

**SAUDI WOMEN'S ABUSE AND HELP-SEEKING EXPERIENCES: A QUALITATIVE
THEMATIC ANALYSIS**

A Dissertation Presented for the
Doctor of Philosophy
Degree
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“Praise is to Allah by Whose grace good deeds are completed.”

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

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ABSTRACT

In 2013 the Saudi government established the Protection from Abuse Act, which made domestic violence (DV) a crime, as well as outlined the responsibilities of the Ministry of Human Resources and Social Development in providing reporting mechanisms. These and more societal shifts, along with the creation of the governmental family protection units (FPUs), set the stage for greater recognition of DV and more women seeking help. Though public opinion is slowly changing, DV in Saudi Arabia is still largely perceived as a private family matter (Alhabib et al., 2010). Guided by the help-seeking and change model (Liang et al., 2005), I explored how Saudi women's help-seeking goals aligned with their help-seeking decisions. In collaboration with the Family Protection Unit (FPU), Saudi women with recent DV-related help-seeking experiences due to being subjected to physical DV by their husbands were recruited using purposive sampling. I conducted semi-structured, audio-recorded interviews with 12 women in Arabic ($M = 79$ minutes). Eight interviews were conducted in person, and four were held on Zoom. Data collection started in January and ended in April 2022. I followed the six analysis phases of thematic analysis (Braun & Clarke, 2006). Two main categories were identified that guided women's help-seeking goals and experiences: (1) hoping to stop the violence and to stay in the marriage, and (2) losing hope to stop the violence and choosing to leave the marriage. Each category had distinct yet interrelated goals. Women sought help to receive counseling, gain power in marriage, receive medical attention, create a DV report, and get a divorce. Women sought help from their families and in-laws before and/or while they sought legal and formal help (e.g., from police, FPU). Several conditions influenced women's help-seeking in general: women's educational level, financial status, and age (individual), family-of-origin and in-law relationship and communication (interpersonal), and social norms

around gender and religion (sociocultural). Additional Factors influenced women's help-seeking decisions, including DV-specific factors and the role of their families and in-laws. Findings emphasized the need to expand domestic violence prevention and intervention programs to include women's families and extend services to a broader section of society.

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CHAPTER ONE: INTRODUCTION

Saudi Arabia is undergoing broad societal changes following the announcement of Saudi Vision 2030, introduced by Saudi Crown Prince Mohammed bin Salman bin Abdulaziz Al Saud, and the Protection from Abuse Act in 2013. Saudi Vision 2030 mainly aims to change the Saudi economic structure and reduce dependence on oil revenue (Eum, 2019). However, it also speaks directly to the continued empowerment of women—shifting our role from a passive and almost invisible position to an active, visible one. This cultural shift has already begun providing women with greater rights. For example, Saudi women became allowed to travel, rent or buy real estate, and obtain employment without the approval of a male guardian. Before the announcement of Saudi Vision 2030, the Saudi government established the Protection from Abuse Act in 2013, which made domestic violence (DV) a crime for the first time and outlined the responsibilities of the Ministry of Human Resources and Social Development in providing reporting mechanisms and establishing punishment for DV perpetrators. These societal shifts, along with the creation of the governmental family protection units (FPU) and associations in addition to the National Family Safety Program (NFSP), a quasi-governmental agency dedicated to awareness raising, prevention, and intervention of DV, set the stage for greater recognition of DV and more women seeking DV-related help and services.

Though public opinion is slowly changing, DV in Saudi Arabia is perceived as a private family matter (Alhabib et al., 2010), albeit a family matter that is not uncommon, especially when examining different yet interconnected types of DV (Alhalal et al., 2019). In a recent review of DV in Saudi Arabia, Kazzaz et al. (2019) identified emotional abuse (e.g., threatening, intimidating, undermining the victim's self-worth) as the most prevalent type of abuse (22–36%), followed by physical violence (9–29%) and sexual violence (5–7%). Women likely underreport

sexual violence in marriage in Saudi and other Middle Eastern countries (Spencer et al., 2014; Tankink, 2013). It is possible that earlier studies tapped into DV rooted in a pattern of coercive control, however, the literature to date has not discussed the context of the violence or specific types of DV. According to Johnson (2008), there are two distinct types of domestic violence (DV): coercive controlling (CCV) and situational couple violence (SCV). These two types of DV involve physical violence but differ in the context in which the violence occurs. CCV is characterized by higher levels of coercive control and various tactics to maintain control over a partner, while SCV has low levels or no coercive control. CCV is enacted in a general context of power and control, while SCV is not. According to Johnson (2008), there are two distinct types of domestic violence (DV): coercive controlling (CCV) and situational couple violence (SCV). These two types of DV involve physical violence but differ in the context in which the violence occurs. CCV is characterized by higher levels of coercive control and various tactics to maintain control over a partner, while SCV has low levels or no coercive control. CCV is enacted in a general context of power and control, while SCV is not.

Though the most common reaction reported was separation or divorce (56%; Barnawi, 2017), many women experiencing DV do not seek formal (e.g., physicians, social services), legal (e.g., police, court), or informal help (e.g., family, friends; Fageeh, 2014). Little is known about Saudi women's help-seeking decisions when experiencing DV, including how they define their DV experiences, who they seek help from, the factors influencing their help-seeking decision-making, and the responses they receive upon seeking help. Though this study was open to women who experience either DV type, the focus was ultimately on women subjected to CCV. Therefore, guided by Liang et al.'s (2005) help-seeking and change model, this research study gives voice to Saudi women who have experienced DV and sought help at points throughout

their marriages. Through in-depth qualitative interviews, 12 Saudi adult women told their stories of DV and help-seeking decisions. The survivors were recruited from the FPU, which is sponsored by the general department of Family Protection and under the umbrella of the Human Resources and Social Development Ministry.

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORKS

The recently established Saudi Vision 2030 has been criticized by some Saudi activists, from within and outside the country and government with differing political agendas than the current government, who are skeptical of the motivation of governments' motivations specific to women's empowerment. For example, Topal (2019) claimed that efforts to improve Saudi women's empowerment are inconsistent with the United Nations' initiatives of universal principles for gender equality, describing Saudi Vision 2030 as less valuable when it comes to women's empowerment and solely driven by economics. One specific area of critique is regarding the Saudi male guardianship system. Some activists call for an end to this system for women's empowerment, stating that without this rejection, the Saudi Vision is inadequate (Wheeler, 2020).

Male guardianship is an Islamic legal system, broadly defined by the Qur'an (religious text) and Sunnah (social customs and practices), that gives women different societal statuses depending on whether she is a daughter to her father or a wife to her husband. In Islam, a father is responsible for caring for his daughters and keeping them safe. His approval is required if they want to get married. A husband must provide his wife with food, clothing, and shelter even if she has a personal income (Abo Saileek, 2015). The primary source of this system is religion-based, but it has been legally and socially sanctioned with different interpretations that go along the spectrum from puritanism to emancipation. Saudi Vision 2030 reduced the strictness of the male guardianship system when it became law that women could drive and obtain access to different positions and occupations in the country without a guardian's permission. However, Saudi's interpretation of the male guardianship system is more stringent than other countries.

Some feminist scholars have seen the male guardianship system or law as potentially harmful to DV survivors. For example, Tønnessen (2016) described how the male guardianship system creates a barrier for survivors seeking formal sources of help, as Saudi women's national identification documents needed to receive medical help are held by male guardians. However, Saudi women have been allowed to hold their documents without approval from a male guardian for over a decade (Ministerial Agency of Civil Affairs, n.d.). It is also important to note that barriers to formal help-seeking have been well-documented in countries without similar guardianship (Afrouz et al., 2020; Robinson et al., 2020). Nonetheless, the unique circumstances of Saudi Arabia's male guardianship system and the shifting roles and permissions that Saudi women have recently been given warrant an in-depth study of DV survivors' help-seeking. The findings of such studies may add further complexity to our understanding of the roles of religion, particularly Islam, and associated legal and social norms and practices, in survivors' decision-making.

Domestic Violence in Saudi Arabia

Unlike in the United States and other parts of the world, where DV-related research has existed for decades, far less research has been conducted in Saudi Arabia and other surrounding countries that share common characteristics and cultural values. Particularly in Saudi Arabia, it has been challenging to study the phenomenon of DV mainly because (a) it was not until recently when society started paying attention to this phenomenon, (b) there are a limited number of professionals working in this field or studying DV, (c) Saudi culture places a high value on the family institution and the high privacy of the society, and (d) physicians are resistant to discussing and acknowledging their patients' experiences with DV (Ashy, 2012). However, a recent systematic review of DV in Saudi Arabia documented that most of the reviewed studies

were conducted between 2015 and 2017, indicating a growing interest in studying DV (Kazzaz et al., 2019). The reviewed studies primarily focused on documenting DV's existence, the different types of DV the women experience, and risk factors for perpetration and victimization. The reviewed studies showed that emotional abuse was the most prevalent type, followed by physical and sexual violence, with lifetime prevalence rates for DV generally between 39-45% (Afifi et al., 2011; Eldoseri & Sharps, 2017). However, the DV assessment in these studies was based on assessment tools which mainly were developed and validated in the Western context (e.g., the WHO multi-country study questionnaire, the NorVold Domestic Abuse Questionnaire, the HITS scale, the Conflict Tactics Scale), though it is important to note that Saudi specific study designs are increasing with three documented studies by Saudi authors (Kazzaz et al., 2019).

Risk Factors for DV Perpetration and Victimization in Saudi Arabia

From the perspective of studied Saudi DV survivors, the most prevalent DV risk factors were husbands' drug and alcohol use, social stressors related to economic and financial challenges, marital infidelity (Halawi et al., 2017), and sociocultural influences such as being a divorced woman and husband's exposure to violence in childhood (Alzahrani et al., 2016). Additional DV victimization risk factors include being married younger and in marriages for longer duration and to men with a lower level of education, who smoked cigarettes, were employed by the military, were described as aggressive, had more than one wife (i.e., polygamy), and had chronic diseases (e.g., diabetes, hypertension; Barnawi, 2017; Kazzaz et al., 2019).

A final salient risk factor is the perception that DV or physical violence is acceptable in marriage and the family system. Research suggests that 53% of Saudi men and 36% of Saudi women believed that DV is appropriate behavior to manage family disagreement on topics such as extended family, childrearing, finances, husbands' relations with other women, husband's use

of alcohol as well as to manage women's behaviors in marriage and in general such as managing female chastity and male honor that views girls and women virginity as something should be preserved until marriage and that girls and women's sexuality should be controlled by their family (Almosaed, 2004). Moreover, physical punishment is a common characteristic within Saudi families (Almosaed, 2004) and in culturally and religious similar neighboring countries such as Kuwait and the United Arab Emirates (Alsaleh, 2020; Bromfield, 2014). As societal views in Saudi Arabia shift, these risk factors warrant further examination.

Domestic Violence-Related Help-Seeking in Saudi Arabia

The cultural and legal shifts within Saudi Arabia and recent scholarship suggest that DV-related help-seeking is becoming more encouraged and acceptable (Alhalal et al., 2019). However, the limited number of studies that address DV-related help-seeking in Saudi Arabia leaves us with more questions than answers. Though no published studies primarily examine Saudi women's DV-specific, help-seeking, or coping strategies, a few studies provide some descriptive statistics specific to help-seeking (Afifi et al., 2011; Al-Faris et al., 2013; Alhabib, 2011; Alzahrani et al., 2016; Barnawi, 2015; Bohlaiga, 2014; Fageeh, 2014; Tashkandi & Rasheed, 2009). Informal help-seeking was the preferred and more common approach among some Saudi women than formal and legal help-seeking. For instance, 24–56% of women sought support from their families, and 8–12% sought help from friends (see review Alhalal et al., 2019). In contrast, 37% of women informed their primary healthcare physicians, 2–7% reported the issue to the police or a judge, whereas only 2% planned to see a psychiatrist, and only 1% planned to contact social services (Alhalal et al., 2019). These findings are consistent with findings specific to Arab women more broadly (Afifi et al., 2011; Al-Badayneh, 2012). When Arab families are supportive, the women depend on them to seek legal help, including suing

abusive husbands if violence escalates to a lethal point. However, in general, research suggests that Arab families do not always support their daughters when they disclose DV, viewing their daughters as the source of the problem and accusing them of being unable to manage their family life (Al-Badayneh, 2012; Almajali et al., 2019; Awwad et al., 2014; Spencer et al., 2014).

The perceived severity of physical violence plays a significant role in determining whether Saudi women seek legal and formal help and report the real cause of their injuries when visiting healthcare centers (Eldoseri & Sharps, 2017). This suggests that even if Saudi women seek legal or medical help, they may not disclose how physical injuries occurred. Women mainly and purposefully seek help from formal sources when DV is severe and when they experience sexual violence. However, they do not seek legal or formal help if they perceive the violence as less severe (e.g., slap on the face; Spencer et al., 2014). In Middle Eastern cultures, having sex with a husband is non-negotiable. Thus, women probably prefer to reveal such incidents to formal sources of help instead of friends and family (Spencer et al., 2014; Tankink, 2013). For example, a study on Pakistani women reported that most women perceive sexual violence within marriage as acceptable, and few perceive it as DV (Madhani et al., 2017). This finding was similar to what has been reported in the Saudi DV literature (Aboulazm et al., 2009; Afifi et al., 2011; Alhalal et al., 2019; Alquaiz et al., 2017). Despite the consistent findings of help-seeking, even if not disclosing the real cause of injuries, in Saudi and other Middle Eastern countries, some studies have documented that Saudi women were more likely to fully disclose mild and moderate acts of physical violence as specific to their husbands' use of violence when seeking health care (Eldoseri & Sharps, 2017).

In addition to differing cultural norms and definitions of what counts as DV, additional barriers to help-seeking among Arab and Muslim women include the desire to protect children

from losing a residential father or living in a fatherless household but also the fear of not being able to support their children due to financial dependence on husbands (Awwad et al., 2014; Bahadir-Yilmaz & Oz, 2019; Duran & Eraslan, 2019) and little to no familial support (Bahadir-Yilmaz & Oz, 2019; Duran & Eraslan, 2019; Kelebek-Küçükarslan & Cankurtaran, 2020; Madhani et al., 2017; Usta et al., 2012). In addition, women report a fear of divorce and related stigma (Al-Badayneh, 2012; Al-Modallal et al., 2016), viewing physicians as strangers and perceiving them as having a noncaring attitude (Malley-Morrison, 2012), and being unable to articulate their experiences to others (Kazzaz et al., 2019; Taherkhani et al., 2020).

A higher level of education is associated with help-seeking in many studies (e.g., Fageeh, 2014; Shiraz, 2016) but not all. For example, in one study conducted in Riyadh, the capital of Saudi Arabia, participants with a higher level of education were more likely to report DV (Barnawi, 2017). In contrast, in Jeddah, the second biggest city, participants with high school diplomas or less were more to report DV than highly educated women (64.6% vs. 35%; Fageeh, 2014). These inconsistencies could be related to the fact that in some patriarchal communities within Saudi Arabia, women at higher levels of education (i.e., beyond high school) are perceived differently or negatively, such that they challenge male authority (Barnawi, 2017). The limited scholarship specific to Saudi women's DV-related help-seeking, the unique context of changing laws and cultural norms, the Saudi male guardianship system, as well as potential protective mechanisms or help-seeking promotive factors, highlight a need to understand better how DV Saudi survivors evaluate their DV experiences and help-seeking, including their threshold for seeking help, motivations to seeking help, whom they seek help from, and the responses they receive from formal and informal sources of support.

Domestic Violence-Related Help-Seeking and Change Framework

To help address this study's purpose, I utilized Liang et al.'s (2005) help-seeking and change framework that describes how individual, interpersonal, and sociocultural factors influence DV survivors' help-seeking process (see Appendix A; Liang et al., 2005). The help-seeking model is focused on individual internal and cognitive processes. It encompasses three stages: problem recognition and definition, the decision to seek help, and selecting a help provider. It is important to note that even though the three stages seem different and separate, they are not linear and identifying when one stops and the other starts is not always possible. Also, these stages together form a dialectical process where each stage informs the other and together creates a loop. In other words, the help-seeker's definitions of the situation informs their decisions of whether and from whom to seek help, and in turn, the help source they choose affects their definitions of the problem and whether they choose to seek help again.

Three factors influence the movements between these stages (Liang et al., 2005). First, the emotions of individuals are connected to and mediate between their cognitions and intentional actions and, therefore, could encourage or deter them from seeking help (Brandstadter 1998, as cited in Liang et al., 2005). This aspect is represented in the model by the influence of an individual. On the individual level, women's DV definitions shift over time. More specifically, their internal cognitive processes influence women's perceptions and self-comparison and self-evaluation influences how they define DV. Then, based on their evaluation and definition of DV, women perceive DV as either an undesirable situation or a condition that requires external help and how they relate to other individuals around them to eventually decide between seeking help (Liang et al., 2005). Finally, decisions to seek legal support could be seen via women's processes of comparing the costs of losses, such as privacy, public image, and

economic resources, with the potential costs of losing control over the situation and having the abusive partner removed from the house.

Second, interpersonal factors influence the internal processes of survivors such as survivors' personal and relational histories. The model emphasizes the influence and importance of internal factors and broader contextual influences (Liang et al., 2005). Therefore, the model includes interpersonal and sociocultural factors besides the individual factor. On the interpersonal level, defining DV could be more complex or straightforward based on the survivors' experiences and perceptions of their relationship with their perpetrators. Aside from the relationship, the survivors' relationships with other people, including their families, abusers' families, and friends, also influences their help-seeking process. The level of authority these individuals have in the women's lives, and their ability to facilitate or prevent help-seeking are varied even in more homogeneous countries such as Saudi Arabia. For example, a woman living in the same house with her in-laws would be differentially impacted than a woman living solely with her abusive husband, regardless of her own DV definition. Also, whom she confides in for support and/or help, is inevitably influenced by relationships, interactions, and degree of support gained from family and friends, whether the survivors have chosen formal or informal support (Liang et al., 2005). This aspect of the help-seeking model could reveal various scenarios and add to our understanding compared with depending on merely internal cognition and analysis on an individual level.

Finally, the sociocultural level is specific to the broader social context shaped by the interacting dimensions of gender, class, and culture. Examining the definitions of DV on this level could reveal the broader systems that shape women's perceptions, such as the religious and cultural institutions and beliefs and social norms. Also, the power distribution between men and

women could be examined and included in this level of analysis, as well as an examination of the role of class and socioeconomic status in defining DV. Then, we can understand the reasons that influence the decision to seek help and the choices of help providers by looking at how women from different sociocultural backgrounds perceive social norms, law enforcement contributions, and social services. These broader contextual levels of analysis were historically overlooked where DV literature used to focus on the individualistic level, either regarding the survivors or the perpetrators. The help-seeking model emphasizes how each stage influences the other to unpack current help-seeking and predict future help-seeking decisions.

The Current Study

This study aimed to gain a deeper insight into how women seek help in Saudi Arabia, focusing on their decisions to seek formal and legal help. It was guided by Liang et al.'s (2005) model of help-seeking and change to answer the research question: *How do Saudi women's help-seeking goals align with their help-seeking decisions?* In addition to the empirical value, this study has implications for service providers who work with women who experience DV. Saudi female survivors have various potential experiences of disclosure paths in terms of decisions they make about what they disclose, why they choose to disclose specific information over others, to whom they disclose at specific times, and what micro or macro levels factors influence their decisions and help-seeking. All these rich inputs provide further insight for service providers into women's decisions.

CHAPTER THREE: METHODS

This research study followed a qualitative research design and utilized in-depth, individual, semi-structured interviews to cover unanswered questions and explore the phenomena (Creswell & Creswell, 2017; Goldberg & Allen, 2015) of DV in Saudi Arabia and survivors' help-seeking. I chose a qualitative study design as it is best used when researchers aim to understand the meanings people attach to their lives and experiences and how people think and act in their everyday lives. Further, qualitative research emphasizes the context and setting where the people live (Taylor et al., 2015). Qualitative research was chosen for reasons related to the context and setting of the study and the available literature in the Saudi DV field. Due to evidence documenting the remaining societal acceptability of DV in Saudi Arabia and other Arab countries (Almosaed, 2004; Alsaleh, 2020; Bromfield, 2014) along with the perception that DV is a private family matter (Alhabib et al., 2010), a qualitative study is needed to give voice to DV survivors, allowing them to define DV in their terms and discuss how it is related to help-seeking decisions, behaviors, and experiences. The literature has not captured the connection between survivors and service providers. There are few DV-specific help-seeking options in Saudi Arabia, and no studies have described the experiences of Saudi women seeking legal and formal help. Studying the experiences of women who have received support from the FPU is necessary to expand our knowledge of DV, help-seeking, and the perceived quality of provided services. Therefore, at this point, qualitative research is the most practical approach to help fill these empirical gaps, reveal, and unpack discrepancies across the published literature on DV, and provide helpful knowledge to the service providers and researchers in Saudi Arabia. Finally, qualitative research allows participants to have agency in telling their stories from their point of view (Goldberg & Allen, 2015; Liang et al., 2005), which is especially important given that DV

and intimate relationships are sensitive topics in Saudi Arabia. In carrying out this project, I was guided by a constructivist epistemology that recognizes that knowledge and experiences are subjective, researchers play a role in interpreting participants' perceptions and experiences, and thus, both the participants and the researchers interact to create the findings of the study through the interview and analysis processes (Lincoln et al., 2011).

Data Collection

In January 2022, approval from the Institutional Review Board (IRB) at the University of Tennessee - Knoxville was obtained. To gain the IRB approval, I received approval from the following Saudi individuals and agencies: the General Administration for Family Protection, the cultural appropriateness memo from the FPU, and the individual investigator agreement that confirms the received training about The Belmont Report: Ethical Principles and Guidelines for the Protection of Human Subjects of Research (see Appendices B, C, D).

Recruitment site

This study was conducted in the FPU in Jeddah, Saudi Arabia, between January 2022 and April 2022. Jeddah, located on the Red Sea coast, serves as a contemporary commercial center and a gateway for religious pilgrimages to the Islamic holy cities of Makkah and Madinah. This location is diverse and highly populated (approximately over 4 million live in Jeddah) and has various geographic locations (rural, suburban, and urban communities). Jeddah has several public and private agencies and formal and legal services for DV survivors. I made sure to visit the FPU prior to the data collection (summer 2021), familiarize myself with the system and environment, and do some observations as allowed by the workers there.

Participant Recruitment

Recruitment took place via purposive sampling and in collaboration with the FPU. Before the recruitment started, I translated the training slides that I received from the IRB assistant compliance officer into Arabic. These slides are equivalent to The Collaborative Institutional Training Initiative (CITI) program. I presented the slides to the head of FPU as a CITI equivalent training and obtained a signed confirmation letter from her on receiving this training. Participants in this study met the inclusion criteria, which required that participants are women over 18 years old who contacted the FPU at least once in the last five years after experiencing physical violence perpetrated by their husbands ($n = 12$). The five years limit was chosen to reach women who passed their DV to ensure their safety and minimize recall bias. Using the inclusion criteria to make accurate decisions about eligibility, the head of the FPU screened for participants based on their records.

This recruitment approach was chosen in collaboration with the head of the FPU, in conjunction with conversations with the UTK-IRB members and my dissertation committee members, as the FPU head explained that other recruitment approaches, such as wall flyers or posts on social media would not be effective because women's visits to the FPU greatly declined during and after the pandemic. The FPU head emphasized that the former clients might be confused or concerned that their private information was violated if a novel, external, or unknown research institution or individuals contacted them. These clients had agreed to ongoing contact with FPU and expected to follow up by FPU workers but not by external parties like me. Thus, FPU is obligated to protect those women and similarly facilitate the researchers' tasks by serving as a mediator. FPU social workers also contributed to identifying if a current client they are working with met the eligible criteria. Then, they introduced them to the research study using

the provided recruitment flyer (see Appendix E). We clarified that participation is voluntary and conducted by an external researcher, not part of the FPU staff.

Procedures

The head of the FPU screened client records for potential participants, and the FPU social workers screened identified current client records to determine whether they met the eligible criteria. If clients met the study criteria, they contacted the women using an IRB-approved screening script in Arabic (see Appendices F) to tell them about the study and arrange a date and time for the interview. On other occasions, FPU referred eligible participants to me who agreed to participate, and I scheduled the interviews. Participants could participate in the interview over the phone or via Zoom, a video-conferencing application. Women preferred to be contacted via WhatsApp messages. Therefore, the Zoom links, interview time and location reminders, and compensation gift cards were delivered using WhatsApp. After selecting the time and interview location, I conducted a semi-structured interview after reviewing consent and study information. Interviews were conducted following an interview guide translated to Arabic (see Appendices G) to cover (a) demographics/background information, (b) abuse in the marriage, (c) contextual factors influencing help-seeking behavior, and (d) formal help-seeking experiences. Participants chose their pseudonyms to ensure confidentiality.

The final analytic sample for this study was 12 Saudi women who had experienced DV by their former or current husband and who had sought help from FPU due to the DV. Interviews ranged from 63 to 111 minutes ($M = 79$ minutes). Eight interviews were held in person, at either a coffee shop or private space of the FPU building, three interviews were conducted via Zoom with no video, and one was conducted on Zoom with video. Interviews were audio-recorded only with participants' explicit, verbal consent. All but one allowed audio recording. I took detailed notes

instead of audio recording when one participant declined. All participants received compensation of SR150 in Saudi Riyals (equivalent to \$40 in U.S. dollars) cash if they participated in person. In the case of Zoom interviews, the participants were compensated with a SR150 e-gift card from Jarir for their participation, which was sent to them immediately after the interview. Jarir is the largest retailer of books, school and office supplies, and consumer electronics in Saudi Arabia.

Two participants did not reach the end of the interview questions because they had to leave to meet their children's needs. One answered all but the last question, and the other stopped at the sixth question about the abuse in the marriage section. For follow-ups, one seemed unsure because her husband takes her phones from her sometime, and one required that I text her first to ensure she can talk. For the safety of the participants, I did not initiate further contact with them. At the end of the interview, I offered each participant a copy of the consent form and emphasized that they could keep it if they wanted and if they thought it was safe. I also offered resources and an information packet (see Appendices H, I) for those who choose to have them. I transcribed all but one interview verbatim in Arabic and wrote detailed memos in English after each interview.

Sample Description

Women in this study ($n = 12$) were 29 to 58 years old ($M = 37.9$ years). Women were Saudis ($n = 10$) or from other Arab nationalities born in Saudi Arabia or lived there for over 20 years ($n = 2$). All identified as Muslim. As reported by women, all but one husband were Saudis. One woman had a middle school educational level, six women had a high school education level, and five had a bachelor's degree. One husband had an elementary school level of education, one had middle school, five had a high school education level, four had a bachelor's degree, and one had a doctorate. Only two women were employed, one was retired, and the rest were stay-at-home mothers during the marriage. The husbands were either employed ($n = 6$), retired ($n = 3$),

or unemployed ($n = 3$). Six women were still married to their abusive husbands, four were divorced, one was separated and in the process of getting divorced, and one was divorced and remarried. The marriage duration was 5 to 27 years ($M = 14.5$ years). Each woman had two to five children with the abusive former or current husband ($M = 3$ children).

Data Analysis

Though I infused some aspects of constructivist grounded theory (Charmaz, 2014), this research study was designed to follow Braun and Clarke's theoretical thematic analysis (TA) method (2006). TA is a method utilized to categorize and report patterns or themes across or within data and allows participants' experiences to be explained (Braun & Clarke, 2006). I followed Braun and Clarke's (2006) six analysis phases and accordingly initiated the analysis by familiarizing myself with the data; this included reading and rereading the interviews and notetaking and writing memos in English. I constantly compared within and across each participant's interviews (Charmaz, 2014). The memos helped pull up specific instances and factors from each participant without requiring that I have full transcripts translated into English. While I wrote analytic and summary memos during the analysis process, my academic advisor and I both were engaged in checking the codes and writing and reviewing tables to signify the start of phase two. Also, we conducted ongoing weekly discussions to strive for an authentic analysis process considering the language and attached cultural aspects to eventually keep the analysis accurate to participants' narratives.

After these preliminary classifications and summaries, I focused the analysis on the purposes of help-seeking, as the motives and influencing factors showed predominant patterns across the analyzed data. In the second phase of analysis, I focused on identifying and coding for purposes of help-seeking, as well as the influencing factors and the common contextual

conditions that characterized women's help-seeking. Open coding was utilized to understand what was happening in the data (Charmaz, 2006) and familiarize us with it. Also, in-vivo coding was utilized to honor the women's voices and identify codes in their languages (Saldaña, 2021). I identified many codes related to DV during and after marriage, the influential factors in recognizing DV as a problem, deciding to seek help, and selecting the source of support (e.g., secrecy, blaming self). Then, I focused on the single incidents when women recognized DV as a problem and sought help. Consistent with Braun and Clarke's (2006) first few analytic stages, I extracted and documented detailed texts and notes related to the stages of help-seeking and influential factors (Liang et al., 2005) from the participants' transcripts. During this stage, I translated sections of the interviews and the participants' quotes into English to maintain clear discussions with my academic advisor. Additionally, I used tabling and graphing to provide clearer visuals through color-coded stages and influencing factors per participant. I utilized memoing and tabling interchangeably throughout the data analysis process because identifying patterns and writing analytic memos often led to creating detailed tables and vice versa.

Then, I noticed that all women sought informal help before or during seeking formal and legal help, and this seeking help mainly stemmed from the collectivist nature of the culture. Thus, I focused on the incidents that made women seek formal and legal help, illustrating that women's experiences of seeking formal and legal help were either limited or frequent and that they sought help for specific goals. The initial codes were refined over time to fit participants' experiences better. For example, I initially created *seeking help to fix the marriage*. However, later I divided this goal to include *seeking help to receive individual or couple counseling, to gain power in marriage, and to create a DV report* as I recognized that women have more specific goals than just fixing their marriages.

These processes guided me to identify and differentiate between the immediate goals of seeking help and the overarching conditions that influenced seeking help. During the third analysis phase, I shifted from focusing on specific codes to larger categories by asking, “What goals led women to seek help? From whom did they seek help? What factors influenced their help-seeking? What individual, interpersonal, and sociocultural overarching conditions influenced their help-seeking?” For example, at this stage, the specific goals of seeking help are grouped to create two different categories that identify the women’s purposes of seeking help: *Hoping to stop the violence and wanting to stay in the marriage* and *Losing hope to stop the violence and choosing to leave the marriage*. Also, the influential factors were clustered under two main themes: *The role of DV* and *the role of the family in influencing help-seeking decisions*.

Phases four and five of Braun and Clarke’s thematic analysis approach were not distinct phases; instead, they were combined as I simultaneously wrote and reviewed memos specific to the purposes of help-seeking. I identified differences within and across the groups when comparing the tables and memos. For instance, the individual, interpersonal, and sociocultural differences between the two main groups of purposes became distinct and clear. Through the thematic analysis phases, memoing, and tabling, I began writing the results section. As a bilingual researcher who conducted the interviews in Arabic, I followed Lincoln and Gonzalez’ (2008) approach for creating and using bilingual texts when analyzing and presenting data. This approach allows women’s experiences to be presented more genuinely than merely presenting the translated quotes. It is inevitable that some of the meanings will be lost and never hold the exact interpretations if not present in the native language. Thus, all the quotes in this study were listed in Arabic and English, and some of the terms were explained to deliver the meaning (e.g., Taleq; طالق, Khul` ; خلع, Egal; عقال).

Reflexivity and Trustworthiness

Reflexivity or self-reflection, as defined by Chilisa (2019), is “a strategy to help ensure that the overinvolvement of the researcher is not a threat to the credibility of the study” (p.215). To ensure the achievement of this goal, I continually reflected on my perceptions and biases that inevitably shaped my understanding and points of view about the collected data. As my status as an insider benefited me in understanding the contexts of the women’s experiences, I was aware that women, including me, have similar and simultaneously distinct backgrounds related to our families of origin, regional cultures and values, educational level, economic status, and levels of religiosity as well. Specifically, I paid particular attention to my status as single, moderately religious, highly educated in a foreign country, female from a middle-class family of origin. Throughout the interviews, I fluctuated between my insider/outsider status based on how similar or different my background was to the participants. However, I recognized my salient outsider status regarding DV because I have never experienced spousal violence or been exposed to DV in my family of origin. While collecting and analyzing data, I incorporated my feelings and perspectives to practice reflexivity. I regularly discussed my biases and perceptions in the weekly meetings with my academic advisor and remained receptive to findings that diverged from my initial assumptions.

I followed specific steps to achieve trustworthiness, which is the degree to which the findings are supported by evidence and can be trusted as accurate reflections of participants’ beliefs and experiences (Lincoln & Guba, 1985). First, even though the transcripts were coded solely by me, I translated large sections and quotes from the transcripts into English, and I wrote very detailed memos in English about each interview. My academic advisor and I met weekly to discuss emerging codes and categories, relationships that formed between the categories, and

emerging themes to establish consensus and reduce the potential for individual bias. Second, the data were triangulated through coding, memo-writing, and tabling to find more accurate interpretations of the data. Also, direct quotes from participants were included in Arabic and English as evidence of results and the study's discussion section to ensure the results' trustworthiness.

Safety and Ethical Considerations

Ensuring the safety of participants was of utmost importance because most of these women were still living with their abusive partners. Also, some women may still be at risk even after leaving their abusive partner (Anderson & Saunders, 2003). I employed various safety steps during recruitment and interviews to minimize the potential risk of harm. First, I contacted women directly, or the FPU head or social workers referred them to reduce the risk of the abusive partner finding out and compromising their safety. Second, I scheduled interviews in locations deemed safe and appropriate after asking questions regarding the women's current safety. Third, I provided a copy of the informed consent without requiring a signature only when they chose to keep a copy and encouraged participants to discard any paper or electronic trails related to their participation in the study.

Confidentiality was protected in several ways. First, pseudonyms were assigned to the participants and used in all transcripts and research documents. Second, all identifying information was omitted from the study's products, including the dissertation and research presentations. Third, there were no hard copies of transcripts, and digital transcript files were stored in a secure, compliant server space through the University of Tennessee (OneDrive) on the PI's personal UTK-registered computer. Only the PI and academic advisor have access to this document.

CHAPTER FOUR: FINDINGS

Domestic Violence During Marriage

Before going into details of women's DV-related help-seeking experiences, I provide context into their marriages by describing their experiences of physical violence and non-physical abuse perpetrated by their husbands (see Table 1). Also, as I move into describing the main findings, I state whether "few" (less than 3), "some" (4-5), "about half" (6-7), "most" (8-9), or "almost all" (10-12) participants were categorized into each theme or recalled each experience. The technique of labeling used in this study was adapted from the method proposed by Goodman et al. (2023), which reconciles contrasting viewpoints on whether to include numerical data when presenting findings, as Sandelowski (2001) suggested that this approach produces valuable insights regarding patterns and emphases while preventing inaccurate conclusions about the phenomenon's prevalence beyond the sample.

During their marriages, all participants experienced escalating physical violence that ranged in severity and frequency and non-physical abuse tactics rooted in coercive control. Some women continued to experience coercive control perpetrated by their former husbands after separation and divorce. One exception was Amirah, who experienced physical violence few times during her marriage which did not escalate over time and was not rooted in coercive control. A few participants experienced sexual violence in their marriages or reported that they were abused by their mothers in their childhood, either verbally or by neglecting them. The patterns in the women's marriages mirrored some of the husbands' childhoods, as about half the women reported that their husbands had a history of child abuse or maltreatment, including exposure to DV, which is contrasted by wives reports of two husbands who were reportedly

Table 1*Participants Experiences of Physical Violence and Non-Physical Abuse*

	Physical Violence		Non-Physical Abuse			
	Frequent	Severe	Verbal and Emotional	Financial	Surveillance	Using Kids
P1 Samia	X	X	X	X	X	
P2 Lina	X	X	X	X	X	
P3 Alyaa	X	X	X	X	X	
P4 Khadija	X	X	X	X	X	X
P5 Sarah	X	X	X	X	X	
P6 Noor	X	X	X	X	X	
P7 Danah	X	X	X	X	X	
P8 Amirah			X			
P9 Latifah			X	X	X	
P10 Sama	X	X	X		X	
P11 Azzah		X	X		X	
P12 Hanaa		X	X	X	X	X

remarkably spoiled by their families in their childhood.

Physical Violence Victimization

All women in this study suffered from minor (e.g., pushing or shoving, slapping, throwing a cup on the survivor) or severe (e.g., beating using different tools, punching, kicking) physical violence, some of which occurred while being threatened with a knife or weapon. This designation of violence severity was based on the Revised Conflict Tactics Scales (Straus et al., 1996). For half of the sample, the physical violence started within the first five years of engagement or marriage. For some, the first violence incident was severe, whereas, for half, the physical violence escalated from verbal or more minor abuse to more severe. The frequency of the violence ranged from daily or weekly (i.e., frequent) to monthly or every several months or years (i.e., infrequent). Most participants perceived the violence as frequent, and some of them perceived it as infrequent.

In some cases, the frequency escalated from less frequent at the beginning of the marriage to more frequent at the time of the interview. For example, Noor explained that the first incident of physical violence occurred in the fourth year of marriage and while she was pregnant with their second child, who was five years old at the time of the interview. After this incident, the physical violence became frequent, as she explained “It became routine, like drinking water. He beats me for trivial things and reasons.”

صار زي شربة المويه، زي ما تشربين المويه هو، صار على أتفه الأمور والأسباب في البيت يضرب، على أتفه الأمور والأسباب يمد يده.

This frequency contrasts with a few participants, as Latifah explained “From time to time, I told you like once every 3 to 4 months, not continuously every day. Otherwise, I would not stand idly by, of course.”

من فترة لفترة قلت لك، يعني كل أربعة، ثلاثة شهور زي كذا، فهمتي عليا، من فترة لفترة، مو انه باستمرار كل يوم،
هنا انا ماكنت ح اسكت طبعاً.

In some cases, the physical violence started in alignment with polygamy. Unlike Khadijah's experience, where polygamy was not the main factor in initiating physical violence against her, Hanaa, Amirah, and Latifah explained that the physical violence started around the time of their husband's new marriages. The context of the physical violence against the three of them was related to confronting their husbands about their emotional neglect and ignoring the children's needs. The accusation of infidelity before they knew about their husband's polygamy was an antecedence of physical violence. For example, Latifah's husband did not tell her that she was the second wife, but she discovered it by looking into his phone. Even though women perceived physical violence as something unacceptable and unjustified, there were variations in how they comprehended this violent behavior and the reasons behind it. For example, Hanaa experienced physical violence for the first time around the 20th year of her marriage when he decided to marry again:

He started creating problems, so I told him, “If you do this because you want to go there [to his new wife's place], go, just go without causing problems; there is no need for this.” I told him there was no need to make clamor, raise his voice, and shout, so he realized I did not care. If he asked me for something, I would do it; if he asked me not, I wouldn't [indicating that she was avoiding him and minimizing communicating with him]. He did

not know what he wanted, so as I told you, he blamed me for everything that happened to him after his marriage.

بدأ هو يخلق بدأ هو يخلق مشاكل، فكنت أقول له انت إذا تبغى تسوي كذا عشان تبغى تروح تجلس هناك [بيت زوجته الجديدة]، يا اخي روح، من غير، من غير ما تسوي مشاكل، ما في داعي، قلت له ما في داعي انك تسوي يعني الشوشرة هذي وتعلي صوتك وتصرخ، فشافني اني انا لا ابالي ما همني، خلاص قومي سوي سويت، لا تسوي ما سويت، مو عارف ايش يبغى، هو نفسه مو عارف ايش يبغى. فقلت لك يعني حملني، حملني الوضع اللي هو صار له بعد زواجه.

Additionally, the participants mentioned that physical violence mainly occurred because of confronting their husbands about their infidelity, alcohol or drug abuse, and outrage or easily provoked temperament. They also mentioned other causes of the physical violence, which included the accumulation of daily life struggles and responsibilities such as taking care of more than one household and financial hardships, disregard for financially providing for their wives and children, and disregard for taking responsibilities such as not taking the children to the hospital for vaccinations, not allowing the mother to go to their children school for parents' meetings.

Sorcery was one justification for physical violence perpetration. Sorcery is forbidden in Islam as it is seen as a major sin that involves using supernatural powers to manipulate events, harm others or gain personal benefits. Sorcery is believed to be the work of evil spirits and is associated with *shirk*, which is the sin of associating partners with Allah. Muslims believe in reacting to sorcery by reading the Qur'an [The Holy Book of Islam] for healing and protection. People who engage in sorcery usually have different goals, including destroying others' marriages and lives. Therefore, this concept was mentioned several times in this study. Since this

is widely believed and considered undeniable, it is used to justify many unethical behaviors, such as DV. For example, Sarah's husband claimed that he was under the influence of sorcery made by his mistress. A few participants and their families or families-in-law also mentioned sorcery as a potential reason for the physical violence when they could not think of another reason for these violent behaviors. Also, knowing that the women did not have family or social support was one of the reasons for the physical violence perpetrated against them. Samiah explained that the verbal violence against her escalated to physical violence when she told her family-in-law about his abuse and did not receive support from them. Similarly, Khadijah, Sarah, and Lina explained that the physical violence worsened when their husbands realized their wives did not have their families' support.

Finally, it is worth mentioning that some participants were confused and unsure about the reasons behind their husbands' physical violence perpetration. They used specific phrases to express their censure and confusion (e.g., "He is not a normal person; I cannot understand why he is doing this; he has paranoia"). Lina explained that there were clear reasons for the first two incidents of physical violence. Her husband slapped her the first time because she told him that what his sister told him was not true, and the second time he slapped her because the food was not ready on time. However, the following physical violence times differed for Lina regarding the antecedents or causes of the physical violence:

You feel like there is no apparent reason, no clear reason. The times I told you about had clear explanations, and the reason behind the beating was apparent, but all the other times, he would start beating whenever he got upset.

تحسين انه ما في سبب باين ما في سبب واضح يعني هذي اللي قلت لك عليها كان سببها واضح، واضح
ايش سبب الضرب، بس كله لا، يعني اول ما يعصب على طول يقوم يضرب.

Non-Physical Abuse

In addition to threats and acts of physical violence, all women in the study reported experiencing most of the non-physical acts of abuse, including verbal and emotional abuse, financial abuse, surveillance, monitoring, and isolating, using the kids as a tool of abuse.

Verbal and Emotional Abuse

Verbal and emotional abuse perpetration included attacks on personal and sensitive aspects of the women's identities to humiliate them but also to make them feel jealous of other women, be fearful, and overall, to control and monitor their lives. As with some instances of physical violence, some women experienced verbal and emotional acts of abuse in front of others.

Women's Appearance and Age. Targeting women's appearance can be perpetrated against women in different ways, including making fun of their weight and comparing their appearance to celebrities or other women. This targeting of women's physical appearance is interconnected with ageism and comments about women's age or aging. Some women connected their husband's mocking of their appearances or beauty to the fact that they are getting older, even when the abusive husbands did not particularly mention their ages. Emphasizing that their appearances are not pleasing anymore or that they are getting older is emotionally hurtful because of the embedded meanings that some men and women focused on. For example, Latifah was one of the women her husband verbally attacked. She said her husband would tell her, "Who would look at your face? Have you looked at yourself?" but she did not understand this rationale,

elaborating, “Everything is about belittling me, but why? I am young; why would you say such a thing?”

انت مين يطالع بوجهك!، انت شايقة نفسك!، كله تقليل، كله تقليل تقليل تقليل، ليش؟!، طيب انا صغيرة، ليش تقول لي كذا.

This verbal and emotional abuse was perpetrated against women to destroy their confidence and self-image. It concentrated on delivering the idea that these women are ugly and old to justify or cover an immoral act such as adultery, make the women leave in a few cases, or primarily to make them believe no one else would marry them so they would stay in the abusive marriage. For example, Sarah explained that while staying at her parents’ house after giving birth, her husband wanted her to lie about his whereabouts and not tell anyone he was at their home. When she got worried, Sarah asked her mother-in-law to check on him, and then he came to Sarah’s parents’ house and attacked her emotionally by targeting her appearance and beauty. She said:

He said to me “look at yourself, looking like maids. The maids are more beautiful and better than you.” At that time, I had just given birth. Why would you say such a thing to someone in this situation? Why? I just asked you, where are you? It is usual for any wife with a husband doing such things [suspicious behaviors and infidelity] to ask this question. In the end, he started to yell and say things to the point that my mother and sisters began crying because of everything he said to me.

كان يقول لي شوفي نفسك زي شغالات العمرة، شغالات العمرة أحلى منك وأجمل منك وأفضل منك، يعني انا وحدة دوبها نفاس دوبها والدة تقول لها ذا الكلام يعني ليه، يعني انا بس سألتك انت فين وطبيعي أي زوجة يعني زوجها

يعمل دي الحركات [الخيانة الزوجية] ح تسأل انت فين، المهم ياستي صار في النهاية يزق ومدرى ايش قال كلام لدرجة ماما واخواتي صاروا بيكوا من كثر الكلام يعني اللي قال لي هو.

As mentioned earlier, some men used women's age to harm their wives emotionally. An indication of old age could be related to having children. In other words, to some people, the moment a wife has children, she would be considered old regardless of age. Therefore, while the women were hopeful to fix their relationships with their husbands and have better lives, their husbands purposefully used abusive images and words to destroy their wives' hope and confidence about their physical appearance. Noor described such behavior as “emotionally destroying” when she said:

If you had children, that is it; you will be considered a million years older. I used to go to him and say, Let's go to a restaurant. He would say, “What would take you and your kids to a restaurant? Do you consider yourself young so that I would take you to a restaurant.”

خلاص عيلتي كأنك كبرت مليون سنة، يصير خلاص اجي أقول له ياابن الناس خلينا نطلع نروح مطعم، قال ايش يشيلك انت مع عيالك نروح مطعم ليش مفكرة نفسك صغيرة ولا شباب عشان اوديك تروحين المطعم

Similarly, Khadijah explained that her husband used to tell her, “You are old,” This made her feel that her life had ended and that she does not have a chance or hope in this life anymore.

Women's Contributions to the Family. Verbal and emotional abuse extended to derogatory statements about the women's abilities and resources, including their educational degrees, employment status, life skills, and limited economic and financial resources. These abusive behaviors and statements indicated that those men were unappreciative of their wives' role and contribution as stay-at-home mothers. Therefore, they targeted women's capabilities and

devalued them. Latifah explained, “All the time, he is belittling me. “You cannot do anything; you cannot deal with anything in your life without me.”

طول الوقت قاعد يقلل من قيمتي، انت ما تقدري تسوي شي، انت ما تقدري تتصرفي في أي شي في حياتك غير بيا

Even though a currently higher percentage of Saudi women are working and contributing to their households than before, the norm in Saudi Arabia and the Islamic teachings is that the husband is mainly the breadwinner. Lina’s husband acted as if financially providing for his wife was a form of grace or favor to degrade her. He would say to her:

“With my money, look how I made you after how you were at your family’s” ... I told him, you are like any person who gets married and has a wife. Typically, he would financially provide for her. You are not the only man doing this.

"بفلوسي، ترا انت كنت عند أهلك، شوفي كيف انا خليتاك." يعني ايش خلاني؟ عشان ايش، قلت له زيك زي أي شخص مثلا ترا يتزوج ويجيب زوجة عنده في البيت يعني اكيد يبصرف عليها، مو انت أول واحد ولا اخر واحد.

Cursing, Name Calling, and Defaming. Name-calling, cursing, and defamation occurred with women, even in the absence of physical violence to humiliate them. This type of verbal abuse was among the most harmful to women because the perpetrators would say the same things about women’s mothers and daughters. Khadijah said, “It was verbal to the point he defamed me, my mom, and he would say the same thing to my daughter.”

[الإساءة] لفظي لدرجة انه بيطلعن في شرفي، في أمي، يعني حتى البنات صار يقول لها كذا.

Verbal abuse was occurring in front of the woman’s children and family members, which was humiliating to them. This humiliation crossed the threshold for some women, leading them to seek help, as will be explained later. Azzah explained how her husband purposely humiliated her in front of his family:

Sometimes when [her sister-in-law] visits him, for example, he would purposefully call me names, like a dog, or shout at me. He uses such words to belittle and humiliate me in front of others .

ايوه أحيانا لما كان تطلع عنده مثلا، هو كان يتعمد، يتعمد، مش انه، لا والله هو يتعمد انه هي صارت موجودة مثلا يتعمد يشتمك والله ياكلبة مثلا سوي كذا او يا الله يعزك بس فزي هذه التللفطات يعني عشان يقلل من شخصك ويهينك قدام الناس.

Similarly, Amirah talked about her frustration regarding how her husband humiliated her in front of his family and how he did not defend her. She added that humiliation in front of children is more harmful and destroys one's life:

What annoys me the most is seeing him in front of his family. I mean, he always shows off using me in front of his family ... If he were beating me, it would be easier on me than a word that would hurt. These words would not heal ever. Its pain would not fade from the heart no matter what, especially when it happens in front of children. Here no one would not be considered this a life anymore.

شوفي انا أكثر شي يقهرني في علاقتي هو هذا الشي مع زوجي انه اشوفه قدام اهله، أو، يعني دائما قدام اهله ... لو تضربيني ضرب اهون علي من إنك بس، يعني من كلمة تجرحني. يعني هذي الكلمة ما ح تتداوى ابدا ما يروح المها ابدا من القلب مهما يكون بالذات إذا كانت قدام أولادك، هنا تكون مرة ما صارت حياة.

Also, the verbal abuse influenced how others treated those women later and, in some cases, emotionally harmed the family members who witnessed it. This adds to the women's pain and negative feelings as an outcome of abuse. For example, Sarah explained that her former husband used to call her parents after their separation and tell them that she was sleeping with other men:

He called my mother and father and said, “I saw your daughter in a hotel; your daughter is sleeping with other men.” He even made-up names using different surnames. He made a collection of surnames from around the country’s tribes and families and claimed that I slept with them. My father cried to the point that he could not see anymore .

ويتصل على بابا وماما ويقول لهم بـنتكم شفـتها في شقق مفروشة بـنتكم تمام مع رجال، بـنتكم، وجاب لهم كمان أسماء ماشاء الله تشكيلة ايشي [لقب لعائلة معروفة] ايشي [لقب لعائلة معروفة] ايشي [لقب لعائلة معروفة] ايشي من [منطقة من مناطق المملكة] مدري ايش قال كده [لقب لعائلة معروفة]. قلت ماشاء الله التشكيلة الرائعة دي جاب لهم من جميع انحاء المملكة تشكيلة شباب نمت معاها، بابا من كتر مابكي عينه ما عاـد صار يشوف من كلامه متخيلة! لدي الدرجة.

This offensive and abusive language was used against women even in intimate relationships. In other words, even though sex out of marriage and sex work, in general, are forbidden in Islam, illegal in Saudi Arabia, and not part of daily life or culture, when an abuser’s husband wants to have a sexual interaction with his wife, he would compare his wife to a prostitute indicating that she is not unique to him or different than any other woman “coming from the street” (i.e., sex work):

To him, defamation is like greeting, meaning he would call for me, and when I come, he would say, “are you coming, or would I bring someone from the street?” I told him you would turn me off even if I wanted to be with you. What is this? What kind of incivility and attitude is this?

القذف عنده زي السلام عليكم يعني كان يناديني فلما اجي أقول له نعم، يقول لي "تجي ولا اجيب من الشارع؟" أقول له حتى انا لو نفسي سديت نفسي من كثر ماهو، ايش، ايش ذا، ايش قلة الأدب، ايش التعامل هذا.

Women’s Religious Beliefs and Practices. The Saudis are a highly religious population, and they use their Islamic faith as a determining factor to distinguish between right and wrong in

their daily lives. In other words, even within fights or disagreements, commonly, individuals would not act disrespectfully towards someone who reminds them of God or any religious practice. Mocking any aspect of our religion is culturally taboo. However, these perpetrators mocked their wives' religious beliefs and practices. Khadijah explained that her husband would tell her, "I am the only one you have. You do not have anyone." He forgets God, so when I tell him I have God with me, he would laugh hard, mockingly laugh."

"ترا انا الوحيد اللي عندك، ما عندك أحد أصلاً"، ناسي ربي، فلما بقول انا عندي ربي يضحك، يضحك باستهزاء.

Hanna explained that her husband used to turn the TV off while she was listening to the recitation of Qur'an "I would be sitting and listening to the Qur'an recitation on the TV because I like to memorize it by listening to it. He would come and turn it off to annoy me."

أكون قاعدة على انا أحب احفظ القرآن من إذاعة القرآن في التلفزيون، فيجيني انا مشغلته يطفئه ينكد عليا.

Economic Abuse

Financial and economic abuse was prevalent among most women. Even though most perpetrators were financially capable and had an average or above-average socioeconomic status (SES), they were financially abusive. For example, Danah was one of the women who experienced financial hardship because of her husband's financial control:

Even though he owned properties, he acted as if it was heavy on him. He perceived it as an uphill task [financially providing for his wife and children]. He always repeatedly said, "I do not have any" However, when it is related to things that he wants, the money suddenly becomes existent, and he gets the things he wants. He was of this kind.

مع انه هو كان يملك بس كان زي ما تقولي يمكن يتثقلها علينا يشوفها ثقيلة فكان دائماً ما عندي، ما عندي، ما عندي، ما عندي، بس لما تصير أي أمور هو يبغها تطلع الفلوس ويطلع الأشياء اللي هو يبغها، هو كان من هذا النوع.

Before marriage, Danah lived in an above-average SES with her family. Despite the living economic circumstances variation before and after marriage, Danah understood this reality, accepted her destiny, and hoped for improvement with time passing. However, her husband was financially careless and abusive, as she described:

I am living in two bedroom and a living room apartment. It is not a residency apartment. It is like a hotel room. I asked him [her husband] to rent us a house, but he refused. He was receiving SR5000 in Saudi Riyals [\$1,333 in U.S. dollars] from this [Misuse of *Nitaqat*, which is a Saudi program that serves Saudization policy; nationalization program] and SR5000 from his father, together tally to SR10,000 [\$2,667], but he does not want to rent a house. I am living with him in two bedrooms and a living room, no kitchen, you know it has no kitchen, only a kitchenette, that is it. There I cook and make breakfast and lunch. He knows, he sees, and knows how I used to live. I am not coming from poverty. Do you think I said something? I have never said anything. [She used to say to herself] It is okay; things will improve step by step, insha'Allah (i.e., with God willing) things will improve. This is how I used to live .

انا عايشة بشقة غرفتين وصالة، يعني شقة مو حقت سكن، غرفة حقت فنادق، هي شقق فندقية، وأقول له استأجر لنا بيت مو راضي، يعني أقول لك هو تجي له ٥٠٠٠ من هذا [إساءة استخدام برنامج نطاقات الذي يهدف لتوطين/سعودة الوظائف] وتجي له من ابوه ٥٠٠٠ هذي ١٠٠٠٠ بس ما يبغى يستأجر بيت كذا. فانا عايشة معاه في غرفتين وصالة، مطبخ ما فيها، تعرفي ما فيها مطبخ، فيها كذا service room ابوه بس هنا اطبخ أسوي فطور وغداء، وهو شايف وعارف انا عايشة، انا ماني بنت فقر ماني عايشة من يعني تقولي ومع ذلك على بالك تكلمت ولافتحت عمري ولا عمري، انا واياه معليش عادي تتضبط امورنا شوية، شوية، ان شاء الله تتربط امورنا، انا كذا عايشة.

Withholding Financial Necessities to Cover Basic Needs. In this type of financial abuse, the perpetrator limited his wife from accessing the necessities such as food or telling her to deduct from her allowances to buy groceries. In the Saudi culture, which is based on Islamic teachings, the man must give his wife personal allowances regardless of her employment status. Most of the women in this study solely depended on their husbands to meet the household financial necessities such as the food and children's education expenses, and their financial necessities, or in other words, allowances. For example, Latifah's husband has another wife besides Latifah and four children from both. They all lived in the same house after Latifah found about his marriage. She explained that he was not taking care of their food as much as he should be:

He is very negligent; he does not even provide for us. Now and then, he would bring vegetables and chicken and stuff like this. We [Latifah and her husband's second wife and children] stay in one house. He does not buy us enough vegetables and chicken. He leaves us with the same food repeatedly. It is supposed that every husband buys groceries monthly, correct? My husband does not do that. And he would buy most of the stuff using my money, the SR500 [\$133]; why? Because he refuses to buy what we want to eat. He allows himself to eat what he wants, and we are forbidden. Don't we have an appetite?

مرة مقصر بطريقة مو موفر لنا، حتى لو، هو فين وفيين يجيب لنا الخضار والدجاج وزى كذا، يعني احنا ذحين قاعدين في بيت واحد مو موفر لنا الخضار والدجاج كثير، مخلينا أشياء مكررة نأكل في البيت، المفروض انه أي زوج يقضي لبيته شهريا صح ولا لا؟ هذا ما بيقضي، زوجي، واغلب الأشياء بجيبها من فلوسي ال ٥٠٠ ليه لأنه رافض شي نأكله، ليش يعني انت تحلل على نفسك واحنا حرام؟ مالنا نفس؟ النفس ما تشتهي؟

The women suffered from their husbands' neglect and abuse, which put them under pressure to find a solution for their hardship while they were not financially independent. In other words, when the women used to ask their husbands for going to buy groceries, they would say, "Figure it out yourself." Khadijah described a common scenario:

Go figure it out yourself. What possibly would your husband mean when he tells you "Go figure it out yourself?" if it was not for my friend beside me second and Allah first, I would not be able to go for errands. She would come with her driver, waits for me, or send me her driver and tell me "Finish your errands". I do not have the money for a taxi. From where would I bring the money? If she wasn't the one giving me money and telling me if I needed something, "just take it." I am ashamed; she buys the groceries, she brings them, he does not bring for me. He knows that I drink Nescafe and milk, but he does not buy it. Meat, can you imagine that there is a household lacking meat? He does not buy much stuff that is shameful to speak about. He is doing this and perceives it as normal, as something of his right; he is allowed to do it.

روحي دبري نفسك، لما يقول لك زوجك روعي دبري نفسك ايش معناها دبري نفسك، انا المشاوير هذي لو ما كانت صاحبتني بعد الله ما كنتش اني اروح مشاوير هي وسواقها تجيبيني تستناني ترسل لي السواق وتقول لي يلا روعي خلصي مشاويرك، ماعنديش فلوس لليموزين، من فين اجيب؟ انا لو ما هي كانت تعطيني، خذي لو محتاجة حاجة خذي. بستحي بستحي. تجيب المقاضي، هي تجيب، هو مايجيبش، مايجيبش ليا أنا، عارف اني اشرب نسكافيه واشرب حليب مايجيبوش. لحمه، تخيلي في بيت خالي من اللحمه؟ مايجيبش حاجات كتيرة يعني عيب تنقال، وصار يسويها وهو شايفها عادي من حقه شايفها من حقه، من حقه انه يسويها.

The financial abuse influenced the children's needs for educational expenses and school registration fees. In Sarah's experience, this abuse was even more harmful because her former husband used to pay for his mistress's children's educational expenses but not for his child.

I discovered he was cheating on me with someone of [Arab nationality] and financially providing for her and her children. During that time, [her daughter's name] was in kindergarten, so I went with his father to take the girl to school every morning while I was pregnant and tired. I took the girl to school in the morning, but he did not even want to pay the rest of the money. He gave me SR1000 and told me to give it to the school, and he would pay the rest later. The school was next to us. His father was taking our child to and from school while my husband was waking up early in the morning to take her children to school. Do you imagine this? While you do not take your child to school, you wake up early to take the people's children to school .

اكتشفت انه هو يخونني مع وحدة [جنسية عربية] واكتشفت انه هو أصلا يبصرف لها هي وأولادها وكان وقتها [اسم ابنتها] دوبها أولى روضة فكنت انا اروح مع ابوه تخيلي الصباح اودي البنت وحامل وحالتي حالة اودي البنت في الصباح وهو حتى مو راضي يدفع بقية الفلوس، اعطاني ١٠٠٠ ريال وقال لي اعطيها وبعدين ادفع لها. المدرسة جنبنا، ابوه يودي ويجيب وهو كان يصحى من الصبح بدري عشان يروح يودي أولادها يعني مدرسة متخيلة يعني بنتك مابتوديه وتصحى بدري عشان تروح تودي بنت الناس او بنات أولاد الناس.

Similarly, Hanaa suffered from her former husband's negligence of their daughters' allowances. Eventually, she sued to force him to pay for his daughters' allowances:

When he stopped providing financially, I used to tell him to give me the daughters' allowances. He used to say, "I do not have any, I do not have any." He had a problem at work and got expelled, so he returned to his basic retirement income. He used to receive

SR22,000 [\$5,867] and became receiving SR9000 [\$2,400]. How don't you have money?

You are staying for free. I asked him, asked him [for the daughters' allowances], and he refused. So, I filed a lawsuit in court that we want allowances.

لما ما صار يصرف، اعطيني مصروف للبنات اعطيني، ما عندي، ما عندي، صارت له ايوه مشكلة في العمل وفصلوه، فرجع لراتبه الاساسي، كان يأخذ في حدود ٢٢ ألف صار يأخذ في حدود ٩ الاف، ما عندي فلوس، كيف ما عندك فلوس؟ انت ساكن مجانا أصلا، طالبتة، طالبتة ماضي، قمت رفعت للمحكمة، نبغي نفقة.

In Latifah's case, her husband was financially capable of providing for her and their family, but his first wife was not a citizen nor legally married to him, so she had fewer financial resources. Therefore, he pushed Latifah to ask her family for money to pay for his first wife's health expenses, such as for giving birth or having surgery. He was not willing to treat both of his wives fairly regarding financial needs, and at the same time, he was not allowing Latifah to have a job:

I am his wife and do not work; how would I bring him money? You are my husband and must provide for me and bring my needs, surgeries, or so. When I got pregnant with my second son, and she got pregnant with her second daughter, we got pregnant together and gave birth simultaneously. The difference between my son and her daughter was a month and a week. Therefore, all the pressure came at once. Because she was not added [his wife was not documented as his wife], her birth cost SR8000 [\$2,133], while because the insurance partially covered me, he had to pay a partial amount for the doctor. At this time, there were problems, so he told me to try taking from my mom and grandmother because they are considered financially capable. So, he was putting me under pressure when I could not; it was hard. At the least, they would ask, "why you are married. Are we

going to provide for you or your husband?” All this pressure came on me, so I would provoke him by asking what I should do. You do not want me to work. What should I do then?

انا زوجته وما اشتغل كيف اجيب لك الفلوس انت زوجي وملزوم تصرف عليا وتجب لي احتياجاتي عمليات ما عمليات، انا لما حملت في ولدي الثاني وهي حملت في بنتها الأولى حملنا وولدنا مع بعض فرق بين ولدي وبنتها شهر واسبوع فكان الضغط ذا مع بعض، هي عشان ماهي مضافة ولدها كاش بـ ٨ الاف ريال وانا عشان في التأمين فيه نسبة على التأمين وفيه نسبة كاش للدكتور فكان هنا فيه مشاكل انا من فين ادفع لك فكان يقول لي حاولي تأخذي من امك ومن ستي عشان يعتبر اهل امي ماشاءالله يعتبروا مبسوطين، فيضغط عليا انا ما اقدر صعبة اقلها، ح يقولوا لي انت ليه متزوجة احنا نصرف عليك ولا زوجك، فيجي ضغوطات عليا فجأة استفزه، ايش اسوي يعني ماتبغاني اشتغل ايش تبغاني اسوي .

Punishing the Wife. Some of the perpetrators in this study used financial abuse and deprivation to punish their wives. This behavior occurred continually as a routine or in alignment with verbal abuse. For example, Sarah explained that her husband usually traveled and left without checking on them and their needs:

If I did not call him, he would not call to check on my children or me and will not leave us money. [He would say] “I am going to travel, and you figure it out.” He would not leave us money, not even a Riyal. Can you imagine?

إذا انا ما اتصل عليه ترا ما يتصل ولا يسأل عني ولا عن اولادي ولا يسيب لنا فلوس خلاص انا مسافر وراجع انتي دبيري نفسك ما يسيب لنا فلوس ولا ريال متخيلة

Alyaa also explained that her former husband used to do this when he wanted to punish her or harm her:

After he would get upset with me or if he wanted to punish me or harm me, [He would say] “Nothing is for you, you will not take anything, I am going out of the house, and you figure it out yourself, eat whatever you find, or even get burned, I do not care.” He would disappear for months. For a whole month, I would not know where he was. He was not financially providing. I had to ask my family because I did not have money. I am a stay-at-home mom. I do not have an income, so I was using the help of my family.

بعد ما هو مثلا يكون زعلان مني او مثلا يبغى يعاقبني او يبغى يؤذيني، ما في ما تأخذين ما في ولا شي لك، بطلع برا البيت انتو بكيفكم كلوا اللي موجود انحرقوا انا ما يهمني ... كان يطلع بالشهور، يعني شهر كامل انا ما اعرف فينه ما يبصر بحاول اضطر يعني اهلي، ما عندي انا مين فين لي انا ربة منزل انا ما عندي دخل خاص، فكنت بلجاً لأهلي.

Because of financial deprivation, Latifah became a victim of fraud. Sometimes she was forced to take things from her family behind their back, as she described:

A while ago, I got myself into fraud because my husband deprived me of much stuff. I was a victim of fraud via Instagram, and they took SR3000 [\$800] from me. I participated based on the idea that they would pay me back a large amount of money. I was tempted. Any woman whom her husband deprived would typically reach this point, right? ... When I realized my money was gone, I told my husband, and he started mocking me. “See, I told you, who told you to do things yourself behind my back? You like to be intrusive, you, you, and you” he was talking like this... Therefore, I am telling you about negligence, which made me needy. I might look at what people have and steal; do you understand me? I steal from my mom when, for example, I see something I like

and would take it or from my sisters. This is wrong. This is because of my husband's negligence .

صار لي موقف من فترة انه احتيال، نصب صار معايا بسبب انه زوجي حارمني من أشياء كثيرة، فصار لي نصب وأتأخذ مني ٣٠٠٠ ريال عن طريق الإنستغرام-دخلت وعلى أساس انه ح يعطوني مبلغ كبير واغراني المبلغ، أي وحدة زوجها مقصر معاها طبيعي انه توصل المرحلة هذي صح ولا لا؟ ... ما شفت انه فلوسي راحت، دخلت زوجي، وصار يعايرني، شفتي محد قال لك تنبشي ورايا، محد قال لك تعملي مدري ايه، انت تحبي تتلقفي، انت وانت، زي كذا كان يتكلم ... فعشان كذا أقول لك التقصير وكل هذا يخليني احوج نفسي لبرا ممكن اطالع في الناس وممكن امد يدي انت فاهمة قصدي، امد يدي عند امي مثلا اشوف شي عاجبني اخذه، عند اخواتي، هذا غلط هذا تقصير من زوجي.

Preventing the Wife from Being Financially Capable or Independent/Employment

Sabotage. About half the women in this study were stay-at-home moms, only two women kept their jobs during the marriage, and three had a job at some period during their marriage. Even though Sarah's sisters-in-law were working moms, she struggled to keep a job because of her husband's control. She mentioned that her mother-in-law and sisters-in-law blamed her for working and telling her to stay home too:

Whenever I started a job, he would make me leave it. Whenever I started working at any place, he would disagree. Whenever I received a job offer, for example, one that offered me SR8000 [\$2,133] he did not agree to, he would say "How would you leave your children?" ... He did not want me to be financially independent at all.

كل ما اشتغل يخرجنني، كل ما اشتغل في مكان ما يوافق أصلا، كل مايجيني عرض وظيفي ٨ الاف مدري ايه ما يوافق، اولادك كيف ح تسبيبي اولادك ... ما كان بيغاني استقل ماديا نهائي، نهائي.

Sama was the only woman working at the time of the interview, and she explained that her husband threatened her to come to her work “Before I left the house, he threatened to kill me, and coming to my work because he did it before.”

Misusing the Wife’s Money. A few women gave examples from their experiences about how their husbands misused their money and fortune by either trying to take it against their will or relying on their incomes. This type of economic exploitation (see review Stylianou, 2018) was illustrated in Hanaa’s case of her house and her former husband’s lawsuit to take it from her:

He accused me of lying about the fact that the house is mine, even though I had the evidence and proofs of the loans under my name... he said that I was lying, and that the house's ownership is not divided between us because, regrettably, I registered the half for him.

ابوه قضية البيت ومطلعني إني انا كذابة وانه مو بيتي، وانا الاثباتات كلها والقروض اللي جبتها ... يقول كذابة وانه البيت مو بالنص، لأنني انا للأسف سجلت النص بالنص.

Samiah’s husband, who has mental and drug use issues, asked her for money and told her to find him money. At some point, Samiah had to give him her golden bracelets:

I did not have money, and he told me, “Find money for me.” I asked his mother for money, and he used it to buy drugs ... He was selling my gold and saying, "my car is broken, give me money." For example, I gave him my golden bracelets to help him fix the car so he could go to work, and it continued like this ... he knows that in the end, you will do everything, and he would rely on you.

ما عندي فلوس، قال دبيري لي، دبرت له من عند امه، يأخذ الفلوس ويحطها في المخدرات... يعني يبيع في الذهب، سيارتي خربانة اديني، مثلا ادितه بناجر ادितه من اسوري عشان يسويها عشان يروح للعمل وزى كذا ... يعني هو

عارف انه قاعد يهد فيك وانت متماسكة ... وهو عارف ان نهاية الموضوع ان خلاص انت بتسوين كل حاجة وانا اللي بتكل عليك.

On the other hand, Danah's father sometimes sent her pocket money. However, her husband would threaten her until he took it, "Once while we were on vacation in Egypt, my father sent me SR5000 [\$1,333]. When he knew about it, he said "withdraw it and give it to me or there will not be a vacation anymore."

صار مرة موقف، كنا مسافرين طالعين مصر، قام بابا أرسل لي ٥٠٠٠ ريال، بس عرف، قال لي اسحبها واعطيني إياها، طيب بابا أرسل لي إياها انا، لا اسحبها واعطيني إياها انا ولا والله ما في سفر.

In a more severe case, Noor explained that her husband would beat her to rob the insurance money. "He always said, "I am purposely beating you on your pelvis to cause total paralysis, so I would benefit from the insurance money to marry another woman."

وكان دائما يقول لي انا أصلا متعمد اضربك على حوضك عشان يجيك شلل كلي عشان استفيد منك فلوس التأمين عشان اتزوج.

Surveillance, Monitoring, and Isolating

Controlling the wives and family dynamics was a strongly present tactic used by the men to isolate them from society. Sometimes, the reasons behind this attitude were not apparent to the women. The perpetrators would be controlling their social lives, locking them in the house, controlling their whereabouts and clothes not just by preventing them from wearing a specific piece or going to a specific place but by changing their opinions in a manipulative way. Sometimes this control was enforced through the monitoring and surveillance of the house's entrance cameras, stalking, or continuously changing the door's lock. In some cases, this type of non-physical abuse would not just occur during the marriage. However, it will continue after

separation or divorce. Samiah was one of few women who mentioned that her former husband was always controlling, even with his family. She said, “He always controlled his family and even his mother. He was imposing control.”

هو متحكم ترا يعني من يوم يومه متحكم على العائلة يعني حتى على امه على يعني فارض السيطرة.

Non-physical acts of violence rooted in coercive control included several areas of the women’s lives during the marriage. The coercive controlling behaviors of the abusive husbands impacted the women’s emotions, mental health, and social life. These perpetrators aimed to isolate their wives by preventing them from seeing family and friends. For example, Latifah explained how her husband controlled everything, including visiting her family and joining social events:

He controlled everything in my life: going out, my clothes, food, and everything. He was controlling everything and preventing it while allowing himself. No going out, attending wedding celebrations, seeing family from my mother or father's side, just nothing. My house is my kingdom, and that is it.

متحكم في كل شي في حياتي في خروجي في لبسي في اكلي وفي كل شي. في كل شي متحكم فيه، يمنعني ويحلل لنفسه ويمنع عني. كله لافيه خروج، لافيه زواجات، لافيه عيلة، اهل ابويا ولا اهل امي، ولاشي بيتي مملكتي وبس زي كذا.

Sarah, on the other hand, described how her former husband used to control her friendships:

He was trying to prevent me from talking with my friends and to take me out of this circle to isolate me from others. He used to have complete control and would let me talk only to the friends he would approve.

كان يحاول يخليني ماتكلم مع صاحباتي يخرجني من هدي الدائرة عشان ما يصير عندي أحد أتكلم معاه عارفة، تحكم
تام بس ناس معين اللي عنده approved انه انا أكلهم

In more severe cases of coercive controlling experiences, the perpetrators would lock their wives in a room for extended periods, as Khadijah explained:

I have been locked in a room for seven months. I am not allowed to go out, visit anyone, or have anyone visit me. He tells his children, “Tell your mom that if someone came to the house, I would kick her out with them”.

دحين لي ٧ شهور وانا محبوسة في غرفة ممنوع اخرج ممنوع حد يجيني يعني بيقول لأولاده قولي
لامك لو أحد جاء ح اطردها هي واياه

The controlling behavior destroyed these women, especially when the perpetrators became manipulative. These men would approve of something to their wives and then change their minds without a reason. Lina talked about how her husband used to tell her to prepare herself for going out and then change his mind when she was ready. She said, “He would tell me to get ready, not that I will get ready without him knowing. Then he would say “I changed my mind, no going out, go back.”

يعني يكون هو قال لي تجهزي من قبلها مو يعني انه ما قال لي وانا من راسي اروح أسوي الشئ هذا لا من أقول له
طيب انت قلت، قال خلاص دحين غيرت رأيي، ما فيه، يلا ترجعي، ما فيه طلعة ما في روحة منتي رايحة ما تسوي
ذا ما تجيبي ذا.

Similarly, Sarah said that she would wear what he would pick for her, but then he would change his mind about it and get violent when she wears it:

I do not buy my *abayas* [the loose overgarment that Muslim Saudi women wear when they leave the house] unless he is with me because my father told me not to buy them

unless he is with me. He would pick the colorful abaya for me, and when I wore it, he would enrage me. One time he banged my head against the car window several times because of it until I started saying, stop, I will change it. I will change it if you do not want me to wear it. Just stop this wickedness.

انا ما اشتري عبايات غير معاه عشان بابا قال لي لا عاد تشتري عباية غير معاه، اشتري عباية معاه يختار لي هي ملونة ومدرري ايه فجأة لو لبستها يقلب الدنيا، مرة مسك راسي كده في القزاز حق السيارة ويخبطني يخبطني صرت أقول له خلاص انا ح اغيرها ماتبغاني البسها اغيرها بس لا تسوي الشر والنكد هذا.

Controlling the women's outfits was prevalent among other women's experiences in this study. Besides Latifah's husband's control of her social life, he decided what she would wear. Even though he knew several facts about her appearance before marriage, he forced her to change what she was used to after marriage. She said, "He controls everything. I would like specific clothes, but he would not like them, so he would say "change it, you wear what I like."

يتحكم في كل حاجة سواء لبسي، انا يعجبني شي ما يعجبه، لا غيريه، تلبسي اللي انا يعجبني

Sama explained that she suffered from her husband's controlling behavior in every aspect of her life. "He is a controlling person. He used to control everything in my life, including my clothes, whom I met, how I wore my abaya, and everything. He used to put rules for me to follow." The controlling behaviors of the perpetrators were not limited to controlling the women's whereabouts and clothes but exceeded to monitoring them. Alyaa, for example, was surveilled by her husband continuously during their marriage:

He put cameras, especially for me. He put them on the house entrance even though they did not need them. The house was 35 years old, and never put a camera until I came to it. He put it to know with whom I would go and come back ... When I used to visit my

family while he was busy and not able to pick me up, ... he would change the door lock so I would not get in ... When I call him and ask why the door is not opening, he would say that he changed the lock. Why did you change it? He would say, "call your family to come to get you." He had three locks in the house and changed the door lock every time I got out.

حط كاميرات خصيصا عشاني، حطها عند البيت، ما كانوا يحتاجونها العمارة لها ٣٥ سنة ما عمرهم حطوا كاميرات الا لما انا جيت، حطها عشان يعرف انا مع مين اروح ومع مين اجي ... كنت لما اروح عند اهلي زيارة وبرجع، اروح مع اولادي وبرجع تمام، مثلا يكون هو مشغول ومابيرجني ... يغير كيلون الباب عشان ما ادخل ... ادق عليه ايش فيه الباب ما يفتح يقول لي انا مغير الكيلون، ليش مغير الكيلون ماني قادرة افهم ليش انت مغير كيلون بيتي يقول لي دقي على اهلك يرجعون يأخذونك، عنده ٣ كوالين في البيت، كل ما اطلع يغير.

Using the Kids as a Tool for Abuse

Using the children as a tool of abuse was explained in the literature as one of the coercive controlling tactics used by the perpetrators to threaten and keep the women under their control and prevent them from leaving the relationship. In the most severe cases, the perpetrator turned the children against their mothers or force them to participate in abusing their mothers. For example, Khadijah explained that her husband used to deprive her of food and threaten their daughter "He would take the daughter's food and tell her, "I will kill you if you give any to your mother."

يأخذ اكل البنت يقول لها لا والله لو تعطي لأمك لأذبحك

Another way to abuse the women emotionally was to refuse to give the children allowances. Despite the economic status of the perpetrators or the women, this tactic was shown in Hanaa's experience of DV. She illustrated that even though her husband was dismissed from his second

job, he still received his retirement salary and had no financial obligations. However, he stopped paying the children's allowances and threatened her if the judge forced him to make these payments:

When he stopped providing, I used to ask him to give the daughters allowances. He used to say I do not have money. A problem happened in his workplace, and they dismissed him. He returned to his basic salary from SR22,000 to SR9000 [\$5,866 to \$2,400] How don't you have money? You are staying for free!

ايوه لما صار يصرف، اعطيني مصروف للبنات اعطيني، ما عندي، ما عندي، صارت له ايوه مشكلة في العمل وفصلوه، فرجع لراتبه الاساسي، كان يأخذ في حدود ٢٢ ألف صار يأخذ في حدود ٩ الاف، ما عندي فلوس، كيف ما عندك فلوس، انت ساكن مجاناً أصلاً ...

Domestic Violence-Related Help-Seeking

The women sought formal (e.g., DV reporting center 1919, FPU, medical facilities), legal help (e.g., police, court), and informal help (e.g., family, friends) help to manage their DV experiences. In almost all women's stories, seeking informal help preceded seeking formal and legal help. Help-seeking motivations and goals were influenced by individual, interpersonal, and sociocultural conditions that determined whether the women (a) hoped to stop the DV and wanted to stay in the marriage or (b) lost hope of stopping the DV and chose to leave the marriage. Women who *hoped to stop the DV and stay in the marriage* sought help to receive individual or couple counseling, gain power in the marriage, receive medical attention, and create a DV report. However, women who *lost hope to stop the violence and chose to leave the marriage* sought help to end the marriage and get a divorce (see Tables 2 and 3).

Table 2

Help-Seeking Goals, Purposes, and Influential Factors

Conditions impacting help-seeking decisions	• Women’s educational level, financial status, and age (individual) • Family-of-origin and in-law relationship and communication (interpersonal) • Social norms around gender and religion (sociocultural)				
	Hoping to stop the violence, wanting to stay in the marriage				Losing hope to stop the violence, choosing to leave the marriage
Purposes of help-seeking	To receive individual or couples counseling	To gain power in marriage	To receive medical attention	To create a DV report	To end the marriage and get a divorce
Who they sought help from	• DV Reporting Center 1919 • FPU • Individual Counseling	• DV Reporting Center 1919 • FPU • Lawyers	• Medical facilities	• DV Reporting Center 1919 • Police	• DV Reporting Center 1919 • Police • Court
The role of DV in influencing help-seeking decisions	• Cycle and pattern of physical violence and nonphysical abuse • DV occurring in front of others	• Escalating “minor” violence	• Escalating severe violence	• Escalating severe violence against women and children • Fear for oneself and children's safety and wellbeing	• Escalating severe violence against women and children • Experiencing a severe injury • Fear for oneself and children's safety and wellbeing
The role of the family in influencing help-seeking decisions	• Having a conflict with the family of origin • Avoiding burdening family of origin	• Living far from family • Being secretive		• Living far from family and being unable to contact them immediately. • Having a conflict with family • Intervention by family to make women withdraw their DV report	• Intervention by family (e.g., making women go to the police department to report DV) • Having conflict or opinion discrepancy with family

Table 3*Participants Specific Goals of Help-Seeking*

	To receive therapy or marriage counseling	To gain power in marriage	To receive medical attention	To create a DV report	To end the marriage and get a divorce
P1 Samia			X	X	X
P2 Lina	X		X	X	
P3 Alyaa					X
P4 Khadija			X	X	
P5 Sarah	X				X
P6 Noor				X	
P7 Danah	X	X			X
P8 Amirah	X	X			
P9 Latifah	X	X		X	
P10 Sama					X
P11 Azzah	X		X	X	
P12 Hanaa			X	X	X

Influencing Conditions

Ahead of seeking help, individual (e.g., education level, financial status, and generational status), interpersonal (e.g., their relationship and communication with their family of origin and in-laws), and sociocultural (e.g., intersecting societal norms around gender and religion) conditions determined women's overarching goals for seeking help: *hoping to stop DV and wanting to stay in the marriage* and *losing hope to stop the violence and choosing to leave the marriage*. The conditions influenced the women's help-seeking decisions, particularly who they sought help from and the purpose of their help-seeking.

Women's Education Level, Financial Status, and Age (Individual Conditions)

Women's education level and employment status influenced their overarching seeking goal in distinct ways, whether they *hoped to stop the violence* or *lost hope that it would stop*. Women with lower levels of education (i.e., high school or less) appeared to cluster more in *hoping to stop DV and wanting to stay in the marriage* for a more extended period of time and were more likely to seek help for this goal than women with higher educational levels. In contrast, women with higher levels of education (i.e., bachelor's degree or higher) and regardless of their employment status, mainly sought help to end their marriage and get a divorce. When the more educated women sought help while *hoping to stop DV and stay in the marriage*, they did so exclusively to gain power and receive therapy or marriage counseling. Some participants experienced changes in their economic status after marriage due to the discrepancy between their families' higher SES and their husband and his family's lower SES. Women who had higher levels of education and were employed had more power and higher social status, which in turn, influenced their self-perception as well as help-seeking. For example, Khadijah clarified how the

lack of several empowering factors, including education and employment, influenced her image and limited her capabilities in front of her abusive husband “He perceived me as weak. If I were empowered with a job, a family support or educational degree, it would have been possible [to be perceived as a strong independent woman].”

مستضعفني، لو كنت قوية بوظيفة مثلا، قوية بأهل، قوية بمستوى تعليمي ممكن [ممكن ان يراها زوجها كامرأة قوية ومستقلة].

Additionally, women’s age influenced how they saw themselves, perceived their worthiness, envisioned their future, and navigated help-seeking decision-making. Based on how women were clustered within the two stages of whether they *hoped to stop the DV and wanted to stay in the marriage vs. they lost hope to stop the DV and wanted to leave the marriage*, I divided the women into two age groups (29–38 years) who were referred to as younger women, and (39–58 years) who were referred to as older women. This division was not based on any developmental theoretical framework, yet it shows how women in these two age groups responded similarly to DV. The age itself could not be the only factor determining their responses to DV and related help-seeking; however, the age when DV started, the duration of the marriage, the legislation, and societal changes occurring while women in younger ages vs. older might influence their responses to DV distinctively. Younger women were more likely to lose hope in stopping the violence and left the marriage quicker or as soon as violence escalated. In contrast, older women stayed in their marriages after experiencing severe physical violence for decades. Almost all women blamed themselves for not seeking help earlier in their marriages, but the middle-aged women described regretting delaying leaving, perceiving this delay as

“wasting their lives in abusive marriages.” They believed that as older women, they would not have chances at a better future. Khadijah said:

I could have got a divorce from the beginning and ended it. I would have either gotten married to someone else or had a job and a better future, right? However, now I have no future and no present.

يعني كان ممكن أني من الأول خلاص طلاق وانتهينا، يا أشوف حياتي اتزوج غيره، أشوف الله ايش يكتب، يا اتزوج غيره يا أشتغل واسوي مستقبل، صح ولا لا؟ لكن انا لا مستقبل، ولا حاضر.

Younger women were less likely to stay in a marriage after experiencing escalating severe physical violence. For example, of the younger women, a few ended their marriages immediately after experiencing severe physical violence for the first time, and others said that they would end their marriages if DV escalated. However, because family support was impactful in achieving some women's goal of ending the marriage, one participant wanted to end her marriage when DV escalated. However, her decision was delayed due to her family's intervention and lack of support. In contrast, older women chose to stay in their marriages after experiencing severe physical violence. They did so because they wanted to maintain two parental households and a family for their children, they lacked family support for divorce, and worried about social stigma of divorce. Children becoming physically abused was the catalyst for many of the older women in leaving the marriage. In contrast, younger women viewed witnessing interparental DV and verbal abuse as a good indicator for leaving the marriage.

Women's Relationship and Communication with Their Family of Origin and In-Laws
(Interpersonal Condition)

Due to the collectivist culture in Saudi Arabia, women's families would inevitably know when they sought formal or legal help. All women sought help from their families and/or families-in-law before or while seeking formal or legal help. Even the women who were secretive with their families about their DV experiences insisted on informing at least one family member when seeking formal or legal help. Women's families' opinions about husband and marriage during the proposal period influenced women's selection of help and decisions to seek formal, legal, and informal help. Families who rejected the women's husbands or their marriage were sometimes still supportive of the women, providing her with support. However, family perceptions of marriage and spouse influenced women's DV experiences and related help-seeking. For example, Sarah and Sama both got married after being in love, which means that their marriages were not arranged marriages. Their families were opposed to their marriages. Unlike Sama's father, Sarah's father warned her and held her accountable for her choice to marry her husband even though he only grudgingly agreed to her marriage:

I did not dare to call my family, but he [her husband] brazenly called them and told them "Come and see her, she intended to beat me, so I beat her". Can you imagine that my father came while I was hardly able to stand up and made me kiss my husband's hand and head ... When he told me that you would no longer stay in this house and that you are *taleq* [means that you are divorced and not my wife anymore], my father made me get back to him.

ما تجرأت حتى اتصل على اهلي وهو راح اتصل على اهلي ببياخته وبجاحتته اتصل على اهلي يقول لهم تعالوا شوفوها هي كانت ح تضربني قمت انا ضربتها، تخيلي وجاء بابا ويادوبك أقوم خلاني أسلم على يده وعلى راسه... يقول لي ما عندك قعدة في البيت وانت طالق، يقوم بابا يرجعني تخيلي يرجعني عنده.

In contrast, although Sama's family and friends always encouraged and supported her to leave her husband and get a divorce, she was reluctant to tell her family about the DV, as she feared they would strongly suggest or force divorce on her; therefore, she mostly avoided seeking help:

When I sought help for the first time, my biggest fears were about my family's reactions. I was afraid that they would not let me get back to him or that they would decide and request a divorce without asking me. I was scared that my life would end, and they would get into a divorce immediately while I was still at the beginning of my marriage and pregnant.

Similarly, Khadijah's siblings stopped contacting her because she disagreed with them on what she should do regarding her marriage and DV experience:

My brother told me, "Do not talk to me if you would not listen. Do not get me in your troubles". So, almost all of them [her family] abandoned me because I would not listen to them. I viewed it from a different angle; I wanted to keep my house, children, and husband. I did not want to get a divorce. They all thought I should get a divorce and that he would not get better, and they were right. They said that he would become more abusive, and it would get worse, and that is what eventually happened .

أخوية برضه قال لي حتى هو قال لي قال لي خلاص لا تدخليني ما بتسمعي الكلام لا تدخليني في مشاكل، يعني تقريبا كلهم تخلوا عني لأنه انا ما بسمع الكلام. فأنا شايفها من زاوية ثانية انه انا ابغى بيتي وعيالي وزوجي وما ابغى

الطلاق، وهم كلهم كانوا شايفين صح إني اتطلق أحسن، شايفين انه ذا الانسان ما حيتصلح وكلام مزبوط كلام صح، ح يزيد وقالوها وصار، ح يزيد عليك عنف وح يزيد عليك قهر وح يزيد عليك حاجات كثيرة ضدك، وبالفعل.

The discrepancy between what the women wanted, and their families' desires discouraged them from seeking help and impacted them emotionally as they felt unappreciated, dishonored, and abandoned. Further, some families and in-laws intervened against the women, invalidating their realities, or blaming them for seeking help. Generally, the in-laws were more likely to discount the women's stories about DV than women's families. Even when they recognized their son as DV perpetrators, they did not validate the women's experiences of DV. For example, Lina explained how others thought of her marriage as "ideal," and they thought she controlled her husband. "Others" here are referring to the family-in-law and people from the side of the perpetrator's family because Lina was talking about her husband's duality and how he treated her differently in front of them when she said:

They describe him as an ideal and perfect person, and when it comes to our relationship, they think I control him. Sometimes he would say that people believed that you controlled me. I do not know where this idea stems from, even though nothing in my house happens how I want it. He is one of those who always act in a manipulative way.

نموذجي، انه يعني شخص كامل الموصافات، و من الداخلى اللي هي علاقتي بيني وبينه ينظرون لها على اني انا يعني ممشيه كلامي عليه، يعني أي كلام انا مثلا أقوله، يشوفوه يعني انه هو ما يسوي شي بس انا قاعدة امشي كلامي وزى كذا، فصارت حتى يعني مشاكل، يعني حتى أوقات هو يقول لي الناس ينظرون لي على انك انت تمشي كلامك عليا وانت ممشيانى على كيفك، ما اعرف هو من نظرة شافها، أو احد قاعد يحكي له، ما اعرف من فين جايب الأفكار هذي، ما اعرف مع اني انا ما اشوف اللي هو قاعد يقوله، يعني حتى نصائحى وفي بيتي احسه ما يصير زى ما أنا ابغى، احسه من النوع اللي دايمًا يلف ويدور ويتلاعب.

Families-in-law also sent mixed messages about DV, which confused women even more. For example, Samiah explained how her sister-in-law, who is also her cousin, vacillated between her opinions:

I started feeling as if they blamed me for how he was acting. She [her cousin and sister-in-law] used to tell me, “Why don’t you advise him? Why don’t you say this and that?” I say that I advised him, but he was not listening ... And a week before the last incident, when he got out of control, his sister told me, “If I were you, I would not stay with him any longer because my brother has always been dependent on others.”

حسيت انهم زي ما تقولين زي اللي لاموني كأنها ملامة، لاموني فيه، يعني لما تقول لي ليه ما تتصحينه ليه ما تقولين، أقول لهم والله انا انصحك يعني بس هو أحس ما يجيب منه نتيجة يعني زي ما تقولين... وقرب المشكلة اللي صارت، خلاص طلع من طوره، يعني اخته قبلها بأسبوع قالت لي لو كنت انا مكانك ما اجلس وهي اخته، لان خويا هذا طول عمره اتكالي.

Few women shared their DV experiences with their friends. However, even though women did not immediately comply with their friends’ advice about leaving abusive relationships, friends were among the individuals who influenced women’s recognition of DV as a problem. For example, Khadijah explained that her friends were convincing her to get a divorce even though they were religious:

I have religiously committed friends, and when someone like this tells you to get a divorce, you would know that this marriage is collapsed ... Usually, they would say to be patient and continue in it. However, more than one or even ten people tell you to get a divorce not just for you but because of your children. Even though not all knew me closely, they had seen my daughter and me before and still said the same thing.

انا عندي صاحبات ملتزمات، تعرفي اللي هي بتكون يعني زي مانقول احنا مطوعة تقول لك تطلقي فتعرفي انه هذا الزواج منهار... العادة بيقول لك لا خافي الله وكلمي واصبري واحتسبي، هذا اللي يعني بنسمعه، لما تجي وحدة مو وحدة واثنين وعشرة أكثر ... اطلبي الطلاق مو عشانك انت، عشان الصغار، البنات تدمرت، ومو كلهم بيعرفوني معرفة شخصية لكن اغلبيتهم، اغلبيتهم يعني شافوا بنتي، شافوني، تلاقينا يعني في حلقات قران وكذا، فقال لك لا عشان بنتك تطلقي.

Intersecting Societal Norms Around Gender and Religion (Sociocultural Condition)

I conducted this study as Saudi society is shifting from religious extremism to moderation. This change was led by Crown Prince Mohammed bin Salman Al Saud who illustrated that Saudis after 1979 became victims of Islamic extremism (Al Arabiya English, 2018). In alignment with Saudi Vision 2030, there are crucial measures taken by the Saudi Arabian government to establish a unified approach towards gender equality in different domains by improving women's rights, support systems, and welfare programs. The recent reforms related to women aimed to cover almost all aspects of life that included justice decisions strengthening women's rights, women empowerment in education and training, and the fields of justice, business, and politics. For this reason, I discuss societal norms around gender and religion together, especially when considering the changes that occur in a society that suffered extreme patriarchy for decades. Help-seeking decisions align with this historical shift, as we can see with the patterns, I identified specific to age or generational status and how women decided to stay or leave abusive marriages. Societal norms around gender and religion created a context in which married women are expected to be obedient to their husbands, responsible for the success of the marriage, demonstrate weakness, be patient, and be impacted by the stigma of divorce and formal and legal help-seeking.

The radical religious teaching discourses influenced Saudi women's lives through the misinterpretations of many Qur'an verses and Islamic teachings. Subsequently, many abusive behaviors perpetrated by men against women were perceived as an inevitable reality that women were supposed to accept as part of their "husband's obedience" to be rewarded by God. Husband's obedience was an impactful concept, especially when experiencing nonphysical DV tactics (i.e., coercive control). For instance, Hanaa was influenced by this understanding when she experienced coercive control during her marriage.

[during marriage] there were controlling behaviors ... Sometimes, I would be dressed up and ready to go out when he refused that I go out, but I used to consider it a way of obedience; I did not want to disobey my husband. I looked at it from this perspective, not that it was abusive. [currently, after divorce] I believe these were controlling and abusive...

[خلال فترة الزواج] فيه، فيه تحكيمات الا الا. ممكن يحكم عليا، يعني انا ما اخرج مكان زمان قبل يعني قبل ما يتزوج مثلا، أحيانا أكون والله لابسة وجاهزة بس انا اخذها من باب إني ما ابغى اعصي زوجي، من هذا الباب انا اخذها، ما اخذها انه تعنيف او شي [الان، بعد الانفصال] لا والله لا والله وانا أمك انها تحكم وتعنيف.

One of the societal norms in Saudi Arabia is that women let their husbands know when they are leaving the house, and it is highly accepted that women do not leave the house if their husbands do not allow them. Women working different jobs and changing their responsibilities in contemporary Saudi Arabia have somewhat loosened this reality. However, in the context of DV, this gendered dynamic plays out differently. I categorized these circumstances as part of DV, or coercive control, versus acceptable societal gender norms. For example, manipulative behaviors that perpetrators practice to express control over women are depicted in Lina's experience,

“Sometimes I would be dressed up, ready to go out, already in the car, and he would say “Go back, you are not going.” He is controlling, but I got used to not going out anymore.”

أوقات حتى اطلع وتجهزت وكل شي وصرت في السيارة يقول لي يلا ارجعي ما تروحين، يعني يسيطر بس أوقات خلاص انا عودت نفسي خلاص ما عاد اطلع أصلا.

Some women were raised based on the traditional authoritarian understanding of marriage, where women are responsible for the success of the marriage. Therefore, a few women in this study avoided seeking help most of the time, and when they sought help, they thought they made a mistake. Azzah, for example, believed that she should not seek help and that her identity as a woman and a wife made her a part of the problem, so she held responsibility for most of the DV:

Why is it said that the household control is in the wife’s hand? It will be a heavy burden on her, but she is more capable of containing and controlling things in the house than a man. Whenever she is intelligent and clever, she can contain/manage the situation.

فأنا أتصور، ليش بقول لك سبحانه الله زمام أمور المنزل بيد الزوجة، صح بيكون عبء نفسي عليها لكن هي أقدر احتواء على ضبط الأمور في المنزل من الرجل فمتى ما كانت ذكية وشاطرة تعرف تحتوي الموقف.

Participants also internalized some patriarchal ideologies, such that they were expected to be weak in front of men considering their physiological differences. Subsequently, it is not expected nor accepted to defend themselves when being subjected to DV. This internalization led some women, such as Sarah, to surrender and not resist violent behaviors to get out of escalated severe physical violence incidents:

You know, some women defend themselves. I was not defending myself. At that time, I gave up because I wanted him to see that I did not want to challenge him so that he would leave me, but he enjoyed that even more.

تعرفني في حريم يدافعوا، فيه حريم يفار عوا لنفسهم، انا وقتها استسلمت عشان أبغاه يشوف انه انا ما ابغى اتحداه فيسينيني عارفة، هو بالعكس استلذ بالموضوع.

Additionally, Sarah talked about the power of men and the patriarchal concepts that abusive men adopt to control and impose power over women:

Unfortunately, in our society, the status of man until now; now thank God this started to change due to the laws, but man's status gives him the right to do whatever he wants. It is a normal thing to the point that they talk about it in the men's gatherings. He once told me "They told me to kill the cat for you on the first day of marriage" [the idea behind this idiom is to encourage husbands to impose their power over their wives from the first day of marriage so they would stay obedient] they meant that he beats me. It became a topic that they would talk about it with ease.

للأسف في مجتمعنا مكانة الرجل للآن، الآن بدأت الحمد لله تتغير مع القوانين، بس مكانة الرجل تدي له الاحقية انه هو يعمل اللي بيغاه انه هدا شكل من اشكال الشي العادي لدرجة انه في مجالس الرجال يعني انا مرة قال لي قالوا لي انه انا لازم ادبح لك البس من يوم الدخلة انه يضربني يعني قصدهم لدرجة صار topic صاروا يتكلموا فيه عادي.

Saudi women are encouraged by their families and societal norms to be "patient" as wives. Patience is one of the highly appreciated morals in Islam. However, it is like many other topics that Islamic extremists used to depict that patience should be almost limitless, especially

when women experience issues in their marriages, whether minor or significant. Therefore, women in this study illustrated that they believed they should be patient, and their families expected them to be patient. The limitations or boundaries to being patient seemed arbitrary for women who experienced DV and varied from one family to another. For example, Amirah, who experienced verbal abuse throughout her marriage, described being expected to be patient and accept or live with verbal abuse:

In general, the society around you would expect you to be patient over and over. [People in her community would say] he is better than other men if he is not engaged in immoral practices such as drinking, adultery, or physical violence. You do not have a choice other than to stay patient.

بصفة عامة البيئة المحيطة، اصبري، اصبري، هو أحسن من غيره ما يسكر ولا ينكر ولا يضربك ولا يسوي لك، مالك
الا الصبر واصبري

This understanding of patience built up over the years, and it grew to have many justifications or factors that influenced women's help-seeking decisions and behaviors. These influencing factors manifested in the experiences of women who hoped to stop the DV and wanted to stay in the marriage. For example, some women like Samiah chose to be patient for the sake of children's emotions, mental health, and future stability (i.e., living in a two parents' household), "He knew that he was destroying me whereas I am thinking of being patient because I have a child or because I am pregnant now."

هو عارف انه قاعد يهد فيك وانت متماسكة تقولين لا يلا انا اصبر عشان يعني زي ما تقولين عشان ذحين ولد عندي
وذحين انا حامل

Often, women avoid divorce out of fear for their unmarried children, especially daughters, because some families believe that the stigma of divorce will impact women and influence the children's chances of getting married. Also, mothers tried to avoid separating their children from their fathers, mainly when they were not abusing them, as Hanaa described:

I could have stopped him and gotten a divorce from the beginning, but I did not for the sake of my daughters. My older son and daughter were not married yet, and my young daughters were attached to him .

فانا ماني عاجزة والله، ماني عاجزة من ذيك الأيام اوقفه عند حده وانفصل عنه بس قلت عشان بناتي، عشان بناتي، لسي ولدي ماتجوز وبنتي ماتجوزت والبنات الصغار متعلقين كانوا فيه.

Some women and families think that staying married is always better than being divorced, regardless of the DV. Latifah said:

They [family and friends] used to say, “be patient, and try to do the things that attract him to you.” Furthermore, those who went through the experience of divorce and do not want me to go through the same thing would say, “It is okay, be patient, do whatever you want in your life but do not leave him. Any man is better than none, so stay patient.”

كانوا [الأهل والصديقات] يقولو لي انه اصبري، حاولي تسوي أشياء تجذبه لك، واللي مرت بانها تطلقت وشافت انه الطلاق صعب فما تبغاني امر بالتجربة ذي فكانت تقول لي معلش اصبري خليك وسوي اللي تبغيه وعيشي حياتك بس خليك مع رجالك، ظل راجل ولا ظل حيلة يقولوا، فكانت تقول لي اصبري عشان كذا.

Like with stigma towards divorce, the women in this study also discussed the stigma of seeking help; help-seeking was described as something that would negatively impact a woman's reputation. Amirah, who supported seeking formal help, described how people in her community think of seeking formal help:

It is a social scandal that would get a woman in colossal trouble, which makes no sense.

While you are trying to solve a disaster that could impact you until you die, how could this be related to a scandal?

الفضيحة الاجتماعية، هذي خلاص ماخذينها انه الفضيحة الاجتماعية خلاص انا بروح في ستين داهية طيب ايش دخل إنك انت، انت قاعدة تحلين مصيبة انت ح تعيشين فيها الين تموتين.

People, especially women in Saudi Arabia, avoid seeking help from the police and entering police departments or courts because these places are viewed as predominantly associated with illegal and unethical issues, so going to them is likely to provoke rumors that the women herself had committed a crime. Hanaa explained:

Society's view makes me consider, what if my neighbors noticed the police arrival?

Which happened when I experienced physical violence and called them. Thus, afterward, I started going [to the police department] whenever I experienced DV. You do not want society's view to impact you, especially when you have a good reputation and position.

Unfortunately, this could make me not seek help and practice my right.

نظرة المجتمع، نظرة المجتمع يعني، انا احط في بالي مثلا إني انا يعني جيرانني لو يشوفوا، يعني انا لما طلبت الشرطة في ضربتي، جيرانني اللي قدامي انتبهوا لهذا الموضوع، جاتني جارتني تجري، فما حبيت يعني حتى بعد كذا لما تعرضت للعنف صرت اخذ نفسي واروح انا للشرطة، فهي نظرة المجتمع يابنتي يعني بالذات لما تكوني شخصية لك سمعتك لك مكانتك ... فهو هذا اللي يخليني يعني إني ممكن اتحفظ كنت يعني للأسف ما أطالب بحقي.

Hoping to Stop the Violence and Wanting to Stay in the Marriage

When experiencing DV, women did not immediately decide to flee or leave their marriages. Besides being influenced by individual, interpersonal, and sociocultural conditions, they stayed in their marriages because they internalized thoughts and feelings towards the

perpetrators and DV. For example, they gave excuses for the perpetrator's behavior and DV related to working stressors, especially before experiencing escalated DV. For example, Alyaa said, "I used to say that by the time he gets better. Maybe this is [DV] is happening because of his job stress. I was giving him justifications."

انا قاعدة أقول ممكن يتحسن مع الوقت مع الأيام ممكن، ممكن ضغط عمل، قاعدة احط له مبررات بس.

A few women explained that they could not leave their abusive husbands and marriages because of love. Latifah explicitly described this reason when she said:

Because he is still here [pointed to her heart], I have never hated him. Maybe I could have found the courage to get a divorce if I had hated him. When talking with me, even my father said, "since he is in your heart, you will not be capable [of leaving and getting a divorce]".

لأنه لسي هو هنا [تؤشر على قلبها] ما طلع ولا كرهته لو كرهته كان أقدر اتجراً وأقول اتطلق على طول، حتى ابويا تكلم معايا، قال لي طالما هو هنا ما حتقدي [على الطلاق].

After long periods of trying to maintain the marriage, women lost the ability to recognize why they were trying to stay in abusive marriages, and they blamed themselves for forgiving the perpetrators. For example, after seeking informal, formal, and legal help, Samiah reached a point where she became closer to deciding about leaving or staying in her marriage, "Until this day, I am asking myself why I was holding into him. Maybe it was because of something only God knows. I used to read Qur'an, pray, and give charity just because I wanted God to guide him."

ليومك هذا انا أسأل نفسي ليش انا متمسكة فيه هذه الفترة، بس قلت ربي حكمة يعني ربي شي من ربي انا مدري، يعني كنت اتصدق كنت اقرأ قرآن وأقيم الليل الحمد لله وادعي، اتصدق على ناس يعني فطور صائم، كله ابغى ربي

يهديه

Khadijah experienced a similar situation when she forgave her husband for DV. She formed an opinion because of her decision “When you forgive your husband for attacking you once, then, believe me, he will always attack you.”

مجرد الزوج يمد يده وتسامحيه وتغفري له صدقيني ح بفضل طول عمره يمد يده .

Women wanted the violence to end, but they also wanted to stay, so they avoided legal system interaction and courts while utilizing all other resources they could to try to stop the violence. The women believed in giving second chances, forgiveness, and the religious duty of being patient. Thus, they sought help carefully while they kept in mind how to maintain their marriages. Within this overarching goal, women sought help to (a) receive individual or couple counseling, (b) gain power in marriage, (c) receive medical attention, and (d) create a DV report.

To Receive Individual or Couple Counseling

About half the women sought help to receive individual or couple counseling from the DV reporting center on the phone number 1919, the Family Protection Unit (FPU), and other private institutions (e.g., DV agencies, mental health centers, Human Rights Commission). When women sought help by calling 1919, their cases get evaluated and referred to the following authority or department (e.g., FPU, police) based on the severity of DV. Women sought help to receive individual or couple counseling, receive mental therapy, or gain information about DV and related legal procedures. The factors that influenced this goal included the roles of DV, family, and lack of knowledge about how to deal with DV.

The Role of DV in Influencing Help-Seeking Decisions. Women who sought help for counseling were experiencing almost all types of DV that included cycle and pattern of physical violence and nonphysical abuse, DV occurring in front of others. The severity of physical and

nonphysical violence ranged from minor to severe violence. Verbal and emotional abuse was sufficient to make women seek counseling. For instance, Amirah explained that she sought help by calling 1919 of the verbal abuse in public the first time and called the second time because of continued verbal abuse, “Thank God there was no physical violence; it was just continuous verbal abuse.” After calling 1919, they evaluated her DV situation and later she received a call from the FPU agent at her city. Amirah sought help from 1919 because she wanted help that did not involve reporting DV to legal authorities. She expected that the FPU would do an intervention to end the verbal abuse, but after waiting days for FPU to call back and her husband not being responsive to their intervention efforts, she decided to report the DV to the police:

I do not remember much, but they said I must let them know if I want to pursue my claim or withdraw, so they would end the report. When they leave you a day, two, or three, it will be done. The problem will feel less impactful, and you will feel like nothing. You would say nothing happened ... When they called, and he did not respond, she [social worker] called me back and said, “your husband did not respond. Would you like to pursue the case and go to the police?” I said that I would dismiss the case and see what would happen. She told me that if I sought help the third time, the court would compulsorily demand him to go to court, and I would get a divorce immediately if I wanted to.

والله إني مو فاكرة كثير بس انه الملخص انه إذا حابة تستمرين في الشكوة او تتنازلين بلغينا على أساس نقفل البلاغ وهو أصلا يعني لما يتركوك يوم يومين ثلاثة خلاص تقتر تبرد المشكلة ويصير عندك خلاص يعني ماعاد فيه خلاص تقولين خلاص مافي ولاشي ... لا ماجاء زوجي بس انا جيت وبعدين قالوا ح يستدعونه وجلسوا يتصلون عليه يتصلون عليه مارد ورجعت اتصلت عليا وقالت ترا زوجك مارد ها ايش رأيك؟ تكملون وتروحون القضية ح

تروح للشرطة؟ فخلاص انه انتهى الموضوع وقلت خلاص ح انتازل نشوف، بس هي قالت لي الثالثة ح تستدعيه المحكمة غصبا عنه ح يجي يعني ما حيكون يعني الثالثة، حتى لو ح تطلبي خلع على طول ح يصير بدون أي تردد.

Latifah sought help for counseling from several public and private institutions and for different types of DV experiences. For example, she sought help from private institutions to receive mental therapy due to the impact of emotional abuse because she knew from her husband's second wife that he criticized her physical appearance. She explained, "He dared not talk to me but told his second wife, which broke me. I despised myself whenever I looked in the mirror. I got depressed and started to see a therapist and take medicine."

ما تجراً وجاء كلمني لا، كلم طبييتي، وجاء طبييتي قالت لي، هي بحسن نية قالت لي، هني اتكسرت، هنا حسيت ذبلانة، ما صرت حابة الحياة، اطالع في المرايا احتقر نفسي، للدرجة انا مرة مرة سيئة ما في شي حلو يعني بالنسبة لزوجي، خلاص من بعد الموضوع دا دخلت في اكتئاب، صرت اروح لدكتور نفساني واخذ دواء.

She also sought counseling from the Human Rights Commission to deal with economic abuse:

I called the women's rights because he was not sufficiently providing for the household. Honestly, I did not like their response. She told me that as long as he provides bread and cheese [indicating basic survival needs]. I am sorry, but we are not poor, and mediocrity is the best. She was telling me things as if we were living in poverty. Thank God my husband is employed and has a monthly income of almost SR14,000 [\$3,733].

وانا كمان اتصلت على حقوق النساء برضه على أساس انه هو مقصر وكذا ... صراحة ردهم كان مو قد كذا ما عجبني ... قالت لي طالما مو فر لك عيش وجينة ... معليش احنا محنا فقراء لا، وخير الأمور الوسط، هي قاعدة تقول لي كلام كأنها حسستني انه احنا في، الناس اللي مرة الطبقة الواطية لكن انا الحمد لله زوجي عنده، موظف ماشاء الله راتبه قريب ١٤٠٠٠.

Some women like Lina sought help to fix their marriages via couple counseling, “I called a private agency [one of the mental health and counseling centers] that helps in marriage conflicts, but he was not responsive with me ... he refused to go to such agencies.”

انا دقيت على جمعية [أحد المراكز المتخصصة في الطب النفسي والاستشارات] كمان اللي هي تساعد في خلافات الزوجية فما كان هو متجاوب معايا ... فهو رافض كان انه نروح مراكز زي كذا

Finally, physical violence was among the factors that influenced women help-seeking for therapy. Latifah explained that she sought counseling from the FPU when she experienced minor physical violence that caused minor injuries to prevent DV escalation. “They were just scratches ... beating on the head”. She said about this specific help-seeking experience, “I will decide if my experience with the FPU is good after they bring my husband, talk to him, and after I see that he changed to be better and to stop physically attacking me.”

لا كله يد، كله خرايش بس ... ويضرب في الراس بس زي كذا ... ح بيان بعد مايجييوا زوجي حتكلموا معاها فيه تغير فيه للأحسن ويخاف مايبدا يتجراً ولا يمد يده هنا ممكن ايوه أقول لك تجربتي الصراحة كويسة.

Sarah was experiencing several types of DV when she sought help for therapy. One of them was severe physical violence, “He would beat me with a tool until it is broken, and he beat me with the *Egaal* [a traditional Saudi clothing accessory for men. It is a thick black fabric cord that wears on the head] until it is cut, then beat me with the belt until it is cut.”

كان يضربني بأداة الين تنفشخ، مسك العقال ضربني بيه الين انقطع، مسك الحزام ضربني بيه الين انقطع.

The Role of The Family in Influencing Help-Seeking Decisions. As explained earlier, women’s relationships with their families influenced their help-seeking because they tend to seek help from their families before or during seeking formal and legal help. The tense relationship with the family and the family’s hardship made women seek formal help for counseling. A tense

relationship with their families was an outcome of conflict between women and their families and it made women feel distant and less encouraged to discuss DV with their families. The conflict and tense relationships led women to seek help from specialized parties. For example, Sarah faced rejection by her family several times, which strained her relationship with her parents “He turned my mom against me to the point where I asked her, “Do you accept that I am living this life [experiencing abuse]?” She said, “It is fine [that you're experiencing abuse].”

حرش ماما عليا لدرجة امي صارت تكرهني أقول لها ماما انت ترضي على بنتك هادي العيشة تقوم تقول لي عادي

Similarly, some women decided to hide their DV experiences from their families to avoid burdening them when they already have other life stressors and instead used the help of a specialist. Latifah explained this when she said, “Why would I be patient and silent about it [the DV]? Because the burden would be heavy on my mother and father, especially with my divorced sister and her children living with them.”

انا صابرة وساكنته ومتحملة ليه عشان ذا الكلام لأنه ابويا وامي حيكون الحمل عليهم ثقيل عشان أبو بنات اختي أجنبي
مو سعودي، عشان كذا هم عايشين مع امهم هنا.

Also, a few women tended to replace seeking help from family with seeking help from professionals when they do not like their families' advice or when their advice creates undesired consequences. For example, Azzah regretted seeking advice from her sister when she got into a fight with her husband because it aggravated the problem and provoked DV, as she described:

I consulted my sister in a private matter while her husband's nature was different from my husband's. It was one of my biggest mistakes that left consequences on my life until this day. Because of it, DV occurred on the same day ... I think I tried once [seeking

counseling from FPU] because I wanted a consultation about how to act. However, I do not remember that there were revolutionary or beneficial solutions".

استشرت اختي في الموضوع، هذي كانت غلطة عمري على قولهم اللي الى الآن تبعاتها بتتراكم عليا وبتنزل عليا،
إني استشرتني في أمور خاصة فيا بينما هي زوجها غير عن زوجي ... هي بسبب المشورة تبعتها حدث العنف في
نفس اليوم ... أتوقع حاولت مرة [طلب الاستشارة من وحدة الحماية من العنف الأسري] عشان اخذ مثلا بخبرة أتوقع
كنت والله أتوقع الا حاولت مرة عشان كنت بدني اخذ من مشوراتها يعني ايش التعامل ايش اتصرف فمض فاكرة كان
فيه يعني الشيء جذري يعني كان فيه حلول جذرية أو في شي يفيد يعني بس هذه هي.

Another reason Latifah preferred counseling over a family member's help is her previous experiences with family intervention. When she sought formal help the first time, her uncle intervened and made her dismiss the claim and promised to reconcile her with her husband, "I did not let my uncle know this time. I came by myself [to the FPU]. I would not care even if they knew because I got enough and tired while I am patient."

عشان كذا ما كلمت خالي المرة هادي، جيت بنفسي [لوحدة الحماية من العنف الأسري]، خليفهم يعرفوا، انا لأنني
اكتفيت تعبت وانا اصبر

Lack of Knowledge About How to Deal With DV. Women also sought help via counseling versus for other purposes was due to their lack of knowledge about healthy relationships and red flags for abusive relationships, especially in the beginning. For example, Sarah's experience of DV started with severe emotional abuse and neglect from her husband. At the beginning of her marriage, she was trying to get pregnant while he was avoiding intercourse. It was one thing that made Sarah seek counseling, especially when it continued throughout the years:

I used to go to a specialist to know what I could do with my life ... I did not understand during that time, which was nine years ago when he started to sleep fewer times with me. I did not know that this was wrong. He used to sleep with me no more than once or twice a month. Sometimes I used to go and tell him to let us make a family, make our family bigger, consider me his wife, and let us have a new start. He was very narcissistic. He used to say, “What makes you think that I want to do all these things with you.”

انا كنت اروح لأخصائية اجتماعية عشان اعرف ايش أسوي في حياتي ... انا ماكنت فاهمة يعني كان من ديك الفترة يعني بدأ يقل ينام معايا، ماكنت فاهمة انه هذا الشي غلط ولا فاهمة ما يعني ما جاء في بالي ... كان يقربني يمكن في الشهر مرة مرتين ديك الأيام يعني قبل ٩ سنين مرة مرتين ... كنت أحياناً اروح له اترجاه أقول له يعني خلينا نسوي عيلة خلينا نكبر دي العيلة على خير واعتبرني زوجة لك نبدأ نفتح صفحة جديدة كان جدا نرجسي معايا يقول لي أصلاً مين قال لك إني ابغى أسوي هدي الأشياء كلها معاك

Similarly, Lina explained:

I used to think and tell him, “Maybe we are treating each other in the wrong way, meaning that you are mistreating me, and I respond in the wrong way.” How come you are tempered, moody, and physically violent and subsequently expect that I treat you well?

يعني قاعدة أقول يمكن احنا قاعدين نتعامل انت تتعامل تعاملني غلط وانا ردت فعلي غلط ... يعني انت في بالك تبغى تعطيني ردة فعل عصبية ومزاج سيئ وكمان ضرب وتبغاني انا أقول لك يا حبيبي يا سيدي! ايش هذا، ما في، هذه ما صارت.

Danah called 1919 for a different reason. She called beforehand to learn the appropriate legal procedures in case DV escalated. Most Saudi women have limited information and interaction with the legal authorities. For a long time and up to this date, women's families are expected to

show up in any legal situation or when formal/governmental procedures and paperwork are required. Thus, while Danah was secretive about her DV experience and wanted to seek legal help, she wanted and tried to prepare herself with all the knowledge she needed when deciding to seek help. “I called them [DV reporting center 1919] and asked them how I could report DV if I wanted to [in the future].”

اتصلت عليهم وقلت لهم انا لو يبلغ عن عنف كيف الطريقة

To Gain Power in Marriage

Women sought help to gain back power from their abusive husbands to try and prevent the violence from escalating or to deter their husbands from using DV. With this goal, women sought help from DV reporting center 1919, FPU, and lawyers. Gaining safety and security does not contradict gaining power when we consider that the overarching goal is hoping to stop the violence and wanting to stay in the marriage. Also, I do not believe that safety and security were a concern for this group of women because they were (still) experiencing minor physical violence. These women explained how they sought formal help to show their husbands they could defend themselves via the law. They explained their thoughts and intentions at these specific moments (while seeking help to gain power) in fearless and defensive language. They explained that because of the law and available formal support by their sides, they challenged their husbands and used the available support to gain the power that might stop the violence in their marriage. Stopping the violence means that they will be safer, secure and simultaneously conserve the marriage. For example, Amirah explained that formal help-seeking made a difference in her life, as she gained power in her marriage once her husband knew that she sought formal help:

When I first sought help from the FPU, this was like a lesson for him until he started to get back to being abusive again. Then, I reported him again to the FPU so he would know

I would not let my life be destroyed again.

ايوه، لأنه في تغير فيه حتى هو مع الشكوى الأولى كان اخذها درس الين يعني فترة بعدين رجع شوية شوية لمن شفته
بدأ يرجع لا رجعت رفعت شكوى ثانية على أساس يحسب حساب انه والله ما ح أوقف ما ح اسمح انها حياتي تتدمر
مرة ثانية ونرجع لنفس الموال.

Latifah explained, “I wanted to discipline him ... I wanted to do something that makes him afraid of me instead of just me being afraid of him.”

انا ابغى أأدبه لأنه انا ماني هينة، دايمًا يقلل من قيمتي، انت ما تقدرني تسوي انت ما تقدرني تفعلني، فاهمة عليا، فأبغى
أسوي شي احسسه من جد يخاف مني مو بس انا أخاف منه.

The Role of DV in Influencing Help-Seeking Decisions. Women sought help when they experienced verbal and emotional abuse as well as minor physical violence at that point (e.g., throwing a small object, leaving scratches, pushing, slapping). Women did not seek help to gain power in the context of severe or escalating physical violence. For example, Amirah sought help to gain power when “The physical violence, as I told you, was just light beating that would leave some bruises ... He would follow me and throw a teacup toward me.”

شوفي العنف الجسدي قلت لك قليل ... وأنا ماشية يلحقني بكاسة قزاز شاهي ويرميها فيا

The Role of The Family in Influencing Help-Seeking Decisions. All women who sought help to gain power in marriage were secretive about their DV experiences. They hid the DV incidents and the reality of their lives from their families and friends because they did not want anyone to pity them. Danah explained, “One of my personality traits is that I do not like to say something in front of people that might make them pity me”, and did not want to upset their

parents “I am convinced that if I told my mother, I would make her feel depressed and upset while she cannot do anything so I choose not to say anything about it.”

انا من الشخصيات اللي ما أحب أتكلم ما أحب أقول أي شي يعني يخلي الناس يشوفوني بنظرة شفقة او نظرة ضعف ... انا عندي قناعة طيب انا اشتكيت، ح اضيق صدر امي وح أكئبها وح ازعلها ومابيدها شي فأنا اسكت، خليني ساكنة

Amirah explained that after seeking help from her family two times, she learned that seeking help from them was not helpful, and she did like or want to continue being a topic of family gossip. In contrast, seeking formal help gave her a sense of safety and ensured secrecy. Having this option when needed is empowering, especially when comparing it with other sources of support that she found humiliating and not confidential:

I do not like to let my house's secrets out because I know that each of my brothers would want to solve the problem, act as if they are social counselors, and talk about it with everyone. These potential consequences are what would make me avoid telling my family. I tried a couple of times and learned that it is never helpful to let them know about my house's secrets and that they would never solve my problems. However, since there are now specialized sources of support, they will solve my problem quietly and discreetly .

ما أحب تطلع اسرار بيتي لأنني اعرف يعني أي واحد من اخواني بيغى يحل المشكلة يسوي نفسه المصلح الاجتماعي ويروح يقعد يسولف بالسالفة مع كل انسان وانا قد سويت وحليت وفعلت وصارت وفيهم ومدرري ايه زي كذا، هذا اللي يخليني اهرب كثير إنني اودي مشاكلني لأهلي عشان كذا يعني يا يعني اوك انه مرة مرتين وخلص عرفت انه هذا المكان ابدًا ما ينفع اهلي إنني اعطيهم اسرار بيتي او انهم يحلون مشكلتي، لا خلاص في جهة معينة ح تحل لي ان شاء الله المشكلة بكل هدوء وسرية.

Gaining power was a goal for women who lived further from family after marrying their husbands, so turning to formal services felt like their only option. Besides these circumstances, women thought of seeking formal help to gain power because they moved to different cities after getting married, and they did not have any of their families living nearby. These women perceived the available legal and formal sources of support as empowering factors. Danah explained,

I did not have anyone nearby neither from my family's side nor his family's side, so this is why I thought about the FPU ... I told him [her husband] if you ever think of physically attacking me, I will call the FPU, and they will come to arrest you.

ما عندي ولا أحد، ولا أحد عندي لا من اهلي ولا من اهله ولا كان فيه ولا أحد، فكرت في العنف [وحدة الحماية من العنف الأسري] ... قلت له لو في يوم فكرت إنك تمد يدك ترا ح اتصل على العنف الأسري ح يجوا يشيلوك.

Seeking Information About Legal Procedures. Knowledge of the available formal support and how to proceed with such help influenced women's goal of gaining power in marriage. When women learned how to seek help, they found this information as a point of strength or tool that they could use against the perpetrator to stop DV escalation. When she thought she needed further information about the available services and how to seek help if DV escalated, Danah sought counseling, as explained earlier. Then she told her abusive husband what she learned when she called 1919 to deter him from DV escalation:

I called them once [DV reporting center 1919] and asked them how to report DV. I recorded all the information I needed and told him [her abusive husband], "If you ever thought of beating me, I will call 1919, so they would come and take you" He mocked me.

عن طريق السوشيال ميديا، وقد مرة اتصلت عليهم وقلت لهم انا لو ببلغ عن عنف كيف الطريقة، فأخذت كل المعلومات وقد قلت له، قد قلت له هذا الشي، قلت له لو في يوم فكرت إنك تمد يدك ترا ح اتصل على العنف الأسري ح يجوا يشيلوك، صار يتريق.

To Receive Medical Attention

In the first two goals of help-seeking, DV was related to patterns and issues over time leading to seeking help, and it was impactful but not immediate or related to an emergency. In contrast, in the last two goals, DV was related to discrete incidents and immediate acts of DV, as explained below. However, there was variability within to gain power in marriage, with one participant calling almost every time a discrete abuse incident occurred. In contrast, the other sought help to gain power based on cycles and patterns of DV over time.

Some women sought help from private and public clinics and hospitals to receive medical attention. These were the women who went or were taken by a family member to one of the healthcare facilities, not the ones who received medical attention after seeking help from the police. Receiving medical attention provided physical proof of DV in the form of a medical report. This medical report was critical for women to get help for DV-related injury, to obtain physical proof of DV via a medical report, and for medical help to treat health conditions caused by ongoing DV (e.g., pain, high blood pressure).

The Role of DV in Influencing Help-Seeking Decisions. Consistent with previous IPV and related help-seeking literature, women in this study did not seek help for medical attention until the physical violence became severe in a way that impacted their physical health, caused injury, or threatened their lives. Women sought help for medical attention when DV was related to discrete incidents and immediate acts of escalated DV. For example, when Khadijah

experienced severe physical violence, she fainted, so her daughter called the ambulance. Because of this incident, Khadijah's arm was broken, and she suffered for three months: "My daughter ... called the ambulance because I fainted ... my arm was broken and splinted for three months."

بنتي ... اتصلت على الإسعاف انه انا اغمى عليا ... كان فيها كسر ليدي ... اخذت ٣ شهور فيها حديد لو تشوفينها هنا

Besides seeking medical attention to get help for DV-related injuries, women sought medical attention to obtain physical proof of DV via a medical report. Azzah explained, "After the problem that happened a year ago when he assaulted me, I went to the hospital so they would evaluate the bruises on my face. There was an office of FPU, so I created a DV report."

لما صارت المشكلة اللي من قبل سنة واعتدى عليا زوجي ورحت أسوي كشف هناك عشان يقيموا الضرب اللي كان على وجهي ف في المستشفى هناك كان فيه وحدة تابعة للحماية الأسرية وعملت تقرير باللي حصل وكذا وبناء عليها هم اتصلوا على رقمي وصاروا يتواصلوا معايا.

These reports are essential to pursue legal help-seeking. Therefore, women chose to document DV even when they do not want to proceed immediately with legal procedures. Also, the services related to DV survivors at the hospital changed through the years as they appeared in the women's experiences. Unlike Azzah's help-seeking, which was a year ago, Lina talked about her help-seeking to receive medical attention that occurred a decade ago:

At that time, I went to an ER at a private clinic and told them that I wanted to report DV to the police because I heard that I could do it from the hospital. They told me that I had to go to the police department. At that time, I did not know where it was located. It was 2012, and he [her husband] was the one who took me to the clinic because he did not believe that my finger was broken ... So, I did not go, but I asked them if my case would

be in the records in case, I wanted to get back to it. I got back to them three years ago, but they told me there was no record of it.

وقتها ، وديتها مستوصف قسم الطوارئ وقلت له ابغى اقدم اشتكي على الشرطة يقولوا يشتكوا هنا عن طريق المستشفى، قال لي لا لازم انت تروحي قسم الشرطة، وقتها انا ما عرف قسم الشرطة فين، اللي هو عام ٢٠١٢ يعني ما اعرف و مين اللي جابني، هو جابني مو مصدق أصلا انه اصبعي انكسر، يحسبني اني قاعدة انا اتبلى عليه ... لا مارحت ما اعرف مكان ولا وقلت له طيب تقعد الحالة مسجلة اذا انا ابغى ارجع لها، قال لي عادي مسجلة، انا رجعت لهم قبل يمكن ٣ سنوات يقول لي يقول لي مافي حالات مسجلة، ماتسجلت، مافي حالة زي كذا انك دخلتي طوارئ وتسجلت حالة عندنا.

A few women sought help to treat health conditions caused by ongoing DV (e.g., pain, high blood pressure). For example, Samiah used to go to the hospital for painkillers, and the healthcare providers advised her to go to the FPU:

I used to stay home and treat myself using ice/water bottles, and that is it. If I had gone to the hospital initially, the DV would probably not escalate this way ... My father and the people I met at the hospital when I went to take painkillers advised me to go to the FPU.

كنت خلاص يعني اجلس في البيت أسوي لي كمادات يعني كذا وخلاص واقعد ما، يعني لو صارت مستشفى وكذا يمكن ماتطور الأمر زي كذا، كان من زمان خرجت من حياته ... ابويا واللي قابلوني في المستشفى لما جيت انا اخذ مراهم ومسكنات عشان الضرب وكذا، قالوا لي روجي قدمي في العنف الأسري.

Similarly, Hanaa sought medical attention due to accumulating impact on her body related to escalating DV. She experienced some physical health conditions when her (former) husband threatened her with his weapons. The DV escalation occurred due to their daughter's allowances lawsuit that she filed against him.

I know that he has weapons. So, he started to swear that the day the allowances would be deducted from his account would be my last day alive. One time he started confidently threatening me, and I started severely shaking. So, I went to the hospital to measure my blood pressure. They found my blood pressure and sugar at high levels. They saw me shaking.

انا اعرف انه عنده أسلحة، صار يقول والله والله والله لو مدري ايش نادوني ولا اقتطعوه يعني اقتطعوا الهذا من راتبي، انه لا يكون اخر يوم في حياتك، والله الأسلحة اللي عندي، السلاح اللي عندي ترا لي فترة مااستعملته، انا اعرفه مجنون اهوج، والله لا احطه في راسك، والله لا اسوي، ... اللي فجر الموقف انه جاء ثاني مرة كذا ونفس الطريقة جاء يهدد يهدد كذا بكل ثقة والله لا اسويه والله، والله يابنتي جاتني رعدة جاتني نفضة شي مو معقول، قمت رحت المستشفى ابغى اقيس الضغط، لقيوا الضغط مرتفع عندي، لقيو السكر مرتفع عندي، ايش فيه، ولقيوني اتنافض، اتنافض.

To Create a DV Report

Women sought help from the police and/or the DV reporting center (1919) to create a formal DV report. About half the women sought help for this goal. Despite the severity of DV and the fear women experienced at this stage, they sought help to stop the violence while wanting to stay in the marriage. Women's behavior, in this case, was explained by their unreadiness to face the consequences of help-seeking such as getting in more trouble with their husbands or ending their marriages. For example, Azzah described what she did after she sought help from the police, "I waived my claim because I did not want compensation, nor I wanted him to get imprisoned. I wanted my life [marriage] to continue. I did not want it to transfer to a legal trial."

انا تنازلت عن المشكلة قلت له انا مش عايزة، لا عايزة تعويض ولا عايزة ينحبس ولا ولا ولا، لأنه انا عايزة الحياة
تستمر ماكنت عايزاها تأخذ منحى العقاب العسكري

The Role of DV in Influencing Help-Seeking Decisions. Women seeking help with this goal experienced severe physical violence threatening their and their children's lives or caused injuries. Azzah and Hanaa were among those who experienced severe physical violence and thought they might lose their lives; therefore, they sought help from the police. Azzah said:

The beating was very, very, very hard. He was still upset about a problem that had happened a year before, and what exacerbated the situation even more, was that we had a guest [a friend of her husband] at that time. He became more berserk and beat harder because the guest heard us fighting. I thought that I would lose my life. Thus, when he left the house, I went to the police. They saw how terrified I was and documented the incident as attempted murder, which worsened thing.

ضرب كان جدا جامد جامد جامد جدا من بين انها مشكلة كانت بايئة في قلبه من قبل سنة وعلى الصعيد الثاني كان في
عنا ضيف والضيف سمع صوتنا واحنا قاعدين نتخانق فهو غيرته قامت أكبر واكبر وجنانه كان اكثر واكثر مما خلى
ضربه يكون أشد وأقوى فأنا تصورت انه ح يوصل الموضوع الى حياتي فبمجرد ماخرج من البيت على طول انا
اخذت حالي وخرجت ورحت للشرطة وعملنا البلاغ وسوينا الكذا فكانوا شايفين حالة الرعب اللي انا فيها والذعر اللي
كنت عايشاه فكمان هم كملوها بزيادة وسجلوا الحالة انها شروع في قتل

Similarly, Hanaa explained:

He started beating me while I looked at him like a crazy person. I started pushing his hands away from my face and body. I was asking, "what is wrong with you." Then he looked around and saw a belt and started beating me with it ... I was trying badly to stop him, but he was very berserk. He squeezed my hand until he broke my finger. Then, I

reached for the phone, ran to the other room, locked the door, and called the police. After that, I called my son and told him to come home.

ويبدأ يلطش انا صرت اطالع فيه زي المجنونة، صرت ابعد يدينه عن وجهي عن جسيمي، ايشبك ياابن الحلال، بس التفت لحزام عندي كذا معلق واخذ الحزام وصار يضرب، ... المهم الرجال أوقف فيه من هنا من هنا من هنا زي الثور الهائج، صار يمسك يديني كذا يفغصها لين كسر لي اصباعي، اصباعي الصغير كسره، المهم والله وامسك التليفون بسرعة مادري كيف قدرت اشرد منه للغرفة الثانية، قفلت على نفسي ومسكت، بركة انه تليفوني كان في يدي، واتصل على الشرطة، كذا بعد ما اتصلت على الشرطة واديتهم العنوان، اتصلت على ولدي فينك يا [اسم الابن] قلت تعال، تعال.

Like women feared for their lives, fearing for their children's safety and well-being made them seek help from the police and the DV reporting center. While half the women sought help with this goal, only a few women ended up getting a divorce afterward. Samiah was one of them; she sought help to report DV while wanting to stay in the marriage, but she had to end her marriage eventually when her attempts to make things better did not work. She said:

He threatened the children and me with the knife ... he put the knife on my older son's chest and said to him "Woe to you if you come closer to your mom" ... we got out and went to my aunt's house and called the police from there.

ومسك السكين عليا انا وعيالي... قام قفل الباب عليا وماسك السكين على ولدي الكبير... وماسك السكين حاطه على صدره لو تقرب جهة أمك ياويلك... وخرجنا ورحت عند خالتي واتصلنا بالشرطة وجاتنا.

A few women explained that they sought help for the sake of their children when they got hurt. These women lived through their experiences of severe physical violence, but they rebelled against DV when physical violence reached their children. Khadijah illustrated,

When my daughter started to be abused and beaten, I revealed my fangs. I was patient because of them and because he was good to them, but I could not bear it anymore when they began to be abused like me. I had to disclose him.

أنا لما وصلت انه بنتي تتعنف، تنضرب بنتي، طلعت زي ما تقولي طلعت انيابي، خلاص، كوني انا متعنفه وكوني انا انضرب، إني انا صابرة لأنه كويس معاهم مثلاً يعني، انا صابرة عشانهم، لما صاروا هم يتأذوا زيي ماعادش فيي إني اتحمل، لازمني افضحك

And Noor similarly said,

Because they were exposed to violence, and I did not fear for myself as I feared for them.

When my eldest was beaten on Saturday, his nose was bleeding, and he did not take him to the hospital. If something happened to him, I would be responsible in front of God .

لأنه تعرضوا للعنف، وانا ماخاف على نفسي انا أخاف عليهم فالكبير يوم ضربه يوم السبت ظل انفه ينزف دم وماوداه للمستشفى، فلو صار فيه شي يكون مسؤولة قدام ربي.

The Role of The Family in Influencing Help-Seeking Decisions. When women sought help to create a DV report, their families had a significant role that was mostly unsupportive. Women who lived far from their families eventually sought formal help instead of seeking help from their families especially when they were invalidating or underestimating their realities. Lina's circumstances of living far from her family and their unhelpful responses contributed to her formal help-seeking to report the DV:

Initially, no one, including my family, knew when DV occurs until later. Then they would say “Why did you not tell us immediately?” I did not have an answer at that time. There were no cellphones then, and I was living in a different city ... however, later, when we started to have cellphones, I used to call them every time and complain to them.

However, they would still coincidentally know after two or three months of each incident and would say, “Why did not you tell us immediately?” ... They would not tell me to leave him. They would tell me to be patient.

والله في البداية محد كان يعرف يعني اول مايصير لي انا عنف يعرفوا اهلي، يعرفوا بعد فترة، في البداية قالوا لي ليه ماقلت لي لنا على طول، ما عندي رد كان وقتها، كان وقتها مافي جوالات أصلا وانا في مدينة ثانية ... بس بعدها لما صار فيه جوالات وأول ما يصير عنف على طول انا ادق على اهلي واشتكي عليهم. ... بعد فترة يعني يعرفوا يعني بعد خلصت المشكلة مثلا من شهرين او ثلاث شهور يعني بالصدفة، يقولوا طيب ليه ماقلت من وقتها ... يعني هم ترا من النوع اللي إذا صارت مشكلة ما يقولوا سببيه وكذا يعني، لا يقولوا لي اصبري عليه.

Thus, she sought help from the police several times in the last five years, “When I reported him to the police, and he came, they asked him, but he denied everything, and the case was dismissed because there was no evidence.”

ايوه انا رفعت عليه دعوة في الشرطة شكوة فهو يوم جاء حضروه ويسألوه في التحقيق وقت التحقيق هو أنكر فقالوا لي هو ما عليه اثبات فكذا قضيتك حنتطوي.

Having a conflict with the family was another reason that influenced women’s help-seeking. Due to their tense relationship with their families and desire to keep their marriages, they sought formal or legal help when needed. Khadijah explained, “My sister stopped talking to me after I went to her when he beat me, and the following day, I got back to him.”

اختي لدرجة انها قاطعتني، لما جيتها مضروبة ورجعت بعدين في ثاني يوم رجعت لبيتي قاطعتني ماعدت تكلمني.

Similarly, Azzah described that she sought help from the police because of the troubled relationship between her and her family.

Maybe because I did not talk to my family for a year then and did not have relatives, friends, or sisters to talk to. A woman usually goes to her family, relatives, husband, or

even friends when such a thing happens, but I did not have all of those in my life, so I have no choice but the police to go to, which is wrong to do.

بس انا يمكن بحكم ظرفي يمكن لاني كنت منقطعة عن أهلي سنة وماعندي اهل او قرايب ولا حتى أصحاب ولا حتى أخوات كان الوحدة بالعادة لما تتزاعل مع زوجها في هيك مواقف او أكثر من هيك مواقف تروح عند أهلها او قرايبها او زوجها او حتى أصدقاء بس انا يمكن لاني ماكان فيه أيا من هذه الأسماء موجودة في حياتي لا أهل لا قرايب لا، فكان المتجه الوحيد للشرطة وهذا خطأ يعني.

Azzah's perception of seeking legal help as wrong stemmed from her desire to keep her marriage intact and because seeking help goes against her belief that DV should be solved within the family. Also, it worsened her relationship with her husband. To Azzah, seeking legal and formal help is required and justified only when "physical violence is very severe and in cases of locking and depriving from food."

In a few cases, families intervened to make women waive their rights and dismiss their claims. The in-laws' interventions could force women to recede help-seeking, which made them get back into abusive relationships and lose trust in their in-laws. In this regard, Noor experienced disappointment in her mother-in-law because she stopped her from getting the help she needed and lied to her:

I took the children to their grandmother. When they entered, she asked them about me and followed me downstairs. I was standing with the police and about to go with them then. She told the police to leave and that I would retreat help-seeking and that she would reconcile me with my husband ... and she swore that nothing would happen to me. The following day, she opened the door for him and told him, "Take your wife."

كنت مودية الأولاد عندها ودخلوا الأولاد عند جدتهم وهي لبست العباية وقالت فين امكم، قالوا تحت، وانا كنت وقتها عند الدورية واقفة بركب الجيب، قالت امشي امشي يا شرطي لا توقف هي بتتنازل هي ما تبغى الدية وبتسحب الدعوة وهي انا بصالحها مع زوجها بس ايش سوت تتوقعين ... وحلفت لي انه ما يجيني شي وفي اليوم الثاني على طول جات فكت له الباب قالت له خذ حرمتك.

Even though women did not want to leave their marriages when they sought formal help, their families made them change their claims and not pursue formal help-seeking. Latifah explained her experience with her family that was like Noor's experience, yet the one who made her withdraw her formal report was her uncle.

I reported DV [to 1919], and the one who talked to me asked me about the problem. I told her that he beat me ... Later, when my father knew, he told my uncle, who talked to me and scolded me and said that this should be solved within the family. He made me go and dismiss the case.

قدمت على أساس اشنكيت واللي تكلمت معايا قالت ايش المشكلة فقلت لها يضربني وزى كذا ... بعدين لما عرف ابويا كلم خالي وخالي كلمني وهزأني كيف تخلي الموضوع كذا، انه الموضوع ودّي المفروض، قال لي تروحي تلغي الشكوى، بس لغيتها.

Losing Hope to Stop the Violence, Choosing to Leave the Marriage

After unsuccessfully trying many other ways to preserve their marriage and stop the DV, many women ultimately lost hope in stopping the violence and chose to end their marriages. There was variation in how long the women waited before they ended their marriages. This variation was because, in some cases, the women did not have family support for divorce, were not ready to get a divorce, or waited for physical violence to become life-threatening before deciding to end their marriage. A few women chose to leave their marriages the moment DV

escalated from verbal abuse and minor physical violence to severe physical violence. DV escalation did not always have the same interpretation among women. However, some of the women who chose to end their marriages left their houses after escalated DV became life-threatening or when the perpetrator threatened and kicked them out of the house. Additionally, formal, and legal help-seeking was either never or no longer stigmatizing to the women who lost hope of stopping the violence. For example, Alyaa explained how she used to think differently than some of the norms related to legal and formal help-seeking in society when she said:

I do not know why women fear scandal when it comes to help-seeking. If my and my children's lives were threatened and I could not do anything, I would ask the police to intervene. Formal and legal help-seeking could not be a scandal because these places [police and FPU] were founded to help abused women, even if it was through the phone at least... it is true that for some time, there was something that I do not understand, stopped me from seeking formal and legal help, but when I felt that my children and I need help because things were getting worse, I knew that someone other than my family, someone specialized should intervene

انها [المرأة] تخاف من الفضيحة معرف فضيحة ليش بس مادري، الناس ليش يعتبرونها انه انا ماقدر ادخل شرطة انا ماقدر ليه فضيحة، طيب انت اذا ح تنقتلي او اذا حياتك مهددة بالخطر انت واطفالك والله لأدخل، يعني لاهي فضيحة ولاهي بالعكس يعني هذي أماكن [وحدة الحماية من العنف الأسري والشرطة] خصصت للمرأة المضطهدة المعنفة انه تجي تلجأ لهم تطلب المساعدة حتى لو بالهاتف يعني... اوك صح فيه فترة من الفترات، فيه كان شي يردعني، ...امم مادري، هو كان فيه وقته ماعرف ايش اللي خلاني، بس خلاص حسيت انه انا احتاج مساعدة، اولادي وانا نحتاج مساعدة، الأمور قاعدة أشوفها تتفاقم فلزام فيه طرف يتدخل غير أهلي يعني وطرف مسؤول عن ذي الأشياء.

Alyaa added that when she sought legal help, she was determined not to return to her abusive partner:

It was impossible to go back to him after all the physical violence and verbal and emotional abuse toward my children and me, leaving us without electricity and changing the door locks ... I do not understand how he was still saying that he loved me.

انا لا يمكن خلاص [ارجع له]، يعني بعد الضرب والتعنيف والايذاء النفسي والجسدي واللفظي ليا ولأطفالي وتقفيل الكهرياء وتغيير الكيلونات يعني كيف يقول لي يحبني.

To End Marriage and Get a Divorce

Ending the marriage and getting a divorce was the only specific goal within this overarching goal. About half the women sought formal and legal help from the DV reporting center (1919), the police, and the court to end their marriages. A few women left the house with the help of police after experiencing severe physical violence and then got a divorce from the court. One woman left the house with the help of the police after experiencing severe physical violence, and then she sought help from the FPU because she wanted someone to help her husband with his drug addiction. She eventually got a divorce from the court when she lost hope in helping him and her marriage. A few participants left their houses and then got a divorce from the court. One woman was an exception because she did not leave her house due to her higher financial status than her former husband. She owned the place they were living in and already had an ongoing lawsuit against her former husband related to their children's allowances during the marriage, which eventually led to the divorce. Hanaa explained:

I asked him for the daughters' allowances, but he refused. So, I filed a lawsuit. He came while he was very outrageous when he received a text message from the court and

confronted me, and I did not deny it. I told him that I wanted my daughters' allowances.

If you do not want to pay it, the court will give it to me ... the judge called me and said that he divorced me, so I laughed, which surprised the judge. I told him “You did not ask me what the reason behind the divorce was.” He said, “We do not ask about the reasons, but what was it?” I told him it was because I sued him for his daughters’ allowances.

طالبته [بنفقة البنات] ماضي، قمت رفعت للمحكمة، نبغى نفقة، جاني زي الثور الهائج يقول لي انتي طبعاً جاته رسالة، يقول لي انت ايش رفعتي، ايش مالدري ايه من المحكمة، قلت له أبغي مصروف بناتي، ما تبغى تعطيني اخذه بالقضاء ... الشيخ يتصل عليا قال لي زوجك طلقك، قعدت اضحك، قال لي تضحكي قلت ايوه، شر البلية ما يضحك ياشيخ، انت ماسألنتي ليش طلقني، سألتوه ايش سبب الطلاق؟ قال احنا مانسأل قلت ايوه طيب خير ان شاء الله، قال طيب عفوا ايش سبب الطلاق؟ قلت سبب الطلاق إني اطلب نفقة بناتي ما يصرف على بناتي.

The Role of DV in Influencing Help-Seeking Decisions. Women sought help to end their marriages when they experienced escalating severe violence against them and their children. Sama sought help from the police when she experienced severe violence that caused her an injury. She explained her DV and related help-seeking when she said:

The abuse used to be less frequent but increased until it became monthly... I had the separation option in my mind. Every time the emotions, my future, my children’s future, and that it would not work for them to grow up without a father, all these things used make me get back to him. However, now I feel that this is harmful to us, mainly because it has increased, and he caused me an injury using the knife and threatened to kill me the last time.

Besides experiencing severe physical violence and injuries, the fact that their children started to witness DV perpetrated against them led to formal and legal help-seeking to end their marriages.

Danah explained what happened the last night before she left the house for good:

It was 2:00 in the morning, and we were in the car driving from a different city back to our home. He started raising his voice, so I told him to lower his voice, and I stopped talking to him. He beat me, and then I looked at him and told him he was not normal. He started screaming “Yes, I'm sick” several times. He beat me all the way to our home. My nose started to bleed, and I could not see because I was sitting next to him, and all the beating was on my face while I was trying not to scream not to wake my son up, who was in the back seat. My nose broke, and my son woke up. My daughter was sitting in my lap, and my blood covered her clothes... I called 1919.

الساعة ٢ الفجر راجعين فصار يرفع صوته يرفع صوته يرفع صوته وأقول له هدي خلاص قصر صوتك بعدين صرت ما عاد ارد عليه، فقام وضربني في السيارة صرت اطالع فيه أقول له انت انسان مو طبيعي انت مو طبيعي أقول له، فصار يقول ايوه انا مريض انا مريض وصار يضرب فيني في السيارة، تخيلي طريق بين المدينتين لين وصلنا [كانوا مسافرين بين مدينتين] وهو يضرب فيني، خشي ينزف عيوني ما عاد اشوف منها لأنه انا جنبه والضرب كله صار على وجهي ما يضرب بمكان غير وجهي، صار عندي كسر في الأنف، ولدي صحي على الضرب، انا أحاول ما اصرخ عشان ما اصحيه بس لا بد يطلع صوت، بنتي لابسة بربتوز بيبي بينك، صار كله دم، بنتي بربتوزها صار كله دم ... دقيت على حقين الحماية والأذى [١٩١٩].

Alyaa also explained her fear for her daughter's safety and well-being:

The time that he used to curse me, he was verbally abusive toward my daughter. Then verbal abuse escalated to physical violence. One time, he pulled me and beat me. That was the first time, and I knew something worse would happen. My daughter witnessed

the violence at that time. She immediately became unable to talk. She could not even say mama. She started stammering immediately.

وكمان طبعاً نفس في نفس الوقت اللي كان يشتمني فيه كان بنتي يطولها بالكلام والسب والعنف النفسي [صفق يديها] فبعدين تحول الى جسدي، سحبني طبعاً مرة وضربني وكانت هذيك اول مرة مع إني عارفة انه ح يتمادى يعني عرفت انه في شي جاي اكبر، بس بنتي كانت معايا حتى شهدت الموضوع، بنتي يعني اللي حصلها انه حقيقي في نفس اللحظة ... تبغى تنطق ماما ماهي عارفة تنطقها في نفس اللحظة تتأتى يعني حصل فيه مشكلة في الكلام عندها يعني بشكل سريع.

The Role of The Family in Influencing Help-Seeking Decisions. Almost all women had their families support when they sought help to stop DV and end their marriages. It was noticeable that women's families did not just support women's choices of help-seeking, but they instructed and guided them through formal help-seeking. Danah, on the night she experienced severe physical violence that caused her an injury, she called her father before calling 1919:

I called my dad [her father was out of the country] ... He told me to call the police, but I would not call the police since I do not have a man from my family with me. He said, "All of them [from the police] will be standing by your side", but I insisted that as long as I did not have a man with me, I would not call them. The service providers from 1919 were calling me frequently to check on me and asking if I needed anything. They offered to send police officers, but I asked them to wait on that... my father told me to go to the hospital and to take pictures of my injuries.

قمت كلمت بابا... يقول لي اطلبني دورية، قلت له انا ما ح اطلب دورية، إذا ما معايا رجال انا ما ح اطلب دورية، قام قال لي هم كلهم ح يكونوا واقفين معاك قلت له بابا إذا ما معايا رجال من أهلي انا ما ح اطلب أي دورية، فصار حقين العنف والأذى يتواصلوا معايا كل شوية كل شوية يدقوا علي، ها محتاجة شي؟ ها انت كيف وضعك الآن؟ طيب

نرسل لك دورية طيب نرسل لك أحد؟ كنت أقول لهم استنوا لا الحين انا ما احتاج شي ... بابا قال لي اطلعي الآن
مستشفى، اول شي قال لي بابا صوري لي، صوري لي وجهك، ... صوري لي يدينك صوري لي كل اللي فيك.

Similarly, Sama talked about the support of her family and father when she experienced physical violence for the first time and told them about it. Even though she sought help from the police and went to the hospital alone while injured, her father followed her and was supportive. He guided her through creating a DV report, “Honestly, my father was the one who contacted them [FPU] because he believes that this will support my lawsuit.”

Family support was not very influential when women were middle-aged and financially independent, like in Hanaa’s experience. However, when there was a conflict between women and their families, like in Sarah’s experience, or discrepancy in the views of marriage, like what happened between Samiah and her father, seeking help to get a divorce took longer and got more complicated. Samiah’s father helped her and her husband financially from the beginning and through their marriage. He intervened to help her husband with drug addiction therapy by taking him to specialists. He already had formed an opinion of her marriage and husband, while she was still hopeful to the last moment that her husband would change. Samiah thought that no one cared about her marriage and viewed it as a hopeless case:

They did not care about getting the family back together or intervening to save the family. I knew no one would help; I was lonely from the beginning. [it is hopeless. Get a divorce] these were my father’s words. He said, “This is for your good because if you are going to get back to him, you must know that he is useless. He reached an age when it is impossible for him to find a job.” ... To the last moment, to the last moment before I left my house, I was holding on to him, and I was crying because I did not want to get a

divorce. I wanted someone to intervene so he could get drug addiction therapy. When my brother intervened, he told me to pray *Salat Istikhara* (i.e., a specific prayer Muslims pray to ask God for guidance). He said, “I cannot tell you to get back to him while he is in this condition.” It is difficult for a man to tell his sister to get a divorce; therefore, he told me to pray... So, I prayed, and God took him out of my heart.

مو مهتمين للقضية مو مهتمين لقصة ان يعني يرجعون الأسرة يحاولون يرمونها يحاولون انه يتدخلون عشان ما يجي تشتت في الأسرة، عارفة ان محد مساعدك خلاص انتي وحيدة في الموضوع هذا من بدايته، ما فيه خلاص تطلقي، وهو ما فيه فائدة، يعني هذه الكلمة جات من ابويا، أحسن لك انت لو بترجعين له ترا هو عديم نفع خلاص وصل لعمر ماح ينقبل في وظائف ولا حاجة ... انا لآخر لحظة متمسكة فيه لآخر لحظة لآخر قبل لا اطلع من بيتي يعني يشهد علي الله كنت ابكي مابى اتطلق أقول يعالجونه يسوون له لدرجة اخوي يعني لما اتدخل قال استخيري انا مقدر أقول لك ارجعي وهو بهذي الحالة، وصعب ان اخوك يقول لك والله قومي اتطلقي لكن استخيري ... وفعلا سبحان الله صليت صلا استخارة ربي شاله من قلبي.

Sarah's family had a different issue with her because her father held her accountable for her marriage decision and choice. Her mother was against the divorce because of the stigma attached to it. Sarah's conflict with her family impacted her emotionally and financially when she decided to leave her marriage:

Then, the situation became unsafe ... He [her husband] texted me, saying I should leave the house in two days. So, the following day the housekeeper, my children, and I packed our stuff ... I called my mom and told her that we were coming, but she said, “I do not welcome my daughters back unless they are going to their graves.” This was because he turned her against me. So, I called my friend's mother because she had apartments for

rent ... She hosted me while my mother did not. After that, I started the procedures for marriage contract dissolution.

بعدين صار الوضع بالنسبة ليا خلاص غير أمان ... لأنه أرسل لي سيتم قفل المنزل خلال يومين وخلاص اليوم اللي بعد أرسل لي دي الرسالة، اليوم اللي بعده عبيت عفشي انا واولادي وشغالتي ... ورحت رايحة على اهلي اتصل عليهم أقول لماما انا جاية عندك تقول لي ما عندي بنات يرجعوا غير على القبر من كتر ما حرشها عليا، المهم اتصلت على يعني ام صاحبتني كان عندها شقق تبغى تأجرها ... وفعلا استقبلتني الادمية امي ما استقبلتني، والغرب صاروا استقبلوني، بعدها انا بدأت إجراءات فسخ العقد بعد ذا كله.

The findings of this study told a story about how Saudi women were brave, loving, and caring of their families and strategic in their DV-related help-seeking. They prioritized maintaining their marriages and families' union for years before deciding to seek help and/or get a divorce. Even though these decisions might not contribute to their well-being and safety, they walked through them courageously:

I do not think that any mother wishes for her household to be destroyed and for her children to get scattered. Mothers, especially Saudi women, endure to their maximum and leave the choice of separation to the very end; until they realize that their children and their lives are threatened .

ما اتوقع فيه ام في الدنيا ذي ما اتوقع تتمنى انه بيتها ينخرب وعيالها يتشتتون ما في. فالأم بالذات المرأة السعودية حطي عليها ١٠٠ خط، وقد قلتها وبرجع اقولها ثاني الأم تتحمل قد ما تقدر لين اخر شعرة في التحمل، وتخلي الانفصال اخر قرار لين يعني زوجها يجي عليها، لين خلاص تحس انه حياتها وحياة اطفالها فعلا مهددة لو هي ما اخذت ذا القرار ففيه أحد بيفقد روحه.

CHAPTER FIVE: DISCUSSION

Guided by *the help-seeking and change model* (Liang et al., 2005), the purpose of this study was to better understand how women seek help in Saudi Arabia, particularly regarding formal and legal help and the factors influencing their decisions to seek help and to answer the following research question: *How do Saudi women's help-seeking goals align with their help-seeking decisions?* All participants experienced escalating physical violence that ranged in severity and frequency along with non-physical abuse, including verbal and emotional abuse, economic abuse, surveillance, monitoring, isolating, and using the kids as a tool of abuse. Their experiences predominately align with coercive controlling violence, one of the main types of DV (Johnson, 2008). From their perspective, their husbands were abusive for a variety of reasons, some of which have been documented in the literature, including polygamy and lack of family and social support (Alquaiz et al., 2017), alcohol or drug abuse (Barnawi, 2017; Bohlaiga et al., 2014; Eldoseri & Sharps, 2017; Fageeh, 2014), having been exposed to family violence during childhood (Al-Faris et al., 2013). Other reasons that may be novel to these participants or more likely have not been captured in empirical literature, included sorcery, confronting their husbands about their infidelity, perpetrators' outrage or easily provoked temperament, accumulation of daily life struggles and responsibilities (e.g., taking care of more than one household), financial hardships and disregard for the role of providing for family financially, along with being unsure why their husbands were abusive.

Saudi Arabia is among the countries with the highest percentage of women with no disclosure or help-seeking in response to domestic violence (40%–50%). In contrast, only one study reported women seeking legal advice and shelter (for a review, see Kisa et al., 2021).

Women resist DV perpetrated by their husbands in several ways, including help-seeking, covert resistance, active opposition, leaving, and violence (Rajah & Osborn, 2020), which is largely consistent with the Western-centric literatures (e.g., Haselschwerdt et al., 2016; Ravi et al., 2023). Saudi women, additionally, resort to planning acts of violence due to their frustration and the need to escape the limitations imposed by guardianship or polygamy (Khadhar, 2022). In my study, Saudi women resisted DV through help-seeking from a variety of informal, formal, and legal support systems, but how they sought help depended on whether they were wanting to stay in the marriage or needed to leave the marriage. When the women hoped to stop the DV and wanted to stay in the marriage, they sought help to receive individual or couples counseling, gain power in marriage, receive medical attention, or create a DV report. When women lost hope that the DV would stop, they sought help to end the marriage by getting a divorce. The results of this study offer a deeper understanding of how Saudi women come to different help-seeking decisions within women's own experiences, as women sought help differently over time, as well as across women depending on various individual, interpersonal, and sociocultural factors.

Three levels of main conditions influenced women's help-seeking in general: women's educational level, financial status, and age (individual), family-of-origin and in-law relationship and communication (interpersonal), and social norms around gender and religion (sociocultural). Additional salient factors influenced why women sought help and for what purposes they did so, including DV specific factors and the role of both their own families as well as their in-laws. In the following sections, I contextualize key aspects of the DV-related help-seeking findings within the existing literature on women experiencing DV in marriage, focusing on the role of

Saudi women as active agents in navigating marital abuse, the escalating DV as a catalyst for change, Saudi familial influence on help-seeking, and Saudi women's increasing empowerment.

Saudi Women as “Active Agents” in Navigating Marital Abuse

All women sought help informally prior to or in the midst of seeking formal and legal help. They were strategic in selecting the sources of support and in their decisions to seek help. A few women in my study resisted DV when physical violence was not severe or frequent. They sought help to receive counseling, gain power in their marriages, and create DV reports when experiencing one or more non-physical tactics. They acted actively to prevent DV escalation. Physical violence severity and frequency were not determinants of women's protective strategies and help-seeking, as women sought informal, formal, and legal help. One inevitable explanation is the availability of legalizations and facilities that criminalize DV and provide support to women. Another explanation is that the DV they are experiencing was rooted in coercive control. The findings of this study were consistent with Haselschwerdt et al. (2016) that illustrated how affluent women from the U.S. who experienced coercive control violence used more overall, private (e.g., placating, resisting, and safety planning) and public (e.g., seeking informal, formal, and legal help) protective strategies during the marriage. Women in my study also showed examples of practicing such private strategies. This study showed how women's help-seeking goals were driven by interconnected individual, interpersonal, and sociocultural conditions. Saudi women's DV-related help-seeking is understudied, though, eight studies have mentioned help-seeking or barriers to help-seeking in their findings (Alhalal et al., 2019). The reasons that prevented women from seeking help included but were not limited to fear of divorce, lack of

financial independence, concerns about children, and expecting that the violence would stop (Afifi et al., 2011).

Despite this growth of research, the emphasis on barriers to help-seeking and Saudi women as not seeking help has not captured the experiences of women who do seek help and the conditions that lead to help-seeking and women's goals for help-seeking. In my study, women explained that educational level, financial status, generational status, the relationship and communication with family-of-origin and in-law, social norms around gender and religion, and the type of DV all interplayed to shape women's help-seeking decisions. These findings are consistent with Kennedy et al. (2012) model of help-seeking and attainment among sexually and physically victimized women, foregrounded the influence of social location, cumulative victimization and adversity, community setting, and the developmental/situational context. For example, in my study, younger women were more prone to losing hope of ending the violence and tended to leave the marriage as soon as the violence escalated. In contrast, older women continued to stay in their marriages despite enduring severe physical violence for several decades. The factor of age that differentiate between women who sought help while in early versus middle adulthood combined with the escalated governmental reforms that occurred in the last decade, women's new positionality in the country, and women's families' perceptions of their daughters' DV experiences all contributed to women's help-seeking. Kennedy et al. (2012) illustrated that a woman's developmental stage in the life course influences her experience of stress and cumulative adversity while shaping her needs and choices for accessing and seeking help. Considering women's life course and associated struggles and sociocultural changes instead of their ages as individual variables explains why and how they seek help which in turn

helps in creating better intervention and prevention. Also, it explains why while Saudi women are aware of the factors that hinder their help-seeking, they are still active agents in facing DV the way they are and are willing to seek all types of help based on their specific needs, goals, and purposes.

Escalating Domestic Violence as a Catalyst for Change

Some of the women's first DV incidents were severe experiences, and about half experienced escalated DV over time. A few described DV as infrequent; however, less frequent DV infrequency did not mean that it was less severe when it occurred, as few women experienced infrequent severe DV, whereas others experienced infrequent minor physical violence and simultaneously more frequent non-physical abuse. Consistent with Alquaiz et al. (2017), the only study that examined controlling behavior among Saudi women (Alhalal et al., 2019), nearly all participants experienced coercive control. In their study, Alquaiz et al. (2017) revealed that Saudi women mostly reported persistent and severe controlling behavior as a type of abuse (37%). Severe controlling behavior was reported more frequently than moderate, with 80% of participants reporting that they always had to seek their husband's permission to see a doctor. Women in my study experienced frequent abusive behaviors related to controlling their social lives, locking them in the house, controlling their whereabouts and clothes, monitoring and surveillance of the house's entrance cameras, stalking, continuously changing the door's lock, and using the kids as a tool of abuse. In some cases, this non-physical abuse continued even after separation or divorce.

Cycles and patterns of DV over time and the non-physical abuse rooted in coercive control violence led women to seek help to receive counseling and to gain power in their

marriages. However, women sought help to receive medical help, create a DV report, and get a divorce when DV was related to discrete incidents of severe physical violence that threatened women's and children's lives and caused injuries. With all the identified help-seeking goals except the goal of getting a divorce, the women's purpose was to stop the DV and stay in the marriage. Examining DV requires a closer look at the DV that women experience and beyond merely examining DV prevalence, risk factors, and outcomes. To understand women's help-seeking, DV characteristics such as frequency and severity must be explored and examined to differentiate between DV experiences rooted in coercive control versus situational couple violence (Hardesty et al., 2015; Johnson, 2008).

Saudi Familial Influence on Help-Seeking

Findings indicated that women's DV experiences are more complex than what we know from the existing literature. In my study, most women described experiencing physical violence as frequent, an indicator of coercive control behavior characterized by using both violent and nonviolent tactics to maintain dominance over women (Johnson, 2008). Thus, DV experiences among Saudi women should be examined by "operationalizing coercive control by the frequency, rather than the number, of tactics used by a partner" (Hardesty et al., 2015, p. 840). This is important because some of the non-physical abuse tactics were justified and, to some extent, accepted by women and their families, which is consistent with the broader literature. For example, a recent study conducted with Saudi women who committed violence against men emphasized that men were willing to exercise their rights in polygamy, even if it meant disregarding the rights granted to women by religion (Khadhar, 2022). Additionally, women who possess a greater level of education than their husbands may also be susceptible to experiencing

DV, as their husbands may feel a sense of insecurity and a loss of control and consequently resort to abusive behavior to cope with these feelings (Alhalal et al., 2019). Thus, DV needs to be examined while considering all patriarchal practices and beliefs stemming from the previous religious extremism that controlled Saudis' lives until a few years ago.

Despite all the discovered intersecting factors, women's families played a significant role in facilitating women's help-seeking considering how women value their families' contributions and support. Even though help-seeking decisions were classified into two groups based on their overarching help-seeking goals (i.e., *hoping to stop the violence and wanting to stay in the marriage vs. losing hope to stop the violence and choosing to leave the marriage*), women sought help to achieve a variety of goals throughout their marriages and family played a role in each step along the way. For example, women sought help to create a DV report or to seeking help to receive counseling because their families stopped them from pursuing seeking legal help that would result in divorce. Or put differently, when these women could not pursue legal help because of their families' interventions, they sought formal help to receive counseling, therapy, gain power, or medical attention. Saudi women were acting in alignment with their families' instructions regarding help-seeking unless their lives and children's lives were threatened, or the perpetrators kicked them out.

In contrast, for women who had family support for formal and legal help-seeking, like by encouraging their daughters to seek help to create a DV report, receive medical attention and reports, and end their marriages, the role of family was different. Sometimes, this type of familial supports of seeking formal and legal help hindered women from seeking their families' help when they were not ready to face consequences that could lead to unwanted divorce. Thus, even

though the intersection of several factors influenced women, the influencing role of their families was significant and determinant of their help-seeking decisions. Additionally, the role of the families-in-law was mostly passive or against women's formal and legal help-seeking.

Saudi Women's Increasing Empowerment

This study was essential given the context of Saudi Arabia experiencing significant societal changes following the introduction of Saudi Vision 2030, which aims to diversify the country's economy and empower women. Additionally, these cultural shifts have led to improvements in women's rights, including the ability to travel, buy or rent property, and work without the approval of a male guardian. The Protection from Abuse Act was also established in 2013, making domestic violence a crime and providing reporting mechanisms and punishment for perpetrators. However, despite these changes, DV is still viewed as a private family matter that should only be discussed within the family (Eldoseri et al., 2014). Also, some women, especially less formally educated women, considered patriarchal practices to be the religious rights of men, and that abuse is a result of their reliance on men (Khadhar, 2022). Considering that women's understanding of DV changes over time depending on their willingness to make changes in their lives (Liang et al., 2005) and that DV research overlooked examining women's actual attainment of effective services that meet their self-identified needs (Kennedy et al., 2012), women DV experiences should not be examined apart from understanding their personal beliefs, DV definitions and multilevel realities, the available sources of support and their effectiveness levels.

Women in my study illustrated some sociocultural expectations such as husbands' obedience, being the only or most responsible for the success of the marriage, demonstrating

weakness, and being patient, in addition to being impacted by the stigma of divorce and formal and legal help-seeking, which contributed to the complexity of seeking help. A portion of Saudi society is still impacted by the remains of religious extremism and the extreme patriarchy that controlled Saudis' lives for decades, thus, women might still find themselves constrained in marriage while facing DV. A study examining the influence of religiosity and social conservatism on the acceptability of spousal physical violence indicated that instead of religious beliefs, the prevalence of culturally biased and patriarchal attitudes undervaluing women could be the root cause of spousal violence (Kposowa & Ezzat, 2019).

Increasing the number of women with higher education and working outside the home in all specialties is one of the 2030 Vision, which will positively influence the economy and women's well-being. In my study, women's educational level and employment status were not the sole determinant of whether women sought help to resist DV, but they were influential factors of how and when women sought help. These two factors influenced their purposes of whether they *hoped to stop the violence* or *lost hope that it would stop* because other factors such as family support, the stigma of divorce and help-seeking, and the idea of being patient, for example, interplayed to shape women's decisions. Additionally, women were still hindered by several destructive ideologies that might be hard to detect and treat, which makes empowering women, ensuring their rights, and providing the best possible services challenging. For example, few participants were influenced by the idea that divorce will stigmatize them as individuals and their daughters. Thus, women's empowerment would become achievable when such circumstances diminish. Khadhar (2022) explained that women in their study strongly believed that the male members of their household had a limited perspective on the role of women in a

household, which mainly involved sex, cooking, and childcare. They perceived that their guardians (e.g., fathers, husbands) held negative attitudes towards women's education and employment and did not encourage education among women. These views contradicted the opinions of educated women, who emphasized the significance of education and work. For instance, in my study, women who lived in communities with moderate religious beliefs and were less stigmatized by divorce and other extremist hierarchical beliefs were more encouraged and able to achieve their help-seeking goals and purposes than other women.

Strengths and Limitations of the Present Study

The current study significantly contributed to the knowledge base about Saudi women's DV experiences and related informal, formal, and legal help-seeking. By qualitatively exploring women's experiences seeking help using a theoretical thematic analysis approach in the Saudi context, the current study elucidated the complex, interconnected factors that inform women's help-seeking goals and decisions in great depth. More specifically, I was able to explore how sociocultural factors in addition to familial and individual perceptions and decisions informed their decision-making processes. This study also provides an exemplar for using bilingual texts (Lincoln & Gonzalez, 2008) to analyze and present data in Arabic and English, allowing me to preserve and honor women's voices while also reaching an English-speaking audience.

The results of the present study should be considered within the context of several limitations. First, even though most participants were still experiencing DV perpetrated by their husbands at the time of the interviews, they had to recall events that occurred in the past. Despite being able to provide numerous details about their past experiences, participants were still susceptible to retrospective bias as they could not remember all the particulars of the factors

contributing to their decision-making and why they made the decisions they did. Using past data can lead to recall bias, particularly for women who have experienced DV, as they may have a higher risk of psychological health effects that may affect their ability to remember instances of abuse accurately (Yoshihama & Gillespie, 2002). Third, the initial purpose of this study was to examine women's help-seeking decision-making and their experiences upon seeking help from the FPU. However, due to time constraints, I altered my focus for this study before writing the findings specific to help-seeking experiences and perceptions. Thus, the collected rich data will be explored and presented in future studies to illustrate further women's responses to the selected help services and some sociocultural ideologies that influenced their experiences (e.g., sorcery). Finally, women who met the inclusion criteria but did not want to participate may have had different experiences than those who did respond and participate. For example, women who had not disclosed the DV to anyone may have different perspectives about DV and related help-seeking. Also, employed women during the interviews could not participate due to time constraints, being secretive, and having concerns about sharing their experiences.

Implications and Future Directions

Women in my study conditioned their evaluation of their formal help-seeking with specific demands, like when Latifah earlier said, *“I will decide if my experience with the FPU is good after they bring my husband, talk to him, and after I see that he changed to be better and to stop physically attacking me.”* Thus, practitioners should assess women's needs and desires and try to minimize the gap between them and the available services by interacting more with women and making all the needed and essential information regarding effectively obtaining legal and formal help accessible. Several women needed clarification about the available services and how

to reach them, while others mixed between the family protection units and other social services. Kennedy et al. (2012) indicated that instead of focusing only on barriers and attempts to seek help, research should examine “women’s actual *attainment* of effective services” (p. 218). Thus, more advertising via social media and electronic street banners and raising of awareness not only among adults but children and youth are needed as they positively contributed to their mothers’ help-seeking when they learned about DV and available services at their schools.

All women in my study sought help informally from their families, and few insisted on their presence while seeking legal help. However, whereas some families supported and guided their daughters while seeking formal and legal help, other families prevented women from pursuing formal and legal help-seeking. Additionally, women were impacted by their family’s insufficient help or inability to attain the support they needed from their families, such as when they had a conflict with them, avoided burdening and upsetting their families, and avoided family’s help because of potential gossip about their personal lives. Thus, designers of DV intervention and prevention programs should strongly consider the role of women’s families and create family-centered prevention programs to identify DV and especially non-physical abuse as a problem and reduce the stigma associated with seeking formal and legal help. In the prevention phase, these programs should target engaged partners’ parents. It could be part of the pre-marriage educational programs where the couple and their parents could attend sessions related to women’s rights, DV, and the stigma of help-seeking. Additionally, since this study revealed that women’s families intervene in their daughters’ help-seeking and some visit the FPU with the women or contribute to legal procedures, practitioners should include these families in the intervention programs. Educating women about their rights at this point should exceed to include

their families to eliminate the stigma associated with help-seeking, especially if they were against it. This will minimize potential pressure from women's families related to help-seeking.

Regarding research implications, future studies need to examine different types of DV and consistently consider the variations in the definitions of various types, as women described distinct experiences related to physical violence and non-physical abuse. Exploring each type of DV in depth is required to gain more understanding of Saudi women's experiences, especially the ones rooted in coercive control, as it appeared to be prevalent among almost all women's experiences. This should align with considering the history of accumulated DV experiences and related help-seeking. Also, as women's DV definitions and decisions change over time, it is crucial to study the shifting views of DV in Saudi more holistically. Therefore, future studies should explore the shifting views of DV among children, men, and social service providers.

Additionally, future studies should not overlook the intersection of individual, interpersonal, and sociocultural factors when examining women's help-seeking, including women's educational level, financial status, generational status, the relationship and communication with family-of-origin and in-law, and social norms around gender and religion. Even though recruiting women in Jeddah provided a certain level of diversity, women's experiences may differ in other regions of Saudi Arabia. Including participants from more FPU's and other agencies in a future study could allow for a more diverse comparison between women from different regions regarding their DV and related help-seeking. Also, recruiting women who sought help from other potential informal, formal, and legal versus those who did not seek help would further our understanding of help-seeking behaviors among Saudi women.

Conclusion

This study aimed to understand how women seek help in Saudi Arabia, focusing on their decisions to seek formal and legal help and the factors influencing their decisions to seek help. Women in Saudi Arabia had various experiences of seeking formal and legal help, and they acted actively to resist and prevent DV escalation. They sought formal (e.g., DV reporting center 1919, FPU, medical facilities), legal help (e.g., police, court), and informal help (e.g., family, friends) help to manage their DV experiences. Several intersecting conditions influenced their goals of seeking help, which contributed to identifying that women seek help either while *hoping to stop DV and wanting to stay in the marriage* or *losing hope to stop the violence and choosing to leave the marriage*. These influence conditions women's educational level, financial status, age (individual), family-of-origin and in-law relationship and communication (interpersonal), and social norms around gender and religion (sociocultural). Within these two overarching goals, women sought help for five different specific purposes: seeking help to receive individual or couple counseling, gaining power in the marriage, receiving medical attention, creating a DV report, and ending the marriage and getting a divorce. Additionally, the DV-specific factors and the role of their families and in-laws influenced why women sought help and for what purposes they did so.

This study provided an understanding of how the social shifts and governmental reforms, such as the creation of the Protection from Abuse Act and the governmental family protection units (FPUs) in Saudi Arabia, made a forward significant step in women's lives as well as an understanding of what factors hindered obtaining the ultimate benefits of these reforms and changes based on women's experiences. Several individual, interpersonal, and sociocultural

factors empowered or depowered women in the face of DV. Also, escalating DV and women's social relationships with families and in-laws were found to be determining what specific help women demand from support providers. These findings suggest the need to examine DV and evaluate intervention and prevention programs considering including women's families in the pre-marriage educational programs and the intervention programs provided by the FPU and other DV agencies when women seek formal or legal help. Such practices could further influence the policies related to DV to minimize the harm that some families could cause when their daughters seek help. It could highlight the existing policies and adds more to the ones related to hindering women's will to help-seeking. Finally, examining DV in Saudi Arabia should consider the shifting views of DV among women and men, children, and social service providers.

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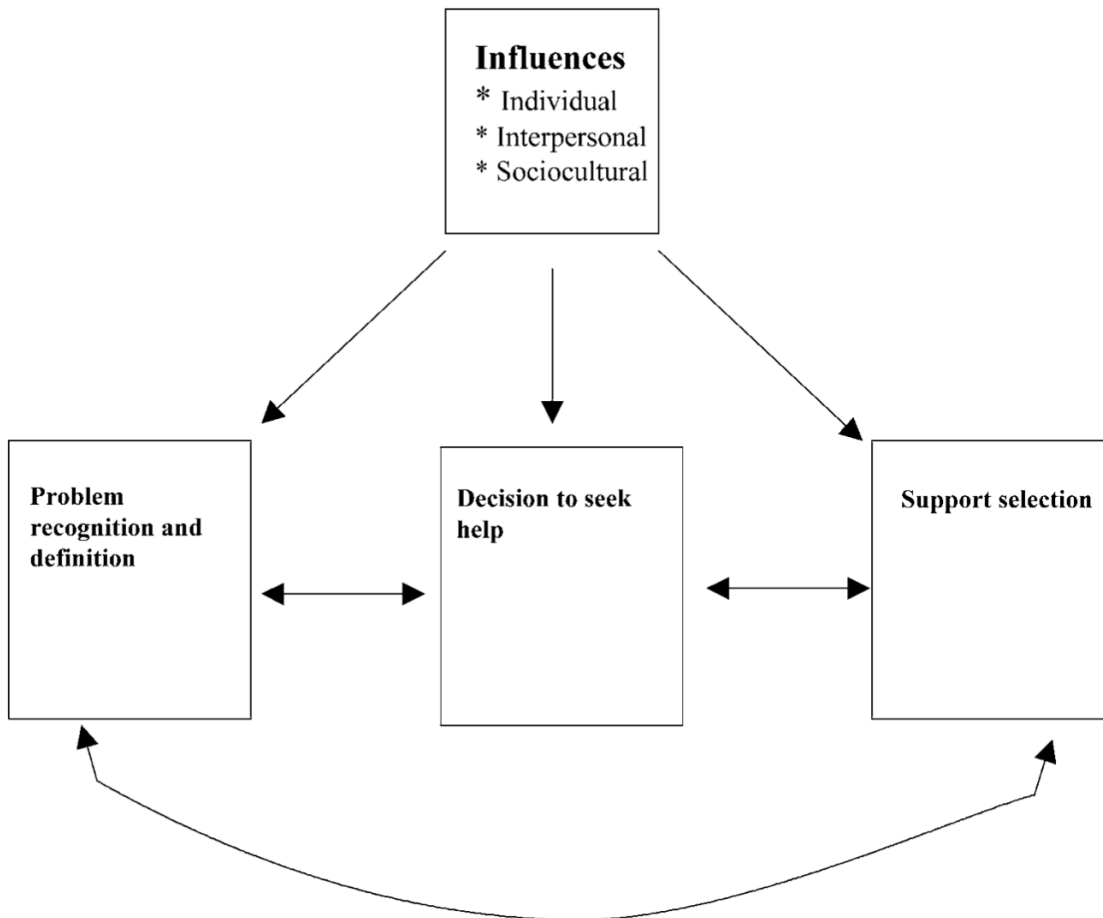
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APPENDICES

Appendix A: A model of help-seeking and change.



Note. A model of help-seeking and change. Adapted from “A theoretical framework for understanding help-seeking processes among survivors of intimate partner violence,” by Liang, B., Goodman, L., Tummala-Narra, P., and Weintraub, S. 2005, *American Journal of Community Psychology*, 36(1-2), p.73 (<https://doi.org/10.1007/s10464-005-6233-6>). Copyright 2005 by American Journal of Community Psychology

Appendix B: IRB approval letter



December 07, 2022

Shahad Ahmed Subiani
UTK - Coll of Education, Hlth, & Human - Child & Family Studies

Re: UTK IRB-21-06601-FB
Study Title: Saudi Women's Abuse and Help-Seeking Experiences

Dear: Shahad Ahmed Subiani

The UTK Institutional Review Board (IRB) reviewed your application to **continue** your previously approved project, referenced above. It has determined that your application is eligible for **expedited** review under 45 CFR 46.110(b)(1). The IRB reviewed your renewal application and determined that it does comply with proper consideration for the rights and welfare of human subjects and the regulatory requirements for the protection of human subjects.

Therefore, this letter constitutes approval of your renewal application. Approval of this study, which is closed to enrollment, will be valid from 12/07/2022 to 12/06/2023

Any revisions in the approved application must also be submitted to and approved by the IRB prior to implementation. In addition, you are responsible for reporting any unanticipated serious adverse events or other problems involving risks to subject or others in the manner required by the local IRB policy.

Finally, **re-approval** of your project is required by the IRB in accord with the conditions specified above. You may not continue the research study beyond the time or other limits specified unless you obtain prior written approval of the IRB.

Sincerely,

Lora Beebe, Ph.D., PMHNP-BC, FAAN
Chair

Institutional Review Board | Office of Research & Engagement
1534 White Avenue Knoxville, TN 37996-1529
865-974-7697 865-974-7400 fax irb@utk.edu

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Appendix C: Individual investigator agreement



Individual Investigator Agreement

The University of Tennessee, Knoxville (UT) maintains a Federalwide Assurance (FWA) of compliance, a written agreement, with the Office for Human Research Protections in the U.S. Department of Health and Human Services that outlines processes by which UT protects research participants. UT has entered freely and intentionally into this FWA because it represents a commitment to providing responsible oversight of research involving human participants conducted or sponsored by UT. UT agrees to extend its FWA to cover the below-named investigator for the purposes of the research described below on the condition that all the following provisions are met.

Individual Investigator
(Investigator) Name: Basma Alzahmi

Study Activities Conducted
by Investigator: Recruiting Participants

UT Principal Investigator
(PI) Name: Shahad Subiani

IRB Study Title: Saudi Women's Abuse and Help-Seeking Experiences

IRB Number: UTK IRB-21-06601-FB

Sponsor or Funding Agency: Center for Global Engagement at UTK

Award Number: N/A

The Investigator, PI and UT agree to the following general provisions:

1. The above-named Investigator has reviewed *the Belmont Report: Ethical Principles and Guidelines for the Protection of Human Subjects of Research*, the U.S. Department of Health and Human Services (DHHS) regulations for the protection of human subjects at 45 CFR 46, the Food and Drug Administration (FDA) regulations for the protection of human subjects at 21 CFR 50 (if applicable), the HIPAA Privacy Rule at 45 CFR 164 (if applicable), the Assurance referenced above, and the relevant UT policies and procedures for the protection of human subjects.
2. The Investigator understands and hereby accepts the responsibility to comply with the standards and requirements stipulated in the above documents and to protect the rights and welfare of human subjects involved in research conducted under this Agreement.
3. The Investigator will comply with all other applicable federal, international, state, and local laws, regulations, and policies that may provide additional protection for human subjects participating in research conducted under this Agreement.
4. The Investigator will abide by all determinations of the UT Institutional Review Board (IRB) designated under the above FWA and will accept the final authority and decisions of the UT IRB, including but not limited to directives to suspend or terminate participation in designated research activities.
5. The Investigator will complete any educational training required by UT and the UT IRB prior to initiating research covered under this Agreement.
6. The Investigator will report promptly to the PI, who will then report to the UT IRB, any proposed changes in the research conducted under this Agreement. The Investigator will not initiate changes in the research

without prior UT IRB review and approval, except where necessary to eliminate apparent immediate hazards to subjects.

7. The Investigator will report immediately to the PI, who will immediately report to the UT IRB, any unanticipated problems in research covered under this Agreement that involve risks to subjects or others.
8. When responsible for recruiting and/or enrolling subjects, the Investigator will seek, document, and maintain records of informed consent and, if applicable, HIPAA Authorization from the subject or the subject's legally authorized representative as required under HHS regulations, FDA regulations, (or other international or national equivalent), the HIPAA Privacy Rule, and stipulated by the UT IRB (if applicable).
9. The Investigator acknowledges and agrees to cooperate with the PI in UT IRB's responsibility for initial and continuing review, record keeping, reporting, and certification. The Investigator will provide all information requested by the PI and UT IRB in a timely fashion.
10. In conducting research involving FDA-regulated products, the Investigator will comply with all applicable FDA regulations (including 21 CFR 50 & 56) and fulfill all Investigator responsibilities (or investigator-sponsor responsibilities, where appropriate), including those described at 21 CFR 312 and 812 (if applicable).
11. The Investigator will not engage in recruitment activities, enroll subjects or perform any study-specific procedures in research covered under this Agreement prior to its review and approval by the UT IRB.
12. Emergency medical care may be delivered without UT IRB review and approval to the extent permitted under applicable Federal regulations and State law. If such care is provided, the Investigator will promptly report the matter to the PI, who will make any further reports according to UT IRB requirements.
13. This Agreement does not preclude the Investigator from taking part in research not covered under the Agreement.
14. The Investigator acknowledges that he/she is primarily responsible for safeguarding the rights and welfare of each research subject, and that the subject's rights and welfare must take precedence over the goals and requirements of the research.
15. This document must be kept on file by the Investigator, PI, UT, and be provided to OHRP or other regulatory agencies upon request.
16. The terms of this Agreement shall begin upon full execution by the undersigned parties and shall continue in effect until either
 - a. expiration or termination of UT IRB approval of the research study covered under this Agreement; or
 - b. the Investigator becomes affiliated with an institution that holds its own FWA, or
 - c. the Investigator is no longer a member of the research team engaged in the conduct of the research study covered under this Agreement.

Individual Investigator:

Signature:  Date: 15/11/2021
Name: Basma Alzahmi
Degrees: Bachelor of Arts Degree Psychology
Address: AL Hamra
Phone: 00966565003700
Email: b.asma22@windowslive.com

UT Principal Investigator:

Signature:  Date: 11/15/2021
Name: Shahad Subiani
Degrees: M.S., Child and Family Studies
Address: 10708 Silver Leaf Way, Knoxville, TN, 37931
Phone: +1 571 494 0248
Email: ssubaini@vols.utk.edu

UT Department Head:

Signature: Mary Jane Moran Date: 11/26/2021
Name: Mary Jane Moran
Degrees: B.S., Education-Speech & Hearing; M.S., Child Development & Family Studies; Ph.D., Education
Address: 1215 W. Cumberland Ave, Room 115, Knoxville, TN 37996-1912
Phone: (865) 974-6269
Email: Mmoran2@utk.edu

UT Institutional Official (or authorized designee):

Signature: Sarah J. Pruett, Ph.D. Date: 11/30/2021
Sarah Pruett, Ph.D.
Assistant Vice Chancellor for the Responsible Conduct of Research, Institutional Research Integrity
Officer
1534 White Avenue
Knoxville, TN 37996-1529
Phone: 865-974-9918
Email: spruett1@utk.edu

Arabic Version of the Individual Investigator Agreement

النسخة العربية من اتفاقية الفرد الباحث

اتفاقية الفرد الباحث

تحافظ جامعة تينيسي، نوكتيفيل على ضمان فيدرالي للامتثال (FWA)، وهو اتفاق مكتوب مع مكتب حماية البحوث البشرية في وزارة الصحة والخدمات الإنسانية بالولايات المتحدة والذي يحدد العمليات التي من خلالها تحمي جامعة تينيسي المشاركين في البحث. لقد انضمت جامعة تينيسي بحرية وعن قصد في هذا الضمان الثابت لأنه يمثل التزامًا بتوفير الإشراف المسؤول على الأبحاث التي يشارك فيها البشر والتي تجريها جامعة تينيسي أو ترعاها. توافق جامعة تينيسي على تمديد ضمان (FWA) الخاص بها ليشمل الفرد الباحث المسمى أدناه لأغراض البحث المذكور أدناه بشرط استيفاء جميع الأحكام التالية.

اسم الفرد (الباحث): بسمه الزاامي

أنشطة الدراسة التي يجريها الباحث: تعيين عينة البحث المحتملة من المشاركين وطلب مشاركتهم في البحث

اسم الباحث الرئيسي (PI): شهد صبياتي

عنوان الدراسة (IRB): خبرات النساء السعوديات مع العنف الأسري وطلب المساعدة

رقم (IRB): UTK IRB-21-06601-FB

اسم الراعي أو الجهة الممولة للبحث: Center for Global Engagement at UTK

رقم الجائزة: غير منطبق

يوافق الفرد الباحث و المحقق الرئيسي (PI) و جامعة تينيسي (UT) على الأحكام العامة التالية:

1. قام الفرد الباحث المذكور أعلاه بمراجعة تقرير بلمونت: المبادئ الأخلاقية والمبادئ التوجيهية لحماية الموضوعات البشرية للبحوث، ولوائح وزارة الصحة والخدمات الإنسانية الأمريكية (DHHS) لحماية الأفراد في 46 CFR 45، و لوائح إدارة الغذاء (FDA) لحماية الأشخاص في 5021 CFR (إذا كان منطبقاً)، وقاعدة الخصوصية HIPAA في 164 CFR 45 (إذا كانت منطبقة)، وسياسات وإجراءات جامعة تينيسي (UT) ذات الصلة لحماية البشر.
2. يفهم الفرد الباحث ويقبل بموجبه مسؤولية الامتثال للمعايير والمتطلبات المنصوص عليها في الوثائق أعلاه وحماية حقوق ورفاهية الأشخاص المشاركين في البحث الذي يتم إجراؤه بموجب هذه الاتفاقية.
3. سيلتزم الفرد الباحث بجميع القوانين واللوائح والسياسات الفيدرالية والدولية والولائية والمحلية المعمول بها والتي قد توفر حماية إضافية للأشخاص المشاركين في البحث الذي يتم إجراؤه بموجب هذه الاتفاقية.
4. سيلتزم الفرد الباحث بجميع قرارات مجلس المراجعة المؤسسية (IRB) في جامعة تينيسي المعينة بموجب FWA أعلاه وسيقبل السلطة والقرارات النهائية لـ UT-IRB بما في ذلك على سبيل المثال لا الحصر التوجيهات لتعليق أو إنهاء المشاركة في البحوث المعينة أنشطة.
5. سوف يكمل الفرد الباحث أي تدريب تعليمي مطلوب من قبل UT و UT-IRB قبل الشروع في البحث المشمول بموجب هذه الاتفاقية.
6. سيقدم الفرد الباحث افادة للباحث الرئيسي (PI) على الفور الذي بدوره سيقدم تقريراً إلى UT-IRB بشأن أي تغييرات مقترحة يتم إجراؤها بموجب هذه الاتفاقية. لن يشرع الفرد الباحث في إجراء تغييرات في البحث دون مراجعة وموافقة UT-IRB مسبقاً، إلا عند الضرورة لإزالة المخاطر الفورية الظاهرة على الأشخاص.

7. سيقوم الفرد الباحث بإبلاغ الباحث الرئيسي فوراً، والذي سيبذل فوراً إلى IRB- UT ، عن أي مشاكل غير متوقعة في البحث الذي يشمل هذا الاتفاق والتي تنطوي على مخاطر على الأشخاص أو غيرهم.
8. عندما يكون مسؤولاً عن تعيين و / أو تسجيل المشاركين في البحث، يسعى الفرد الباحث إلى الحصول على نماذج ما بعد التبصير وتوثيقها والاحتفاظ بها، و(إذا كان منطبقاً) ترخيص HIPAA من المشارك في البحث أو الوصي عليه كما تنص لوائح HHS ولوائح إدارة الغذاء والدواء (أو غيرها مما يعادله دولياً أو وطنياً)، وقاعدة خصوصية HIPAA ، والتي ينص عليها UT IRB (إذا كان منطبقاً).
9. يقر الفرد الباحث ويوافق على التعاون مع الباحث الرئيسي في مسؤولية IRB- UT للمراجعة الأولية والمستمرة، وحفظ السجلات، وإعداد التقارير، وإصدار الشهادات. سيقدم الفرد الباحث جميع المعلومات المطلوبة من قبل الباحث الرئيسي (PI) و IRB- UT في الوقت المناسب.
10. عند إجراء البحوث المتعلقة بالمنتجات الخاضعة لرقابة إدارة الغذاء والدواء FDA، يلتزم الفرد الباحث بجميع لوائح إدارة الغذاء والدواء المعمول بها (بما في ذلك 21 CFR 50 & 56) ويغني بجميع مسؤوليات الفرد الباحث (أو مسؤوليات الراعي للباحث، عند الاقتضاء) ، بما في ذلك تلك الموصوفة في 21 CFR 312 & 812 (إذا كان منطبقاً).
11. لن يشارك الفرد الباحث في أنشطة تعيين أو توظيف أو تسجيل المشاركين في البحث أو تنفيذ أي إجراءات خاصة بالبحث الذي يتم تغطيته بموجب هذه الاتفاقية قبل مراجعتها والموافقة عليها من قبل IRB- UT.
12. يمكن تقديم الرعاية الطبية الطارئة دون مراجعة IRB - UT والموافقة عليها إلى الحد المسموح به بموجب اللوائح الفيدرالية المعمول بها وقانون الولاية. إذا تم توفير هذه الرعاية، فسيقوم الفرد الباحث بإبلاغ الباحث الرئيسي بالمسألة على الفور ، والذي سيقدم أي تقارير أخرى وفقاً لمتطلبات IRB UT.
13. لا تمنع هذه الاتفاقية الفرد الباحث من المشاركة في بحث غير مشمول في الاتفاقية.
14. يقر الفرد الباحث بأنه /بأنها المسؤول الأول عن حماية حقوق ورفاهية كل مشارك في البحث، وأن حقوق المشارك ورفاهيته يجب أن تكون لها الأسبقية على أهداف البحث ومتطلباته.
15. يجب حفظ هذه الوثيقة في ملف من قبل الفرد الباحث، والباحث الرئيسي، وجامعة تينيسي UT، وتقديمها إلى OHRP أو غيرها من الوكالات التنظيمية عند الطلب.
16. تبدأ شروط هذه الاتفاقية عند التنفيذ الكامل من قبل الأطراف الموقعة أدناه وتستمر حتى
 - a. انتهاء أو إنهاء موافقة IRB- UT للدراسة البحثية التي تغطيها هذه الاتفاقية؛ أو
 - b. يصبح الفرد الباحث تابعاً لمؤسسة تمتلك FWA الخاص بها، أو
 - c. لم يعد الفرد الباحث عضواً في فريق البحث المشارك في إجراء الدراسة البحثية التي تغطيها هذه الاتفاقية.

Appendix D: Cultural appropriateness memo



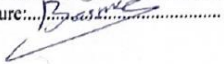
Cultural Appropriateness Memo

Date: January 11, 2022
TO: University of Tennessee Knoxville - IRB
From: The Family Protection Unit in Jeddah
Title: "Saudi Women's Abuse and Help-Seeking Experiences"

The individual preparing this memo of cultural appropriateness has a bachelor's degree in psychology from King Abdulaziz University in Jeddah, and 8 years of work experience in the field of social support and domestic violence services for women and families in Saudi Arabia. My job title is a psychologist and the supervisor of the family protection unit (FPU), and under this title, my job includes supervising the FPU (women section) in Jeddah.

I understand that this study involved interviewing Saudi women who have experienced domestic violence at the hands of their husband to understand their experiences and the kinds of help they have sought and received. I understand that the Family Protection Unit will be assisting with recruiting these adult women who are over 18 years old who contacted the Family Protection Unit (FPU) in Jeddah at least once in the recent 5 years specific to experiencing physical violence perpetrated by their husbands. Once confirmed to be interested in participating, Shahad will interview the participants either in-person at FPU or via Zoom at the site of the FPU and each interview is expected to last on average between 1-2 hours. The interview questions include four sections: (1) demographic and background information, (2) abuse in the marriage, (3) contextual factors influencing help-seeking behavior, and (4) formal help-seeking experiences. The women will be offered 150 SR (40\$) each for participating. In cases of Zoom interviews, the participants will be compensated with a 150 SR (40\$) e-gift card from Jarir for their participation, which will be emailed to them immediately after the interview.

We confirm that this proposed research study does not conflict with the local, cultural, and social norms of Saudi Arabia or the Islamic religion. In fact, such scientific work is appreciated and supported due to its valuable contribution to women's health, rights, and life promotion.

Name: Basma Alzahrani
Position: The head of the Family Protection Unit (women's section)
Address: 6679 Al Iman, Al Hamra District, Jeddah 23324
Phone number: +966 565 003 700
Email: b.asma22@windowslive.com
Signature: 

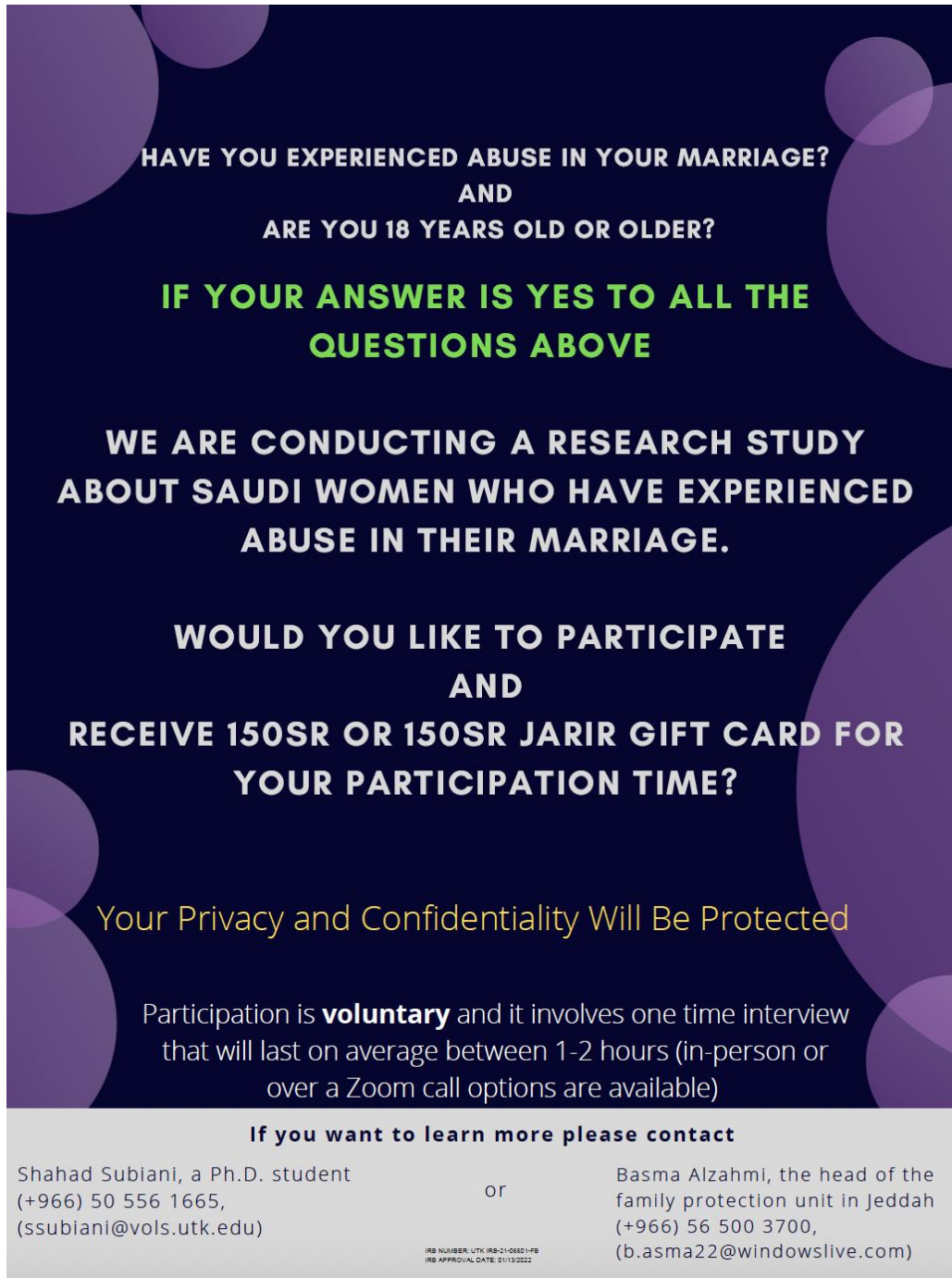


www.hrsd.gov.sa

P.O.Box 21110 Riyadh 11475 Kingdom of Saudi Arabia
ص.ب 21110 الرياض 11475 للمملكة العربية السعودية

IRB NUMBER: UTK IRB-21-06601-FB
IRB APPROVAL DATE: 01/13/2022

Appendix E: IRB-approved study flyer



**HAVE YOU EXPERIENCED ABUSE IN YOUR MARRIAGE?
AND
ARE YOU 18 YEARS OLD OR OLDER?**

**IF YOUR ANSWER IS YES TO ALL THE
QUESTIONS ABOVE**

**WE ARE CONDUCTING A RESEARCH STUDY
ABOUT SAUDI WOMEN WHO HAVE EXPERIENCED
ABUSE IN THEIR MARRIAGE.**

**WOULD YOU LIKE TO PARTICIPATE
AND
RECEIVE 150SR OR 150SR JARIR GIFT CARD FOR
YOUR PARTICIPATION TIME?**

Your Privacy and Confidentiality Will Be Protected

Participation is **voluntary** and it involves one time interview
that will last on average between 1-2 hours (in-person or
over a Zoom call options are available)

If you want to learn more please contact

Shahad Subiani, a Ph.D. student (+966) 50 556 1665, (ssubiani@vols.utk.edu)	or	Basma Alzahmi, the head of the family protection unit in Jeddah (+966) 56 500 3700, (b.asma22@windowslive.com)
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IRB NUMBER: UTK IRB-21-05601-FB
IRB APPROVAL DATE: 01/13/2022

هل تعرضت للإساءة الزوجية؟

هل عمرك فوق ١٨ سنة ؟

إذا أجبت بنعم على السؤالين أعلاه

نحن نُجري دراسة بحثية حول النساء السعوديات
اللاتي تعرضن للإساءة الزوجية.

هل ترغبين في المشاركة والحصول على ١٥٠ ريال أو
قسيمة شرائية من مكتبة جرير بقيمة ١٥٠ ريال
تقديرًا منا لمشاركتك و وقتك معنا

نضمن السرية و حماية خصوصيتك

المشاركة اختيارية وتتضمن لقاء لمرة واحدة يستمر في المتوسط ما
بين ساعة إلى ساعتين
(نوفر خيار المقابلة الشخصية وجها لوجه أو عن بعد عبر برنامج Zoom)

لمزيد من المعلومات، الرجاء التواصل مع

بسمة الزاحمي، مديرة وحدة الحماية من
العنف الأسري
(+966) 56 500 3700
(b.asma22@windowsslive.com)

أو

شهد صبياني، باحثة/طالبة دكتوراه
(+966) 50 556 1665
(ssubiani@vols.utk.edu)

Appendix F: Recruitment scripts

Email/Text Message Script for Participants Via Zoom

Hello,

Thank you for accepting to know more about the research study we are conducting about Saudi women's contemporary experiences.

Please remember that we are scheduled to meet on [Zoom] [date] at [time]. Here is the link for our meeting: xxxxxx

We recommend finding a private and comfortable space to be in while you participate in our interview, as we will be discussing family and probably other personal opinions and topics. You may also want to use headphones if you have them.

[If we were reported during the recruitment that the participant insisting on having their consent form ahead of the meeting and that sending it is safe] Please find the consent form attached to this [email or message in case using WhatsApp]. We will talk about this document at the beginning of our meeting.

Please, remember that even though this meeting will be via Zoom, the camera will be fixed to be off at the start of the meeting and instructions will be given to you at the beginning of the meeting if you prefer to have your camera on. Feel free to keep the camera off if you would like to.

In case you have changed your mind about meeting with the interviewer, feel free to delete this email [message] and know that we will not contact you if you did not show up. Your decision will not affect your relationship with our research team.

However, please remember that meeting will be available for you to join at any time between [time frame].

Feel free to reach out to us at any time with any questions or concerns.
Take care.

نص رسالة بريد إلكتروني / رسالة نصية للمشاركين عبر برنامج Zoom

السلام عليكم ورحمة الله وبركاته

نشكركم على قبول معرفة المزيد عن الدراسة البحثية التي نجريها حول التجارب المعاصرة للمرأة السعودية.

نود تذكيركم أنه من المقرر أن نلتقي عن بعد عبر [برنامج Zoom] [التاريخ] في [الوقت]. يمكنكم إيجاد الرابط لاجتماعنا ادناه:

XXXX

نوصيكم بإيجاد مساحة خاصة ومريحة للتواجد فيها أثناء مشاركتك في مقابلتنا، حيث سنناقش مواضيع خاصة بالأسرة وربما بعض الآراء والمواضيع الشخصية الأخرى ويفضل استخدام السماعات إذا كانت لديكم وفي حال رغبتكم بذلك.

[إن تم إبلاغنا أثناء استقطاب المشاركين أن المشاركة تصر على الحصول على نموذج "ما بعد التبصير" قبل المقابلة وأن إرساله آمن ولا يشكل خطر أو أي احراج لها] يرجى العثور على نموذج الموافقة المرفق بهذا [البريد الإلكتروني أو الرسالة في حالة استخدام WhatsApp] سنتحدث عن هذه الوثيقة في بداية اجتماعنا.

من فضلك تذكري أنه على الرغم من أن هذا الاجتماع سيكون عبر Zoom ، فسيتم ضبط اعدادات الكاميرا ليتم إيقاف تشغيلها في بداية الاجتماع تلقائياً، وسيتم تقديم الإرشادات لك في بداية الاجتماع إذا كنت تفضلين تشغيل الكاميرا. لا تترددي في إبقاء الكاميرا مغلقة في حال رغبت في ذلك.

إذا غيرت رأيك بشأن اجراء المقابلة، فلا تترددي في حذف هذا البريد الإلكتروني [رسالة] واعلمي أننا لن نتصل بك في حال عدم انضمامك للمقابلة وأن قرارك بالحضور أو التغيب لن يؤثر على علاقتك بفريق البحث.

ومع ذلك، يرجى تذكر أن الاجتماع سيكون متاحاً لك للانضمام إليه في أي وقت بين [الإطار الزمني]

لا تترددي في التواصل معنا في أي وقت لطرح أي أسئلة أو مناقشة أي مخاوف.

مع خالص الشكر والتقدير،

Telephone Screening Script for The Protection from Abuse Unit Use

PHONE CALL: ANSWER

Hello, I am calling to speak with [first and last name]. Is she available?

If not available: Do you know when would be a good time to reach her? Could I ask to leave the name and number of the person I am calling on her behalf. She is the leader of a research team working on Saudi women's health. Her name is Shahad Subiani, and phone number is +966 50 556 1665.

If asked why I am calling: I am calling in regard to a research project about Saudi vision 2030 and the governmental reforms for women conducted by a research team working on Saudi women's health.

If available: Hi, my name is Basma Alzahmi from The Protection from Abuse Unit. Is now an OK time to talk for just a few minutes.

If no: Arrange a time to call back.

If yes: Great. I would like to know if you are open to participating in a study that will be conducted in cooperation with The Protection from Abuse Unit. I would like to assure you that your participation is voluntary, you do not have to participate if you do not want to, and your decision would not influence your relationship with the FPU staff in any way. If you choose to participate, you will receive SR150 as a compensation for your time.

If no: OK. I understand. Could I leave you my name and phone number just in case you have any questions or decide at a later point that you would be willing to participate?

If no: Thanks very much for your time.

If not sure and want time to think about it: Arrange a time to call back.

If yes: I will give you a brief idea about the study. A Saudi researcher and a doctoral candidate at the University of Tennessee in the United States is doing a dissertation study exploring abuse within marriage among Saudi adult women. Participation in this study would entail a one-time meeting that is expected to last on average between 1-2 hours. The researcher could meet with you via telephone, Zoom, or in person at the building of the family protection unit. All information will be kept private and confidential. And as mentioned earlier, participation will allow you to receive SR150 as a compensation for your time and effort.

May I ask you to set up a time for the meeting?

If yes: **The interviews will be held in** (date range). [Discuss and decide on location (discuss the availability of a private room to interview in the unit location); set up day/time; get directions; ask if she would like a reminder-call the day before, make sure she has your contact information.]

[If they decided to be interviewed via Zoom, ask them for an email address that no one else have access to, to send them the Zoom link. In case they do not have a safe email and they want to use Zoom on their phones, ask them if it is safe to send them the Zoom link on their WhatsApp number; Make sure it is safe to send them the consent form via email or WhatsApp if they asked for copies; let them know that the link will be sent to them within [.....] of the scheduled interview]

Ok. Do you have any questions for me?

If no questions, **feel free to contact me before the interview if you have any questions at (+966) 56 500 3700. My name is Basma Alzahmi. Thank you very much for your time.**

If no: **OK. I understand. Could I leave you my name and phone number just in case you have any questions or decide at a later point that you would be willing to participate?**

If no: **Thanks very much for your time.**

If not sure and want time to think about it: **Arrange a time to call back.**

نص حوارى لتيسير عملية استقطاب المشاركات فى البحث من قبل وحدة الحماية من العنف الأسرى

مكالمة هاتفية: استقبال المكالمة

السلام عليكم ورحمة الله وبركاته، [الاسم الأول والأخير] موجودة؟

إذا لم يكن التواصل متاحاً: ما الوقت المناسب للتواصل معها؟ أنا اتصل بالنيابة عن شهد صبياني، وهى قائدة فريق بحثى يعمل على موضوع صحة المرأة السعودية، ممكن ازودكم بوسيلة التواصل معها؟ رقم الجوال 966 50 556 1665 +

إذا سُئلت عن سبب الاتصال: أتصل بخصوص مشروع بحثى عن رؤية السعودية 2030 والإصلاحات الحكومية المعنية بتمكين المرأة السعودية

إذا كان التواصل مع المشاركة متاحاً: السلام عليكم ورحمة الله وبركاته، معك بسمه الزاخمى من وحدة الحماية من العنف الأسرى. إذا كان عندك مجال حالياً أحتاج كم دقيقة من وقتك.

إذا اجابت بـ لا: سأقوم بجدولة وقت آخر للاتصال

إذا اجابت بـ بنعم: ممتاز، أحتاج اعرف إذا كان عندك استعداد للمشاركة فى دراسة بحثية سيتم اجراؤها بالتعاون مع الوحدة وحابه اؤكد لك انه مشاركتك طوعية ولا تجب عليك المشاركة فى حال عدم رغبتك، وقرارك أيا كان لن يؤثر على علاقتك مع وحدة الحماية من العنف الأسرى. بالإضافة لذلك، المشاركة ستسمح لك بالحصول على تعويض عن مشاركتك ووقتك عبارة عن مبلغ ١٥٠ ريال.

إذا اجابت بـ لا: لا مشكلة، أنفهم عدم رغبتك بالمشاركة، ممكن أترك اسمى ورقمى فى حال صار عندك أى أسئلة أو فى حال غيرت رأيك؟

إذا اجابت بـ لا: لا مشكلة، شكراً جزيلاً لك

إذا كانت غير متأكدة وتحتاج وقت للتفكير: سأقوم بجدولة وقت آخر للاتصال

إذا أجابت بـ نعم: طيب، يعطيك موجز عن الدراسة البحثية، عندنا باحثة سعودية وطالبة دكتوراه مبتعثة فى جامعة تنيسى بالولايات المتحدة تعمل على دراسة بحثية بغرض دراسة ظاهرة الإساءة فى الزواج بين النساء السعوديات البالغات. تستلزم المشاركة فى هذه الدراسة عمل مقابلة لمرة واحدة مع الباحثة، من المتوقع أن تستمر المقابلة فى المتوسط بين ساعة إلى ساعتين.

حسب اختيارك، ممكن المقابلة تكون شخصياً بحضورك بمبنى وحدة الحماية من العنف الأسرى أو عن بعد عن طريق برنامج Zoom (برنامج ممكن تحميله على الجوال أو أى جهاز آخر). كل معلوماتك سيتم التعامل معها بسرية وخصوصية تامة. المشاركة ستتيح لك الحصول على 150 ريال سعودي كتعويض عن وقتك وجهدك.

هل توافقين على المشاركة وجدولة موعد للمقابلة؟

إذا اجابت بـ نعم: المقابلات ستكون فى (الإطار الزمني) مناقشة واتخاذ قرار بشأن الموقع، فى حال اختيار مقر الوحدة (مناقشة توفر غرفة خاصة للمقابلة فى موقع الوحدة)؛ تعيين التاريخ / الوقت؛ موقع الوحدة؛ السؤال عما إذا كانت تريد مكالمة تذكير فى اليوم السابق، التأكد من أن لديها معلومات الاتصال الخاصة بك]

إذا قررت إجراء مقابلة عبر برنامج Zoom، سأطلب عنوان بريد إلكتروني خاص وغير مشترك مع أي شخص آخر لإرسال رابط Zoom. في حالة عدم وجود بريد إلكتروني آمن والرغبة في استخدام Zoom على الجوال، اسأل عما إذا كان من الآمن إرسال رابط Zoom على رقم WhatsApp الخاص؛ تأكد من أنه من الآمن إرسال نموذج الموافقة "ما بعد التبصير" إليهم عبر البريد الإلكتروني أو WhatsApp في حال طلب نسخة للنموذج لاطلاع عليه مسبقاً؛ توضيح أنه سيتم إرسال الرابط خلال [مدة زمنية] من المقابلة المجدولة].

هل لديك أي أسئلة؟

إذا اجابت بـ لا: لا تتردد في الاتصال قبل المقابلة إذا كان لديك أي أسئلة على +96656 5003700 اسمي بسمة الزاحمي. شكرا لك على وقتك.

إذا كانت الإجابة "لا": لا مشكلة، أفهم عدم رغبتك في المشاركة، ممكن أترك اسمي ورقمي في حال صار عندك أي أسئلة أو في حال غيرت رأيك؟

إذا اجابت بـ لا: شكرا لك على وقتك

إذا كانت غير متأكدة وتحتاج وقت للتفكير: سأقوم بجدولة وقت آخر للاتصال

Appendix G: Resource and information packet



The National
Committee for Mental
Health Promotion

Psychological Counseling Call Center
Strict Confidentiality is our Priority

The psychological counseling center has counselors who work professionally to answer your psychological inquiries with complete confidentiality on the phone number:

More than	 21,670	Incoming call	More than	 27084	Outgoing call
-----------	--	---------------	-----------	---	---------------

From **8 a.m. to 8 p.m.** 

We receive
your calls
all week
except (Friday)

920 03 33 60

  **NCMH_SA**  **www.ncmh.org.sa**

Psychological Counseling Call Center

The Psychological Counseling Center of the National Committee for the Promotion of Mental Health was launched in September 2013 and the center operates 12 hours a day from 8 in the morning until 8 in the evening and on Saturdays from 1 in the evening until 8 in the evening. The call center receives all types of psychological counseling through the number 920033360, and it is possible to request telephone psychological counseling from all regions of the Kingdom and for all segments of society. Psychological counseling is answered by trained and experienced psychiatrists in mental health.

The call center has received approximately (49,693) consultations from the beginning of the service. The psychological call center aims to spread awareness and psychological education, provide specialized consultations and support patients and their families in facing the burden of psychological disorders and problems.

The Psychological Counseling Center of the National Committee for the Promotion of Mental Health

The Center's Working Process



The Center Serves

Receiving all psychological counselling calls

Providing therapeutic help via transferring cases to mental health centers and providing consultancy for some cases

The answered calls to the psychological counseling call center from 9/1/2013 to 12/31/2018

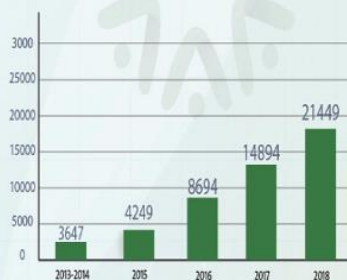
"59911" calls

The incoming calls to the psychological counseling call center from 9/1/2013 to 12/31/2018

"83881" calls

522957 clients have been served

Annual Growth Rate of Clients Calls



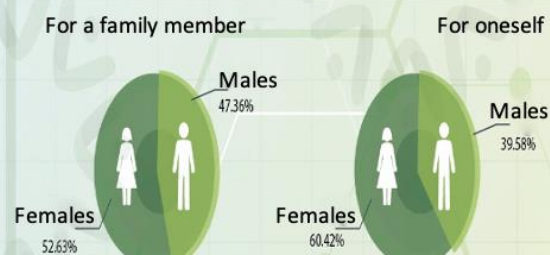
The Total Annual Incoming and Outgoing Calls



Service Evaluation



Counseling Seeker (Gender) Statistics





اللجنة الوطنية
لتعزيز الصحة النفسية

مركز اتصال الاستشارات النفسية السرية التامة عنواننا

يضم مركز الاستشارات النفسية عدداً من الأخصائيين والاستشاريين النفسيين الذين يعملون بشكل احترافي للإجابة على الاستشارات النفسية بسرية تامة على الرقم:

أكثر من 21,670 مكالمات مستلمة

أكثر من 27084 مكالمات الواردة

من 8 صباحاً وحتى 8 مساءً



تتلقى إصداً لكم في
جميع أيام
الأسبوع
(ما عدا الجمعة)

920 03 33 60



NCMH_SA



www.ncmh.org.sa

مركز اتصال تعزيز الصحة النفسية

انطلق مركز الاستشارات النفسية التابع للجنة الوطنية لتعزيز الصحة النفسية في سبتمبر 2013 م ويعمل المركز على مدار 12 ساعة في اليوم من الساعة الثامنة صباحاً إلى الثامنة مساءً ويوم السبت من الساعة 1 مساءً حتى الثامنة مساءً. يستقبل مركز الاتصال جميع الاستشارات النفسية بكافة أنواعها من خلال الرقم 920033360. وبالإمكان طلب الاستشارات النفسية الهاتفية من جميع مناطق المملكة ولجميع فئات المجتمع. يتم الرد على الاستشارات النفسية من قبل مختصين نفسيين مدربين وذوي خبرة في الصحة النفسية.

استقبل مركز الاتصال ما يقارب (49.693) استشارة من بداية انطلاق الخدمة... ويهدف مركز الاتصال النفسي إلى نشر الوعي والتثقيف النفسي وتقديم الاستشارات المتخصصة ومساندة المرضى وأسرتهم في مواجهة عبء الاضطرابات والمشاكل النفسية..

مركز اتصال الاستشارات النفسية التابع للجنة الوطنية لتعزيز الصحة النفسية

آلية عمل المركز

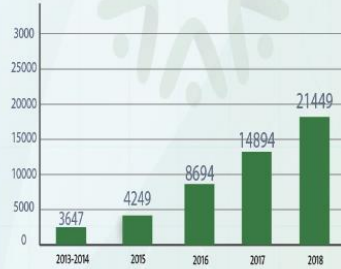


ماذا يقدم المركز

يستقبل المركز جميع الاستشارات النفسية بكافة أنواعها

يتم تقديم المساعدة في العلاج من خلال التوجيه للمراكز النفسية وتقديم المشورة في بعض الحالات

معدل نمو مكالمات المستشارين السنوي



مجموع المكالمات الواردة والمستلمة سنوياً

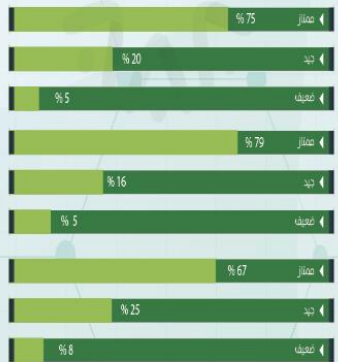


عدد المكالمات التي تم الرد عليها لمركز اتصال الاستشارات النفسية من تاريخ 1 سبتمبر 2013 حتى 31-12-2018
"59911" مكالمات

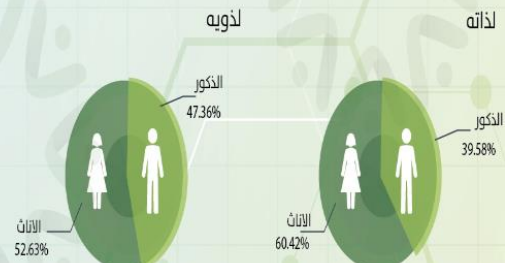
عدد المكالمات الواردة لمركز اتصال الاستشارات النفسية من تاريخ 1 سبتمبر 2013 حتى 31-12-2018
"83881" مكالمات

تم خدمة 52957 مستفيد من المستشارين

تقييم الخدمة



إحصائية (جنس) طالب الاستشارة



Appendix H: Consent document.

Informed Consent Form

Purpose of Research Study

You are invited to participate in a voluntary research study exploring Saudi women's experiences of abuse within marriage. I am interested in knowing about your experiences, including your decision to get help and whether you received the help you wanted and needed.

Procedure

Your participation will entail one interview session that will last, on average, between 1-2 hours. The interview meeting will take place at the building of the family protection unit or over Zoom over telephone if you prefer. I will ask you some questions about your marriage and your family life, as well as some questions about your experiences of abuse and how you managed your experience within your community and what factors influenced your help-seeking decisions.

You do not have to join this or any research study. Your participation is voluntary. If you do join and later change your mind, you may stop participating at any time. If you decide not to join or end your participation early, you will not be penalized or lose any benefits to which you are otherwise entitled. Your decision to participate, decline, or withdraw from participation will have no effect on your current or future relations with the family protection unit. In exchange for participating, you will receive a compensation of SR150.

Only for participants via Zoom: You may end the Zoom meeting at any time without asking for permission or excuse if you think that you might be watched or overheard by anyone, and that accordingly might put you in an unpleasant situation. I will not call you back or initiate any contact in such cases. I will wait in the Zoom meeting room for 20 minutes if you exit suddenly in case your internet dropped, but I will not recontact you to protect your safety. If you want to recontact me or the family protection unit to reschedule, please only do so and if you are safe. If I received any call from someone other than you afterwards, I will tell them that I am a researcher conducting a study about Saudi vision 2030 and the governmental reforms for women but will not state that you were a participant.

Confidentiality

All information we collect will be kept private (confidential). No one from the family protection unit will have access to your interview or what you share with me. All documents with your name will be kept locked up in a safe place that is password protected and secure. Your interview will only be identified with a number and a pseudonym of your choice, not your name. We will describe the results of the research study without using names or other identifying information. With your permission, we will audio record the meeting. We will transcribe the audio recording

and remove all identifying information from the transcripts. Audio recordings will be destroyed within two years of the completion of all interviews. If you do not give permission to audio record, I will just take notes. Your information will not be kept for any future research, and we will not share your research data with other researchers.

We are committed to protecting your privacy. The only time we will report what someone said is if we are told about ongoing child abuse, we are required by law (i.e., Article 22 of the Child Protection System & Article 3 of the Law of Protection from Abuse) to report child abuse, or if they are thinking of hurting or killing themselves or someone else.

Risks

There is a possibility that responding to some questions may cause you to experience some distress. Thus, if you become distressed or uncomfortable, you can take a break, skip any questions you do not wish to answer, or you may end participation at any time without penalty. If you stop the interview, you will still receive a compensation of SR150. If you need mental health support, you may contact the National Center for Mental Health Promotion and receive free consultation via this phone number: 920033360 from 8:00 a.m. – 8:00 p.m. Also, you may enter “Sehhati” application on your phone and contact mental health services providers and doctors for free and at any time. By participating in this research study, there is the possibility that someone may see you visit the family protection unit building if we are meeting in person. If this is the case, it might suggest you have experienced abuse or otherwise be engaged in work related to domestic abuse. The family protection unit building was chosen as the only in-person meeting location because it may be a familiar place to you, and we can meet privately and securely inside the building.

If you experience any injuries or other problems during your participation in the study, you can contact Shahad Subiani at (+966) 0505561665 or ssubiani@vols.utk.edu. The University of Tennessee does not automatically pay for medical claims or give other compensation for injuries or other problems.

Benefits

Although there are minimal direct benefits to you for participating in the research study, gathered information will contribute to the knowledge of professionals in the field who are working with individuals with similar experiences. What we learn from you will help us to better understand Saudiwomen's experiences of abuse and related help-seeking.

What Will Happen with the Information Collected for this Research Study?

Information collected for this research study will be published and possibly presented at scientific meetings. Your name and any other identifiable information will be altered so that you cannot be identified as a participant in the research study.

Questions You May Have About the Research Study

This consent form explains the research study. Please read it carefully. Please ask questions about anything you do not understand. If you do not have questions now, you may ask later. If you have questions, you should contact Shahad Subiani at (+966) 0505561665 or ssubiani@vols.utk.edu. You can also contact my academic advisor Dr. Megan Haselschwerdt at mhasel@utk.edu. For questions or concerns about your rights or to speak with someone other than the research team about the study, please contact:

Institutional Review Board
The University of Tennessee, Knoxville
1534 White Avenue
Blount Hall, Room 408
Knoxville, TN 37996-1529
Phone: 865-974-7697
Email: utkirb@utk.edu

Giving Consent Your consent to participate in this research study means that you understand the information given to you about the research study and in this consent form and you have been given a copy of the consent form. Your consent means that you agree to join the research study and give permission to Shahad Subiani to perform the procedures referred to; report study findings to scientific bodies and funding agencies; and to publish and present the findings in professional settings.

By giving oral consent, meaning out loud and not in writing, you are indicating that you understood what you have read and/or heard and that you voluntarily agree to participate in the research study.

Do you agree to participate in the research study?

Audio recordings will be destroyed once the study is complete. Do I have your permission to record the interview?

نموذج الموافقة "ما بعد التبصير"

الغرض من الدراسة البحثية

أنت مدعوة للمشاركة في دراسة بحثية تطوعية لاستكشاف تجارب النساء السعوديات فيما يخص الإساءة في إطار الزواج. أنا مهتمة بمعرفة تجاربك، بما في ذلك قرارك للحصول على المساعدة وما إذا كنت قد تلقيت المساعدة التي تريدينها وتحتاجينها.

إجراءات الدراسة البحثية

سوف تستلزم مشاركتك جلسة مقابلة واحدة ستستغرق، في المتوسط، ما بين ساعة إلى ساعتين. سيتم عقد اجتماع المقابلة في مبنى وحدة الحماية من العنف الأسري أو عن بعد عبر برنامج Zoom على الهاتف إذا كنت تفضلين ذلك. سوف أ طرح عليك بعض الأسئلة حول زواجك وحياتك الأسرية، بالإضافة إلى بعض الأسئلة حول تجاربك مع التعرض للإساءة وكيف أدت تجربتك داخل مجتمعك والعوامل التي أثرت في قراراتك بطلب المساعدة.

تذكرني انه لا يجب عليك الانضمام إلى هذه الدراسة أو أي دراسة بحثية وأن مشاركتك تطوعية. إذا قررت الانضمام وغيرت رأيك فيما بعد، فيمكنك التوقف عن المشاركة في أي وقت. إذا قررت عدم الانضمام أو إنهاء مشاركتك مبكرًا، فلن يتم معاقبتك بأي شكل من الأشكال أو تعرضك لخسارة أي مزايا يحق لك الحصول عليها. لن يكون لقرارك بالمشاركة أو الرفض أو الانسحاب من المشاركة أي تأثير على علاقاتك الحالية أو المستقبلية مع وحدة الحماية من العنف الأسري. كمقابل وامتنان لك على المشاركة، ستحصلين على تعويض قدره 150 ريال سعودي.

فقط للمشاركين عبر برنامج Zoom:

يمكنك إنهاء المقابلة عبر Zoom في أي وقت دون طلب إذن أو عذر إذا اعتقدت أنه قد يراقبك أو يسمعك أي شخص أثناء المقابلة، مما قد يعرضك لأي موقف يهدد سلامتك أو يعرضك للإحراج. لن أعاد الاتصال بك في مثل هذه الحالات. سأنتظر في غرفة اجتماعات Zoom لمدة 20 دقيقة إذا خرجت فجأة في حالة انقطاع الاتصال معك، لكنني لن أتصل بك مرة أخرى لضمان سلامتك. إذا كنت ترغبين بإعادة الاتصال بي أو بوحدة الحماية من العنف الأسري لإعادة جدولة المقابلة، فالرجاء القيام بذلك عند تواجذك في وضع آمن تمامًا. إذا تلقيت أي مكالمات من شخص آخر غيرك بعد تركك للمقابلة، فسأخبرهم أنني باحثة أجري دراسة حول رؤية السعودية 2030 والإصلاحات الحكومية الخاصة بتمكين المرأة، لكنني لن أذكر أنك مشاركة في هذه الدراسة البحثية.

الخصوصية

سيتم الاحتفاظ بجميع المعلومات التي نجم عنها بخصوصية (سرية). لن يتمكن أي شخص من وحدة الحماية من العنف الأسري من الوصول إلى مقابلتك أو ما تشاركينه معي من معلومات. سيتم الاحتفاظ بجميع المستندات التي تحمل اسمك في مكان آمن ومحمي بكلمة مرور. سيتم تعيين مقابلتك برقم واسم مستعار من اختيارك فقط، وليس اسمك. سنوضح نتائج الدراسة البحثية دون استخدام أسماء أو معلومات تعريفية أخرى. بعد الحصول على إذنك، سنقوم بتسجيل الاجتماع صوتيًا. سنقوم بنسخ

التسجيل الصوتي كتابيا وإزالة جميع المعلومات التعريفية من النصوص المكتوبة. سيتم مسح التسجيلات الصوتية في غضون عامين من الانتهاء من جميع المقابلات مع باقي المشتركات. إذا لم تقومي بمنح الإذن بالتسجيل الصوتي، فسأقوم فقط بتدوين الملاحظات كتابيا. لن يتم الاحتفاظ بمعلوماتك لأي بحث مستقبلي، ولن نشارك بياناتك الشخصية مع باحثين آخرين.

نحن ملتزمون بحماية خصوصيتك. المرة الوحيدة التي نبلغ فيها عما يقوله أي شخص هي إذا تم إخبارنا عن إساءة معاملة للأطفال حاصلة ومازالت مستمرة في الوقت الحالي، في هذه الحالة نحن مطالبون بموجب القانون (أي المادة 22 من نظام حماية الطفل والمادة 3 من قانون الحماية من الإساءة) للإبلاغ عن إساءة معاملة الأطفال، أو إذا كان الأشخاص يفكرون في إيذاء أو قتل أنفسهم أو شخص آخر.

المخاطر

هناك احتمال أن يؤدي الرد على بعض الأسئلة إلى الشعور ببعض الضيق. لذلك، إذا شعرت بالضيق أو عدم الارتياح، يمكنك أخذ قسط من الراحة، وتخطي أي أسئلة لا ترغبين في الإجابة عليها، أو يمكنك إنهاء المشاركة في أي وقت دون أي مسائلة أو تبعات من شأنها أن تؤثر على علاقتك بالفريق البحثي أو وحدة الحماية من العنف الأسري. إذا أوقفت المقابلة سيظل بإمكانك الحصول على تعويض عن مشاركتك قدره 150 ريال سعودي.

إذا كنت بحاجة إلى دعم نفسي، فيمكنك الاتصال بالمركز الوطني لتعزيز الصحة النفسية والحصول على استشارة مجانية عبر رقم الهاتف هذا: 920033360 من الساعة 8:00 صباحًا حتى الساعة 8:00 مساءً. يمكنك أيضًا الدخول على تطبيق "صحتي" على هاتفك والتواصل مع مقدمي خدمات الصحة النفسية والأطباء مجانًا وفي أي وقت.

خلال المشاركة في هذه الدراسة البحثية، هناك احتمال أن يراك شخص ما تزورين مبنى وحدة الحماية من العنف الأسري في حال التقائنا شخصيا في مقر الوحدة. في هذه الحالة، فقد يشار إلى أنك تعرضت للإساءة أو ارتبطت بمسألة أو عمل متعلق بالعنف الأسري. تم اختيار مبنى وحدة الحماية من العنف الأسري كموقع للاجتماع وعمل المقابلة لأنه يعد مكانًا مألوفًا لك، ويمكننا الاجتماع فيه بشكل خاص وآمن.

إذا تعرضت إلى أي إصابات أو مشاكل أخرى أثناء مشاركتك في الدراسة البحثية، يمكنك التواصل مع شهد صبياني على ssubiani@vols.utk.edu أو 966 50 556 1665

نود التنويه على أن جامعة تينيسي University of Tennessee لا تقوم بالدفع تلقائيًا فيما يخص أي مطالبات طبية أو أي تعويضات أخرى عن الإصابات أو المشاكل الأخرى

الفوائد

على الرغم من وجود فوائد مباشرة قليلة لك للمشاركة في هذه الدراسة البحثية، فإن المعلومات التي تم سيتم جمعها ستساهم في معرفة المتخصصين في مجال العلاقات الأسرية وحماية الأسرة وممن يعملون مع أفراد لديهم تجارب مماثلة لتجربتك. ما نتعلمه منك سيساعدنا على فهم أفضل لتجارب النساء السعوديات مع سوء المعاملة وطلب المساعدة ذات الصلة.

ماذا سيحدث بالمعلومات التي سيتم جمعها لهذه الدراسة البحثية؟

سيتم نشر المعلومات التي تم جمعها لهذه الدراسة البحثية في مجلات علمية وربما يتم عرضها في المؤتمرات العلمية. سيتم تغيير اسمك وأي معلومات أخرى يمكن تحديدها بحيث لا يمكن تحديد هويتك كمشارك في الدراسة البحثية.

أسئلة قد تكون لديك حول الدراسة البحثية

يوضح نموذج الموافقة "نموذج ما بعد التبصير" الدراسة البحثية لذلك يرجى قراءته بعناية. الرجاء عدم التردد في طرح الأسئلة حول أي شيء لا تفهمينه. إذا لم يكن لديك أسئلة الآن، يمكنك طرحها لاحقاً. إذا كانت لديك أسئلة لاحقاً، يجب عليك يمكنك التواصل مع شهد صيباني على

ssubiani@vols.utk.edu أو 966 50 556 1665 +

يمكنك أيضاً التواصل مع المشرف الأكاديمي الدكتورة ميغان (Megan Haselschwerdt) على mhasel@utk.edu.

للأسئلة أو المخاوف بشأن حقوقك أو للتحدث مع شخص آخر غير فريق البحث حول الدراسة، يرجى الاتصال بـ:
مجلس المراجعة المؤسسية/ مجلس أخلاقيات البحث العلمي

Institutional Review Board

The University of Tennessee, Knoxville

1534 White Avenue

Blount Hall, Room 408

Knoxville, TN 37996-1529

Phone: 865-974-7697

Email: utkirb@utk.edu

إعطاء الموافقة تعني موافقتك على المشاركة في هذه الدراسة البحثية وأنت تفهمين المعلومات المقدمة لك حول الدراسة البحثية وفي نموذج الموافقة "نموذج ما بعد التبصير" هذا وقد تم إعطاؤك نسخة من نموذج الموافقة. إعطائك للموافقة يعني موافقتك على الانضمام إلى الدراسة البحثية ومنح الإذن لـ شهد صيباني بتنفيذ الإجراءات المشار إليها؛ تقديم نتائج الدراسة إلى الهيئات العلمية ومصدر التمويل البحثي؛ ونشر النتائج في المجالات العلمية وتقديمها في المؤتمرات العلمية

من خلال إعطاء الموافقة الشفوية، أي النطق بها بصوت واضح وليس كتابيًا، فإنك تشيرين إلى أنك فهمت ما قرأته و / أو سمعته وأنك توافقين طواعية على المشاركة في الدراسة البحثية
هل توافقين على المشاركة في الدراسة البحثية؟

سيتم مسح التسجيلات الصوتية بمجرد اكتمال الدراسة. هل تأذنين بتسجيل المقابلة؟

Appendix I: Interview Guide

(After the participant reviews the consent form)

Thank you so much for taking the time to meet with me today. I really appreciate you talking with me about your experience of abuse. The purpose of this interview is for me to learn more about your experience with abuse in your marriage as well as the ways you have asked for help.

Today, I am going to ask you to tell me about your background as well as your family's and your (former) husband's background. I will ask you about your marriage (and separation/divorce if relevant) and the abuse you experienced, as well as your relationship with extended family members such as your in-laws. I will also ask about ways you may have asked for help over time.

Do you have any questions for me before we start?

I would like to start by clarifying that in our interview today when we are mentioning your husband, I am assuming that he is the one who was abusive against you. So, I would like to start by asking if you are still married to him, separated, or divorced, remarried.

I. Demographics/Background Information

We are going, to begin with, some information pertaining to you and your family to better understand the dynamics of your life.

1. What is your age?
2. What is your nationality?
3. What is your highest level of education?
4. What is your current employment status?
5. During your marriage, what are the main sources of income in your household?
6. During your marriage, would you describe your socioeconomic status as average, below average, or above average?
7. Now I am going to ask you some general questions about where you live.
 - a. How would you describe where you live: rural, urban, or suburban?
 - b. Do you live in an owned or rented property? Where do you currently live? (Not collecting specific geographic location) *[Probe for whether the living place has changed during their marriage or after]*
8. I would like to know about your current life, so can you tell me who are the members of your family? *[Probe for number of children or household members or individuals who lived in your house for extended periods of time (e.g., nanny, housekeeper, grandparent, sisters, or brothers in law) or anyone else you consider family].*
9. What about your life before marriage, can you tell me who are the family members you grew up with? *[Probe for her order between her siblings if she was not an only child, her age, her parents' level of education, if any extended family members or individual lived in their house for extended periods of time (e.g., nanny, housekeeper, grandparent), if she witnessed or exposed to abuse while growing up].*

Now, I'm going to ask some questions about your (former) husband and your marriage to him.

10. What is your (former) husband's age?
11. What is your (former) husband's nationality?
12. What is your (former) husband's highest level of education?
13. What is your (former) husband's employment status?

14. Can you tell me the story of how you became married to your (former) husband? *[Probe for what age the participants got married, the age difference between her and her husband, how long the marriage last, and when the divorce or separation occurred in cases of divorced or separated participants].*
15. The last question in this section is about your (former) husband's life before marriage, who are the family members he grew up with? *[Probe for his order between his siblings if he was not an only child, his parents' level of education, if any extended family members or individual lived in their house for extended periods of time (e.g., nanny, housekeeper, grandparent), if he witnessed or exposed to abuse while growing up].*

II. Abuse in Marriage

Now, in this last section I am going to ask you some questions about your marriage and relationship with your (former) husband.

1. If I asked you to describe your relationship with your (former) husband during your marriage in three words, what words would you choose and why? *[Probe if these words were the best to describe your relationship in all times since the beginning of marriage.]*
2. From the perspective of a friend or a neighbor, someone outside your marriage or outside your family, how would they describe your marriage?
3. We hear some people say they have, or they seek a “happy marriage” when someone mentions “happy marriage” to you, what comes to mind? Or how would you describe a happy marriage? *[Probe for if they believe a happy marriage exist, how happy marriage could be achieved, whether their definition aligns with their experience in their own marriage]*
4. As you know, this study is about abuse in relationships. Before I ask questions specific to your experiences, how do you personally define domestic violence or spousal abuse? *[Probe for changes in their definition over time, where their definition comes from, and how relevant it is to their own experiences.]*
5. Can you tell me the story of the first time your (former) husband hurt you or used physical violence against you? *[Probe for what happened before, what happened after, how this one time aligns with other experiences of abuse, escalation over time, frequency of abuse]* When did the violence against you start?
6. In addition to physical abuse, was your (former) husband abusive in other ways? If yes, please explain. *[Probe with examples of controlling, emotional, financial abuse.]*

7. [If participant does not mention control issues in the preceding questions, directly ask if such behaviors were present.] Would you describe your (former) husband as controlling during marriage or not controlling? If yes, how so? Can you give me some examples? If no, why would you say he is not controlling? Why do you think he was acting violently against you?
8. The Protection from Abuse act of 2013 defines abuse as““every form of exploitation, physical, psychological, or sexual abuse, or threat thereof, committed by a person towards another person, bypassing the limits of his guardianship, authority or responsibility, or because of the family relationship or dependency relationship between them or a guarantee, a guardianship, or a living affiliation...etc”” Despite the fact that sexual abuse was mentioned in this definition, some Saudi women have different opinions about sexual abuse when it comes to the relationship between a wife and her husband. What are your thoughts on this?
9. Sometimes women describe abuse and violence only occurring behind closed doors, but for others, it happened in front of other people or outside the home. Can you tell me where the abuse and violence mostly occurred?

(If separated or divorced)I’m going to shift now to some questions about your separation and divorce.

10. Who initiated the separation or divorce and for what reason? *[Probe for factors that led up to the divorce, including other people, specific incidents]*
11. What was your response (or your (former)husband’s response) on the divorce request?
12. Since separating or divorcing, in what ways have you experienced violence or abuse? *[Probe for whether it has gotten better, worse, or stayed the same, for whether it changed to different forms, factors that influence DV now versus before].*
13. **(If having children living with the mother after divorce)** Does he provide you with “legal Nafaq” for your children’s living expenses?

III. Contextual Factors Influencing Help-Seeking Behavior

Now, I am going to ask you some questions about factors that you think contribute to help-seeking decisions and experiences of abused women.

1. What factors do you think influence women in Saudi Arabia decisions to seek help or not seek help for abuse? *[Probing for factors influencing the decision to seek help but also not seek help]*
 - a. You named *(repeat back factors)*, in what ways did these factors influence your decisions? *[Probe for differences, similarities, and what created those differences and similarities]*
 - b. What were your biggest fears when you thought of seeking help for the first time? *[Probe for how they thought the society and people around them will perceive their help-seeking action, and to what level did that matter to them or influenced their decision, whether this changed over time.]*
2. What are some of the cultural messages you've received about seeking help from abuse? These could be cultural messages from your family, community, the government, or media.
3. If you have given the chance to manage an institution that pertains to providing help to survivors of DV, what are the first 3 orders you make towards helping DV survivors?

IV. Formal Help-Seeking Experiences

Now, in this section, I'm going to ask you some questions about your help-seeking experience

1. Can you tell me about the first time that someone in your extended family or outside of your household learned about the violence you were experiencing? *[Probe for how they found out? How did they respond? Were they supportive? Did they tell others?]*
2. (If needed) There are many ways that women try to protect themselves from abuse, seeking help is one of the ways women try to protect themselves (and their children), can you tell me about the first time you asked someone for help? *[Probe for when and why sought help from [specific source of support] in particular, and what were the consequences.]*

(If not covered earlier)

Now I am going to ask you some questions about the protection from abuse unit since the women participating in this study have all sought help from the protection from abuse unit

or reached to them via calling the police or 1919 (i.e., the center of reporting abuse or domestic violence).

3. How did you learn about the protection from abuse unit?
4. Can you tell me about the first time you thought of reaching out to the protection from abuse unit for help? *[Probe for why chose the protection from abuse unit over other formal support sources.]*
5. Some women report really positive experiences in getting help or services from agencies like the protection from abuse unit, but others feel that they did not really receive the help or service that they needed. Can you tell me about your experiences with the protection from abuse unit? *[Probe for whether they used them a lot, how they used them, whether their expectations aligned with their reality, whether they would recommend them, if and how the protection from abuse unit made a difference in their life]*
6. Aside from the protection from abuse unit, have you told other professionals like physicians, police offices, attorneys, or social workers about your (former)husband's abusive behavior? If so, how did they respond? *[Probe for how their experiences varied between the protection from abuse unit and other providers, responsiveness/support received, whether the responses they received informed future help-seeking)]*

And finally, as we wrap up,

7. Would you advise other women who might have similar experiences to seek help from the protection from abuse unit or other sources of help?

Do you have any questions or concerns for me? If not right now, please know that you can email or call if any questions arise after our meeting.

In the case that you have further questions after we begin analyzing the data, would it be possible for me to contact you for a follow-up interview? If you say yes, you can always change your mind at a later time. We could also arrange to talk over the phone for any follow-up questions.

Thank you very much for your time and willingness to share your experiences with us. Please accept this thank you note and SR150 cash.

STOP AUDIO RECORDING

دليل المقابلة

(بعد أن تراجع المشاركة نموذج الموافقة "ما بعد التبصير")

شكرًا جزيلاً لك على وقتك معي اليوم. أنا أقدر حديثك معي عن تجربتك مع الإساءة الزوجية. الغرض من هذه المقابلة هو أن أتعلم المزيد عن تجربتك مع الإساءة في زواجك وكذلك الطرق التي اتبعتها في طلبك للمساعدة.

اليوم، سأطلب منك أن تخبريني عن خلفيتك الاجتماعية بالإضافة إلى خلفية عائلتك وزوجك (السابق). سوف أسألك عن زواجك (والانفصال / الطلاق إذا كان ذلك مناسباً) والإساءة التي تعرضت لها، بالإضافة إلى علاقتك بأفراد الأسرة الممتدة مثل أهل زوجك. سوف أسأل أيضاً عن الطرق التي اتبعتها لطلب المساعدة بمرور الوقت.

هل لديك أي أسئلة لي قبل أن نبدأ؟

أود أن أبدأ بتوضيح أنه في مقابلتنا اليوم عندما نذكر زوجك، أفترض أنه هو الشخص الذي أساء إليك. لذا، أود أن أبدأ بسؤالك عما إذا كنت لا تزالين متزوجة منه، أو منفصلة، أو مطلقة، أو متزوجة مرة أخرى.

I. معلومات ديموغرافية/ أساسية

سنبدأ ببعض المعلومات المتعلقة بك وبعائلتك لفهم طبيعة حياتك بشكل أفضل.

1. كم عمرك؟
2. ما هي جنسيتك؟
3. ما هو مستواك التعليمي؟
4. ما هو وضعك الوظيفي الحالي؟
5. ما هي مصادر الدخل الرئيسية في أسرتك أثناء فترة زواجك؟
6. أثناء زواجك، هل تصفين وضعك الاجتماعي والاقتصادي على أنه متوسط أم أقل من المتوسط أم أعلى من المتوسط؟

7. الآن سوف أطرح عليك بعض الأسئلة العامة حول المكان الذي تعيشين فيه.

أ. كيف تصفين المكان الذي تعيشين فيه: حضري (في المدينة)، ضواحي (خارج المدينة)، أم ريفي، (في القرية)؟

ب. ؟ اين تعيشين حالياً؟ (عدم السؤال عن موقع جغرافي محدد) [التحقق مما إذا كان مكان المعيشة قد تغير أثناء الزواج أو بعده]

8. أود أن أعرف عن حياتك الحالية، هل يمكن أن تخبريني من هم أفراد عائلتك؟ [تحققي من عدد الأطفال أو أفراد الأسرة أو الأفراد الذين عاشوا في منزلك لفترات طويلة من الوقت (على سبيل المثال، مربية أو مدبرة منزل أو أجداد أو أخوات أو أهل الزوج) أو أي شخص آخر تعتبره من العائلة].

9. ماذا عن حياتك قبل الزواج، هل يمكن أن تخبريني من هم أفراد الأسرة الذين نشأت معهم؟ [تحققي من ترتيبها بين أشقائها إذا لم تكن الطفلة الوحيدة، وعمرها، ومستوى والديها التعليمي، إذا كان أي فرد من أفراد الأسرة الممتدة أو فرد يعيش في منزلهم لفترات طويلة من الوقت (على سبيل المثال، مربية، مدبرة منزل، جد أو جدة)، إذا شاهدت أو تعرضت لسوء المعاملة أثناء نشأتها].

الآن، سأطرح بعض الأسئلة حول زوجك (السابق) وزواجك منه.

10. كم عمر زوجك (السابق)؟

11. ما هي جنسية زوجك (السابق)؟

12. ما هو المستوى التعليمي لزوجك (السابق)؟

13. ما هي حالة عمل زوجك (السابق)؟

14. هل يمكن أن تخبريني قصة كيف تزوجت من زوجك (السابق)؟ [تحققي من سن المشتركات عند الزواج، وفرق السن بينها وبين زوجها، ومدة الزواج، ومتى وقع الطلاق أو الانفصال في حالات المشتركات المطلقات أو المنفصلات].

15. السؤال الأخير في هذا القسم هو عن حياة زوجك (السابق) قبل الزواج، من هم أفراد الأسرة الذين نشأ معهم؟ [تحققي من ترتيبه بين إخوته إذا لم يكن طفلاً وحيداً، مستوى تعليم والديه، إذا كان أي فرد من أفراد الأسرة الممتدة أو فرد يعيش في منزلهم لفترات طويلة من الوقت (على سبيل المثال، مربية، مدبرة منزل، جد أو جدة)، إذا شهد أو تعرض لسوء المعاملة أثناء نشأته].

II. الإساءة في الزواج

الآن، في هذا القسم، سأطرح عليك بعض الأسئلة حول زواجك وعلاقتك بزواجك (السابق).

1. إذا طلبت منك أن تصفي علاقتك بزواجك (السابق) أثناء زواجك بثلاث كلمات، فما هي الكلمات التي ستختارينها ولماذا؟ [تحققي مما إذا كانت هذه الكلمات هي الأفضل لوصف علاقتك في جميع الأوقات منذ بداية الزواج]

2. من وجهة نظر صديقة أو جارة، أو أي شخص خارج زواجك أو خارج أسرتك، كيف يصفون زواجك؟

3. نسمع بعض الناس يقولون جملة أو كلمة "الزواج السعيد"، أو أنهم يسعون إلى "زواج سعيد" عندما يذكر لك أحدهم "الزواج السعيد"، ما الذي يتبادر إلى ذهنك؟ أو كيف تصفين الزواج السعيد من وجهة نظرك؟ [تحققي مما إذا كانت تعتقد أن الزواج السعيد موجود، وكيف يمكن تحقيق الزواج السعيد، وما إذا كان تعريفها يتوافق مع تجربتها في زواجها]

4. كما تعلمين، تتناول هذه الدراسة موضوع الإساءة في العلاقات الزوجية. قبل أن أطرح أسئلة خاصة بتجربتك الشخصية، أود أن أعرف كيف تعرّفين شخصياً العنف الأسري أو الإساءة الزوجية؟ [تحققي من التغييرات في تعريفها بمرور الوقت، ومن أين يأتي تعريفها، ومدى ارتباطه بتجاربها الشخصية]

5. هل يمكن أن تخبريني قصة المرة الأولى التي آذاك فيها زوجك (السابق) أو استخدم العنف الجسدي ضدك؟ [استقصي عما حدث من قبل الإساءة، وما الذي حدث بعد ذلك، وكيف تتوافق هذه المرة مع تجارب إساءة المعاملة الأخرى، والتصعيد بمرور الوقت، وتكرار الانتهاكات] متى بدأ العنف ضدك؟

6. بالإضافة إلى الإساءة الجسدية، هل كان زوجك (السابق) مسيئاً بطرق أخرى؟ إذا كانت الإجابة بنعم، الرجاء التوضيح. [دقي بمثلة على الإساءة العاطفية والمالية والسيطرة].

6. [إذا لم تذكر المشارك حوادث التحكم بالزوجة في الأسئلة السابقة، اسألي مباشرة عما إذا كانت مثل هذه السلوكيات موجودة]. هل تصفين زوجك (السابق) بأنه متحكم أثناء الزواج أم لا؟ إذا كانت الإجابة بنعم، كيف يتم ذلك؟ هل يمكن أن تعطيني بعض الأمثلة؟ إذا كانت الإجابة "لا"، لماذا تقولين إنه لم يكن متحكماً؟ لماذا باعتقادك كان يتصرف بعنف ضدك؟

8. يُعرّف قانون الحماية من الإيذاء لعام 2013 الإيذاء بأنه " هو كل شكل من أشكال الاستغلال، أو إساءة المعاملة الجسدية أو النفسية أو الجنسية، أو التهديد به، يرتكبه شخص تجاه شخص آخر، متجاوزاً بذلك حدود ما له من ولاية عليه أو سلطة أو مسؤولية أو بسبب ما يربطهما من علاقة أسرية أو علاقة إعالة أو كفالة أو وصاية أو تبعية معيشية ". على الرغم من ذكر الاعتداء الجنسي في هذا التعريف، إلا أن لدى بعض النساء السعوديات آراء مختلفة حول الاعتداء الجنسي عندما يتعلق الأمر بالعلاقة بين الزوجة وزوجها. ما هي أفكارك حول هذا الموضوع؟

9. تصف معظم النساء أحياناً سوء المعاملة والعنف الذي يحدث فقط خلف الأبواب المغلقة، ولكن بالنسبة لبعض الحالات، سوء المعاملة يحدث أمام أشخاص آخرين أو خارج المنزل. هل يمكن أن تخبريني أين كانت تحدث الإساءة والعنف ضدك في الغالب؟

(إذا انفصلت أو تطلقت) سأنتقل الآن إلى بعض الأسئلة حول انفصالك وطلاقك.

10. من الذي بدأ بموضوع الانفصال أو الطلاق ولأي سبب؟ [استقصاء العوامل التي أدت إلى الطلاق، بما في ذلك حوادث بعينها أو أشخاص بعينهم تسببوا في الانفصال أو الطلاق]

11. ما هو ردك (أو رد زوجك (السابق)) على طلب الطلاق أو الانفصال؟

12. منذ الانفصال أو الطلاق، ما هي الطرق التي تعرضت فيها للعنف أو الإساءة؟ [تحققي مما إذا كان العنف قد أصبح أفضل أو أسوأ أو ظل على حاله، لمعرفة ما إذا كان قد تغير إلى أشكال مختلفة، وماهي العوامل التي تؤثر على العنف الآن مقارنة بالسابق]

13. (إذا كان هناك أطفال يعيشون مع الأم بعد الطلاق) هل يوفر لك زوجك السابق "نفقة شرعية" لتغطية نفقات معيشة أطفالك؟

III. العوامل السياقية التي تؤثر على سلوك طلب المساعدة

الآن، سوف أطرح عليك بعض الأسئلة حول العوامل التي تعتقد أنها تساهم في طلب المساعدة وفي عملية اتخاذ القرارات وتجارب النساء المعتدى عليهن.

1. ما هي العوامل التي تعتقد أنها تؤثر على قرارات المرأة بطلب المساعدة أو عدم طلب المساعدة بعد تعرضها للإساءة الزوجية في السعودية؟ [استقصاء العوامل التي تؤثر على قرار طلب المساعدة ولكن أيضاً عدم طلب المساعدة]

أ. قمت بتسمية (كرري العوامل التي ذكرتها)، ما هي الطرق التي أثرت بها هذه العوامل على قراراتك الشخصية بطلب المساعدة؟ [دقي في الاختلافات والتشابهات وما الذي خلق تلك الاختلافات والتشابهات]

ب. ما كانت أكبر مخاوفك عندما فكرت في طلب المساعدة لأول مرة؟ [استكشفي كيف تعتقد أن المجتمع والأشخاص من حولها يرون قرارها بطلب المساعدة، وإلى أي مستوى كان هذا مهماً لها أو أثر على قرارها، وهل تغير ذلك بمرور الوقت.]

2. ما هي بعض الأفكار المجتمعية التي تلقيتها حول موضوع طلب المساعدة بعد التعرض للإساءة الزوجية؟ قد تكون هذه رسائل أو أفكار ثقافية من عائلتك، أو مجتمعك، أو الحكومة، أو وسائل الإعلام.

3. إذا أُعطيت الفرصة لإدارة مؤسسة تتعلق بتقديم المساعدة للناجين من العنف الأسري، فما هي الأوامر الثلاثة الأولى التي تصدرينها لمساعدة الناجين من العنف الأسري؟

IV. تجارب طلب المساعدة الرسمية

الآن، في هذا القسم، سأطرح عليك بعض الأسئلة حول تجربة طلب المساعدة

1. هل يمكن أن تخبريني عن المرة الأولى التي علم فيها أحد أفراد عائلتك أو خارج أسرتك بالعنف الذي كنت تعانيين منه؟
[تحققي من كيفية اكتشافهم؟ كيف استجابوا؟ هل كانوا داعمين؟ هل أخبروا الآخرين؟]
2. (إذا لزم الأمر) هناك العديد من الطرق التي تحاول بها النساء حماية أنفسهن من سوء المعاملة، وطلب المساعدة هو إحدى الطرق التي تحاول بها النساء حماية أنفسهن (وأطفالهن)، هل يمكن أن تخبريني عن المرة الأولى التي طلبت فيها المساعدة من شخص ما؟ [استفسر عن متى ولماذا طلب المساعدة من [مصدر معين للدعم] على وجه الخصوص، وماذا كانت العواقب.]
(إذا لم يتم تغطية هذه المواضيع سابقاً)
- الآن سوف أطرح عليك بعض الأسئلة حول وحدة الحماية من العنف الأسري لأن النساء المشاركات في هذه الدراسة قد طلبن جميعاً المساعدة من وحدة الحماية من العنف الأسري أو تم الوصول إليهن عبر الاتصال بالشرطة أو 1919 (أي مركز الإبلاغ عن الإيذاء أو العنف الأسري)
3. كيف عرفت عن وحدة الحماية من العنف الأسري؟
4. هل يمكن أن تخبريني عن المرة الأولى التي فكرت فيها في الوصول إلى وحدة الحماية من العنف الأسري للحصول على المساعدة؟ [استفسري عن سبب تفضيل الحماية من وحدة الحماية من العنف الأسري على الاستخدام على مصادر الدعم الرسمية الأخرى]
5. أبلغت بعض النساء عن تجارب إيجابية في الحصول على المساعدة أو الخدمات من بعض الجهات مثل وحدة الحماية من العنف الأسري، لكن بعض الأخريات يشعرن أنهن لم يتلقين المساعدة أو الخدمة التي احتجن إليها. هل يمكن أن تخبريني عن تجاربك مع وحدة الحماية من العنف الأسري؟ [تحققي مما إذا كانوا قد استخدموا من خدمات الوحدة أكثر من مرة، وكيف استخدموها، وما إذا كانت توقعاتهم تتماشى مع واقعهم، وما إذا كانوا سيوصون بها لغيرهم، وما إذا كانت وحدة الحماية من العنف الأسري قد أحدثت فرقاً في حياتهن، وكيف أحدثت ذلك الفرق]
6. بصرف النظر عن وحدة الحماية من العنف الأسري، هل أخبرت متخصصين آخرين مثل الأطباء، أو الشرطة، أو المحامين، أو الأخصائيين الاجتماعيين عن سلوك زوجك (السابق) المسيء؟ إذا كان الأمر كذلك، كيف استجابوا؟ [استقصاء كيف تباينت

تجاربهم بين وحدة ومقدمي الخدمات الآخرين، والاستجابة / الدعم الذي تم تلقيه، وما إذا كانت الردود التي تلقوها قد أثرت على الرغبة في طلب المساعدة في المستقبل)]

أخيراً، في الختام،

7. هل تتصحين النساء الأخريات اللواتي قد يكون لديهن تجارب مماثلة بطلب المساعدة من وحدة الحماية من العنف الأسري أو مصادر أخرى للمساعدة؟

هل لديك أي أسئلة أو مخاوف ترغبين مشاركتها معي؟ إذا قالت "لا"، فيرجى العلم أنه يمكنك إرسال بريد إلكتروني أو الاتصال إذا طرأت في ذهنك أي أسئلة بعد اجتماعنا.

في حال كان لدينا المزيد من الأسئلة بعد أن نبدأ في تحليل البيانات، فهل يمكنني الاتصال بك لإجراء مقابلة أخرى؟ إذا قالت "نعم"، يمكنك دائماً تغيير رأيك في أي وقت. يمكننا أيضاً الترتيب للتحدث عبر الهاتف لأي أسئلة إضافية. شكراً جزيلاً على وقتك واستعدادك لمشاركة خبراتك معنا. يرجى قبول رسالة الشكر هذه و150 ريال سعودي نقداً.

إيقاف التسجيل الصوتي

VITA

Shahad Subiani was born in Saudi Arabia. She completed her Bachelor of Education in Home Economics in 2012 at King Abdulaziz University in Jeddah, Saudi Arabia. After graduation, she obtained a faculty position at the same university and a full scholarship to the U.S. to continue her higher education. She attained her Master of Science degree in 2019 at the University of Tennessee, Knoxville, in the Department of Child and Family Studies and continued through the doctoral program there. While at the University of Tennessee, Shahad worked as a research assistant with the Family Violence Across the Lifespan research team with Dr. Megan Haselschwerdt. She focused her studies on qualitative methodologies. Her research interests included women's experiences of intimate partner violence and related help-seeking, especially in terms of underrepresented populations. On graduating, she will return to her position at King Abdulaziz University. She is looking forward to returning home to her family, friends, and colleagues, and she is grateful for the love, patience, and support she received from them during her time as a graduate student.