet room provided by the administration at the two sites. Then they returned the packets to the researcher after completing the questionnaires.

Constructing the proposed scale was accomplished using the Statistical Package for the Social Sciences (SPSS v. 14.0). Principal Component Analysis (PCA) was used to developing the scale. The following section presents an introduction for factor analysis and then the results from running principal component analysis is presented.

Factor analysis is a statistical technique with several uses in test development and evaluation, including: Item analysis, scale development, and theory testing. Basically, factor analysis tells us what variables group together. It boils down a correlation matrix into a few major pieces so that the variables within the pieces are more highly correlated with each other than with variables in the other pieces. Factor analysis is actually a causal model. It is assumed that observed variables are correlated or go together because they share one or more underlying causes. The underlying causes are called factors (Dunteman, 1989; Field, 2002 & 2005; Kachigan, 1991; Kim & Mueller, 1978; & Tinsley & Tinsley, 1987). In the following section, the use of factor analysis in scale development will be emphasized.

#### **4.4 Uses of Factor Analysis in Scale Development and Validation**

Using factor analysis in scale development and validation can be classified into two purposes: 1) item analysis and 2) scale validation. The following is a clarification for these two aims (Dunteman, 1989; Field, 2000; Kim, & Mueller, 1978; Kim, & Mueller, 1978a; & Stevens, 2002).

- 1. Item analysis.** Factor analysis can be used to create subscales of items in a test. The analysis is used to delete items based on the following criteria: A) low final

communality (fails to load highly on any factor); B) small loading on proper factor; and C) large loadings on the wrong factor.

**2. Scale validation.** When the tests have been developed, factor analysis can be applied to a series of tests to see whether they conform to the expected pattern or relations. This is relevant for construct validation. Items that claim to measure the same construct should load on the same factor.

The following two chapters introduce the results, data analysis, and interpretation of the data obtained in this study. This chapter presents the application of Principal Component Analysis (PCA) which was used in order to identify the factor structure or model for a set of variables and developing the scale. The following chapter summarizes descriptive statistics of the demographic characteristics of the participants, their responses to the research instrument, and the relationship between selected demographic variables and respondents' help-seeking preferences in case of family violence.

#### **4.5 Principal Component Analysis results**

According to Stevens (2002), this procedure often involves determining how many factors exist, as well as the pattern of the factor loading. The following section describes the rule or method used for choosing the number of factors. This method was based on performing principal component analyses with various values of factors, complete with rotation, and choosing the one that gives the most appealing structure. Rotation is the step in factor analysis that allows the researcher to identify meaningful factor names or description.

#### 4.6 Interpreting output from Principal Component Analysis (PCA)

A principal component analysis was performed on the 34 items of the “Muslim Marital Violence Scale” (MMVS). The first thing to do when conducting a factor analysis is to look at the inter-correlation between variables. If the items measure the same underlying dimension (or dimensions), then these items are expected to be correlated with each other (because they are measuring the same thing). If any variables or items do not correlate with any other variables (or very few) then excluding these variables should be considered before the factor analysis is run. The correlations between variables can be checked through the correlation matrix between variables (Field, 2005). The correlation matrix is the systematic arrangement of the simple correlation coefficients that exist between each pair of variables (Kachigan, 1991). From the correlation matrix (R-matrix): the top half of this table contains Pearson product-moment correlation between all pairs of items while the bottom half contains the one-tailed significance of these correlations. Correlation matrix was used to check the patterns of relationships.

First, the significant values were scanned to check for any variable for which the majority of values are greater than 0.05. From the initial examination of the correlation matrix and the significance of these correlations, item number 5 (*A husband asks his wife to watch movies with sexual content*) and item number 30 (*A husband kills his wife when he suspects she is having an affair with another man*) were excluded from the process of running principal component analysis as most of the significant values for these items were greater than 0.05.

Then the correlation coefficients were also scanned to check for any value greater than 0.9 (checking for the multicollinearity and singularity in the data). By removing

items # 5 and item # 30, all the significant values became less than 0.05, which indicates the suitability to run PCA with the remaining items (32 items). In summary, all items in the proposed scale correlated fairly well and none of the correlation coefficients were particularly large which indicated that there was no need to consider eliminating any items at this stage.

Table 4.1 shows Kaiser-Meyer-Olkin Measure of Sampling Adequacy and Bartlett's Test of Sphericity. The KMO statistic varies between 0 and 1. A value of 0 indicates that the sum of partial correlations is large relative to the sum of correlations, indicating diffusion in the pattern of correlations. Hence, factor analysis is likely to be inappropriate. A value close to 1 indicates that patterns of correlations are relatively small and so factor analysis should yield distinct and reliable factors. Kaiser (1974) recommends accepting values greater than 0.5 as acceptable. Values between 0.5 and 0.7 are mediocre, values between 0.7 and 0.8 are good, values between 0.8 and 0.9 are great, and values above 0.9 are superb. Table 4.1 shows that the KOM value is 0.950, which falls into the rank of being superb, which indicates that factor analysis is appropriate.

Bartlett's Test of Sphericity tests the null hypothesis that the original correlation matrix is an identity matrix. For factor analysis to work some relations between the variables are needed and if the R-matrix were an identity matrix then all correlation coefficients would be zero. Therefore, this test should be significant (i.e. have a significant value less than 0.05). A significant test indicates that the R-matrix is not an identity matrix; therefore, there are some relationships between the variables included in the analysis. Table 4.1 demonstrates that the Bartlett's Test is highly significant.

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.950
Bartlett's Test of Sphericity	Approx. Chi-Square	8076.525
	Df	496
	Sig.	.000

Table 4.1: KMO and Bartlett's Test (Comment: This is before removing item # 31. At this point the analysis did not show that item 31 loaded on the inappropriate factor).

Tinsley and Tinsley (1987) illustrate several criteria to decide the number of factors to be interpreted. One of these is Kaiser's criterion (1958) which states that only factors with eigenvalues greater than 1.0 or more should be extracted. Four factors met the Kaiser criterion of eigenvalues greater than 1.0 (see table 4.2).

Com- ponent	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	19.081	59.628	59.628	19.081	59.628	59.628	9.317	29.117	29.117
2	2.462	7.692	67.321	2.462	7.692	67.321	6.092	19.039	48.156
3	1.281	4.002	71.322	1.281	4.002	71.322	4.959	15.496	63.652
4	1.190	3.720	75.042	1.190	3.720	75.042	3.645	11.390	75.042
5	.840	2.624	77.666						
6	.810	2.532	80.198						
7	.642	2.007	82.204						
8	.582	1.818	84.022						
9	.556	1.737	85.760						
10	.483	1.510	87.270						
11	.417	1.302	88.572						
12	.375	1.172	89.744						
13	.333	1.039	90.784						
14	.301	.941	91.725						
15	.283	.885	92.610						
16	.259	.811	93.421						
17	.233	.729	94.150						
18	.224	.701	94.851						
19	.196	.613	95.464						
20	.177	.554	96.018						
21	.172	.538	96.556						
22	.159	.496	97.052						
23	.152	.474	97.526						
24	.136	.426	97.952						
25	.130	.406	98.358						
26	.109	.341	98.699						
27	.099	.310	99.009						
28	.091	.286	99.295						
29	.078	.245	99.540						
30	.066	.208	99.747						
31	.052	.163	99.910						
32	.029	.090	100.000						

Table 4.2: Extraction Method: Principal Component Analysis - Total Variance Explained (Comment: This is before removing item # 31. At this point the analysis did not show that item 31 loaded on the inappropriate factor).

Table 4.2 lists the eigenvalues associated with each linear component (factor) before extraction, after extraction, and after rotation. Before extraction, SPSS identified 32 linear components within the data set (as there should be as many eigenvectors as there are variables or items, and so there will be as many factors as items). The eigenvalues associated with each factor represent the variance explained by that particular linear component. In addition, SPSS also displays the eigenvalue in terms of the percentage of variance explained (so, factor 1 explains 59.628 % of total variance).

SPSS then extracts all factors with eigenvalue greater than 1, which results in 4 factors. In the last three columns of table 4.2, *Rotation Sums of Squared Loadings*, the eigenvalues of the factors after rotation are displayed. Rotation has the effect of optimizing the factor structure. One consequence for these data is that the relative importance of the four factors is equalized. Before rotation, factor 1 accounted for 59.628 % of total variance (compared to 7.692, 4.002, and 3.720 %), however, after rotation it accounts for only 29.117% of variance (compared to 19.039, 15.496, and 11.390 % respectively). According to the “Total Variance Explained,” four factors can be extracted as the eigenvalues for the first four factors are greater than 1.0.

At this point it should be clear that the important decision to be made is the number of factors to extract. By Kaiser’s criterion it might seem as though four factors should be extracted and that is what SPSS has done. However, this criterion is accurate when there are less than 30 variables and communalities after extraction are greater than 0.7 or when the sample size exceeds 250 and the average communality is greater than 0.6. Since some of these conditions are not presented in the output, Kaiser’s rule may not be

very accurate. In this case an analysis of the Scree plot is appropriate. The scree plot is shown below in Figure 4.1.

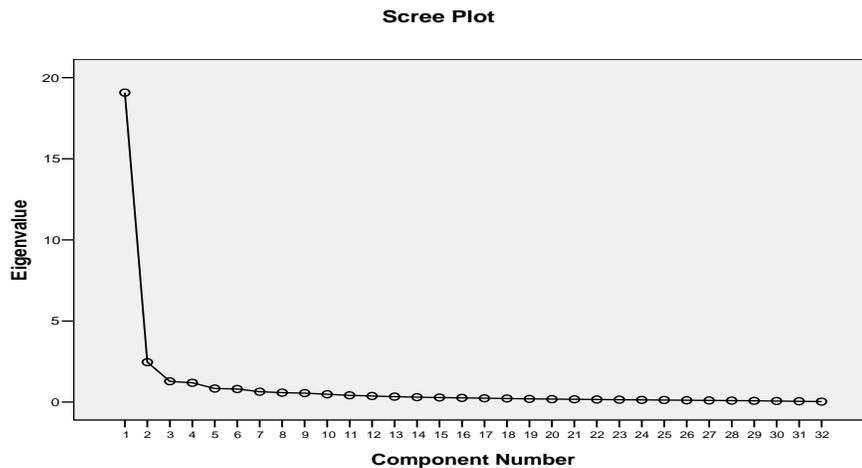


Figure 4.1: Scree plot for principal components analysis.

The scree plot criterion specifies plotting the factors as shown in figure 4.1. Examining the scree plot suggested two-factor solution as the curve begins to tail off after the first two factors. Based on these results, the data were reanalyzed specifying a four-, three-, and two-factor solution with both orthogonal and oblique rotations.

In the following section, the researcher presents the SPSS output and the interpretation related to the two-factor solution. Based on the request to run the analysis with two components extracted, the output clarifies that factor 1 explains 59.628 % of total variance and factor 2 explains 7.692 % of total variance. SPSS then extracts the first two components as they together explain 67.321 % of total variance.

The component matrix for the 32 items was obtained. The component matrix contains the loadings of each variable onto each factor. By default SPSS displays all loadings. The value 0.4 was requested as a cutoff value, however, which means that all loadings less than 0.4 are restrained so there are blank spaces for many of the loadings. It is worth mentioning that the value of 0.4 was chosen as a cutoff point based on Stevens's (2002) criteria. Steven's proposes to double the critical values in the following table for testing the significance of a loading (Table 4.3). For instance, a principal component analysis has been run with  $n = 200$ ; only loadings equal to or greater than  $2(0.182) = 0.364$  in absolute value will be statistically significant.

<b>N</b>	<b>Critical value</b>	<b>n</b>	<b>Critical value</b>
50	.361	250	.163
80	.286	300	.149
100	.256	400	.129
140	.217	600	.105
180	.192	800	.091
200	.182	1000	.081

Table 4.3: Critical values for principal component analysis.

Source: (Stevens, 2002, p. 394)

Stevens (2002) explain that the interpretation of the components can be difficult. The component matrix (Appendix B) shows it is not particularly easy to interpret the unrotated factor matrix since some items (variables) showed substantial loadings on both factors. As a result, the researcher chose to use the rotated component matrix.

Rotation maximizes the loadings of each variable on one of the extracted factors while minimizing the loading on all other factors. Rotation works through changing the absolute values of the variables while keeping their different values constant (Field, 2000 & Field, 2005). The researcher used both methods, orthogonal and oblique rotation. In the orthogonal rotation, the underlying factors are independent. In the oblique rotation, the underlying factors are expected or allowed to be correlated (Field, 2005; Stevens, 2002; & Kinnear & Gray, 2004). Appendix C and D shows the two rotated component matrix, respectively.

Since the proposed scale measures different action of different types of abuse, arguments can be made supporting the idea that different actions of abuse could be very well correlated rather than being independent. So, oblique rotation as well as orthogonal rotation is appropriate. Pedhazure and Schmelkin (1991) recommend that if the oblique rotation demonstrates a negligible correlation between the extracted factors, then it is reasonable to use the orthogonal rotated solution. However, if the oblique rotation reveals a correlated factor structure, the orthogonally rotated solution should be discarded. Comparing the orthogonal to the oblique rotation and based on the previous argument, the researcher decided to interpret the obliquely rotated pattern matrix as it also resulted in a more meaningful and simple component structure. By looking at the pattern matrix, the final stage was naming the rotated components. The oblique pattern matrix showed a

meaningful and simple component structure. Each observed variable loaded high on one component and low on the other. The names of these components can be: 1) Emotional abuse and control, and 2) Physical abuse. However, only one item did not make sense and made it difficult to name the components. This item is number 31, “*Killing the wife when the husband discovers she is having an affair with another man.*” This item loaded on the “*Emotional abuse and control*” component while it was expected to load on the other component, “*Physical abuse.*” In this case, the researcher decided to rerun the analysis with the exclusion of this item.

The following section presents the SPSS output resulting from rerunning the analysis without item number 31.

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.950
Bartlett's Test of Sphericity	Approx. Chi-Square	7878.741
	Df	465
	Sig.	.000

Table 4.4: KMO and Bartlett's Test

Table 4.4 illustrates that the KMO statistic value (0.950) did not change. So, it still falls into the rank of being superb. In addition, Bartlett's Test of Sphericity remains significant which indicates that the R-matrix is not an identity matrix; therefore, there are some relationships between the variables included in the analysis.

Table 4.5 shows the communalities.

Item	Initial	Extraction
Not allowing the wife to express her feelings.	1.000	.654
Calling the wife ugly and fat.	1.000	.667
Telling the wife that she is a failure.	1.000	.695
Making fun of the wife in front of other people.	1.000	.494
Not considering the wife's desires and needs.	1.000	.696
Threatening the wife in order to get her to stay in the relationship.	1.000	.733
Shouting at the wife if she does not obey the husband.	1.000	.782
Threatening to marry a second wife.	1.000	.812
Getting married to a second wife even if the first wife is opposed to it.	1.000	.723
Threatening to divorce the wife.	1.000	.797
Divorcing the wife against her will.	1.000	.590
Refusing to divorce the wife even though she asks for a divorce.	1.000	.764
Yelling at the wife.	1.000	.699
Preventing the wife from visiting her family of origin.	1.000	.619
Preventing the wife from going outside the house.	1.000	.675
Preventing the wife from going to the mosque.	1.000	.605
Controlling all the economic resources including the wife's.	1.000	.745
The bank account and other properties are under the husband's name, not the wife's	1.000	.641
Preventing the wife from meeting with her friends.	1.000	.735
Preventing the wife from making any phone calls.	1.000	.797
Preventing the wife from answering the phone.	1.000	.779
Threatening to have the immigrant wife deported.	1.000	.654
Kicking the wife during an argument.	1.000	.699
Throwing objects at the wife.	1.000	.778
Using the belt to beat the wife.	1.000	.848
Slapping the wife.	1.000	.827
Twisting the wife's arm.	1.000	.755
Using a gun or a knife to threatening the wife.	1.000	.398
Asking the wife to perform sex acts that she does not like.	1.000	.343
Forcing the wife to have sexual intercourse against her will.	1.000	.627
Refusing to have sex with his wife.	1.000	.540

Extraction Method: Principal Component Analysis.

Table 4.5: Communalities

Table 4.5 shows the communalities which represent the proportion of each variable's variance that can be explained by the factors extracted. It is worth mentioning that in the second column, Initial, SPSS by default uses all principal components, which results in explaining 100% of the total variance. Consequently, the communality for each variable will be 1.00. In the third column, Extraction, the values in this column indicate the proportion of each variable's variance that can be explained by the retained factors. The communalities in this column reflect the common variance in the data structure. So, we can say that 65.4% of the variance associated with item 1 is common, or shared, variance. In another meaning, the two extracted components explain 65.4% of total variance in this variable. Table 4.6 shows the total variance explained by the two extracted components:

Component	Initial Eigenvalues			Extraction Sums of Squares Loading			Rotation Sums of Squares Loading		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	18.734	60.432	60.432	18.734	60.432	60.432	15.311	49.389	49.389
2	2.437	7.862	68.294	2.437	7.862	68.294	5.860	18.904	68.294
3	1.244	4.013	72.307						
4	1.039	3.352	75.659						
5	.816	2.634	78.292						
6	.737	2.378	80.670						
7	.641	2.068	82.738						
8	.576	1.857	84.594						
9	.495	1.598	86.192						
10	.479	1.547	87.739						
11	.409	1.321	89.059						
12	.361	1.166	90.225						
13	.314	1.013	91.238						
14	.294	.949	92.187						
15	.260	.838	93.025						
16	.247	.798	93.823						
17	.225	.724	94.547						
18	.208	.672	95.219						
19	.188	.608	95.827						
20	.177	.570	96.397						
21	.159	.512	96.910						
22	.153	.495	97.405						
23	.137	.442	97.847						
24	.130	.419	98.266						
25	.116	.374	98.640						
26	.101	.326	98.966						
27	.092	.295	99.262						
28	.080	.258	99.519						
29	.066	.214	99.734						
30	.054	.173	99.907						
31	.029	.093	100.00						

Table 4.6: Total variance explained using principal component analysis  
108

Table 4.6 lists the eigenvalues associated with each linear component (factor) before extraction, after extraction, and after rotation. Based on the request to run the analysis with only two components extracted, the output clarifies the following: Before extraction, SPSS identified 31 linear components within the data set (as there should be as many eigenvectors as there are variable or items, and so there will be as many factors as items). The eigenvalues associated with each factor represent the variance explained by that particular linear component. In addition, SPSS also displays the eigenvalue in terms of the percentage of variance explained (so, the first component explains 60.432 % of total variance and the second component explains 7.863 % of total variance) noticing that these numbers slightly changed after excluding item # 31 (compare to 59.628 % of total variance was explained by the first component and 7.692% of total variance was explained by the second component). SPSS then extracts the first two components as they together explain 68.294 % of total variance.

In the final part of the table, *Rotation Sums of Squared Loadings*, the eigenvalues of the factors after rotation are displayed. Rotation has the effect of optimizing the factor structure and one consequence for these data is that the relative importance of the two factors or components is equalized. Before rotation, factor 1 accounted for 60.432% of total variance compare to 7.862% of total variance accounted for by the second component, however after rotation it accounts for only 49.389% of total variance (compared to 18.904%). In this analysis, the two components account for nearly 68.294% of the variance, notice the total variance explained does not change by rotation. The output also shows the component matrix as follows in table 4.7:

<i>Item</i>	<i>Component</i>	
	1	2
Threatening to marry a second wife.	.896	
Threatening to divorce the wife.	.892	
Preventing the wife from making any phone calls.	.884	
Preventing the wife from answering the phone.	.874	
Shouting at the wife if she does not obey the husband.	.866	
Refusing to divorce the wife even though she asks for a divorce.	.863	
Controlling all the economic resources including the wife's.	.861	
Preventing the wife from meeting with her friends.	.848	
Getting married to a second wife even if the first wife is opposed to it.	.845	
Threatening the wife in order to get her to stay in the relationship.	.837	
Not considering the wife's desires and needs.	.829	
Telling the wife that she is a failure.	.828	
Preventing the wife from going outside the house.	.819	
Calling the wife ugly and fat.	.816	
Yelling at the wife.	.816	
Not allowing the wife to express her feelings.	.809	
Threatening to have the immigrant wife deported.	.804	
The bank account and other properties are under the husband's name, not the wife's.	.793	
Preventing the wife from visiting her family of origin.	.782	
Preventing the wife from going to the mosque.	.772	
Divorcing the wife against her will.	.768	
Forcing the wife to have sexual intercourse against her will.	.768	
Refusing to have sex with his wife.	.725	
Throwing objects at the wife.	.723	.506
Making fun of the wife in front of other people.	.703	
Kicking the wife during an argument.	.681	.485
Asking the wife to perform sex acts that she does not like.	.530	
Using a gun or a knife to threatening the wife.	.490	
Slapping the wife.	.589	.693
Using the belt to beat the wife.	.610	.690
Twisting the wife's arm.	.530	.688
Extraction Method: Principal Component Analysis. a 2 components extracted.		

Table 4.7 Component Matrix(a)

The previous component matrix contains the loadings of each variable onto each factor or component. By default SPSS displays all loadings. The value 0.4 was requested as a cutoff value, however, which means that all loadings less than 0.4 are restrained so there are blank spaces for many of the loadings. The component matrix in Table 4.7 shows that it is not particularly easy to interpret the unrotated factor matrix since some items (variables) show substantial loadings on both factors. As a result, the researcher chose to use the rotated component matrix.

Rotation maximizes the loadings of each variable on one of the extracted factors while minimizing the loading on all other factors. Rotation works through changing the absolute values of the variables while keeping their different values constant (Field, 2000 & Field, 2005). The researcher used both methods, orthogonal and oblique rotation. In the orthogonal rotation, the underlying factors are independent. In the oblique rotation, the underlying factors are expected or allowed to be correlated (Field, 2005; Stevens, 2002; & Kinnear & Gray, 2004).

When running analysis with orthogonal rotation, one item (variable) loaded on both components. This item is "*Throwing objects at the wife.*" While it loads by .411 on the first component, it loads by .781 on the second component. This case makes it difficult to interpret the matrix. Therefore, the researcher chose to run the analysis with oblique rotation. Table 4.8 presents the rotated component matrix.

<i>Item</i>	<i>Component</i>	
	1	2
Shouting at the wife if she does not obey the husband.	.912	
Threatening the wife in order to get her to stay in the relationship.	.886	
Preventing the wife from making any phone calls.	.884	
Refusing to divorce the wife even though she asks for a divorce.	.877	
Preventing the wife from answering the phone.	.875	
Yelling at the wife.	.871	
Threatening to marry a second wife.	.868	
Preventing the wife from meeting with her friends.	.856	
Forcing the wife to have sexual intercourse against her will.	.838	
Threatening to divorce the wife.	.826	
Getting married to a second wife even if the first wife is opposed to it.	.822	
Controlling all the economic resources including the wife's.	.820	
Telling the wife that she is a failure.	.814	
Not considering the wife's desires and needs.	.813	
The bank account and other properties are under the husband's name, not the wife's.	.791	
Threatening to have the immigrant wife deported.	.779	
Preventing the wife from going outside the house.	.775	
Preventing the wife from visiting her family of origin.	.764	
Preventing the wife from going to the mosque.	.762	
Calling the wife ugly and fat.	.749	
Refusing to have sex with his wife.	.739	
Not allowing the wife to express her feelings.	.729	
Divorcing the wife against her will.	.698	
Asking the wife to perform sex acts that she does not like.	.671	
Making fun of the wife in front of other people.	.634	
Slapping the wife.		.927
Using the belt to beat the wife.		.927
Twisting the wife's arm.		.911
Throwing objects at the wife.		.730
Kicking the wife during an argument.		.698
Using a gun or a knife to threatening the wife.		.558

Table 4.8: Pattern Matrix(a) - Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization.

It was argued previously that the aim of the proposed scale is to measure Arab-Muslim women's definition of marital violence. Since marital violence includes different actions of different types of abuse, arguments can be made supporting the idea that different actions of abuse could be very well correlated rather than being independent. So, oblique rotation as well as orthogonal rotation is appropriate. Pedhazure and Schmelkin (1991) recommend that if the oblique rotation demonstrate a negligible correlation between the extracted factors then it is reasonable to use the orthogonal rotated solution. However, if the oblique rotation reveals a correlated factor structure, the orthogonally rotated solution should be discarded. Comparing the orthogonal to the oblique rotation and based on the previous argument, the researcher decided to interpret the obliquely rotated pattern matrix as it also results in a more meaningful and simple component structure.

From the pattern matrix and the former argument, the following stage is naming the rotated components. The oblique pattern matrix shows a meaningful and simple component structure. Each observed variable loads high on one component and low on the other. The names of these components can be: 1) Emotional abuse and control (25 variables loaded on this component), and 2) Physical abuse (six variables loaded on this component).

Table 4.9 demonstrates each of these components:

Component 1 "Emotional abuse and control" includes the following:

<b>Emotional abuse and control</b>	
<ol style="list-style-type: none"> <li>1. Shouting at the wife if she does not obey the husband. (# 8)</li> <li>2. Threatening the wife in order to get her to stay in the relationship.(#7)</li> <li>3. Preventing the wife from making any phone calls. (#21)</li> <li>4. Refusing to divorce the wife even though she asks for a divorce.(#13)</li> <li>5. Preventing the wife from answering the phone. (#22)</li> <li>6. Yelling at the wife. (#14)</li> <li>7. Threatening to marry a second wife. (#9)</li> <li>8. Preventing the wife from meeting with her friends. (#20)</li> <li>9. Forcing the wife to have sexual intercourse against her will. (#33)</li> <li>10. Threatening to divorce the wife. (#11)</li> <li>11. Getting married to a second wife even if the first wife is opposed to it. (# 10)</li> <li>12. Controlling all the economic resources including the wife's. (#18)</li> <li>13. Telling the wife that she is a failure. (#3)</li> </ol>	<ol style="list-style-type: none"> <li>14. Not considering the wife's desires and needs. (#6)</li> <li>15. The bank account and other properties are under the husband's name, not the wife's. (#19)</li> <li>16. Threatening to have the immigrant wife deported. (#23)</li> <li>17. Preventing the wife from going outside the house. (#16)</li> <li>18. Preventing the wife from visiting her family of origin. (#15)</li> <li>19. Preventing the wife from going to the mosque. (#17)</li> <li>20. Calling the wife ugly and fat. (#2)</li> <li>21. Refusing to have sex with his wife. (#34)</li> <li>22. Not allowing the wife to express her feelings. (#1)</li> <li>23. Divorcing the wife against her will. (#12)</li> <li>24. Asking the wife to perform sex acts that she does not like. (#32)</li> <li>25. Making fun of the wife in front of other people.(#4)</li> </ol>
Cronbach Alpha = .978	

Table 4.9 Emotional abuse and control subscale

Physical abuse	
1. Slapping the wife. (#27)	4. Throwing objects at the wife. (#25)
2. Using the belt to beat the wife. (#26)	5. Kicking the wife during an argument. 24)(#
3. Twisting the wife's arm. (#28)	6. Using a gun or a knife to threatening the wife. (#29)
Cronbach Alpha = .918	

Table 4.10 Physical abuse subscale

The following is the oblique rotated component plot:

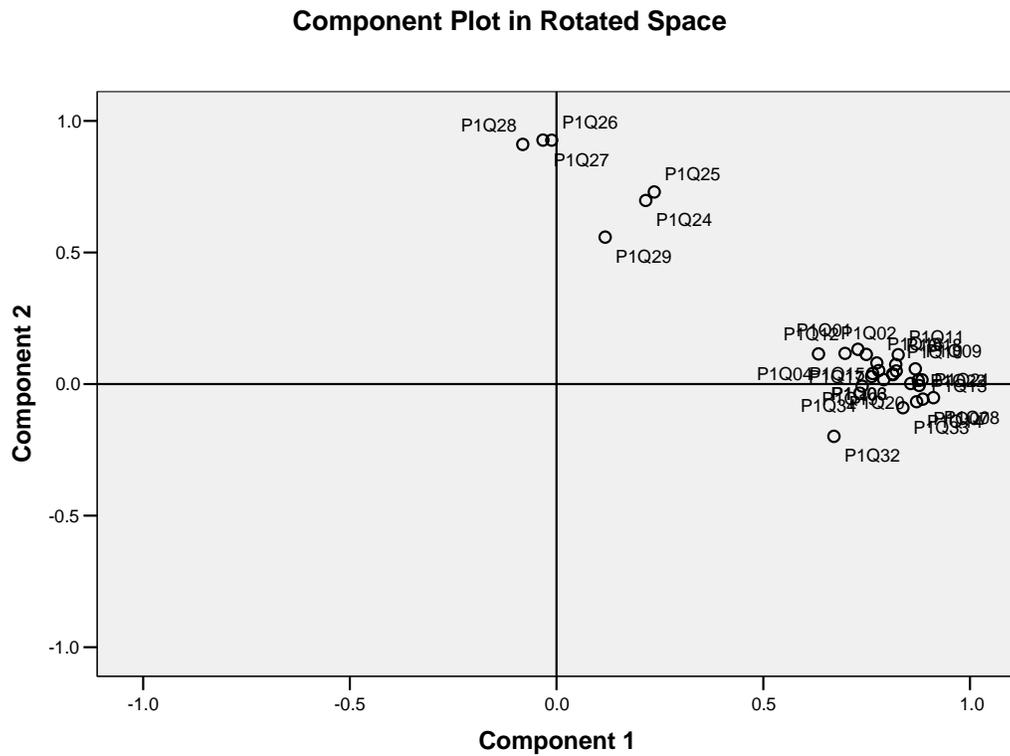


Figure 4.2: Component Plot in Rotated Space

At this point it should be mentioned that the oblique rotated component plot was more appropriate in the interpretation since it maximizes the loadings of each item on one of the extracted factors while minimizing the loading on the other factors.

#### **4.7 Reliability analysis of the two subscales**

Reliability refers to the consistency of the instrument. Fraenkel & Wallen (1996) explain that the internal reliability of the instrument means the consistency from one set of items within the instrument to another set of items and how well those sets of items are measuring the same construct. Cronbach's alpha was used to determine the reliability of the two subscales. The alpha value represents an estimation of the inter-item correlations between the subscales. Cronbach's alpha for the first subscale "Emotional abuse and control" was .978 and Cronbach's alpha for the second subscale "Physical abuse" was .918, suggesting the items on the scale are highly correlated. These alpha levels suggest that the instrument items have a strong inter-item relationship.

When running the correlation between factor 1 (Emotional abuse and control) and factor 2 (Physical abuse), the results in table 4.11 show that the two factors are significantly correlated (.621) on the 0.01 level.

**Correlations**

		Emotional abuse and control	Physical abuse
Emotional abuse and control	Pearson Correlation	1	.621**
	Sig. (2-tailed)		.000
	N	224	224
Physical abuse	Pearson Correlation	.621**	1
	Sig. (2-tailed)	.000	
	N	224	224

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Tables 4.11: Correlations between the two subscales

From what has been presented previously, the analysis resulted in 2 subscales: 1) Emotional abuse and control; and 2) Physical abuse. The two subscales measure Arab-Muslim women’s definition of marital violence. The first subscale consists of 25 items while the second subscale consists of 6 items. Each item is given different levels of agreement ranging from definitely not abuse, probably not abuse, probably abuse, and defiantly abuse. These alternative answers are given values from 1 to 4 (a score of four is equivalent to seeing the situation or item as a definitely abuse). In another meaning, the higher score the woman gets, the more probability that she perceives the situation as an abusive one.

In conclusion, the proposed scale, “Arab-Muslim Women’s Definition of Marital Violence” consists of 31 items. These items attempt to measure the women’s definition of: 1) emotional abuse and control and 2) physical abuse. In addition to the intended scale, the research packet also contains three more sections: 1) the first section attempts to determine help-seeking barriers the Arab-Muslim women may face if they choose to

seek help in case of marital violence, 2) the second section explores some of the help-seeking preferences, and 3) the last section attempts to gather some demographic characteristics about the research participant. Chapter five presents the participants' responses to the proposed scale, exploration of help-seeking barriers and help-seeking preferences, in addition to presenting the demographic characteristics of the research participant and a discussion of the relationship between selected demographic characteristics and respondents' help-seeking preferences in case of family violence.

## CHAPTER 5

### RESULTS AND DATA ANALYSIS

The present chapter introduces the results, data analysis and interpretation of the data obtained in the research. This chapter is arranged as follows: a) section 5.1 summarizes descriptive statistics of the demographic characteristics of the participants'; b) section 5.2 presents participants' responses to the research instrument; and c) section 5.3 discusses the relationship between selected demographic variables and respondents' definition of marital violence as well as a discussion of the relationship between selected demographic variables and respondents' help-seeking preferences in case of family violence.

#### **5.1 Descriptive statistics of the demographic characteristics of the participants**

The Statistical Package for the Social Science (SPSS v 14.0) was used to analyze the data. Descriptive statistics were generated on all demographic/background variables obtained from the 224 Arab-Muslim participants who agreed to participate in the study. Demographic profiles of participants are presented in Tables 5.1, 5.2, 5.3, and 5.4. In summary, the age of participants in the study ranged from 22-61. The mean age was 38 (SD=7.11). Most subjects (82.5 %) were foreign-born, while only 17.5 % were born in the U.S. The majority of the subjects identified as Palestinian (18.8 %), while 9.4 %

identified as Egyptian, 8.5 % identified as Algerian and 8.0 % identified as Jordanian. The remaining participants were divided among all of the remaining Arab nationalities. Interestingly, almost every Arabic country was represented in the sample (21 countries).

When participants were asked about the number of years they spent in the U.S., for the 218 who responded the average length of time was 9 years (SD= 8.43, ranged from 1 month to 37 years). When it comes to the number of years being married, the average length of time was roughly 14 years (SD= 7.95, ranged from 5 months to 41 years). With regard to the number of children the respondents had, from the 220 who responded, the average number of children was 3 (SD= 1.6, ranged from 0 child to 8 children).

The educational level ranged from less than a high school diploma to completion of graduate studies. From the 221 who did respond, 20.8% indicated that they had less than high school education, 23.5 % had completed or were currently enrolled in high school, 1.8 % had achieved or were currently seeking an associate's degree, 41.62 % had achieved or were currently seeking a bachelor's degree, 11.3 % had achieved or were currently seeking a master's degree, and only 1.4 % indicated that they had achieved or were currently seeking a Ph.D. degree.

Examining socioeconomic status of the participants revealed that the category \$30,000-\$39,000 was the median point. Of the 206 who did respond, 14.1% reported their income above \$70,000 and a same portion reported their family income was between \$40,000-\$49,999, 18.9% reported their family income was between \$10,000-\$19,999, 11.7% reported their family income between \$20,000 - \$29,999 and a same

portion reported their family income was between \$30,000 - \$39,999, 6.8 % reported their family income was between \$50,000 - \$59,999, and 4.4% portion reported their family income was between \$60,000 - \$69,999, while the remaining participants were equally divided among the remaining income categories.

In relation to the occupation status, the majority of the participants (51.6%) reported themselves to be unemployed/housewife, 17.4% reported themselves to be students, 15.5% reported themselves to be employed outside the home/professional (i.e. doctor, nurse, lawyer, social worker, educator, etc.), 9.6% reported themselves to be employed inside the home (i.e. babysitter, caterer, etc.), and finally, 5.9% reported themselves to be employed outside the home/nonprofessional (i.e. secretary, salesperson, factory worker, worker at a bakery, cashier, etc.). When participants were asked if they had ever been employed outside the home, 8 of them did not respond to this question. Of the remaining 216 participants, 31.9% reported that they did have an employment outside the home and 68.1% said they did not. From those who did have employment outside the home and stopped, taking care of the children was the main reason for leaving (54.1% reported taking care of their children as the reason for stopping working outside the home). An additional 14.8% stopped working based on the husband's will, and a same portion stopped working due to coming to the U.S. Others (8.2%) stopped working because of studying, 4.9% due to working in a different job, 1.6% were laid off, and finally, 1.6% left their job outside the home due to different reasons without mentioning these reasons.

<b>Demographic characteristic</b>		<b><i>f</i></b>	<b>%</b>	<b>Missing</b>
<b>Age</b>	SD = 7.11	215	96.0	9
N = 215, (range = 22-61, Mean=37, Median=37, Mode=40 )				
<b>Born in U.S.</b>	Yes	38	17.0	7
	No	179	79.9	
N = 217				
<b>Original nationality (N = 205)</b>	Algeria	15	6.7	19
	Bahrain	5	2.2	
	Djibouti	2	.9	
	Egypt	21	9.4	
	Iraq	9	4.0	
	Jordan	18	8.0	
	Kuwait	1	.4	
	Lebanon	9	4.0	
	Libya	15	6.7	
	Mauritania	2	.9	
	Morocco	12	5.4	
	Oman	4	1.8	
	Palestine	42	18.8	
	Qatar	5	2.2	
	Saudi Arabia	4	1.8	
	Somalia	3	1.3	
	Sudan	5	2.2	
	Syria	14	6.3	
	Tunisia	15	6.7	
	U.A.E.	1	.4	
	Yemen	3	1.3	

Table 5.1: Demographic Characteristics of Study's Participants (n = 224): Age, Born in U.S., and Original nationality.

<b>Demographic characteristic</b>		<b><i>f</i></b>	<b>%</b>	<b>Missing</b>
<b>Number of children</b> N = 220 (range = 0-8, SD = 1.604, Mean=3, Median=3, Mode=2)	0	10	4.5	4
	1	18	8.0	
	2	56	25.0	
	3	54	24.1	
	4	44	19.6	
	5	12	5.4	
	6	24	10.7	
	7	1	.4	
	8	1	.4	
<b>Level of education</b> N = 221	Less than high school	46	20.5	3
	High school	52	23.2	
	Associate Degree	4	1.8	
	Bachelor's degree	91	40.6	
	Master's degree	25	11.2	
	Ph.D.	3	1.3	
<b>Annual family income</b> N = 206 Mean=30,000 - 39,999 Median=30,000 - 39,999 Mode=10,000- 19,999	Less than 5,000	19	8.5	18
	5,000 - 9,999	19	8.5	
	10,000- 19,999	39	17.4	
	20,000 - 29,999	24	10.7	
	30,000 - 39,999	24	10.7	
	40,000 - 49,999	29	12.9	
	50,000 - 59,999	14	6.3	
	60,000 - 69,999	9	4.0	
70,000 or more	29	12.9		

Table 5.2: Demographic Characteristics of Study's Participants: Number of children, level of education, and annual family income.

<b>Demographic characteristic</b>		<b><i>f</i></b>	<b>%</b>	<b>Missing</b>
<b>Occupation</b> N = 219 Mode = 4 (Unemployed/housewife)	1. Employed outside the home/nonprofessional	13	5.8	5
	2. Employed outside the home/professional	34	15.2	
	3. Employed inside the home	21	9.4	
	4. Unemployed/housewife	113	50.4	
	5. Student	38	17.0	
<b>Ever being employed outside the home</b> (N = 216)	Yes	69	30.8	8
	No	147	65.6	
<b>Reason for stopping</b> Mode = 1 (Taking care of the children)	1. Taking care of the children	33	14.7	
	2. Husband's will	9	4.0	
	3. Work in a different job	3	1.3	
	4. Different reasons	1	.4	
	5. Laid off	1	.4	
	6. Coming to the U.S.	9	4.0	
	7. Studying	5	2.2	

Table 5.3: Demographic Characteristics of Study's Participants: Occupation and reason for stopping employment.

<b>Demographic characteristic</b>		<b><i>f</i></b>	<b>%</b>	<b>Missing</b>
<b>Importance of religion in the daily life</b> N = 222 Mode = 1 (Extremely important)	1. Extremely important	149	66.5	2
	2. Important	51	22.8	
	3. Somewhat important	22	9.8	
<b>Level of English speaking</b> N = 221 Mode = 1 (Very good)	1. Very good	97	43.3	3
	2. Fairly good	61	27.2	
	3. Poor	52	23.2	
	4. Not at all	11	4.9	

Table 5.4: Demographic Characteristics of Study’s Participants: Important of religion and level of speaking English.

## 5.2 Muslim Marital Violence Scale (MMVS)

The following section presents Arab-Muslim women’s definition of marital violence through their answers and scores on the Muslim Marital Violence Scale (MMVS). This is done starting with the responses to the “Emotional abuse and control” subscale and followed with responses to the “Physical abuse” subscale. Comparison between the research participants’ responses to each of the two scales is presented as well, in addition to an interior comparison between items in each of the two subscales.

### 5.2.1 The Emotional Abuse and Control Subscale

The “Emotional abuse and control” subscale consists of 25 items, measuring Arab-Muslim women’s definition of emotional abuse and control. The item minimum score on this subscale was 1 while the maximum score was 4 which may indicate more disagreement between the study participants around the proposed actions. Table 5.5 illustrates that the mean score of the 25 items ranges from 2.25 to 3.45. (Standard Deviation ranges from .674 to 1.317. In another meaning, it appears that women perceived the proposed actions as emotional abuse. Simple examination of Table 5.5 indicates that some items/behaviors were perceived more abusive than others by the research participants. Examples of the items that were perceived as more abusive are: Making fun of the wife in front of other people (Mean = 3.45, SD = .674), telling the wife that she is a failure (Mean = 3.31, SD = .793), and calling the wife ugly and fat (Mean = 3.30, SD = .781). Other items that were perceived as less abusive were: Refusing to have sex with the wife (Mean = 2.47, SD = 1.114), shouting at the wife if she does not obey the husband (Mean = 2.47, SD = 1.25), and forcing the wife to have sexual intercourse against her will (Mean = 2.25, SD = 1.279). An interesting result is revealed from Table 5.5: Arab-Muslim women perceived some items of the “Emotional abuse” subscale as more abusive than others, yet their level of agreement on the items they perceived more abusive (SD ranged from .674 – .793) is more than their agreement on the items they perceived less abusive (SD ranged from 1.114 – 1.279).

<b>Item</b>	<b>N</b>	<b>Mean</b>	<b>Std. Deviation</b>
Making fun of the wife in front of other people.	224	3.45	.674
Telling the wife that she is a failure.	224	3.31	.793
Calling the wife ugly and fat.	221	3.30	.781
Threatening to have the immigrant wife deported.	224	3.17	.787
Preventing the wife from visiting her family of origin.	221	3.00	.949
Preventing the wife from going to the mosque.	223	2.98	.942
Preventing the wife from going outside the house.	223	2.96	.995
Controlling all the economic resources including the wife's.	224	2.86	1.049
Not considering the wife's desires and needs.	224	2.86	.995
Not allowing the wife to express her feelings.	221	2.86	.942
Asking the wife to perform sex acts that she does not like.	220	2.85	1.124
Preventing the wife from making any phone calls.	224	2.73	1.116
Threatening to divorce the wife.	224	2.73	1.202
Preventing the wife from answering the phone.	224	2.71	1.109
Yelling at the wife.	221	2.68	1.103
Divorcing the wife against her will.	223	2.68	1.129
Threatening to marry a second wife.	224	2.68	1.195
Getting married to a second wife even if the first wife is opposed to it.	220	2.62	1.231
The bank account and other properties are under the husband's name, not the wife's.	223	2.58	1.087
Threatening the wife in order to get her to stay in the relationship.	224	2.58	1.317
Preventing the wife from meeting with her friends.	224	2.50	1.100
Refusing to divorce the wife even though she asks for a divorce.	224	2.49	1.238
Refusing to have sex with his wife.	223	2.47	1.114
Shouting at the wife if she does not obey the husband.	222	2.47	1.250
Forcing the wife to have sexual intercourse against her will.	223	2.25	1.279

Table 5.5: Descriptive Statistics for the subscale (Emotional abuse and control)

### **5.2.2 The Physical Abuse Subscale**

The “Physical abuse” subscale consists of 6 items, measuring Arab-Muslim women’s definition of physical abuse. Table 5.6 illustrates that the mean scores of the six items ranges from 3.74 to 3.87 (standard deviation ranges from .341 to .449). As mentioned previously, the higher score a woman gets, the more likely she recognizes the proposed situation as abusive. Comparing the two subscales (table 5.5 and table 5.6) illustrates that Arab-Muslim women had more agreement concerning the proposed physically abusive situations (SD ranged from .341 - .449) more than the proposed emotionally abusive situations (SD ranged from .674 – 1.317). Therefore, it can be concluded that women were more likely to perceive the physically abusive situations more abusive than the emotionally abusive situations. Interestingly, the item minimum and maximum scores on the physical abuse subscale were 2 and 4, respectively, compared to 1 and 4 in the emotional abuse subscale. This matter may indicate that women were more determined with regard to the physical abuse than the emotional abuse (Note: this is minimum and maximum of the item score which is different than the actual overall emotional abuse subscale and the actual overall physical subscale as will be illustrated in table 5.4).

<b>Item</b>	<b>N</b>	<b>Mean</b>	<b>Std. Deviation</b>
Kicking the wife during an argument.	222	3.74	.438
Throwing objects at the wife.	221	3.77	.419
Using the belt to beat the wife.	224	3.82	.388
Slapping the wife.	224	3.83	.384
Twisting the wife's arm.	223	3.78	.449
Using a gun or a knife to threatening the wife.	224	3.87	.341
Valid N (listwise)	220		

Table 5.6: Descriptive Statistics of the Physical abuse subscale

### 5.2.3 Marital violence score

Table 5.7 illustrates some descriptive statistics of the overall scale. In terms of overall perception of marital violence, the mean score for participants is roughly 2.99 with a standard deviation of .74. From these results, it can be concluded that Arab-Muslim women had more agreement around the definition of physical violence than around the definition of emotional abuse and control or marital violence.

	N	Minimum	Maximum	Mean	Std. Deviation
Emotional abuse and control	224	1.08	4.00	2.7918	.86938
Physical abuse	224	3.00	4.00	3.8018	.33980
Marital Violence	224	1.45	4.00	2.9872	.74342
Valid N (listwise)	224				

Table 5.7: Descriptive Statistics of the overall scale

### 5.3 Answers to the research questions

This section presents a discussion of the research questions. The study explored Arab-Muslim women's definition of marital violence using the MMVS total score and subscales scores for emotional abuse and control and physical abuse. The different help sources Arab-Muslim women may seek in case of family violence and barriers that may hinder Arab-Muslim women from seeking outside help were also investigated. Additionally, the relationship between some demographic characteristics (age, number of years lived in the U.S., number of years being married, number of children, level of education, and socioeconomic status) and women's definition of marital violence were also investigated.

**Research question # 1-How do Arab-Muslim women define marital violence?**

**Derives from this question a subquestion: What factors are associated with differences in marital violence scores?**

The analysis of participants' responses to the MMVS scale reveals that Arab-Muslim women define marital violence on the two dimensions: 1) emotional abuse and control and 2) physical abuse. The following acts were defined as emotional abuse and control by participants:

- Making fun of the wife in front of other people.
- Telling the wife that she is a failure.
- Calling the wife ugly and fat.
- Threatening to have the immigrant wife deported.
- Preventing the wife from visiting her family of origin.
- Preventing the wife from going to the mosque.
- Preventing the wife from going outside the house.
- Controlling all the economic resources including the wife's.
- Not considering the wife's desires and needs.
- Not allowing the wife to express her feelings.
- Asking the wife to perform sex acts that she does not like.
- Preventing the wife from making any phone calls.
- Threatening to divorce the wife.
- Preventing the wife from answering the phone.
- Yelling at the wife.
- Divorcing the wife against her will.
- Threatening to marry a second wife.
- Getting married to a second wife even if the first wife is opposed to it.
- The bank account and other properties are under the husband's name, not the wife's.

- Threatening the wife in order to get her to stay in the relationship.
- Preventing the wife from meeting with her friends.
- Refusing to divorce the wife even though she asks for a divorce.
- Refusing to have sex with his wife.
- Shouting at the wife if she does not obey the husband.
- Forcing the wife to have sexual intercourse against her will.

This list illustrates that Arab-Muslim women's definition of emotional abuse and control is unique to their culture. Participants perceived some items in the scale as abusive that have never been explored in previous in the field. For instance, items such as "threatening to marry a second wife" and "getting married to a second wife even if the first wife is opposed to it" are exclusive to the Islamic regulations. According to the Qur'an, the Muslim's holy book, a man can have up to four wives. Despite the fact that this is only recommended under specific circumstances, men sometimes not only abuse this right, but also use it as a threat to their wives.

If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. (The Holy Qur'an Surah 4, Al-Nessaa [Women]. (Translation of the Holy Qur'an, Available online: <http://web.umr.edu/~msaumr/Quran/>).

Other behaviors that were recognized by the research participants as emotionally abusive behaviors were "preventing the wife from going outside the house" and "preventing the wife from going to the mosque." Islamic regulations specify that a

righteous woman does not step even one step without her husband's knowledge and agreement. Once more, some men use this manner as a way to exert excessive control over their wives.

“Forcing the wife to have sexual intercourse against her will” is recognized by the western definitions of violence against women as “rape.” It is acknowledged in a much different way among Arab-Muslim families. The following Hadith [these are Prophet Mohammed's (PBUH), words to Muslims] states directly that the wife must fulfill her husband's sexual desires as this is the only legitimate way to do so. Therefore, if the wife refuses she will be cursed until the next morning.

Allah's Apostle said, "If a husband calls his wife to his bed (i.e. to have sexual relations) and she refuses and causes him to sleep in anger, the angels will curse her till morning." Narrated Abu Huraira. (Translation of Sahih Bukhari, Book 54: Volume 4, Number 460).

On the other hand, there is another Hadith that regulates the sexual relationship between husband and his wife and directly orders men not to force themselves on their wives.

Another behavior that is has been recognized by the research participants as an emotionally abusive behavior is: “refusing to have sex with his wife.” According to the following verse from the Qur'an, the husband can use the sexual relationship between him and his wife as a means to get her to be an obedient wife.

“Men are in charge of women by [right of] what [qualities] Allah has given one over the other and what they spend [in support] from their wealth. So, righteous

women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [women] from whom you fear defiance, [first] admonish them; [then if they persist] forsake them in their beds and [finally] strike them [lightly]. But if they obey you [once more], seek no means against them.” (*The Holy Qur'an*, Al-Nisaa: 34).

According to some Muslim scholars and leaders (i. e. Al-Sadlaan, 1999), this passages does not mean men are superior to women. “It is not impossible that some women are greatly superior to some men. Looking at their legacy, virtue and great effects on this nation, that fact [that individual women are not always inferior to men] is something that is witnessed in itself” (Al-Sadlaan, 1999, p. 120). However, sometimes men use the previous quoted verse as an excuse to abuse their wives, particularly, in terms of the intimate relationship between the married couple. Men use the sexual relationship as a way to “punish” their wives. Those men ignore that in many other verses of the Qur'an and in Hadiths treating one's wife well is referred to as the “desirable” behavior: “And treat them in a good kind manner” (the Holy Qur'an, al-Nisaa, 19); “And they have rights similar to those over them according to what is reasonable” (the Holy Qur'an, Al-Baqarah, 228); and “Do not beat the female servants of Allah. Some [women] visited my family complaining about their husbands [beating them]. These [husbands] are not the best of you.” (Hadith). Prophet Mohammed (PBUH) also said: “Your wife has a right upon you.” (Sahih Al-Bukhari, Hadith # 1977, Book on Fasting, Chapter “Your wife has right upon you”).

Participants recognized this behavior as abusive. At this point, it should be

mentioned that the proposed situations/behaviors that were predetermined to measure Arab-Muslim women's definition of sexual abuse and proposed situations/behaviors that were determined to measure Arab-Muslim women's definition of economic abuse have loaded on the "emotional abuse and control" component as it was demonstrated in chapter four "Muslim Marital Violence Scale." Therefore, sexual abuse as well as economic abuse are included in this.

In conclusion, some behaviors in the "Emotional Abuse and Control" subscale are very unique to the Arab-Muslim culture and religion. These behaviors must be considered when dealing with Arab-Muslim abused or battered wives.

Finally, the analysis of participants' responses to the MMVS reveals that Arab-Muslim women define marital violence as consisting of two components: emotional abuse and control and physical abuse. The following acts were defined as physical abuse:

- Kicking the wife during an argument.
- Throwing objects at the wife.
- Using the belt to beat the wife.
- Slapping the wife, twisting the wife's arm.
- Using a gun or a knife to threaten the wife.

It can be seen that the previous items/actions are similar to the western definition of physical abuse.

**Sub-question: What factors are associated with differences in marital violence scores?**

To answer this sub-question, the Statistical Package for Social Sciences (SPSS V 14.0) was used to analyze the data collected from the participants. A multivariate approach (hierarchical multiple regression analysis) was employed to explain variance in Arab-Muslim women's scores in MMVS. The outcome variable (Marital violence score, which is Arab-Muslim women's scores in MMVS) was regressed on a combination of selected demographic variables. These variables were: a) age; b) number of years lived in the United States; c) number of years being married; d) number of children; e) level of education; and f) socioeconomic status. The following section presents the process of running the regression analysis.

### **Assumptions of Regression Analysis**

Before running regression analysis, the data was first inspected to determine if any of regression analysis assumptions have been violated. For the regression analysis to be accurate, the data needs to be examined for violation of three assumptions: a) the assumption of linearity, b) the assumption of homoscedasticity, and c) the assumption of normality (Field, 2000; Field, 2005; Hair, Anderson, Tatham, & Black, 1998; Stevens, 2002).

First, the linearity of the relationship between dependent variable (outcome) and independent variables (predictors) represents the degree to which the change in the outcome variable is associated with the predictors (Field, 2000; Field, 2005; Hair, Anderson, Tatham, & Black, 1998; Stevens, 2002). Simply, linearity indicates that the mean values of the outcome variable for each increment of the predictor (s) lie along a straight line (Field, 2000). Linearity is examined through residual plots of the two

subscales data and partial regression plots for each primary predictor. Hair et al. (1998) clarify that in multiple regression with more than one independent variable; the examination of the residual demonstrates the combined effects of all independent variables. In order to examine the effects of the independent variables separately in a residual plot, partial regression plots are required. Partial regression plots show the relationship of a single independent variable to the dependent variable. In partial regression plots, the curvilinear pattern of residuals refers to a non-linear relationship between the predictor variable and the outcome variable (see Figure 5.1 and Figure 5.2). Examining the residual plots indicates that the assumption of linearity was not violated in any of the partial regression plots.

Second, the presence of unequal variances (heteroscedasticity) is one of the most frequently encountered assumption violations (Hair et al., 1998). To test whether the observed variance of the error term was constant, standardized residual values were plotted against the standardized predicted values (see Figure 5.3). No systematic deviations from the response plane and no systematic variation of the error terms for predicted values were observed. The results indicated that the assumption of homoscedasticity was not violated.

Lastly, nonnormality of the independent or dependent variables or both is one of the most common assumption violations. The simplest diagnostic of this assumption violation is a histogram of residuals, with a visual check for a distribution approximating the normal distribution (Hair et al., 1998). The assumption of normality of error term distribution was assessed using a histogram of the residuals and a normal probability plot

test (see Figure 5.4 and 5.5). Visual inspection of two plots showed that error term distribution closely resembled a normal pattern. The results indicated that the assumption of normality was not seriously violated.

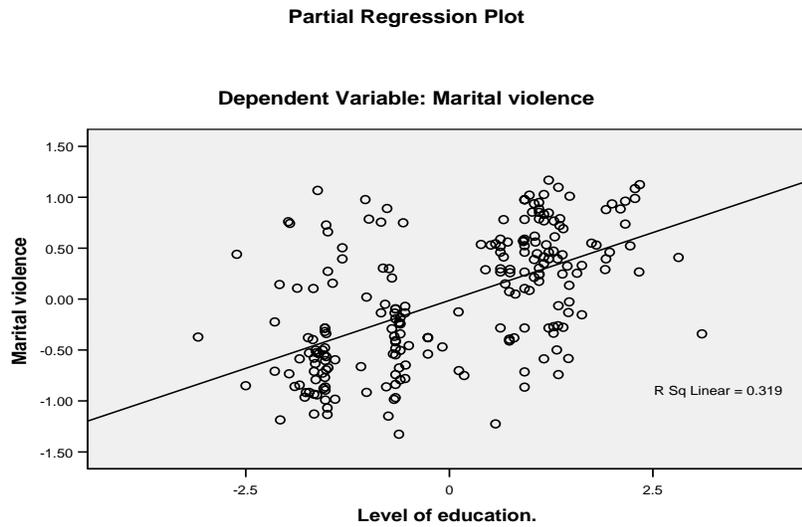


Figure 5.1: Test of the assumption of linearity between level of education and marital violence.

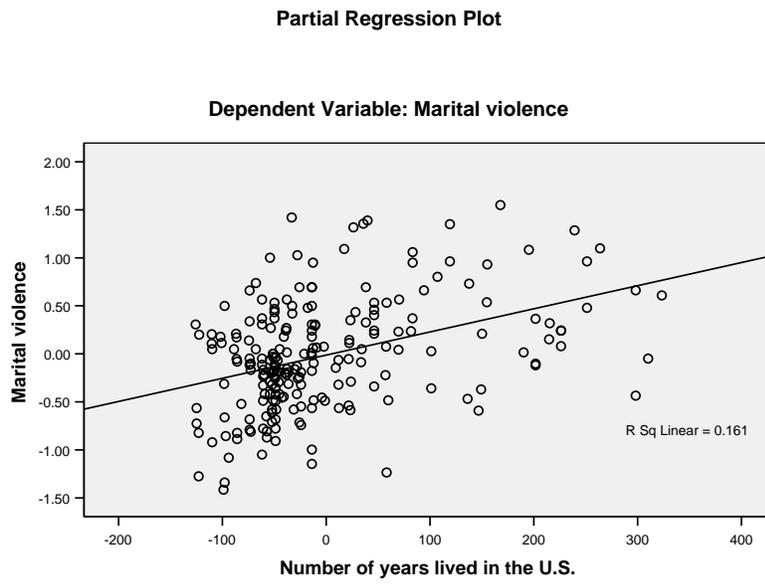


Figure 5.2: Test of the assumption of linearity between number of years and marital violence.

### Scatterplot

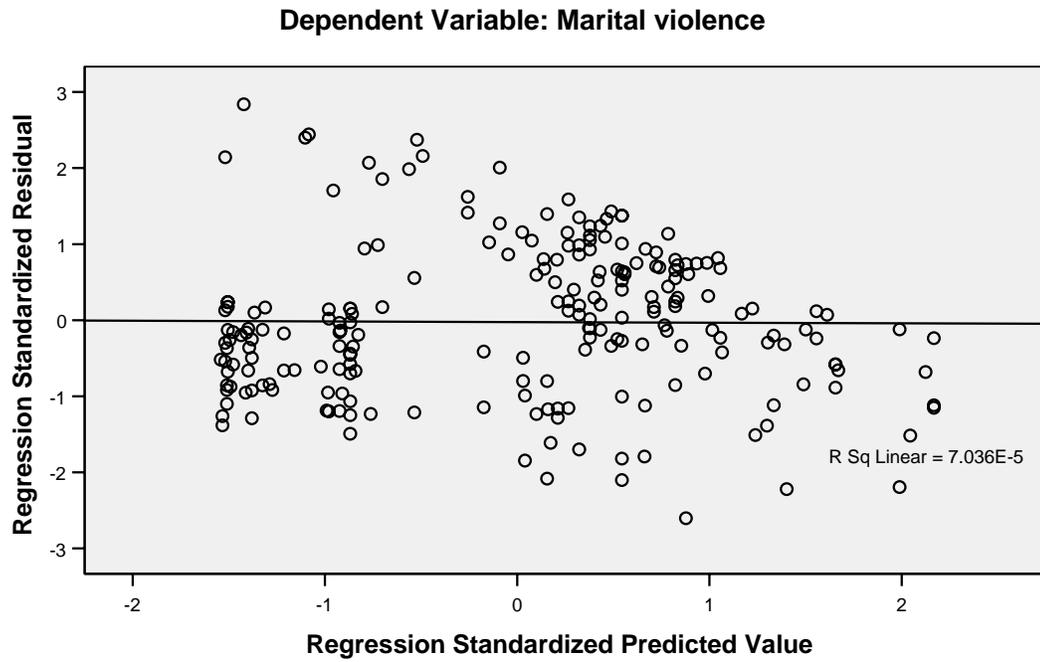


Figure 5.3: Standardized residual values vs. standardized predicted values with the outcome variable being marital violence scores.

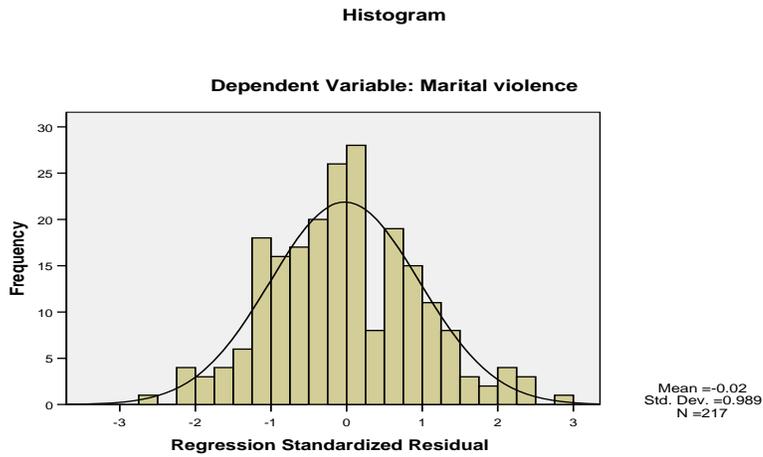


Figure 5.4: Test of the assumption of normality with outcome variable being marital violence.

**Normal P-P Plot of Regression Standardized Residual**

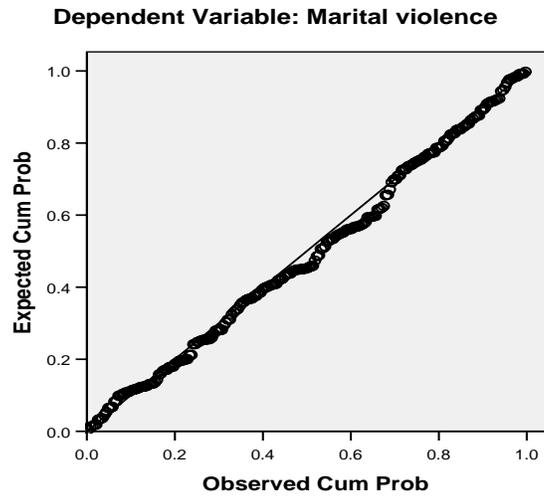


Figure 5.5: Normal P-P Plot of Regression Standardized Residual

## Regression Analysis

Before running the analysis, the correlation matrix was inspected to get a rough idea of the relationship between the predictors and the outcome and for a preliminary look for multicollinearity in the data. Since there were no substantial correlations ( $R > 0.9$ ) between predictors, then it can be assumed that there is no multicollinearity in the data.

In running the analysis, the researcher chose to run the regression first in which all predictors were entered into the model and then the output was examined for the predictors that contributed substantially to the model's ability to predict the outcome. These predictors were: a) age; b) number of years lived in the United States; c) number of years being married; d) number of children; e) level of education; and f) socioeconomic status. The analysis was rerun including only the important predictors. Hence, the resulting parameter estimates were used to define the regression model. Forced entry method was used in the first stage, where all predictors were entered into the model, while hierarchical method was used in the second and final analysis, where only the important predictors were entered into the model.

From the first stage, running regression with all predictors entered into the model, Table 5.8 provides a rough idea of the relationship between predictors and the outcome. From this table, the part correlations represent the relationship between each predictor and the outcome variable, controlling for the effect that other variables have on the outcome. In other words, the part correlations represent the unique relationship that each predictor has with the outcome (Field, 2000). The highest correlation is between the

outcome variable, marital violence, and the predictor “level of education.” Therefore, in the second stage of the regression analysis, this variable will be the first to enter the equation since it has the highest zero-order and the highest part correlation (.634 and .291, respectively).

### Correlations

	Marital violence	Level of education.	Number of years lived in the U.S.	Number of children.	Age in years.	Annual family income.	Number of years being married.	
Pearson Correlation	Marital violence	1.000	.634	.512	-.474	-.430	.473	-.405
	Level of education.	.634	1.000	.348	-.555	-.471	.603	-.506
	Number of years lived in the U.S.	.512	.348	1.000	-.216	-.294	.462	-.137
	Number of children.	-.474	-.555	-.216	1.000	.589	-.406	.687
	Age in years.	-.430	-.471	-.294	.589	1.000	-.298	.820
	Annual family income.	.473	.603	.462	-.406	-.298	1.000	-.288
	Number of years being married.	-.405	-.506	-.137	.687	.820	-.288	1.000

All correlations are significant ( $p < .05$ ).

Table 5.8: Correlations between predictors (Age, Number of years lived in U.S., Number of years being married, number of children, Level of education, and Annual family income) and outcome (Marital violence).

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	2.454	.331		7.404	.000	1.801	3.108					
	Level of education.	.216	.037	.417	5.836	.000	.143	.289	.634	.387	.291	.488	2.047
	Number of years lived in the U.S.	.002	.000	.323	5.438	.000	.002	.003	.512	.364	.271	.707	1.413
	Number of children.	-.061	.034	-.131	-1.776	.077	-.128	.007	-.474	-.127	-.089	.460	2.174
	Age in years.	-.004	.010	-.040	-.433	.665	-.023	.015	-.430	-.031	-.022	.293	3.409
	Annual family income.	.000	.020	.001	.010	.992	-.039	.040	.473	.001	.000	.553	1.807
	Number of years being married.	.000	.001	-.027	-.269	.788	-.002	.001	-.405	-.019	-.013	.244	4.102

a. Dependent Variable: Marital violence

Table 5.9: Coefficients of the regression model.

The first part of the Table 5.9 gives estimates for the Beta values which indicate the individual contribution of each predictor to the model. The Beta values indicate the relationship between the outcome and each predictor. A t-statistic can be derived that tests whether a Beta value is significantly different from zero. In other words, the t-tests can be recognized as measures of whether the predictor is making a significant contribution to the model (Field, 2005). Therefore, if the t-test associated with a Beta value is significant, then the predictor is making a significant contribution to the model. The smaller the value of *Sig.* and the larger the value of (*t*), the greater the contribution of the predictor. A simple inspection of Table 5.9 illustrates that, for this model, only level of education [ $t(217) = 5.836, p < .001$ ], and number of years lived in the U.S. [ $t(217) = 5.348, p < .001$ ] are the significant predictors in the regression model. (Note: the number 217 in brackets is the degree of freedom as equal to  $N-p-1$ , where  $N$  is the total sample size (224) and  $p$  is the number of predictors. So, for these data the degree of freedom is  $224-6-1= 217$ .) From the magnitude of the t-statistics it can be concluded that the level of education and the number of years lived in the U.S. had a virtually similar impact on the observed marital violence scores.

Another important statistic in table 5.8 is the standardized version of the Beta-value. Standardized B values are easier to interpret than the B values. The standardized B-values are provided by the SPSS (labeled as Beta). Beta values indicate the number of standard deviations that the outcome will change as a result of one standard deviation change in the predictor (Field, 2005). Since standardized Beta values are measured in standard deviation units, they can be directly comparable. Therefore, they provide a better insight into the significance of a predictor in the regression model. The

standardized Beta values for level of education and the number of years lived in the U.S. are .417 and .323, respectively, indicating that both variables have a comparable degree of importance in the regression model. Since only level of education and the number of years lived in the U.S. are significant in the regression model, the following discussion will focus on these two predictors while other variables that were entered in the model at this stage (number of children, age, annual family income and number of years being married) will be disregarded. Regression analysis was rerun for the second time using only these two significant predictors. Hierarchical regression method was used in this stage, where level of education was entered in the model as it has a higher zero-order correlation (.634), and then number of years being married which has a zero-order of .512. The zero-order correlations (which represent the simple Pearson correlation coefficients), the partial correlations (which represent the relationship between each predictor and the outcome variable controlling for the effect of the other predictors), and finally, the part correlations, (which represent the unique relationship that each predictor has with the outcome) were all used as guidelines in running the hierarchical method for entering the predictors in the regression model. The following section discusses the regression model with only level of education and the number of years lived in the U.S entered into the model.

### Examination of the Correlation Matrix

An intercorrelational matrix was generated which displays the zero-order correlation coefficients and their statistical significance for the two outcome variables examined in the regression analysis (see Table 5.10). Pearson product moment correlations were observed to range from low .348 (r between number of years lived in the U.S. and level of education), to moderate .634 (r between marital violence and level of education) among all outcome variables.

Table 5.10 illustrates that the overall, zero-order correlations obtained in the matrix suggest the need to further examine each predictor variable's effect on the marital violence score, controlling for the influence of the other predictor variable. Such investigation requires the use of multiple regression analysis. Hierarchical regression analysis was utilized to determine the unique contribution of each predictor in the equation.

<b>Variables</b>	<b>Marital violence</b>	<b>Level of education</b>	<b>Number of years lived in the U.S.</b>
<b>Marital violence</b>			
<b>Level of education.</b>	.634* (N = 221)		
<b>Number of years lived in the U.S.</b>	.512* (N = 218)	.348* (N = 217)	

\* $p < .001$

Table 5.10: Correlation Matrix

### Test for Significance of the Regression Model

In hierarchical regression, variables were entered one at a time, where level of education was entered in the first model and number of years lived in the U.S. was entered in the second model. Therefore, the predictor variable level of education was entered in the first block (Model I) while the predictor variable number of years lived in the U.S. was entered in the second block (Model II). Table 5.11 illustrates these two models.

Variables	Model I		Model II	
	<i>B</i>	<i>Beta</i>	<i>B</i>	<i>Beta</i>
level of education	.328	.634*	.269	.519*
number of years lived in the U.S.			.002	.331*
Constant		1.993		1.906
R		.634		.706
Adjusted R Square		.400		.499
R Square Change		.402		.096
F		144.820*		41.010*

**\**p*<.001**

Table 5.11: Hierarchical Regression of the outcome variable *Marital Violence Definition* on the predictor variables *level of education* and *number of years lived in the U.S.*

Table 5.11 illustrates that the first model, marital violence definition, as an outcome variable that is measured by score on MMVS was regressed on the predictor variable level of education. This model yielded a significant R Square of .400 ( $F=144.820, p<.001$ ). Consequently, this model (level of education) accounts for 40% of variance in the outcome variable.

In the second model, number of years lived in the U.S was added to the regression equation. The second model yielded a statistically significant R Square of .499 ( $F=41.010, p<.001$ ) suggesting that this model's variable set accounted 49.9% of the variance in the dependent variable. An examination of the R Square change revealed that the number of years lived in the U.S. variable contributed significantly, accounting for an additional 9.6% of the variance in outcome variable.

In conclusion, the positive Beta-value weight on number of years lived in the U.S. indicates a positive relationship between the perception of marital violence and this predictor. In other words, the longer the woman has been in the U.S., the higher score she is likely to get on the MMVS, which means she is more likely to perceive the proposed situations as abusive.

Similarly, the positive Beta-value weight on level of education indicates a positive relationship between the perception of marital violence and this predictor. The more education the Arab-Muslim woman has received, the higher score she is likely to get on the MMVS, which means she is more likely to perceive the proposed situations as abusive.

**Research question # 2 - What are different sources for help the Arab immigrant women may seek? Sub-question: What factors might affect Arab-Muslim women's perception of help-seeking resources?**

Table 5.12 illustrates Arab-Muslim women's help-seeking preferences in case of violence in the family. Women were asked to check either "Yes" or "No" to indicate whether the specified help-seeking sources were helpful for a wife who is seeking help in case of violence on the family. Then they were asked to rank order these sources by giving the source that was checked "Yes" a number from one to eight, with value one as the most important/helpful source, two indicates the second helpful source, and eight indicates the least helpful source. Seven help sources were listed for participants to answer/order in addition to the "Others" category. These sources are: friends, family member, formal authority (i.e. court or police), professional help (i.e. family counselor or social worker), Arab-Muslim professional, domestic violence shelter, and the imam at the mosque. Mean value was used to indicate the significance of the help-seeking resource for Arab-Muslim women in case of facing family violence. Data analysis for this part indicates that there was no significant change in women's help-seeking preferences in this case.

Family member(s) was the first source of help Arab-Muslim women might seek in case of family violence (mean = 1.76). Followed by friends as a source of help (mean = 1.84). The imam at the mosque was the third source of help Arab-Muslim women preferred (mean = 2.86). An Arab-Muslim professional was ranked the fourth source of help preferred by the Arab-Muslim women (mean = 3.80). Apparently, contacting an Arab-Muslim professional is a significant source of help for Arab-Muslim women. When

participants were asked if they preferred contacting an Arab-Muslim professional, 56.5% of them expressed this specific preference (Mean = 3.3 on a 4-point scale and SD = .834). Therefore, it can be indicated that there is more agreement about this preference. However, the fact that type of professional (i.e. Social Worker from and Arab-Muslim background) is not available develops a new barrier if the Arab-Muslim women decide to seek professional help. The fifth help source that Arab-Muslim women might seek was professional help (mean = 4.50). Participants ranked formal authority and domestic violence shelter closely as the last two help sources they might seek, which might indicate that Arab-Muslim women usually keep their problems inside the house. Yet, when participants were asked if seeking outside help could be a practical option to deal with family violence, 73.3% either agreed or strongly agreed with this statement (Mean = 2.98 on a 4-point scale and SD = 1.046). This specific result is consistent with previous research in the literature of non-Muslim women, which indicates that women deal with partner violence through informal means as long as possible before seeking help from formal agencies (Coker, Derrick, Lumpkin, Aldrich, & Oldendick, 2000). Furthermore, evidence in the literature also indicates considerable variation in help-seeking preferences, with only a small proportion of women not seeking help from sources outside their social network during the course of an abusive relationship (Hutchison & Hirschel, 1998).

As for the research participants, the findings of the study show that if they ask for outside help, they desire culturally sensitive help resources. These help sources might be different than the help-seeking sources for Western women. For instance, Arab-Muslim women would prefer, in case of seeking professional help, an Arab-Muslim professional.

Another example is the imam at the mosque, who is a significant source of help for Arab-Muslim women. It has been mentioned previously that Arab-Muslims use religion to regulate their lives. From this point, the imam, who is considered a symbol of the Islamic religion, is expected to have a significant effect on the Arab-Muslim families. In conclusion, culturally sensitive help sources are needed for dealing with the problem of domestic violence among Arab-Muslim families.

Interestingly, reviewing the literature among non-Muslim populations in terms of help-seeking preferences revealed concurrently similar and different results. For instance, Dupont's study (2004) that investigated help-seeking behaviors and coping strategies of economically, racially and/or socially marginalized battered women in low-income neighborhoods throughout New York City. The findings of this study revealed that battered women actively seek help from a wide range of formal and informal sources despite experiencing numerous personal, institutional and structural obstacles. While in another study (Kaukinen, 2004), national data were used to investigate the help-seeking strategies of female violent-crime victims. The findings identified three help-seeking strategies: (a) minimal or no help-seeking, (b) family and friend help-seeking, and (c) substantial help-seeking (which includes help from family, friends, psychiatrists, social service providers, and police). White women and victims of intimate partner violence were found to be more likely to be engaged in increasing levels of help-seeking. White women victimized by an intimate partner or other known offender were also found to be more likely (as compared to other victims) to seek increasing levels of help and social support (Kaukinen, 2004).

		<b>Family members</b>	<b>Friends</b>	<b>The Imam at the mosque</b>	<b>Arab Muslim professional</b>	<b>Professional help</b>	<b>Domestic violence shelter</b>	<b>Formal authority</b>
<b>N</b>	<b>Valid</b>	176	184	184	134	115	90	94
	<b>Missing</b>	48	40	40	90	109	134	130
	<b>Mean</b>	1.76	1.84	2.86	3.80	4.50	5.36	5.39
	<b>Mode</b>	1	1	3	4	5	6	7
	<b>Std. Deviation</b>	.986	1.207	1.388	.924	1.187	1.448	2.007

Table 5.12: Arab-Muslim women's help-seeking preferences in case of violence in the family.

**Sub-question: What factors might influence Arab-Muslim women's preferences of help-seeking resources?**

An exploratory analysis was performed to examine the factors that influence a woman's preference and knowledge of different help-seeking sources. The following discussion focuses on examining the influence of the number of years an Arab-Muslim woman spends in the U.S. or length of stay in the U.S. and the amount of education the woman has on her perception of help-seeking resources in case she faces marital violence.

**The influence of length of stay in the U.S. on the woman's preferences of help-seeking sources in case she faces marital violence.**

The research instrument contained one question concerning Arab-Muslim women's preferred sources of help in the case of violence in the family. Participants were asked to check either "Yes" or "No" to indicate whether the specified help-seeking sources were helpful for a wife who is seeking help in case of violence on the family. Then they were asked to rank order these sources by giving the source that was checked "Yes" a number from one to eight, with value one as the most important/helpful source, two indicates the second helpful source, and eight indicates the least helpful source. Seven help sources were listed for participants to rank order in addition to the "Others" category. These sources are: friends, family member, formal authority (i.e. court or police), professional help (i.e. family counselor or social worker), Arab-Muslim professional, domestic violence shelter, and the imam at the mosque.

Chi-square analysis was conducted to examine the relationship between the two categorical variables: length of stay in the U.S. and Arab-Muslim women's preferences of

help-seeking resources. Pearson's chi-square test assesses whether there is a relationship or association between two categorical variables (Field, 2005, George & Mallery, 2005). As part of the crosstabs procedures SPSS generates a table that includes the chi-square statistic and its significant value. The Pearson chi-square statistic tests whether the two variables are independent. If the significant value is small enough ( $<.05$ ), then the null hypothesis that the variables are independent is rejected and the hypothesis that the two variables are related is accepted. However, chi-square test does not indicate how strong the relationship between the two variables is. Cramer's V is a measure of the strength of association between two categorical variables (Field, 2000, p. 62).

To test whether there is a relationship between length of stay in the U.S. and Arab-Muslim women's preferences of help-seeking resources, the length of stay in the U.S., had to be broken down into two categories, long and short in terms of the length of stay in the U.S. The median was used by placing all participants above the median in the long category while women under the median were considered in the short category. Since the median was 77.50 months, the researcher made the choice to consider women who spent less than this specific period in the U.S. under the short length of stay category. Participants who spent longer than 77.50 months were considered under the long length of stay category. Additionally, due to the specific nature of the categorical variable preference of help-seeking resources which has seven categories forming the different help sources, the cross tabulation tables as well as chi-square tests were run separately between length of stay in the U.S. and each of the help-seeking resources.

Pearson chi-square statistic was used to test whether the two variables (length of stay in the U.S and preference of help-seeking resources) are associated in case of

violence in the family. Table 5.13 presents Chi-square tests of the relationship between (length of stay in the U.S and different helpful sources in case of violence in the family)

As can be seen in Table 5.13, length of stay in the U.S was significantly related to respondents' preferred sources of help in case of violence in the family, except for friends as a useful source of help. Consequently, and based on the significant values of the Cramer correlation, which was significant in all help sources, it can be concluded that the longer an Arab immigrant woman spends in the U.S., the more likely she is to know about help-seeking resources (in case of violence in her family).

	<i>Value of Pearson Chi- Square</i>	<i>df</i>	<i>Asymp. Sig. (2- sided)</i>	<i>Exact Sig. (2- sided)</i>	<i>Exact Sig. (1- sided)</i>	<i>Cramer's V</i>
<b>Friends</b> N of Valid Cases= 216	3.705 (a)	1	.054	.070	.040	.131 ( <i>p</i> <.05) not significant
<b>Family member</b> N of Valid Cases=216	23.756 (b)	1	.000	.000	.000	.332 ( <i>p</i> <.001)
<b>Formal authority</b> N of Valid Cases=215	60.833 (c)	1	.000	.000		.532 ( <i>p</i> <.001)
<b>Professional help</b> N of Valid Cases= 214	69.771 (d)	1	.000	.000		.571 ( <i>p</i> <.001)
<b>Arab Muslim professional</b> N of Valid Cases= 215	49.827 (e)	1	.000	.000		.481 ( <i>p</i> <.001)
<b>domestic violence shelter</b> N of Valid Cases= 214	46.503 (f)	1	.000	.000		.466 ( <i>p</i> <.001)
<b>The Imam at the mosque</b> N of Valid Cases= 216	19.584 (g)	1	.000	.000		.301 ( <i>p</i> <.001)

Table 5.13: Chi-Square Tests (Length of stay in the U.S and different helpful sources in case of violence in the family)

**The influence of the amount of education an Arab-Muslim woman has on her preference of help-seeking sources in case she faces marital violence.**

Chi-square analysis was conducted to examine the relationship between the two categorical variables: level of education and Arab-Muslim women's preferences of help-seeking resources in case of violence in the family. Level of education which had five categories in the original data set (less than high school, high school, associate degree, bachelor's degree, master's degree, and Ph.D.), was recoded into only three categories: 1) high school or less, 2) under graduate studies, and 3) graduate studies. In another meaning, the former five levels of education were collapsed into these three levels of education.

Table 5.14 clarifies the crosstabulation of the chi-square statistic and its significant value. Pearson chi-square statistic was used to test whether the two variables (level of education and preference of help-seeking resources) are associated in case of violence in the family.

In this matter and due to the specific nature of the categorical variable preference of help-seeking resources which has seven categories forming the different help sources, the crosstabulation tables as well as chi-square tests were run separately between the variable level of education and each of the help-seeking resources separately. Then the results were summarized into the following.

Table 5.14 illustrates that, with the exception of friends as a helpful resource, there is a significant relationship between level of education and respondents' preferred sources of help. Despite the fact that the crosstabulation failed to find a correlation between friends as a helpful resource in case of violence in the family, chi-square tests of

level of education and the rest of the different helpful sources resulted in a significant relationship between the two variables. In more details, and from Table 5.14, it can be seen that Arab-Muslim women who had more education were more likely than those with less education to consult or use the following help-seeking resources: formal authority [chi-square (2) = 66.811,  $p < .001$ ], domestic violence shelter [chi-square (2) = 64.102,  $p < .001$ ], Arab-Muslim professional [chi-square (2) = 50.727,  $p < .001$ ], professional help [chi-square (2) = 48.225,  $p < .001$ ], family member [chi-square (2) = 32.982,  $p < .001$ ], or the imam at the mosque [chi-square (2) = 12.424,  $p < .001$ ] as a source of help in case of violence in the family.

Simple inspection of Cramer's V statistic, which shows the strength of the relationship between the two variables, indicates the following: among all the help-seeking resources, seeking help from formal authority was the strongest source in terms of association with level of education [Cramer's V = .554,  $p < .001$ ]. This value indicates that the more education Arab-Muslim women get, the more likely they seek help from formal authority in case of violence in the family. These interesting results also indicate that the more education the Arab-Muslim women get the closer to the westernized definitions their definition of marital violence becomes.

	<i>Value of Pearson Chi- Square</i>	<i>df</i>	<i>Asymp. Sig. (2-sided)</i>	<i>Exact Sig. (2-sided)</i>	<i>Cramer's V</i>
<b>Friends</b> N of Valid Cases= 219	4.861(a)	2	.088	.089	.149 ( <i>p</i> = .089) not significant
<b>Family member</b> N of Valid Cases= 219	32.982(b)	2	.000	.000	.388 ( <i>p</i> <.001)
<b>Formal authority</b> N of Valid Cases= 218	66.811(c)	2	.000	.000	.554 ( <i>p</i> <.001)
<b>Professional help</b> N of Valid Cases= 218	48.225(d)	2	.000	.000	.471 ( <i>p</i> <.001)
<b>Arab Muslim professional</b> N of Valid Cases= 217	50.727(e)	2	.000	.000	.483 ( <i>p</i> <.001)
<b>domestic violence shelter</b> N of Valid Cases= 219	64.102(f)	2	.000	.000	.544 ( <i>p</i> <.001)
<b>The Imam at the mosque</b> N of Valid Cases= 217	12.424(g)	2	.002	.002	.239 ( <i>p</i> = .002)

Table 5.14: Chi-Square Tests (Level of education and different helpful sources in case violence in the family)

**Research question # 3 - What are barriers that may hinder Arab immigrant women from seeking outside help? Sub-question: What factors might affect Arab-Muslim women's perception of barriers for seeking outside help?**

The research instrument contained 16 items concerning barriers that may limit Arab-Muslim women from seeking outside help in case they faced intimate partner violence. The 16 items were collected from different sources: 1) Previous research around the area of intimate partner violence as well as studies on domestic violence among immigrant women (Abraham, 2000; Abraham, Abraham, & Aswad, 1983; Abu-Ras, 2000; Bollini, 1992; Haj-Yahia, 2000; Knudsen & Miller, 1991; Kulwicki, 1999; & Kulwicki, 2002; Loue & Faust, 1998; Plichta & Falik, 2001), 2) Other items were created based on some marital conflicts that the researcher noticed among some Arab couples. From these sources, a total of 16 items were initially generated to determine help-seeking barriers that may hinder Arab immigrant women from seeking outside help in case of intimate partner violence. This particular response scale was a 4-point Likert Scale anchored or affixed by four ordered categories of judgment: strongly disagree (given a value of 1), disagree (given a value of 2), agree (given a value of 3), and strongly agree (given a value of 4). In this sense, the higher score the participant gets, the more barriers she may perceive if she is about to seek help.

Table 5.15 clarifies some descriptive statistics of the participants' agreement around the barriers that may hinder Arab immigrant women from seeking outside help. Item-means were used to indicate the significant order of these barriers. Participants identified "children" as the strongest barrier with a mean of 3.32 and standard deviation of .941. Followed by "the preference to contact an Arab-Muslim professional than a professional from another culture" (mean = 3.30, SD = .834). Knowing the unavailability

of this type of professional creates an additional barrier in front of Arab-Muslim women if they decide to seek help. This specific finding is consistent with previous studies on domestic violence among immigrant women. Abraham (2000) and Knudsen & Miller (1991) suggest that there is an inequality in social services and inadequate social and cultural response to the needs of diverse immigrant communities and minority groups in the U.S.

“Feeling embarrassed to tell the others that the husband abuses the wife” was viewed by participants as the third barrier (mean = 3.19, SD = .737). Followed by “feeling ashamed to speak about the wife's marital problems in front of other people” (mean = 3.15, SD = .778). “The ignorance of the law and regulations in the U.S.” (mean = 3.05, SD = .850) was viewed by the research participants as a barrier. The remaining items were all seen as barriers with different mean values and different levels of agreement (different standard deviation values). These barriers are in sequence: seeking professional help should be the last choice to use after trying all other options, inability to speak English, difficulty in knowing where to go if the wife decides to seek professional help, the difficulty of finding another source of income, fearing the husband's leaving, the difficulty to find someone to help the wife, preference to live with the husband's violence rather than going through the process of seeking help from the formal system, believing that there is no safe place to go if the wife decides to leave her violent husband, the belief that leaving the husband is against the teachings of the Qur'an, and finally, believing that the husband's violence, like many other things, tends to go away over time.

The previous results are consistent with some studies in domestic violence literature. For instance, Plichta & Falik (2001) concluded that victims of intimate partner

violence may use fewer resources, regardless of their level of need, if their partners do not allow them to access services or if they experience other additional barriers to receiving help. Bollini (1992) clarified that battered immigrant women often experience difficulties in their interactions with health and social service professionals who are trained to serve mainly the host population. New immigrant women have insufficient personal resources and skills, i.e. education, income, and knowledge of English (Abu-Ras, 2000). English proficiency was one of the hardest barriers facing the immigrant population in Dearborn, Michigan (Abraham, Abraham, & Aswad, 1983). Narayan (1995) gave an example of the difficulty that may face the abused South Asian immigrant women in the U.S. in case of seeking help. Not only did they experience isolation stemming from leaving behind the support system of their larger family in their country of origin, but they also had to cope with the lack of support from institutions within their own communities.

<i>Barrier</i>	<i>N</i>		<i>Mean</i>	<i>Standard Deviation</i>
	<i>Valid</i>	<i>Missing</i>		
Children.	220	4	3.32	.941
Feeling embarrassed to tell the others that the husband abuses the wife.	222	2	3.19	.737
Feeling ashamed to speak about the wife's marital problems in front of other people.	224	0	3.15	.778
The ignorance of the law and regulations in the U.S.	223	1	3.05	.850
Seeking professional help should be the last choice to use after trying all other options.	219	5	2.99	1.069
Disability to speak English.	223	1	2.90	.915
Difficulty to know where to go if the wife decides to seek professional help.	219	5	2.87	.865
The difficulty to find another source of income.	223	1	2.85	1.040
Fearing the husband's leaving.	223	1	2.79	.882
The difficulty to find someone to help the wife.	223	1	2.70	1.024
Preference to live with the husband's violence than going through the process of seeking help from the formal system.	221	3	2.64	1.158
There is no safe place to go if the wife decides to leave her violent husband.	224	0	2.57	1.134
The belief that leaving the husband is against the teachings of the Qur'an.	224	0	2.52	1.108
A husband's violence, like many other things, tends to go away over the time.	217	7	2.19	1.161

Table 5.15: Descriptive statistics of the participants' responses to barriers that may hinder Arab immigrant women from seeking outside help.

**The influence of length of stay an Arab immigrant woman spends in the U.S. on her perception of barriers in seeking outside help for marital violence.**

The research instrument contained 16 questions concerning Arab-Muslim women’s perception of different barriers to seeking outside help in case of experiencing intimate partner violence. To test the relationship between the length of stay in the United States and Arab-Muslim women’s perception of different barriers, the following changes were made: 1) The variable (YRSLIVUS) which represents number of years lived in the U.S. was broken down into two categories; long and short. The median value (77.5 months) was used to differentiate the two groups. In other words, women who had been living in the U.S. for less than 77.5 months where considered in the short length of stay group while women who had been living in the U.S. for longer than 77.5 months where considered in the long length of stay group. In this way, this variable is being treated as a categorical variable; 2) Women’s mean score on the group of questions inquiring about the number of barriers they perceive was used as a score to indicate the Arab-Muslim women’s perception of different barriers. It’s worth mentioning that in this specific part, the higher score the woman gets, the more barriers she perceives. An example of questions on this part is:

**Level of Agreement**

<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Agree</b>	<b>Strongly Agree</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>

42. Because of the children, a wife cannot leave her violent husband.

	Years lived in the U.S. into two categories: Long-Short, syntax	N	Mean	Std. Deviation	Std. Error Mean
Barrier Score	Short Length of stay	109	3.1886	.56099	.05373
	Long Length of stay	109	2.5677	.44923	.04303

Table 5.16: Group Statistics/ T-test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower		Upper
Barrier Score	Equal variances assumed	8.287	.004	9.021	216	.000	.62097	.06884	.48529	.75665
	Equal variances not assumed			9.021	206.149	.000	.62097	.06884	.48525	.75669

Table 5.17: Independent Samples Test

The t-test was used to test the significance of the differences between the two groups: women who spent a short time in the U.S. versus women who spent a long time in the U.S. See Tables 5.16 and 5.17. On average, participants who spent a short time in the U.S. (less than 77.5 months) perceived more barriers (Mean = 3.1886, S.E. = .05373) than participants who spent a longer time (Mean = 2.5677, S.E. = .04303). This difference was significant  $t(216) = 9.021, p < .05$ . Therefore, it can be concluded that, the longer an Arab immigrant woman spends in the U.S., the fewer barriers she perceives in seeking outside help for marital violence.

**The influence of the amount of education an Arab immigrant woman has on her perception of barriers in seeking outside help for marital violence**

For the purpose of answering this question, the predictor variable “level of education,” which had five categories in the original data set (less than high school, high school, associate degree, bachelor's degree, master's degree, and Ph.D.), was recoded into only three categories: 1) high school or less, 2) under graduate studies, and 3) graduate studies. In other words, the former five levels of education were collapsed into these three levels of education.

ANOVA analysis was used to test the significance of the differences between the three educational groups in terms of perceiving barriers in seeking outside help.

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	28.324	2	14.162	62.829	.000
Within Groups	49.139	218	.225		
Total	77.463	220			

Table 5.18: ANOVA  
Dependent variable: Barrier Score

In Table, table 5.18, the F-ratio is the statistic used to test the hypothesis that the means are significantly different from one another (Field, 2000, Field, 2005, Levin & Fox, 2000). Since the  $F(2, 218) = 62.829, p < .001$ ; thus the means are significantly different which also indicates that there are differences in the means across groups. So, there was a significant effect of the amount of education an Arab-Muslim woman has on her barrier score. This means the level of education affects the number of barriers she perceives. As can be concluded from Table 5.18 at least one of the groups' means is different. To know exactly which group mean is different, the researcher carried out post hoc tests to compare all groups of subjects to each other. The results of this analysis are shown in Table 5.19.

Table 5.19 shows the results of Tukey's test. Tukey's test clarified that that each group of subjects was compared to all the remaining groups. For each pair of groups the difference between group means is displayed, the standard error of that difference, the significance level of that difference, and a 95% confidence interval. First, the high school or less group was compared to the under graduate studies group. It revealed a significant

difference ( $p < .001$ ). Then the same group, the high school or less group was also compared to the graduate studies group. It also revealed a significant difference ( $p < .001$ ).

The undergraduate studies group is then compared to both the high school or less group and the graduate studies group. The first comparison resulted in a significant difference between undergraduate studies group and the high school or less group ( $p < .001$ ). However, when comparing the undergraduate studies group to the graduate studies group, a non-significant difference was detected. Finally, the graduate studies group was compared to the high school or less group and to the undergraduate studies group. Tukey's statistics revealed the first comparison to be significant ( $p < .001$ ), while the second one is not significant.

	(I) Level of education collapsed into three categories	(J) Level of education collapsed into three categories	Mean Differenc e (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Tukey HSD	High school or less	Under graduate studies	.68815(*)	.06836	.000	.5268	.8495
		Graduate studies	.81218(*)	.10174	.000	.5721	1.0523
	Under graduate studies	High school or less	-.68815(*)	.06836	.000	-.8495	-.5268
		Graduate studies	.12403	.10209	.446	-.1169	.3650
	Graduate studies	High school or less	-.81218(*)	.10174	.000	-1.0523	-.5721
		Under graduate studies	-.12403	.10209	.446	-.3650	.1169

Table 5.19 output for the Post Hoc Tests, multiple comparisons. \* The mean difference is significant at the .05 level. Dependent Variable: Barrier Score

## CHAPTER 6

### SUMMARY AND DISCUSSION OF THE RESULTS

Domestic violence, particularly violence against women is a serious worldwide problem and human rights concern. It knows no racial, ethnic, or class boundaries (Bachman, 2000; Robinson, 2003; Schafer, Caetano, & Clark, 1997; Strauss & Gelles, 1990; Straus, Gelles, & Steinmetz, 1980). It is prevalent in the lives of women across all sociocultural groupings (Bachman & Saltzman, 1995; Rawstorne, 2002; Straus et al., 1980; Summers & Hoffman, 2002). As McHugh (1993) indicated, abuse can occur across regional, occupational, ethnic, and class groups. Moreover, a considerable number of studies have concluded that social services are often unavailable or inadequate for victims of intimate violence who live in poverty or isolation, who speak little or no English, or who face other cultural barriers (Gange, 1992; Norton & Manson, 1995; Pinn & Chunko, 1997; Websdale, 1998 in Hightower & Gorton, 2002). This is especially true for immigrant women.

Despite growing evidence that immigrant women are at risk of becoming victims of domestic violence, there has been little effort until recently in the U.S. to address intimate partner violence among the growing immigrant communities in terms of policy, research, and practice (Raj & Silverman, 2002). For example, contemporary homicide

data from New York City reveal that immigrant women are excessively represented among female victims of male-partner-perpetrated homicide (Frye, Wilt, & Schomberg, 2000). This suggests that the severity as well as prevalence of intimate partner violence may be higher among immigrant women. Nevertheless, studies on domestic violence among immigrant women in the U.S. also suggest inequality in social services and insufficient social and cultural responses to immigrant communities and minority groups (Abraham, 2000; Knudsen & Miller, 1991). Yet, research indicates that the severity as well as prevalence of intimate partner violence may be higher among immigrant women (Frye, Wilt, and Schomberg, 2000)

The relationship between immigration status and domestic violence has seldom been considered in studying intimate partner violence among immigrant populations (Loue & Faust, 1998). Considering the fact that the Arab immigrant population has its own culture, norms, and values, the importance of investigating the issue of intimate partner violence among this community becomes clear. Ibrahim (2000) states that despite the fact that there is an enormous amount of literature on domestic violence in general (including specific types of domestic violence such as incest, wife beating, child abuse, and marital rape), the literature on domestic violence among minority groups is scarce. This shortage has its consequences for battered Arab immigrant women: their problems remain invisible and unnoticed. Inattention to the immigrant women's problems and circumstances prevents efforts to identify, intervene, and prevent the abuse committed against immigrant women and there is insufficient policy to resolve the problem. Therefore, the need to study intimate partner violence among one of the immigrant groups in the U.S., Arab immigrants, becomes legitimate and vital.

In order to study domestic violence among Arab immigrant families, there is a need to develop a valid and reliable instrument that is sensitive to Arab culture. The main purpose of this research is to design a valid and reliable instrument to measure Arab immigrant women's perceptions of intimate partner violence. The instrument was designed to investigate how Arab immigrant women understand intimate partner violence, what help-seeking sources they consult in case of intimate partner violence, and what barriers they might perceive in seeking outside help. After reviewing the strengths and limitations of pre-existing instruments, a new instrument that builds on the strengths of earlier work but also includes items related to domestic violence in the Arab immigrant community was developed. Additionally, the study seeks to explore how Arab-Muslim women in Columbus, Ohio comprehend intimate partner violence, their preferences in help-seeking resources, and barriers they might face in case of seeking outside help. Factors associated with how they define domestic violence and seek help for domestic violence are also examined.

This chapter presents a summary of the research findings, explores the implications of the study, discusses the study's limitations, and suggests recommendations for future research.

## **6.1 Summary of the study**

This study had two main objectives. The first objective was to design a valid and reliable instrument to measure Arab immigrant women's perceptions of intimate partner violence. The purpose of the instrument is to investigate how Arab immigrant women comprehend intimate partner violence, what help-seeking sources they consult in case of intimate partner violence, and what barriers they might perceive in seeking outside help based on a sample of immigrant Arab-Muslim women living in Columbus, Ohio. A secondary objective of this study was to explore the factors that influence the women's perceptions of domestic violence and of help-seeking if violence occurs, and perceived barriers to seek help.

Two hundred twenty-four Arab-Muslim women were recruited through their affiliation and memberships in four Arab and Islamic community and religious organizations in Columbus, Ohio. Because of the uniqueness of this type of research among this population, and because of the lack of complete demographic data on the Arab-Muslim population living in Columbus, Ohio, a convenience sampling method was employed to select the study participants. Participants completed the Muslim Marital Violence Scale (MMVS) which consists of 65 items to measure Arab immigrant women's definition of marital violence, perceived barriers to seeking help, help-seeking preferences, and collects basic demographic information. The instrument was translated to the Arabic language and cross validated for language.

A Principal Component Analysis (PCA) was used to develop the MMVS and its subscales. Running the PCA analysis with oblique rotation resulted in two types of perceived violence: 1) Emotional abuse and control (25 variables/items loaded on this component), and 2) Physical abuse (six variables/items loaded on this component). Further analyses in SPSS were used to establish the reliability and validity of MMVS. The reliability of these two subscales was determined by using the Cronbach's Alpha coefficient, and the alpha values were between .92 and .98 for the emotional abuse and control subscale and the physical abuse subscale, respectively. These are considered to be very strong alpha coefficients and indicate that the items in the subscales are highly correlated. Additionally, the results show that the two factors were significantly correlated (.621) with each other at the 0.01 level.

In addition to assessing women's perceptions of marital violence, the MMVS also collects information on three other important areas. These are: 1) the help-seeking preferences of Arab-Muslim women, 2) barriers that Arab-Muslim women may face if they choose to seek help in case of marital violence, and 3) demographic information about the respondents.

A descriptive-correctional research design was employed and included three questions. Descriptive statistics that included measures of central tendency, variability, and frequency were used to answer the research questions. Multiple regression analysis was used to examine the factors that might be related to the women's MMVS scores such as education, length of stay in the U.S., age, number of children, and other demographic variables. Similarly, chi-square analyses were conducted to examine the factors that influenced the respondent's knowledge of and willingness to use various supports in the

case of marital violence. Finally, an ANOVA was used to test whether a women's level of education affects her perception of barriers to seeking outside help.

## **6.2 Summary of the findings**

Researchers who study intimate partner violence have seldom considered the immigrant status of the victim or even the relationship between immigration and domestic violence (Loue & Faust, 1998). Consequently, insufficient consideration has been given to the case of immigrant populations. Additionally, previous research has shown cultural sensitivity is critical in the study of abused and battered Arab women (Haj-Yahia, 2000; 2000a; Kulwicki, 1999, 2002). Considering the fact that the Arab immigrant population has its own culture, norms, and values, the importance of investigating the issue of intimate partner violence in this community becomes evident. The main purpose of this study was to develop a scale (the MMVS) that measures Arab-Muslim women's definition of marital violence.

In forming the scale's items, specific culture and religious features of the Arab-Muslim population were considered. Items were drawn from past instruments that looked at and assessed intimate partner abuse (Corcoran & Fischer, 2000; Eggeman, Moxley, & Schumm, 1985; Fisher & Corcoran, 1994; Hudson, 1992; Shepard & Campbell, 1992; Straus, 1979; Straus et al., 1980; & Straus & Gelles, 1990). Additional items were generated based on some of the few studies that have been done on this topic among Arab populations (Haj-Yahia, 1998a; Haj-Yahia, 2000; Haj-Yahia, 2000a; Kulwicki, 1996a; Kulwicki, 1996b; Kulwicki, 1999; & Kulwicki, 2002). Other items were created based on

some marital conflicts that the researcher noticed among some Arab couples. From these sources, a total of 34 items was initially generated.

The principal component analysis (PCA) reduced the number of useful items to 31 that were grouped into two categories of marital violence. The first category of items focuses on emotional abuse and control and forms a separate subscale consisting of 25 items. The second group of items was all related to physical abuse and was used to form the Physical Abuse subscale which consists of six items. Oblique rotation was used in order to reach this meaningful and simpler component structure.

The analysis of participants' responses to the MMVS reveals that Arab-Muslim women define marital violence on the two dimensions: 1) emotional abuse and control and 2) physical abuse. Some examples of acts that were defined as emotional abuse and control by participants are: making fun of the wife in front of other people, telling the wife that she is a failure, calling the wife ugly and fat, threatening to have the immigrant wife deported. Additionally, the results revealed that Arab-Muslim women's definition of emotional abuse and control is unique to their culture. Participants perceived some items in the scale as abusive that have never been explored in previous studies in the field. For instance, items such as "threatening to marry a second wife" and "getting married to a second wife even if the first wife is opposed to it" are exclusive to the Islamic regulations. According to the Qur'an, a man can have up to four wives. Despite the fact that this is only recommended under specific circumstances, men sometimes not only abuse this right, but also use it as a threat to their wives who evidently perceived this type of action as emotionally abusive. Participants determined the following acts were physical abuse: kicking the wife during an argument, throwing objects at the wife, using

the belt to beat the wife, slapping the wife, twisting the wife's arm, and using a gun or a knife to threaten the wife. Noticeably, these items/actions are similar to the western definition of physical abuse.

Factors that influence how Arab-Muslim women define martial violence were examined. Two stages of regression analysis were run in order to capture these factors. The first stage of running regression with six predictors entered into the model. These predictors were: a) age, b) number of years lived in the United States, c) number of years being married, d) number of children, e) level of education, and f) socioeconomic status. The first stage of regression analysis indicated that only level of education and number of years spent in the U.S. were the significant factors that influence Arab-Muslim women's score on the MMVS. The more education Arab-Muslim women get, the more likely they seek outside help in case of violence in the family and the fewer barriers they perceive from seeking outside help. In addition, the longer an Arab immigrant women spend in the U.S., the more likely they are to know about help-seeking resources and the fewer barriers they perceive from seeking outside help in case of having violence in the family.

Investigating Arab-Muslim women's help-seeking preferences revealed that family member(s) was the first source of help Arab-Muslim women might seek in case of family violence (mean = 1.76). Followed by friends as a source of help (mean = 1.84). The imam at the mosque was the third source of help Arab-Muslim women preferred (mean = 2.86). Seeking an Arab-Muslim professional was ranked the fourth source of help preferred by the Arab-Muslim women (mean = 3.80). Apparently, contacting an Arab-Muslim professional is a significant source of help for Arab-Muslim women. When participants were asked if they preferred contacting an Arab-Muslim professional, 56.5%

of them expressed this preference (Mean = 3.3 on a 4-point scale and SD = .834). However, the fact that this type of professional (i.e. social worker from an Arab-Muslim background) is not available develops a barrier if the Arab-Muslim women decide to seek professional help. The fifth help source that Arab-Muslim women might seek was professional help (mean = 4.50). Participants ranked formal authority and domestic violence shelter closely as the last two help sources they might seek, which might indicate that Arab-Muslim women usually keep their problems inside the house. Yet, when participants were asked if seeking outside help could be a practical option to deal with family violence, 73.3% either agreed or strongly agreed with this statement (Mean = 2.98 on a 4-point scale and SD = 1.046). This specific result is consistent with previous research in the literature of non-Muslim women, which indicates that women deal with partner violence through informal means as long as possible before seeking help from formal agencies (Coker, Derrick, Lumpkin, Aldrich, & Oldendick, 2000). Furthermore, evidence in the literature also indicates considerable variation in help-seeking preferences, with only a small proportion of women not seeking help from sources outside their social network during the course of an abusive relationship (Hutchison & Hirschel, 1998).

A total of 16 items were initially generated to determine help-seeking barriers that may hinder Arab immigrant women from seeking outside help in case of marital violence. Participants identified “children” as the strongest barrier followed by the preference to contact an Arab-Muslim professional than a professional from another culture. Knowing the unavailability of this type of professional creates an additional barrier in front of Arab-Muslim women if they decide to seek help. Feeling embarrassed

to tell the others that the husband abuses the wife was viewed by participants as the third barrier followed by feeling ashamed to speak about the wife's marital problems in front of other people. Other barriers that were perceived by the research participants were: the ignorance of the law and regulations in the U.S, seeking professional help should be the last choice to use after trying all other options, inability to speak English, difficulty in knowing where to go if the wife decides to seek professional help, the difficulty of finding another source of income, fearing the husband's leaving, the difficulty to find someone to help the wife, preference to live with the husband's violence rather than going through the process of seeking help from the formal system, believing that there is no safe place to go if the wife decides to leave her violent husband, the belief that leaving the husband is against the teachings of the Qur'an, and finally, believing that the husband's violence, like many other things, tends to go away over time.

### **6.3 Demographic findings**

A descriptive analysis of the major characteristics of the Arab-Muslim women in relation to age, place of birth, country of origin, level of education, socioeconomic status, occupation of the woman, number of children, and level of speaking English was performed. Overall, the age of participants in the study ranges from 22-61 (M=38m, SD= 7.11). Interestingly, most of the Arab countries were represented in the sample of the study with the Palestinians being the majority group (18.8%) followed by Egyptian (8.5%). An interesting finding was observed and noticed among the study participants related to the educational level. Quite a significant portion of the participants (20.8%) had less than high school education. This specific demographic characteristic

can have its effect on Arab-Muslim women's perception or even acceptance of marital violence. As for the socio-economic status, study participants tend to maintain an average level of income where the category \$30,000-\$39,000 was the median point.

Another significant demographic finding found in the study related to the participants' occupation status. The majority of the participants (51.6%) reported themselves to be unemployed/housewife. With more than half of the study participants lacking individual income and relying on their spouses' income this group may be more isolated and likely to face marital violence, and they may have significant barriers to seeking outside help. However, this specific result should be interpreted with caution since the study sample may not represent the whole Arab-Muslim population living in the U.S.

## **6.4 Interpretation and discussion of the research questions**

### **6.4.1 Research question # 1 – How do Arab immigrant women define marital or domestic violence?**

In order to answer this question, participants completed the MMVS. This scale consists of two subscales one that measures Arab-Muslim women's perception of emotional abuse and control, while the second subscale measures their perception of physical abuse.

Analyzing participants' responses to the scale items revealed that Arab-Muslim women define marital violence in a way that has some similarity and at the same time has some difference from the way that women in the U.S. define marital violence.

First, the results revealed that participants perceived some actions that are unique to the Arabic and Islamic culture as emotionally abusive. Examples of these actions are: “threatening to marry a second wife” and “getting married to a second wife even if the first wife is opposed to it.” Such items are exclusive to the Islamic regulations. As it was discussed earlier, according to the Qur’an, a Muslim man can have up to four wives. Despite the fact that this is only recommended under specific circumstances, men sometimes not only abuse this right, but also use it as a threat to their wives. Another behavior that has been recognized by the research participants as an emotionally abusive behavior is “preventing the wife from going outside the house” and “preventing the wife from going to the mosque.” Islamic regulations specify that a righteous woman does not take even one step without her husband’s knowledge and agreement. Once more, some men use this manner as a way to control their wives and isolate them from the community.

This particular result is consistent with what has been reported in the literature in terms of isolation as a risk factor for violence against immigrant women. Previous studies concluded that social isolation can be found among minority groups and is usually accompanied by loneliness (Abraham, 2000; Kang and Kang, 1983; Moon & Pearl, 1991). Kang and Kang (1983) explain that having left a familiar culture and socioeconomic system, immigrants may experience a deep sense of isolation. Furthermore, there is a significant confirmation in the literature that a woman’s social isolation is the main factor in domestic violence (Abraham, 2000). Lum (1998) explains that for immigrant women, isolation stems not only from the women’s relationship with their husbands but also from the lack of friends and familial support in a foreign country.

For immigrants, culturally appropriate mechanisms of intervention in family problems by respected kin or valued others frequently do not exist, thereby making it difficult to seek help and leading to an increased sense of social isolation and alienation (Lum, 1998). If we apply this risk factor to the specific case of Arab immigrant women living in the U.S., it would clarify the trap they might fall into, since they also lack language skills and financial resources to get help.

Another interesting finding related to the Arab-Muslim women's definition of emotional abuse is related to the specific item: "forcing the wife to have sexual intercourse against her will." This particular behavior that is recognized by the western definitions of violence against women as "rape" is acknowledged in a much different way among Arab-Muslim families. Islamic regulations state directly that the wife must fulfill her husband's sexual desires as this is the only legitimate way to do so. Therefore, if the wife refuses she will be cursed until the next morning. Hence, cultural sensitivity in dealing with such situations among Arab-Muslim families is required.

An exploratory analysis was also conducted to examine the factors that influence a woman's scores on the MMVS subscales. This was done using a multivariate analysis technique, Hierarchical Multiple Regression. All demographic characteristics were entered in the first stage in the regression analysis, where forced entry method was used. These demographic characteristics included: a) age, b) number of years lived in the United States, c) number of years being married, d) number of children, e) level of education, and f) socioeconomic status. The results of the multivariate analysis (Hierarchical Multiple Regression) revealed a statistically significant relationship between the outcome variables (the total score on the MMVS and the two subscales) and

the linear combination of several predictor variables including: a) the number of years spent in the U.S., and b) the woman's level of education. The findings in the regression analysis indicated the linear combination of these two outcome variables explained 49.9% ( $F = 41.01, p < .01$ ) of the variation in Arab-Muslim women's definition of marital violence. Women who had lived in the U.S. longer and those with higher levels of education were more likely to identify a larger number of situations as being examples of marital violence and as a result were likely to have higher scores on the MMVS. Interestingly, only the number of years spent in the U.S. and the woman's level of education were the significant predictors of scores on the MMVS.

**6.4.2 Research question #2 - What are different sources for help the Arab-Muslim women may seek? Derived from this question a sub-question: What factors are associated with Arab-Muslim women's preferences of help-seeking sources?**

Respondents were asked to indicate whom they would ask for help in the case of experiencing domestic violence. The questionnaire presented a list of 8 Possibilities and the respondents were asked to rank order these possibilities from their first choice (scored as 1) to their last choice (scored as 8). Sources of help were then ranked according to those most likely to be selected by respondents to those least likely to be selected. Results show that of all the help-seeking resources, family member (s) was the first source of help Arab-Muslim women might seek in case of family violence (mean = 1.76). Followed by friends as a source of help (mean = 1.84). The imam at the mosque was the third source of help Arab-Muslim women preferred (mean = 2.86). An Arab-Muslim professional was ranked the fourth source of help preferred by the Arab-Muslim women

(mean = 3.80). Apparently, contacting an Arab-Muslim professional is a significant source of help for Arab-Muslim women. When participants were asked if they preferred contacting Arab-Muslim professional, 56.5% of them expressed this specific preference, contacting Arab-Muslim professional (Mean = 3.3 [on a 4-point scale] and SD = .834). Therefore, it can be indicated that there is more agreement about this preference. However, the fact that this type of professional (i.e. social worker from an Arab-Muslim background) is not available develops a new barrier if the Arab-Muslim women decide to seek professional help. The fifth help source the Arab-Muslim women might seek was professional help (mean = 4.13 and SD = 4.50). Formal authority and domestic violence shelter ranked closely as the last two help sources women may seek, which might indicate that Arab-Muslim women usually keep their problems inside the house. Yet, when participants were asked if seeking outside help could be a practical option to deal with family violence, 73.3% either agreed or strongly agreed with this statement (Mean = 2.98 [on a 4-point scale] and SD = 1.046). This specific result is consistent with previous research related to non-Muslim women, which indicates that women deal with partner violence through informal means as long as possible before seeking formal help from formal agencies (Coker, Derrick, Lumpkin, Aldrich, & Oldendick, 2000). Furthermore, evidence in the literature also indicates a considerable variation in help-seeking preferences, with only a small proportion of women not seeking help from sources outside their social network during the course of an abusive relationship (Hutchison & Hirschel, 1998).

In order to answer the subquestion “**What factors are associated with Arab-Muslim women’s preferences of help-seeking sources?**” an exploratory analysis was

performed to examine the factors that influence Arab-Muslim women's knowledge and perception of help-seeking resources. This was done using chi-square procedures. Chi-square analyses were used to examine two different relationships: 1) the relationship between length of stay in the U.S. and Arab-Muslim women's preferences of help-seeking resources and 2) the relationship between level of education an Arab-Muslim woman had and her preferences of help-seeking resources.

First, Pearson chi-square statistic was used to test whether the two variables (length of stay in the U.S and preference of help-seeking resources) are associated. Results showed that length of stay in the U.S was significantly related to respondents' preferred sources in case of violence in the family. Consequently, and based on the significant values of Cramer correlations, it can be concluded that the longer an Arab immigrant woman spends in the U.S., the more likely she is to know about help-seeking resources. This specific result expands upon some of the previous studies on non-Muslim women's perception which indicated that help-seeking behaviors are influenced by family and friends (i.e. Carleton & Lasater, 1994; Luepker, 1994).

Second, chi-square analysis was also conducted to examine the relationship between the two categorical variables: level of education and Arab-Muslim women's preferences of help-seeking resources in case of violence in the family. Results revealed that with the exception of friends as a helpful resource, there is a significant relationship between level of education and respondents' preferred sources of help. Despite the fact that the crosstabulation failed to find a correlation between friends as a helpful resource in case of problems violence in the family, chi-square tests of level of education and the rest of the different help sources resulted in a significant relationship between the two

variables. Arab-Muslim women who had more education were more likely than those with less education to consult or use the following help-seeking resources: formal authority [chi-square (2) = 66.811,  $p < .001$ ], domestic violence shelter [chi-square (2) = 64.102,  $p < .001$ ], Arab-Muslim professional [chi-square (2) = 50.727,  $p < .001$ ], professional help [chi-square (2) = 48.225,  $p < .001$ ], family member [chi-square (2) = 32.982,  $p < .001$ ], or the imam at the mosque [chi-square (2) = 12.424,  $p < .001$ ] as a source of help in case of violence in the family.

Cramer's V statistic showed that among all the help-seeking resources, seeking help from formal authority was the strongest source in terms of association with level of education (Cramer's V = .554,  $p < .001$ ). This value indicates that the more education Arab-Muslim women get, the more likely they seek help from formal authority in case of violence in the family. These interesting results also indicate that the more education the Arab-Muslim women get the closer to the westernized definitions their definition of marital violence become.

**6.4.3 Research question #3- What are barriers that may hinder Arab-Muslim women from seeking outside help? Subquestion: What factors influence Arab-Muslim women's perception of barriers from seeking outside help for marital violence?**

Resistance to seeking outside help in cases of family violence has been cited in the literature. Studying a representative sample of women in Hawaii revealed that women were less willing to seek help for violence than other health issues (Goebert, 2000). In the current research, mean and standard deviation were used to indicate the significant order of the barriers that may hinder Arab immigrant women from seeking outside help.

The results showed that having children was the strongest barrier to seeking services with a mean of 3.32 and standard deviation of .941. The second barrier was the preference to contact an Arab-Muslim professional rather than a professional from another culture (mean = 3.30, SD = .834). Interestingly, there was more agreement between study participants around this barrier than children as another barrier for seeking outside help. This may indicate that the significance of this barrier, knowing the unavailability of this type of professional creates an additional barrier in front of Arab-Muslim women if they decide to seek help. This specific finding is consistent with previous studies on domestic violence among immigrant women. Abraham (2000) and Knudsen & Miller (1991) suggest that there is an inequality in social services and inadequate social and cultural response to the needs of diverse immigrant communities and minority groups in the U.S. Goebert (2000) implied considering cultural sensitivity in dealing with women seeking help from the health-related services is important.

“Feeling embarrassed to tell the others that the husband abuses the wife” was viewed by participants as the third barrier (mean = .319, SD = .737). Followed by feeling ashamed to speak about the wife's marital problems in front of other people (mean = .315, SD = .778). Once more, feeling of shame and embarrassment was cited in the literature as a barrier to seeking help from outside. Goebert (2000) discussed that personal feelings of shame and embarrassment among Hawaii women were the greatest contributors to the social consequences barrier. Sharpiro (1983) reviewed many studies indicating that fear of embarrassment is a main factor in explaining whether people do or do not seek help. Ignorance of the law and regulations in the U.S. (Mean = .305, SD = .850) was viewed by the research participants as the following barrier.

The remaining items were all seen as barriers with different mean values and different levels of agreement (different standard deviation values). These barriers are in sequence: Seeking professional help should be the last choice to use after trying all other options, inability to speak English, difficulty to know where to go if the wife decides to seek professional help, the difficulty to find another source of income, fearing the husband's leaving, the difficulty to find someone to help the wife, preference to live with the husband's violence than going through the process of seeking help from the formal system, there is no safe place to go if the wife decides to leave her violent husband, the belief that leaving the husband is against the teachings of the Qur'an, and finally, a husband's violence, like many other things, tends to go away over the time.

The previous results are consistent with some studies in the literature. For instance, Plichta & Falik (2001) concluded that victims of intimate partner violence may use fewer resources, regardless of their level of need, if their partners do not allow them

to access services or if they experience other additional barriers to receiving help. Bollini (1992) clarified that battered immigrant women often experience difficulties in their interactions with health and social service professionals who are trained to serve mainly the host population. New immigrant women have insufficient personal resources and skills, i.e., education, income, and knowledge of English (Abu-Ras, 2000). English proficiency was one of the hardest barriers facing the immigrant population in Dearborn, Michigan (Abraham, Abraham, & Aswad, 1983). Narayan (1995) gave an example of the difficulty that may face the abused South Asian immigrant women in the U.S. in case of seeking help. Not only did they experience isolation stemming from leaving behind the support system of their larger family in their country of origin, but they also had to cope with the lack of support from institutions within their own communities. Therefore, the need to train professionals at all levels to deal with diverse populations as well as the need to raise a line of professionals from different backgrounds becomes vital and legitimate.

**Answering the subquestion: What factors influence Arab-Muslim women's perception of barriers from seeking outside help for marital violence?**

An exploratory analysis was also conducted to examine the factors that influence a woman's perception of barriers from seeking outside help. Two different variables were tested for their influence on Arab-Muslim women's perception of different barriers in seeking outside help for marital violence. These two variables are: 1) length of stay in the U.S. and 2) the amount of education.

T-test analysis was used to test the significance of the relationship between length of stay in the U.S. and number of barriers Arab-Muslim women perceive in case of

seeking outside help. Results revealed that women who spent a short time in the U.S. (less than 77.5 months) perceived more barriers (Mean = 3.1886, S.E. = .05373) than those who spent a longer time (Mean = 2.5677, S.E. = .04303). This difference was significant ( $F(2, 216) = 9.021, p < .05$ ). Therefore, a conclusion was made that the longer an Arab immigrant woman spends in the U.S., the fewer barriers she perceives in seeking outside help for marital violence.

ANOVA analysis was used to test the significance of the differences between the three levels of education in terms of perceiving barriers in seeking outside help. These three groups are: 1) women with only high school or less education, 2) women who had undergraduate education, and 3) women who had graduate education.

Results from ANOVA revealed that there was a significant statistical difference between the means of the three groups with  $F(2, 218) = 62.829, p < .001$ . Therefore, a significant effect of the amount of education an Arab-Muslim woman has on her barrier score was reported. This means the level of education affects the number of barriers she perceives.

In addition, post hoc tests were carried out to compare the three groups of subjects with each other. The results of Tukey's test clarified that women who had high school education or less were significantly different than women with undergraduate education ( $p < .001$ ). Women who had high school education or less were significantly different than women with graduate education ( $p < .001$ ). Yet, a non-significant difference between women who had undergraduate education and women who had graduate education was detected.

## **6.5 Implications for social work practice**

Evidence in the literature indicates that the experience of intimate partner violence is shaped by the social and cultural context of a woman's life (Dutton, 1993 & Dutton, 1996). When Arab immigrants come to the U.S., they bring with them their own knowledge, definitions, and perceptions shaped by their cultural and religious backgrounds. When they arrive in the U.S. they integrate this original culture with the American one. When the two cultures are radically different, this matter forces the immigrant to adjust and reconfigure parts of each culture (Bacon, 1996). For Arab immigrants, notions of marriage and the family are different from the American culture, which can pose problems for Arab couples and lead to violence.

The findings from this research have implications for dealing with the issue of marital violence among Arab immigrants; the results of this study provide significant knowledge about Arab-Muslim women's perception of marital violence, help-seeking preferences, and barriers to seeking outside help.

As for the research participants, the findings of the study show that if they are to ask for outside help, specific help sources will be desired. These help sources might be different than the help-seeking sources for Western women. For instance, Arab-Muslim women would prefer, in case of seeking professional help, an Arab-Muslim professional. Another example is the imam at the mosque, who was a significant source of help for Arab-Muslim women. It has been mentioned previously that Arab-Muslims use religion to regulate their lives. From this point, the imam, who is considered a symbol of the Islamic religion, is expected to have a significant effect on the Arab-Muslim families. Social workers dealing with Arab-Muslim battered women should consider this help

source in the process of helping the women. Additionally, social workers should educate themselves about Arab-Muslim culture, traditions, and religious beliefs. In this sense, the imam can be a helpful resource for social workers dealing with the issue of marital violence among Arab-Muslim population. Additional training is also recommended for the imam. This training should be focused on social work values and ethics.

In conclusion, these results have their implication to social work practices. Social workers should be trained to deal with different backgrounds and religions. It is recommended to train “Muslim social workers” in order to deal with Arab-Muslim families in the U.S. culturally sensitive practice should be the method in helping Arab-Muslim families.

## **6.6 Implications for future research**

Despite the increasing amount of studies around the area of family violence and intimate partner violence, the issue among immigrant population has not received the appropriate attention yet. One of the important products of this study is forming the Muslim Marital Violence Scale- MMVS. This scale was applied to a convenient sample of 224 Arab-Muslim women residing in Columbus, Ohio. There is still a need to test the MMVS on Arab-Muslim women in different geographic areas. This in turn will reveal whether different groups of Arab-Muslims are different in perceiving marital violence, help-seeking resources, or barriers to seek outside help.

In this study, women’s help-seeking preferences were examined in relation to some demographic variables such as level of education and number of years spent in the U.S. other studies could examine how battered women from an Arab-Muslim background

define help-seeking to incorporate actions that have not been considered here. Future researchers may wish to investigate a wide range of social, health, and legal services, given that the types of services investigated here may or may not be present in all communities.

Future research should attempt to distinguish factors that explain help-seeking preferences in case of having family violence or facing marital violence. Although this investigation helped to determine that level of education and length of stay in the United States predicts perceived barriers to seeking outside help, the variance explained in the regressions suggests that these two variables alone cannot fully explain help-seeking preferences. Future research should consider factors beyond the Arab-Muslim woman's educational level and length of stay in the U.S.

Jasinski and Williams (1998) recommend that future research efforts focus on partner violence among ethnic minority groups. A review of the research conducted within the Arab immigrant population in the United States reveals the lack of systematic information on domestic violence in general, and intimate partner violence in particular. The results of investigating this social problem will offer help to professionals who are serving in the field of mental health or who deal with the problem of domestic violence and violence against women in relation to Arab families. The researcher expects the instrument that resulted from this research to help social workers, therapists, counselors, and all health professionals understand the situation of abused Arab immigrant women and help them get a deeper understanding of the nature of the problem in this specific group. This in turn may suggest strategies to enhancing the existing services, or adding

new services that can be offered to families in general and to the battered women in particular.

The proposed MMVS is formed from a group of items that were predetermined by the researcher. However, there is a possibility that the scale does not capture all the marital violence actions from the perspective of Arab-Muslim women. Therefore, the researcher recommends a qualitative method be used that gives participants the chance to express in their own words what defines marital violence.

Finally, future research should challenge using the MMVS on other non-Arab Muslim groups. This will reveal the extent to which religion rather than culture, language, or nationality impact Muslim women's perception of marital violence, help-seeking resources, and barriers to seek help.

## **6.7 Limitations of the study**

This research addressed a critical knowledge gap in understanding Arab-Muslim women's definition and understanding of marital violence. It also discussed different help-seeking resources Arab-Muslim women might seek in case facing marital violence and different barriers that might hinder them from using outside help.

In spite of the significant results of this study and its fundamental implications, there were a number of limitations to the findings that help to highlight potential future research directions. The nonprobability sampling procedures limits the generalizeability of the study to the sample population. Therefore, this study lacks external validity (generalizeability of findings across persons, settings, and time). While not possible for

this study, random sampling could have been employed to strengthen the external validity of the study.

Additionally, participants in this study are more likely to be among the conservative of the Arab-Muslim immigrant populations since the participants were recruited in four different religious sites (two Islamic schools and two mosques). Therefore, caution should be used in any attempts to generalize these findings beyond the study sample. Future research should consider recruiting participants from different sites that are not characterized by being religious such as public schools or different public sites. Additionally, research on different Muslim groups such as non-Arab Muslims may result in different results. Comparison between different groups will also help social workers and practitioners understand different clients from different backgrounds.

## **6.8 Conclusion**

In conclusion, this research has significant results. It helps clarify and explore areas that have not been explored sufficiently in the literature. There are very few studies that have been conducted around that area of marital violence among Arab-Muslim population. However, even among this small number of studies, women's perception of what forms marital violence was not considered. One of the significant results of this research is constructing Muslim Marital Violence Scale SSMV, a tool that can be used by social workers and other practitioner to understand the issue from the Arab-Muslim women's perspective. Recommendation of using this scale in social work practice with Arab-Muslim women is proposed. It is hoped that the results of this study will inspire

there researchers to continue to examine marital violence among non-Arab Muslim populations and among Arab-Muslim populations in different parts of the country.

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- Yoshihama, M. (2000). Domestic violence against women of Japanese Descent in Los Angeles: Two methods of estimating prevalence. *Violence against Women*, 5 (8): 869-897.

## APPENDICES

APPENDIX A  
IRB APPROVAL FORM

**BEHAVIORAL AND SOCIAL SCIENCES  
INSTITUTIONAL REVIEW BOARD  
RESEARCH INVOLVING HUMAN SUBJECTS  
THE OHIO STATE UNIVERSITY**

**X Original Review  
Continuing Review  
Amendment**

**ACTION OF THE REVIEW BOARD**

**Research Protocol:**

**2005B0142 MEASURING ARAB IMMIGRANT WOMEN'S DEFINITION OF MARITAL VIOLENCE: CREATING AND VALIDATING AN INSTRUMENT FOR USE IN SOCIAL WORK PRACTICE, Denise E. Bronson, Mona B. Abdel Meguid, Social W**

**presented for review by the Behavioral and Social Sciences Institutional Review Board to ensure the proper protection of rights and welfare of the individuals involved with consideration of the methods used to obtain informed consent and the justification of risks in terms of potential benefits to be gained.**

The protocol was **APPROVED**.

**NOTE:** The protocol was approved for non-English speaking subjects under 45 CFR 46.116 and 46.117. Regarding subjects, who do not speak English, see attached guidance documents. Human subjects regulations (45CFR 46.116 and 46.117) require that informed consent be presented "in language understandable to the subject" and in most situations documented in writing. The IRB requires a back translation from the foreign language to English with verification that translation was done by an independent translator.

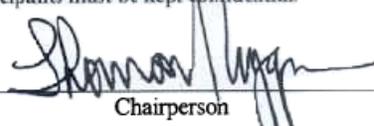
**NOTE:** The Committee approved the waiver of documentation of informed consent for this study in accordance with 45 CFR 46, section 117(c)(2), as participation in completing surveys presents no more than minimal risk to the subjects and does not involve procedures that would normally require consent outside of this context.

**Approval for proposed research includes all materials submitted by the investigator unless otherwise noted.**

**It is the responsibility of the principal investigator to retain a copy of each signed consent form for at least three (3) years beyond the termination of the subject's participation in the proposed activity. Should the principal investigator leave the University, signed consent forms are to be transferred to the Behavioral and Social Sciences Institutional Review Board for the required retention period. This application has been approved for a period of not more than one year. You are reminded that you must promptly report any problems to the Review Board, and that no procedural changes may be made without prior review and approval. You are also reminded that the identity of the research participants must be kept confidential.**

Date: June 3, 2005

Signed: \_\_\_\_\_

  
Chairperson

APPENDIX B  
ISGC SUPPORT LETTER



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**ISLAMIC SOCIETY OF GREATER COLUMBUS**  
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04/27/05

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Re: Letter of Support: Mona Bakry Abdel Meguid

Dear Sir/Madam

This is a letter of support for Ph.D. candidate Mona Bakry Abdel Meguid, to conduct her research activity, titled

“Measuring Arab Immigrant Women's Definition of Marital Violence: Creating and Validating an Instrument for Use in Social Work Practice”

within the Islamic Society of Greater Columbus (ISGC) facilities. We understand that the researcher will use the collected data for research purpose only and that no access to these documents will be given away to any other party without permission of the ISGC.

The ISGC will provide adequate support for the researcher, giving full access to all ISGC facilities and events.

The ISGC appreciates this opportunity to support and help the OSU students and faculty. We are looking forward for further cooperation.

If you have any question, please, do not hesitate to contact me at (614) 332-2245

Yours truly,



*Dr. Mouhamed Nabih Tarazi*

President of the Islamic Society of Greater Columbus

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Phone: 614-326-1111 - Fax: 614-459-7958 - E-mail: [info@isgc.org](mailto:info@isgc.org) - URL: <http://www.isgc.org>

APPENDIX C  
TRANSLATION VALIDATION LETTER



Department of Near Eastern Languages and Cultures

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May 23, 2005

To Whom It May Concern,

This letter is to certify that I, Hanan Kashou, have conducted the translation from Arabic to English to the questionnaire titled "Arab Muslim Women's Definition of Marital Violence" offered by Mona Bakry Abdel Meguid. I approve that the translation is accurate and correct. Should you have any question, please, do not hesitate to call me at 292-7060 or e-mail me at [kashou.1@osu.edu](mailto:kashou.1@osu.edu).

Sincerely,

A handwritten signature in black ink, appearing to read "Hanan Kashou", written over a horizontal line.

Hanan Kashou  
Arabic Lecturer  
NELC

APPENDIX D

Muslim Marital Violence Scale

English Version

(MMVS)

# Muslim Marital Violence Scale

## START HERE

Please indicate whether you believe the following situations can be classified as **Definitely Abuse, Probably Abuse, Probably not Abuse, or Definitely not Abuse**. Please circle your answer.

## EXAMPLE

### Level of Agreement

	Definitely not abuse	Probably not abuse	Probably abuse	Definitely abuse
1	1	2	3	4

A husband beats his wife every day for no reason.

The person in this example sees this situation as definitely abuse.

END EXAMPLE

### Part I

### Level of Agreement

	Definitely not abuse	Probably not abuse	Probably abuse	Definitely abuse
1. A husband and his wife are having an argument; he does not allow her to express her opinion or feelings.	1	2	3	4
2. A husband calls his wife ugly and fat.	1	2	3	4
3. A husband tells his wife she is a failure.	1	2	3	4
4. A husband makes fun of his wife in front of other people	1	2	3	4
5. A husband asks his wife to watch movies with sexual content.	1	2	3	4
6. A husband does not consider his wife's desires and needs.	1	2	3	4
7. A husband threatens his wife in order to get her to stay in the relationship.	1	2	3	4
8. A husband shouts at his wife if she does not obey him.	1	2	3	4

**Level of Agreement**

	<b>Definitely not abuse 1</b>	<b>Probably not abuse 2</b>	<b>Probably abuse 3</b>	<b>Definitely abuse 4</b>
9. A husband threatens to marry a second wife.	1	2	3	4
10. A husband marries a second wife even when the first wife is opposed to it.	1	2	3	4
11. A husband threatens to divorce his wife.	1	2	3	4
12. A husband divorces his wife against her will.	1	2	3	4
13. A husband refuses to divorce his wife even though she asks for a divorce.	1	2	3	4
14. A husband yells at his wife.	1	2	3	4
15. A husband prevents his wife from visiting her family of origin.	1	2	3	4
16. A husband prevents his wife from going outside the house.	1	2	3	4
17. A husband prevents his wife from going to the mosque.	1	2	3	4
18. A husband controls all the economic resources including his wife's, if she has any.	1	2	3	4
19. The bank account and other properties are under the husband's name, not the wife's.	1	2	3	4
20. A husband prevents his wife from meeting with her friends.	1	2	3	4
21. A husband prevents his wife from making any phone calls.	1	2	3	4
22. A husband prevents his wife from answering the phone.	1	2	3	4
23. A husband threatens to have his immigrant wife deported.	1	2	3	4
24. A husband kicks his wife during an argument.	1	2	3	4
25. A husband throws objects at his wife.	1	2	3	4
26. A husband uses his belt to beat his wife.	1	2	3	4
27. A husband slaps his wife.	1	2	3	4
28. A husband twists his wife's arms.	1	2	3	4
29. A husband uses a gun or a knife to threaten his wife.	1	2	3	4

**Level of Agreement**

Definitely not abuse	Probably not abuse	Probably abuse	Definitely abuse
1	2	3	4

30. A husband kills his wife when he **suspects** she is having an affair with another man.

	1	2	3	4
--	---	---	---	---

31. A husband kills his wife when he **discovers** she is having an affair with another man.

	1	2	3	4
--	---	---	---	---

32. A husband asks his wife to perform sex acts that she does not like.

	1	2	3	4
--	---	---	---	---

33. A husband forces his wife to have sexual intercourse against her will.

	1	2	3	4
--	---	---	---	---

34. A husband refuses to have sex with his wife.

	1	2	3	4
--	---	---	---	---

**Part II**

Please indicate whether you **Strongly Disagree, Disagree, Agree, or Strongly Agree** with the following statements

**EXAMPLE**

**Level of Agreement**

Strongly Disagree	Disagree	Agree	Strongly Agree
1	2	3	4
1	2	3	4

Marriage is a strong bond that needs commitment from both spouses.

**The person in this example agrees with this statement.**

**Level of Agreement**

Strongly Disagree	Disagree	Agree	Strongly Agree
1	2	3	4

35. If there were violence in the family, it would be difficult for the wife to report her husband's violence because she might fear his leaving.

	1	2	3	4
--	---	---	---	---

36. If the wife cannot speak English, it would be difficult for her to report her husband's violence.

	1	2	3	4
--	---	---	---	---

**Level of Agreement**

	<b>Strongly Disagree 1</b>	<b>Disagree 2</b>	<b>Agree 3</b>	<b>Strongly Agree 4</b>
37. If the wife does not know the law and regulations in the U.S., it would be difficult for her to report her husband's violence	1	2	3	4
38. A wife cannot leave her husband because she believes it is against the teachings of the Qur'an."	1	2	3	4
39. If the wife decides to leave her violent husband, it might be difficult to find someone to help her.	1	2	3	4
40. There is no safe place to go if the wife decides to leave her violent husband.	1	2	3	4
41. If the wife decides to leave her violent husband, it might be difficult for her to find another source of income.	1	2	3	4
42. Because of the children, a wife cannot leave her violent husband.	1	2	3	4
43. A wife would be ashamed to speak about her marital problems in front of other people	1	2	3	4
44. A wife would feel embarrassed to tell others that her husband abuses her.	1	2	3	4
45. In some situations, seeking outside help can be a practical option to deal with family violence.	1	2	3	4
46. Seeking professional help (social workers, family counseling, police, or the court) should be the last choice to use after trying all other options (family members, friends, or the Imam at the mosque).	1	2	3	4
47. Even if the wife decides to seek professional help, it is hard to know where to go.	1	2	3	4
48. A wife might rather live with her husband's violence than going through the process of seeking help from the formal system (court or police).	1	2	3	4
49. A husband's violence, like many things, tends to go away over time.	1	2	3	4
50. If the wife decides to seek professional counseling, it would be better to contact an Arab Muslim professional than a professional from another culture or group.	1	2	3	4

**Part III**

51. In the question below, please check either  $\surd$  Yes or  $\surd$  No to indicate whether the sources listed on the left might be helpful for a wife who is seeking help **in case of problems in her marriage**. Next, please rank order the sources by giving the source you checked  $\surd$  Yes a number value ranging from 1 to 8, to indicate *in your opinion*, where the wife should go first, second, third, etc.. For example, 1 would indicate the most helpful source, 2 would indicate the second helpful source, etc.

Source	If the wife is having problems in the marriage, is this a good place for her to seek help?		Please, rank order these sources ranging from 1 to 8 by where the wife should go first, second, third, etc.
	Yes	No	
• Friend(s)			
• Family member(s)			
• Formal authority (court or police)			
• Professional help (for example, family counselor or social worker)			
• Arab Muslim professional			
• Domestic violence shelter			
• The Imam at the mosque			
• Others (please, specify)			

52. In the question below, please check either  Yes or  No to indicate whether the sources listed on the left might be helpful for a wife who is seeking help **in case of violence in her family**. Next, please rank order the sources by giving the source you checked  Yes a number value ranging from 1 to 8, to indicate, *in your opinion*, where the wife should go first, second, third, etc.. For example, 1 would indicate the most helpful source, 2 would indicate the second helpful source, etc.

Source	If the husband is beating and threatening his wife or the children, is this a good place for her to seek help?		Please, rank order these sources ranging from 1 to 8 by where the wife should go first, second, third, etc.
	Yes	No	
● Friend(s)			
● Family member(s)			
● Formal authority (court or police)			
● Professional help (for example, family counselor or social worker)			
● Arab Muslim professional			
● Domestic violence shelter			
● The Imam at the mosque			
● Others (please, specify)			

Part IV: Please complete the following items by filling in or checking the appropriate blank.

53. When were you born (years)?

19\_\_ \_\_

54. Were you born in the U.S.A.?

\_\_\_\_ Yes      \_\_\_\_ No

55. How do you describe your original nationality? If you are a U.S. citizen, select your father's original nationality.

____ Algeria	____ Lebanon	____ Saudi Arabia
____ Bahrain	____ Libya	____ Somalia
____ Djibouti	____ Mauritania	____ Sudan
____ Egypt	____ Morocco	____ Syria
____ Iraq	____ Oman	____ Tunisia
____ Jordan	____ Palestine	____ United Arab Emirates
____ Kuwait	____ Qatar	____ Yemen
____ Other (specify) _____		

56. How many years/months have you lived in the U.S.?

\_\_\_\_ Years/s      \_\_\_\_ Month/s

57. How long have you been married?

\_\_\_\_ Years/s      \_\_\_\_ Month/s

58. How many children do you have?

\_\_\_\_\_

59. What is your highest (or current) level of education?

____ Less than high school	____ Master's degree
____ High school	____ Ph.D.
____ Bachelor's degree	____ Other (specify) _____

60. Which category best matches your annual family income?

__ Less than 5,000	__ 20,000 - 29,999	__ 50,000 - 59,999
__ 5,000 - 9,999	__ 30,000 - 39,999	__ 60,000 - 69,999
__ 10,000- 19,999	__ 40,000 - 49,999	__ 70,000 or more

61. Which of the following describes your occupation?

\_\_\_\_ Employed outside the home/nonprofessional (i.e., secretary, salesperson, factory worker, worker at bakery, cashier, etc.)

\_\_\_\_ Employed outside the home/professional (i.e., doctor, nurse, lawyer, social worker, educator, etc.)

\_\_\_\_ Employed inside the home (i.e., babysitter, caterer, etc.)

\_\_\_\_ Unemployed/housewife.

\_\_\_\_ Student

\_\_\_\_ Other (specify) \_\_\_\_\_



Thank you for taking the time to complete this questionnaire. Your assistance in providing this information is very helpful. If there is any other information that you would like us to know, please comment in the space provided below.

A large, empty rectangular box with a thin black border, intended for the respondent to provide additional comments or information.

APPENDIX E  
Muslim Marital Violence Scale  
ARABIC Version  
(MMVS)

مثال:

درجة الاتفاق				
اساءة معاملة واضحة (بلا ريب) 4	قد تكون اساءة معاملة 3	او قد لا تكون اساءة معاملة 2	ليست اساءة معاملة على الاطلاق 1	
4	3	2	1	زوج يضرب زوجته كل يوم بغير سبب.

الشخص في هذا المثال يرى هذا الموقف على انه اساءة معاملة واضحة (بلا ريب).

درجة الاتفاق				
اساءة معاملة واضحة (بلا ريب) 4	قد تكون اساءة معاملة 3	او قد لا تكون اساءة معاملة 2	ليست اساءة معاملة على الاطلاق 1	
4	3	2	1	1. زوج و زوجته فى مناقشة وهو لا يسمح لها بان تعبر عن رايها.
4	3	2	1	2. زوج يطلق على زوجته انها قبيحة.
4	3	2	1	3. زوج يخبر زوجته بانها فاشلة.
4	3	2	1	4. زوج يسخر من زوجته امام الاخرين.
4	3	2	1	5. زوج يطلب من زوجته ان تشاهد افلام ذات محتوى جنسى.
4	3	2	1	6. زوج لا يراعى حاجات و رغبات زوجته.
4	3	2	1	7. زوج يهدد زوجته لكي يرغمها على الاستمرار فى العلاقة.
4	3	2	1	8. زوج يصيح فى زوجته اذا لم تطيعه.

من فضلك اكمل فى الصفحة القادمة

درجة الاتفاق				
اساعة معاملة واضحة (بلا ريب) 4	قد تكون اساعة معاملة 3	او قد لا تكون اساعة معاملة 2	ليست اساعة معاملة على الاطلاق 1	
4	3	2	1	9. زوج يهدد بزواج زوجة ثانية.
4	3	2	1	10. زوج يتزوج زوجة ثانية عندما تكون الزوجة الاولى ضد ذلك.
4	3	2	1	11. زوج يهدد بطلاق زوجته.
4	3	2	1	12. زوج يطلق زوجته ضد رغبتها.
4	3	2	1	13. زوج يرفض ان يطلق زوجته على الرغم من انها تطلب الطلاق.
4	3	2	1	14. زوج يصيح في زوجته.
4	3	2	1	15. زوج يمنع زوجته من زيارة اسرتها.
4	3	2	1	16. زوج يمنع زوجته من الخروج خارج المنزل.
4	3	2	1	17. زوج يمنع زوجته من الذهاب للمسجد.
4	3	2	1	18. زوج يسيطر على كل الموارد المالية بما فيها ما يخص زوجته.
4	3	2	1	19. حساب البنك و الممتلكات الاخرى تحت اسم الزوج و ليست الزوجة.
4	3	2	1	20. زوج يمنع زوجته من التقابل مع صديقاتها.
4	3	2	1	21. زوج يمنع زوجته من عمل اي مكالمات تليفونية.
4	3	2	1	22. زوج يمنع زوجته من الرد على التليفون.

من فضلك اكملي في الصفحة القادمة.

درجة الاتفاق				
اساءة معاملة واضحة (بلا ريب) 4	قد تكون اساءة معاملة 3	او قد لا تكون اساءة معاملة 2	ليست اساءة معاملة على الاطلاق 1	
4	3	2	1	23. زوج يهدد (بان يتسبب في) / (او بان يجعل) زوجته المهاجرة ترحل الى وطنها الاصلى.
4	3	2	1	24. زوج يركل زوجته اثناء مشادة/مشاجرة.
4	3	2	1	25. زوج يقذف زوجته بالاشياء.
4	3	2	1	26. زوج يستخدم حزام او سير ليضرب زوجته.
4	3	2	1	27. زوج يصفع زوجته على وجهها.
4	3	2	1	28. زوج بلوى زراع زوجته.
4	3	2	1	29. زوج يستخدم مسدس او سكين ليهدد زوجته.
4	3	2	1	30. زوج يقتل زوجته عندما يشك انها على علاقة مع رجل اخر.
4	3	2	1	31. زوج يقتل زوجته عندما يكتشف انها على علاقة مع رجل اخر.
4	3	2	1	32. زوج يطلب من زوجته ان تؤدى حركات جنسية لا تحبها.
4	3	2	1	33. زوج يرغم زوجته على المعاشرة الجنسية ضد ارادتها.
4	3	2	1	34. زوج يرفض معاشرة زوجته.

من فضلك اكمل في الصفحة القادمة.

## الجزء الثاني:

من فضلك اشيري اذا ما كنت لا تتفقى بشدة، او لا تتفقى، او تتفقى، او تتفقى بشدة مع العبارات التاليه:

مثال:

درجة الاتفاق				
اتفق بشدة	اتفق	لا اتفق 2	لا اتفق بشدة 1	
4	3	2	1	
4	3	2	1	الزواج رابطة قوية تحتاج التزام من جانب كلا الزوجين.

الشخص في هذا المثال يرى هذا المثال يتفق مع هذه العبارة.

درجة الاتفاق				
اتفق بشدة	اتفق	لا اتفق 2	لا اتفق بشدة 1	
4	3	2	1	
4	3	2	1	35. لو ان هناك عنف في الاسرة فانه من الصعب على الزوجة ان تبلغ عن عنف زوجها لانها تخشى من رحيله.
4	3	2	1	36. لو ان الزوجة لا تستطيع التحدث بلانجليزية فانه من الصعب عليها ان تبلغ عن عنف زوجها.
4	3	2	1	37. لو ان الزوجة لا تعرف القانون و الانظمة في الولايات المتحدة الامريكية فانه سيكون من الصعب عليها ان تبلغ عن عنف زوجها.
4	3	2	1	38. الزوجة لا تستطيع ترك زوجها لانها تعتقد ان ذلك ضد تعاليم القران.
4	3	2	1	39. لو ان الزوجة تقرر ترك زوجها العنيف فقد يكون من الصعب ان تجد احدا يساعدها.
4	3	2	1	40. لا يوجد مكان امن تذهب اليه الزوجة لو قررت ترك زوجها العنيف.
4	3	2	1	41. لو ان الزوجة تقرر ترك زوجها العنيف فقد يكون من الصعب عليها ان تجد مصدر اخر للرزق.

من فضلك اكمل في الصفحة القادمة.

درجة الاتفاق				
اتفق بشدة	اتفق	لا اتفق	لا اتفق بشدة	
4	3	2	1	
4	3	2	1	42. بسبب الاطفال، الزوجة لا تستطيع ترك زوجها العنيف.
4	3	2	1	43. الزوجة تخجل من ان تتحدث عن مشاكلها الزوجية امام الاخرين.
4	3	2	1	44. الزوجة تشعر بالحرج بان تخبر الاخرين ان زوجها يسئ معاملتها.
4	3	2	1	45. فى بعض المواقف، البحث عن مساعدة خارجية قد يكون حل عملي للتعامل مع العنف الاسرى.
4	3	2	1	46. طلب مساعدة مهنية (اخصائيين اجتماعيين- ارشاد اسرى- الشرطة- او المحكمة) يجب ان يكون اخر اختيار للجوء اليه بعد محاولة كل الاختيارات الاخرى (اعضاء الاسرة- اصدقاء- او الامام فى المسجد).
4	3	2	1	47. حتى لو تقرر الزوجة طلب مساعدة مهنية، فمن الصعب معرفة اين تذهب.
4	3	2	1	48. الزوجة قد تعيش/ او تفضل التعايش مع عنف زوجها عن الخوض فى عملية طلب المساعدة من الجهاز الرسمى (محكمة او بوليس).
4	3	2	1	49. عنف الزوج -مثل اشياء عديدة- يميل الى ان يخفى او يرحل مع الوقت.
4	3	2	1	50. لو ان الزوجة تقرر طلب ارشاد مهني فانه من الافضل الاتصال بمهني عربي مسلم عن مهني من ثقافة او جماعة اخرى.

من فضلك اكمل في الصفحة القادمة.

### الجزء الثالث:

في السؤال التالي نفضلك ضعى نعم (√) او لا (√) للاشارة اذا ما كانت المصادر المذكورة/المعددة على اليمين ممكن ان تكون معينة لزوجة تبحث عن مساعدة فى حالة وجود مشاكل مع زوجها. ثم -من فضلك- رتبى المصادر باعطاء كل مصدر اسرت اليه بنعم (√) قيمة رقمية تتراوح من 1-8 لتشير الى رأيك فى اين يجب ان تذهب الزوجة اولاً، ثانياً، ثالثاً،... الخ. على سبيل المثال: 1 تشير الى أكثر المصادر اعانة او مساعدة، 2 تشير الى المصدر التالى فى المساعدة... وهكذا.

من فضلك رتبى هذه المصادر من 1-8 (التي يجب على الزوجة ان تذهب اولاً، ثانياً، ثالثاً،... الخ	لو ان الزوجة لديها مشاكل فى الزواج، هل هذا مصدر جيد لها لطلب المساعدة؟		المصدر
	لا	نعم	
			• صديق (اصدقاء)
			• عضو اسرة/ اعضاء اسرة
			• سلطة رسمية (محكمة او بوليس)
			• مساعدة مهنية (على سبيل المثال: مرشد اسرى او اخصائى اجتماعى)
			• مهنى عربى مسلم
			• ملجأ عنف اسرى
			• الامام فى المسجد
			• اخرى (من فضلك حددى)

52. فى السؤال التالى ن فضلك ضعى نعم (√) او لا (√) للاشارة اذا ما كانت المصادر المذكورة/المعددة على اليمين ممكن ان تكون معينة لزوجـة تبحث عن مساعدة فى حالة وجود عنف فى اسرتها. ثم -من فضلك- رتبى المصادر باعطاء كل مصدر اسرت اليه بنعم (√) قيمة رقمية تتراوح من 1-8 لتشير الى رأيك فى اين يجب ان تذهب الزوجة اولاً، ثانياً، ثالثاً،...الخ. على سبيل المثال: 1 تشير الى أكثر المصادر اعانة او مساعدة، 2 تشير الى المصدر التالى فى المساعدة...وهكذا.

من فضلك رتبى هذه المصادر من 1-8 (التي يجب على الزوجة ان تذهب اولاً، ثانياً، ثالثاً،..الخ	لو ان الزوج يضرب او يهدد زوجته او الاطفال، هل هذا مصدر جيد للزوجة لطلب المساعدة؟		المصدر
	لا	نعم	
			• صديق (اصدقاء)
			• عضو اسرة/ اعضاء اسرة
			• سلطة رسمية (محكمة او بوليس)
			• مساعدة مهنية (على سبيل المثال: مرشد اسرى او اخصائى اجتماعى)
			• مهنى عربى مسلم
			• ملجأ عنف اسرى
			• الامام فى المسجد
			• اخرى (من فضلك حددى)

## الجزء الرابع:

من فضلك اكملى العبارات التالية بملء الفراغ او اختيار الصحيح.

53. متى ولدت (السنوات)؟ 19 \_\_\_

54. هل ولدت في او لايات المتدة الامريكية؟  
نعم \_\_\_\_\_ لا \_\_\_\_\_

55. كيف تصفى جنسيتك الاصلية؟ (لم انت مواطنة امريكية فاختاري جنسية والدك الاصلية)

الجزائر _____	لبنان _____	السعودية _____
البحرين _____	ليبيا _____	الصومال _____
جيبوتى _____	موريتانيا _____	السودان _____
مصر _____	المغرب _____	سوريا _____
العراق _____	عمان _____	تونس _____
الاردن _____	فلسطين _____	الامارات العربية المتحدة _____
الكويت _____	قطر _____	اليمن _____
اخرى (تذكر). _____		

56. كم عدد السنوات/الشهور التى عشتها فى الولايات المتحدة الامريكية؟  
السنوات \_\_\_\_\_ الشهور \_\_\_\_\_

57. منذ متى و انت متزوجة؟  
السنوات \_\_\_\_\_ الشهور \_\_\_\_\_

58. كم من الابناء لديك؟  
\_\_\_\_\_

59. ما هو اعلى وؤهل حصلت عليه (او مستواك الحالى)؟

اقل من ثانوى _____	ماجستير _____
ثانوى _____	دكتوراة _____
بكالوريوس _____	اخرى تذكر _____

60. اي فئة تناسب دخل اسرتك؟

اقل من \$ 5000 _____	20000 – 29999 _____	50000 - 59999 _____
5000 – 9999 _____	30000 – 39999 _____	60000 – 69999 _____
10000 – 19999 _____	40000 – 49999 _____	70000 او اكثر _____

61. اى من التالى يصف مهنتك؟

\* موظفة خارج البيت/ غير مهنية (مثال: سكرتيرة- مبيعات- عاملة في مصنع- عاملة في مخبز- صرافة... الخ)

\* موظفة خارج البيت/ مهنية (مثال: طبيبة- ممرضة- محامية- اخصائية اجتماعية- مدرسة... الخ)

\* موظفة داخل البيت (مثال: جليسة اطفال- طبخة... الخ)

\* غير موظفة/ ربة منزل

\* طالبة

\* اخري تذكر

62. هل كانت لديك ابدا عمالة مدفوعة الاجر خارج البيت؟

نعم \_\_\_\_\_ لا \_\_\_\_\_

63. لو هل كانت لديك اى عمالة مدفوعة الاجر خارج البيت و توقفت، فما هو السبب

\_\_\_\_\_

64. ما مدى اهمية الدين فى حياتك اليومية؟

مهم للغاية \_\_\_\_\_ مهم \_\_\_\_\_

مهم الى حد ما \_\_\_\_\_ غير مهم على الاطلاق \_\_\_\_\_

65. ما هو مستوى تحدثك للغة الانجليزية؟

جيد جدا \_\_\_\_\_ ضعيف \_\_\_\_\_

جيد \_\_\_\_\_ لا اتحدث الانجليزية \_\_\_\_\_

درجة الاتفاق			
اتفق بشدة	اتفق	لا اتفق	لا اتفق بشدة
4	3	2	1
4	3	2	1
66. انا كنت قادرة على قراءة و فهم كل او معظم الكلمات فى هذه الاستمارة			

الاستمارة انتهت هنا. شكرا جزيلا على وقتك. استجابتك مقدره تقديرا عاليا. من فضلك اذا اردت ان تضيفي اى تعليق فيمكنك ان تفعل ذلك فى الصفحة الفارغة القادمة.

شكرا جزيلاً على وقتك لملأ هذه الاستمارة. ان مساعدتك في المد بهذه المعلومات مفيدة و معينة جدا. لو ان هناك اى معلومات اخرى ترغبى فى ان تخبرينها فمن فضلك اكتبها فى الجزء القادم.

## APPENDIX F

### Unrotated Component Matrix

	Component	
	1	2
Threatening to marry a second wife.	.894	
Threatening to divorce the wife.	.890	
Preventing the wife from making any phone calls.	.884	
Preventing the wife from answering the phone.	.873	
Shouting at the wife if she does not obey the husband.	.868	
Refusing to divorce the wife even though she asks for a divorce.	.864	
Controlling all the economic resources including the wife's.	.861	
Preventing the wife from meeting with her friends.	.848	
Getting married to a second wife even if the first wife is opposed to it.	.843	
Threatening the wife in order to get her to stay in the relationship.	.842	
Not considering the wife's desires and needs.	.829	
Telling the wife that she is a failure.	.828	
Preventing the wife from going outside the house.	.818	
Calling the wife ugly and fat.	.816	
Yelling at the wife.	.811	
Not allowing the wife to express her feelings.	.808	
Threatening to have the immigrant wife deported.	.805	
The bank account and other properties are under the husband's name, not the wife's.	.791	
Preventing the wife from visiting her family of origin.	.781	
Forcing the wife to have sexual intercourse against her will.	.775	
Preventing the wife from going outside the mosque.	.772	
Divorcing the wife against her will.	.766	
Refusing to have sex with his wife.	.731	
Throwing objects at the wife.	.721	.505
Making fun of the wife in front of other people	.700	
Kicking the wife during an argument.	.679	.486
Killing the wife when the husband discovers she is having an affair with another man.	.600	
Asking the wife to perform sex acts that she does not like.	.536	
Using a gun or a knife to threatening the wife.	.488	
Slapping the wife.	.586	.694
Twisting the wife's arm.	.526	.690
Using the belt to beat the wife.	.609	.685

Extraction Method: Principal Component Analysis. 2 components extracted.  
Component matrix as follows (Before excluding item 31)

## APPENDIX G

Rotated Component Matrix (Orthogonal rotation)

	Component	
	1	2
Shouting at the wife if she does not obey the husband.	.851	
Preventing the wife from making any phone calls.	.836	
Threatening the wife in order to get her to stay in the relationship.	.832	
Threatening to marry a second wife.	.829	
Refusing to divorce the wife even though she asks for a divorce.	.828	
Preventing the wife from answering the phone.	.827	
Preventing the wife from meeting with her friends.	.809	
Threatening to divorce the wife.	.803	
Yelling at the wife.	.795	
Controlling all the economic resources including the wife's.	.793	
Forcing the wife to have sexual intercourse against her will.	.786	
Getting married to a second wife even if the first wife is opposed to it.	.782	
Not considering the wife's desires and needs.	.777	
Telling the wife that she is a failure.	.775	
Threatening to have the immigrant wife deported.	.750	
Preventing the wife from going outside the house.	.746	
The bank account and other properties are under the husband's name, not the wife's.	.743	
Calling the wife ugly and fat.	.736	
Preventing the wife from visiting her family of origin.	.727	
Preventing the wife from going to the mosque.	.725	
Not allowing the wife to express her feelings.	.719	
Refusing to have sex with his wife.	.711	
Divorcing the wife against her will.	.683	
Making fun of the wife in front of other people.	.619	
Killing the wife when the husband discovers she is having an affair with another man.	.617	
Asking the wife to perform sex acts that she does not like.	.598	
Using the belt to beat the wife.		.889
Slapping the wife.		.886
Twisting the wife's arm.		.855
Throwing objects at the wife.	.406	.781
Kicking the wife during an argument.		.745
Using a gun or a knife to threatening the wife.		.580

Rotated Component Matrix (Before excluding item 31, Orthogonal rotation)

## APPENDIX H

### Pattern Matrix (Oblique Rotation)

	Component	
	1	2
Shouting at the wife if she does not obey the husband.	.909	
Threatening the wife in order to get her to stay in the relationship.	.893	
Preventing the wife from making any phone calls.	.874	
Refusing to divorce the wife even though she asks for a divorce.	.872	
Preventing the wife from answering the phone.	.864	
Forcing the wife to have sexual intercourse against her will.	.856	
Threatening to marry a second wife.	.855	
Preventing the wife from meeting with her friends.	.850	
Yelling at the wife.	.848	
Threatening to divorce the wife.	.814	
Controlling all the economic resources including the wife's.	.814	
Not considering the wife's desires and needs.	.807	
Getting married to a second wife even if the first wife is opposed to it.	.807	
Telling the wife that she is a failure.	.805	
Threatening to have the immigrant wife deported.	.775	
The bank account and other properties are under the husband's name, not the wife's.	.773	
Preventing the wife from going outside the house.	.761	
Refusing to have sex with his wife.	.755	
Preventing the wife from going to the mosque.	.754	
Preventing the wife from visiting her family of origin.	.752	
Calling the wife ugly and fat.	.745	
Not allowing the wife to express her feelings.	.722	
Divorcing the wife against her will.	.687	
Asking the wife to perform sex acts that she does not like.	.684	
Killing the wife when the husband discovers she is having an affair with another man.	.677	
Making fun of the wife in front of other people.	.619	
Slapping the wife.		.921
Using the belt to beat the wife.		.915
Twisting the wife's arm.		.906
Throwing objects at the wife.		.726
Kicking the wife during an argument.		.695
Using a gun or a knife to threatening the wife.		.558

Pattern Matrix (Oblique rotation)