

**THE DEPICTION OF DOMESTIC VIOLENCE IN SELECTED WORKS
OF SANAA SHALAN: A MUSLIM PERSPECTIVE**

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**GAMBARAN KEGANASAN RUMAHTANGGA DALAM KARYA
TERPILIH SANAA SHALAN: PERSPEKTIF ISLAM**

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**TESIS YANG DIKEMUKAKAN UNTUK MEMPEROLEH IJAZAH
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DECLARATION

I hereby declare that the work in this thesis is my own except for quotations and summaries which have been duly acknowledged.

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17 September 2020

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ABSTRACT

This study focuses on the work of Sanaa Shalan, a contemporary Jordanian novelist who has produced numerous novels and more than 28 anthologies of short stories. In her selected novels, Shalan sheds light on the phenomenon of violence against women, alongside women's lack of human rights and social justice in a patriarchal society. The objectives of this research are to identify the crisis of violence against women in Jordan and to elucidate that violence against women is socially embedded and fueled by the misunderstanding of Islam's teachings as represented by Shalan's depictions of three prevalent forms of violence against Jordanian women in a malecontrolled society. The three selected literary works, *Falling in the Sun* and *I Love Myself*, represent her portrayals of Jordanian women's sufferings due to physical and psychological violence. These forms of violence demonstrate the nature of the relationship between men and women which forms the constructs of the study's conceptual framework. It is based on applicable and pertinent concepts from both Western theories such as feminism that includes victim-blaming and learned helplessness, and Arab conceptions namely *Maksora*, *Muhana*, and *Muathaba* that are factored in to show the magnitude of violence against women in the selected works which is a reflection of the reality of the problem in Jordan. These Arabic terms were coined by the Women against Violence Association in Jordan to elucidate the phenomenon of domestic violence in the context of oppression, victimization, and women's marginalization. By emphasizing on the female protagonists in the three novels, the adopted framework offers insights into issues of disempowerment and humiliation in a male-controlled society. The methodology of analysis is constructed to reveal the degree of *Maksora*, *Muhana*, and *Muathaba* in each novel. The findings show that the crisis of violence against women is culturally embedded and socially empowered in a male-controlled society together with the misunderstanding of Islamic teachings concerning the treatment of women. Notably, these findings confirm that although Jordan is governed by Islamic principles, there is a disparity in the application of Islamic teachings in the lifestyles of men and women.

ABSTRAK

Kajian ini memberi tumpuan kepada hasil karya Sanaa Shalan, salah seorang novelis kontemporari Jordan yang telah menghasilkan beberapa novel dan lebih 28 antologi cerpen. Dalam beberapa novel beliau, Shalan menumpukan kepada fenomena keganasan terhadap wanita di samping ketiadaan hak asasi manusia dan keadilan sosial dalam masyarakat patriarki. Objektif penyelidikan ini adalah untuk mengenalpasti krisis keganasan terhadap wanita di Jordan dan menjelaskan bahawa keganasan terhadap wanita tertanam secara sosial dan didorong oleh salah faham tentang ajaran Islam seperti yang digambarkan oleh Shalan menerusi tiga bentuk keganasan melampau terhadap wanita Jordan dalam masyarakat yang dikawal oleh lelaki. Tiga karya sastera yang terpilih, *Falling in the Sun* dan *I Love Myself* mewakili gambaran penulis tentang keganasan fizikal dan psikologi yang dialami oleh wanita Jordan. Amalan-amalan keganasan fizikal dan psikologi ini menunjukkan sifat hubungan antara lelaki dan wanita yang seterusnya membina kerangka teori kajian. Rangka konsep kajian ini adalah berdasarkan konsep-konsep yang relevan dan bersesuaian dari kedua-dua teori Barat seperti feminisme termasuk konsep menyalahkan mangsa, tidak berdaya mengetahui dan konsep-konsep Arab yakni *Maksora*, *Muhana* dan *Muathaba* yang memaparkan magnitud keganasan terhadap wanita dalam karya-karya terpilih tersebut yang merupakan realiti wanita Jordan. *Maksora*, *Muhana* dan *Muathaba* adalah istilah yang dicipta oleh Persatuan Wanita Menentang Keganasan Wanita di Jordan untuk memahami sifat keganasan terhadap wanita. Dengan memberi penekanan kepada protagonis wanita dalam tiga novel terpilih ini, rangka yang digunapakai ini memberi pandangan tentang isu-isu ketidakupayaan dan penghinaan mereka dalam masyarakat patriarki. Penemuan kajian menunjukkan bahawa krisis keganasan terhadap wanita adalah tertanam secara budaya dan disebabkan oleh sokongan sosial terhadap konsep kawalan lelaki serta salah faham ajaran Islam berkenaan layanan terhadap wanita. Penemuan ini mengesahkan bahawa walaupun Jordan ditadbir oleh prinsip-prinsip Islam, terdapat perbezaan aplikasi ajaran Islam dalam gaya hidup lelaki dan wanita.

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CHAPTER I

INTRODUCTION

1.1 INTRODUCTION

Consistent news in mainstream media shows that domestic violence is a problem in Jordan. The issue of domestic violence will be highlighted in the selected novels written by a Sanaa Shalan, a Jordanian female writer namely *AL Soqout fi AL Shamas (Falling in the Sun)* (2004) and *Aashaqouni (I Love Myself)* (2012). The latest statistics show that violence against women is on the rise, and it is an issue that is widely spread in the world and the Arab world in general and in Jordan in particular. Qudah (2012:23) states that: “Violence against women has been absent in the modern Jordanian literature of novels and short stories as the current topics are related to children literature, romantic literature, and political literature”. The selected novels represent the magnitude of the issue in Jordan as they portray several forms of violence against women and in some cases violence practiced by a close family member such as a brother, a husband, or a father.

I will commence with the international definition of violence against women and then focus on the Jordanian description. The United Nations General Assembly in 1993 defined the term “domestic violence” as any violent act that leads to exposing women to any kind of harm be it physical, sexual, or psychological in her private or public life. Women’s advancement and development to the level of its rightful place have become one of the key contemporary issues that governments, international institutions, and private bodies are still working on. This issue has been the agenda of many successive international conferences since the early nineties, where a wide range

of international principles and standards have been adopted to protect the social, economic, cultural, and civil rights of women. For instance, the Fourth International Conference on Women in Beijing in 1995 drew several outcomes on the issue of violence against women which cover important areas such as making efforts to prevent and eliminate violence against women through organized and meaningful programs, investigating the roots of the issue along with its effects on women, family and society and assisting victimized women to see their perpetrators held accountable for their crime in courts.

In this context and on the Jordanian level, Jordan participated in these conferences and ratified the major terms of agreements that helped advance Arab women's status; however, reservations on many articles and items in these agreements still exist. The Human Rights Officer/Regional Gender Advisor at the Office of the High Commissioner for Human Rights, Darwazeh (2012:11) states:

The Convention defines discrimination against women as "...any distinction, exclusion or restriction made based on sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

By accepting the Convention, States commit themselves to undertake a series of measures to end discrimination against women in all forms, including:

- to incorporate the principle of equality between men and women in their legal system, abolish all discriminatory laws and adopt appropriate ones prohibiting discrimination against women;
- to establish tribunals and other public institutions to ensure the effective protection of women against discrimination; and
- to ensure the elimination of all acts of discrimination against women by persons, organizations, or enterprises.

The Convention provides the basis for realizing equality between women and men by ensuring women's equal access to, and equal opportunities in political and public life – including the right to vote and to stand for election – as well as education, health, and employment. States Parties agree to take all appropriate measures, including legislation and temporary special measures so that women can enjoy all their human rights and fundamental freedoms.

The Convention is the only human rights treaty which affirms the reproductive rights of women and targets culture and tradition as influential forces shaping gender roles and family relations. It affirms women's rights to acquire, change, or retain their nationality and the nationality of their children. States parties also agree to take appropriate measures against all forms of traffic in women and exploitation of women.

Countries that have ratified or acceded to the Convention are legally bound to put its provisions into practice. They are also committed to submit national reports, at least every four years, on measures they have taken to comply with their treaty obligations. The treaty was ratified in 1992 and was published in the official gazette in 2007. Yet, Jordan has made reservations on articles 9 (2), 15 (4) and 16 (1) of the CEDAW convention as well as articles 14, 20 and 21 of CRC. Moreover, Jordan has not ratified the optional protocol to the CEDAW convention that relates to individual complaints.

The resolutions demonstrate zero-tolerance for domestic violence. Whether any of these declarations appear in the Jordanian works that deal with domestic violence is an important basis of inquiry in this study. Within the Jordanian context, domestic violence is not a new term or issue because the numbers and statistics demonstrate that it is a widely spread phenomenon. It is known that a huge number of women have been abused in several areas in Jordan namely the center, the villages, and the southern remote areas. Based on statistics in Jordan, the most widespread form of violence is physical cruelty and the most exposed victim to this violence is women. Al-Badayneh (2012:1) revealed that: “Findings showed women experienced 45% or witnessed 55% violence during their childhood. Almost all 98% of the sample was subjected to at least one type of violence”. In Jordan, there have been efforts to eliminate forms of discrimination against women through the provision of education and employment opportunities for women to improve their public and private lives

within the family and to eliminate gender stereotypes. Moreover, there have also been attempts to protect the rights of girls to raise awareness on gender discrimination and its removal within the same family since it leads to imbalances such as the forcing and impelling of females to get married at a very young age. Out of these efforts, the Jordanian National Commission for Women (JNCW), the United Nations Country Team in Jordan, the Tamkol – Gender Program of the United States Agency for Development and the Dutch Embassy in Amman ran a 16-Day Campaign against Gender-Based Violence in Jordan, where the UN Gender Group involved several parties in the communities in the campaign, with particular emphasis on involving men and boys in reducing violence against women and girls. Another example of these efforts is a 16-minute film entitled “Violence against Women” which depicts violence against Jordanian women produced by Sisterhood is Global Institute Jordan (SIGI) at the Family Reconciliation and Guidance Center in Amman in 2013.

In this context and on the Jordanian level, Jordan participated in these conferences and ratified the major terms of agreements that helped to advance Jordanian women’s status, but reservations on many articles in these agreements still exist. Nada Darwazeh, (2012:11) states that: “Jordan has ratified the major human rights instruments such as the Convention on the Elimination of all Forms of Discrimination against Women. Yet, Jordan has made reservations on articles 9 (2), 15 (4), and 16 (1) of this convention”.

The current study looks at the term of domestic violence under the umbrella that encompasses all violent acts and harassments perpetrated against women whether at home or work, noting that these acts are based on false social beliefs and misunderstandings of religious teachings. As for the Jordanian literary culture, Munira Salih (2010:4) expresses her regrets: “Literature, in large part, either still portray women as they attach most of their hopes to men or as a simple mother who has no constituents of life except to pray”. Arab female writers such as Colette Khoury, Hanan al-Shaykh, Etel Adnan, Ghada al-Samman, Ahalam Mosteghanemi, and particularly several Jordanian female writers such as Sanaa Shalan, Fadia Faqir, Laila al-Atrash, and Basma al-Nsour have spoken on the constraints imposed on women. In the Jordanian literary domain, they focused on the continued efforts to protect

women's rights, and it was their pen which comes to be a solid pillar to promote and support women.

The second half of the twentieth century witnessed a significant and evident shift in women's writings, and the literary scene is now filled with dozens of Jordanian female writers and novelists. Most of them address various social, educational, and political topics and issues regarding the aspects of life in Jordan. Several Jordanian female writers, however, write on taboo issues. They are not fearful of addressing bold topics in their works, refusing the prevailing culture of shame, and going against the limitations of parental authority. These writers' main concern is to give the voiceless woman a voice.

1.2 BACKGROUND OF THE STUDY

The violence portrayed in the three selected novels is a reflection of the reality of the problem in Jordanian society. In Jordan, women still experience the problem of addressing others about their problems or rights. Not only are they still voiceless, but they also cannot complain if they are suppressed, repressed, beaten, burned, or even killed in some cases. Al-Badayneh (2012:1) argues:

Violence against women in the Jordanian society is widely regarded as a family matter that affects large numbers of children and adults across their life span. Jordanian women are victimized physically, psychologically, and sexually by a wide range of behaviors that occur in a variety of cultural and social contexts (i.e., family, university, and workplace).

Domestic violence and in particular, violence against women is widely spread in Jordan based on the numbers and statistics. Cultural values and social norms play a large and important role in justifying domestic violence. Moreover, the value of social status, in certain situations and times, makes violence a duty and an imperative. Throughout daily life in Jordan, it is repeatedly noticed that several strict gender segregation rules are practiced to ban women from having their rights to live, marry, and participate freely in public. However, there are many attempts by private institutions such as NGOs to eliminate this issue, but no actual progress has been

achieved due to the Islamic and tribal nature of the Jordanian community. In 2008, the Jordanian government legislated a law to protect abused women and children and to bring the offender to court, but now it is deactivated since the Jordanian society is governed by tribal customs and traditions that prohibit women from suing and taking her husband to court. Thus, the failure to enforce the law and the fear of the fate of women in cases where the matter is brought to court increased the scope of the issue of domestic violence, where there were many calls and protests to reactivate it.

For his part, the Director of the Department of Family Protection, Colonel Atallah Al-Sarhan said: “In 2016, the administration was informed about 8,800 cases of violence against women and children, while the number of cases in 2017 until yesterday was 1820 cases”. The deactivation of the law since 2008 has resulted in the surge of domestic violence in many Jordanian areas. In a 2017 speech on the Ministry's efforts, the Minister of Jordanian Health Dr. Mahmoud Al-Shyab asserts to reactivate family protection services provided in hospitals and health centers to reach all areas to ensure greater protection for women who are victims of violence, stressing the importance of reporting cases of abuse and violence.

Against this background, it is important to analyze portrayals of the continuous violence against women and the brutality of depriving them of their human rights that are guaranteed by universal values and religions. Given that, the main reason to conduct this research stems from a strong responsibility to raise awareness among Jordanian families as well as the younger generations to eliminate any form of violence against women in the country.

1.3 STATEMENT OF THE PROBLEM

The literary tradition of Jordanian female writers shows consistent portrayals of women characters in various states of victimization. Little research, however, has surfaced despite visible patterns of a connection between women and violence. Domestic violence is increasing in Jordan, where most women in cities and remote areas are abused and battered by men in society. The history of domestic violence in Jordan can be traced back to the nineties and the issue is continuously increasing with huge statistics. The local mass media such as newspapers and reports from private

institutions confirms that the issue of domestic violence is on the rise. Sisterhood is Global Institute Jordan (SIGI) in its 2013 report cited: “It stressed the need to combat violence against women and showed that 70% of Jordanian women were abused”. In 2016, SIGI also issued a clear statement conveying that there were “12 murders of women during the first third of 2016”. In her February 2017 report, the Head of Women against Violence Association, Khlood Khureis confirmed that “the percentage of domestic violence in Jordan exceeds 86%”. The 2008 deactivated law on the protection of abused women gave hope to the helpless victims, but unfortunately, it remains disabled.

From a literary point of view, Jordanian women literature has not been given enough attention or studied from other perspectives such as feminist, sociological, and Islamic views as intended lenses appropriated in this study. Above all, in the literary field, domestic violence particularly the continuous cycle of violence against women have been effectively articulated and translated in Sanaa Shalan’s novels and short stories. Aboudi (2013:2) asserts that:

Sanaa Shalan is considered one of the most prominent Jordanian women writers who turned the tables on masculine power. Shalan's struggle for emancipation was depicted in her creative writings, namely: novels, short stories, and essays without indulging in vulgarity and superficiality, and not sliding into the disgusting, repulsive and immoral pornography.

As an eminent literary figure in the domain of Arabic literature, Shalan's works have been studied and analyzed from different perspectives by some critics. Khudair alLami (2012:7) states that:

Among the themes of her writings are the fifth dimension, the literary writing techniques, the denotations of science fiction, the romantic stories, the honor crimes, critical readings of the concept of love, nostalgia for home, the corruption of societies and the revolution against the incessant inaction of Arabian political powers towards Palestine.

However, the issues of domestic violence and violence against women in her short stories and novels have largely been ignored. Therefore, this study discusses the continuous cycle of violence against women together with their consequences so that awareness is raised among locals before this issue gets out of control. The study also sets out to put this issue on the negotiation table to improve our understanding of it and its consequences on the family as a whole. Although Shalan's portrayals fall within the fictive domain, the stories themselves are set in Jordan. Using the trajectory that fiction often parallels aspects of realities, this study relies on Shalan's selected novels to showcase the current situation of violence against Jordanian women. There is also a dire need to explain the misunderstanding about the teachings of Islam related to the treatment of women, and how men misunderstand the teachings of Islam related to discipline women. Besides, this study intends to make a discussion on violence against women open to all society members. Also, this study can play a role in curbing all forms of discrimination and violence against women by improving the status of women in Jordan through lectures and brochures distributed at all educational levels such as schools, intermediate colleges, and universities because it is important to work to alert and educate current and future generations of the role and status of women in society previously supported teachings of Islam and modern Western theories, such as feminist theory. Of note, it also plays a role in urging persons in governmental and non-governmental institutions such as NGOs in Jordan to continue to work to protect and promote women's human, economic and political rights at home and outside the home.

1.4 RESEARCH OBJECTIVES

The objectives of this research are:

- i. To categorise the forms of violence portrayed in Shalan's selected literary works.
- ii. To examine how the main female characters are exposed to violence and their responses to it in Shalan's selected works.
- iii. To investigate the mentality of the perpetrators in their acts of violence against women in Shalan's selected literary works.

- iv. To analyse violence against women in Shalan's selected works from the perspective of Islam.

1.5 RESEARCH QUESTIONS

The following research questions are formulated to achieve the study objectives:

- i. What are the forms of violence and their complications as reflected in the female characters in Shalan's selected literary works?
- ii. How do the victimized female characters respond to violence?
- iii. What can we determine on the state of minds of perpetrators when they commit violence against women as exhibited in Shalan's selected literary works?
- iv. What misunderstandings of Islamic teachings can be discerned related to violence against women?

1.6 RESEARCH CORPUS

This research examines the issue of domestic violence particularly violence against women in the context of Jordan. Shalan is a Jordanian author who was born and educated in Amman, Jordan. She gained her Ph.D. in Modern Arabic Literature from the University of Jordan in 2006. Shalan is a contemporary prolific writer who has produced three novels, more than twenty anthologies of short stories, eight children's short stories, three academic books, memoirs, and essays. In her works, Shalan explores several areas of romantic, human and children literature, criticisms, issues of human rights, women, childhood, social justice, human rights, the environment, and other political issues.

Out of these narratives, I have chosen three novels for the study namely *Falling in the Sun and I Love Myself*. Sowadiyya (2013:12) asserts: "Shalan is always revolting against the unconstitutional and unacceptable traditions and restrains practiced against women in her community". Shalan's selected novels are also considered to be the most appropriate literary texts for this study because they provide genuine reflections of the reality of the problem and its magnitude in Jordan. Lastly, the novels are considered as serials due to their joint themes and objectives that

address the issue of violence against women and the struggle of the main female characters in securing their freedom and empowering themselves. The way the writer addresses the issue of violence with all its forms reflects the continuous cycle of violence and the extent to which women are facing gender problems in their communities. The continuous cycle of violence is confirmed due to the frequent happening of these forms of abuse in different times namely: 2004, 2012 and 2017. Also, the inclusion of the three forms of violence in the novel adopted assures the intensity of the violence practiced against these women, where the 3 forms of violence are clearly noticed in Shalan's selected works.

Her first novel *Falling in the Sun* (2004) tells the story of the heroine along with her ailing mother who is victimized by her unmerciful father who cares for nothing but himself. Her story reveals several forms of victimization against women in marriage and other aspects of life, leading her to lose her mind and commit a crime in the end. Her second novel *I Love Myself* (2012), recounts the story of Shams (literally: the sun) a young, well-educated, and knowledgeable girl that was arrested, tortured, and finally beheaded because of her rebellious activities and resistance against all traditional norms and rules imposed by men against women. She decides to resist against the tribal customs of her male-dominated community because she feels disgruntled by the unfairness and injustice practiced against women and other weak people and their rights under this masculine tyrant government.

The time gap among Shalan's novels exemplify that cycle of violence is relentless. The period between the first novel and latest novel extends to 11 years which is enough to notice that the violence against women is still frequent, intense, and escalating in its degree of injuries.

1.7 SIGNIFICANCE OF THE STUDY

Domestic violence is truly a serious problem in Jordan, where a considerable number of women are victimized daily in several forms of violence. Statistics prove that Jordan suffers from this unhealthy and unlawful phenomenon. Al-Badayneh (2012:1) asserts:

Women experienced 45 percent or witnessed 55 percent of violence during their childhood. Almost all 98 percent of the sample was subjected to at least one type of violence. Twenty-eight percent of the sample believed a husband has the right to control a woman's behavior and 93 percent believed a wife is obliged to obey a husband. After each abusive incident, women felt insecure, ashamed, frightened, captive, and stigmatized.

Domestic violence does not discriminate; women of all class, age, and social rank whether educated or uneducated, Bedouin or not, single or married can be badly affected by the wave of domestic violence. Most importantly, it has been found that children who experience several forms of domestic violence at home are severely affected even later on in life. Bolden (2010:7) states: "It was found that children who see and/or experience domestic violence at home are more likely to be involved in an abusive and violent relationship later on in life, creating a cycle of violence that is difficult to escape". It is very important to examine the issue of domestic violence particularly the issue of violence against women to explore their current magnitudes in Jordan following reports that indicate the increasing number of cases of violence against women in the country.

Notably, this research's meaningful contribution mainly lies in providing a greater opportunity and a wake-up call to writers, intellectuals, and theorists to pay attention to address the crisis of violence against women and other social problems happening such as honor crime and child labor through literary and writing works. It also has a meaningful contribution by having new Arabic literary texts with a more precise re-definition of the previously utilized three forms of violence against women namely the Violence of Maksora, Violence of Muhana, and Violence of Muathaba.

Moreover, writing about a Jordanian female novelist's literary works would provide useful support to an area that has not received much critical attention. This may encourage further future studies and open new avenues in the study of Arabic literature as well as draw more parallels between two different cultures. It is hoped that this study can successfully reflect the reality of a problem that many parties such as private institutions and NGOs are trying to eliminate. Hopefully, this study will provide a set of different ideas to the scholars of domestic violence studies especially

violence on women in remote areas in the far south and north of Jordan. Nsour (2009:3) states:

Prevalence of violence against women was expected as half of the women interviewed were less than 35 years old, and the vast majority of them were married before age 25 years. Only 14 women were illiterate, and some reported completing more than secondary education. Only 18 were unmarried. Eighty-four percent came from urban areas, and over a third of them were employed.

Most importantly, the study interrogates the perspective of Islamic to identify the implications of violence against women.

1.8 TERMINOLOGY

The theories adopted in the conceptual framework will work together to illustrate the three forms of violence against women namely the Violence of Maksora, Violence of Muhana, and Violence of Muathaba. Sanaa Shalan is the first and only Jordanian writer who has used these three concepts related to violence against women. Her adopted novels are a reflection of the reality of the three concepts happening now in Jordan. This is another important thing featuring the thesis from other works as other previous studies have used only two concepts of the three concepts. Concerning other studies, they have utilized two concepts out of the three concepts. Accordingly, this current study is featured with the new addition that it utilizes three concepts echoing the reality of the violence against women in Jordan.

Maksora: is used in Arabic to refer to a woman who is physically beaten but not burned or killed.

Muhana: is used in Arabic to refer to a woman who is emotionally and psychologically abused.

Muathaba: is used in Arabic to refer to a woman who is physically abused to the degree of torturing or burning or even killing. These Arabic terms, which interpret the

various forms of violence in the context of Jordan, are referred to by the Women against Violence Association in Jordan. The Women against Violence Association is based in Amman, Jordan, and deals with issues of domestic violence and violence against women and children. The association includes several women active in this field and women who have been exposed to physical and psychological violence. The Women against Violence Association maintains (2020) that these three forms of violence against women are closely related to each other because perpetrators, who practice the violence against the Jordanian women, carry the same social and tribal mentality that sees physical and psychological abuse against a woman is a form of discipline and protection for her in society. Thus, violence against women is summed up in a beating that progresses through psychological abuse, light physical beating, and severe physical beating, which sometimes leads to burning and killing women, who are victims of this violence, which is a key part of domestic violence.

More importantly, throughout the thesis, the three forms of violence against the Jordanian women are labeled as forms of violence against women, types of abused women, forms of domestic violence, and the emotional and psychological state because they all refer to the violence practiced against the Jordanian women whose nature and scope are closely related due to the tribal nature of the Jordanian society. Once again, the Jordanian terms of violence fit in the cycle of violence as seen by the time gap between Shalan's literary works. There is a huge time gap between the adopted works, and the cycle of violence is continuously happening and on the rise.

Shariah: Islamic Theology refers to the body of Islamic law; literally, the way or path. In other words, it means all Islamic teachings, instructions, and regulations that are revealed by Allah (S.W.T.) for Muslims.

1.9 CONCLUSION AND SUMMARY OF THE CHAPTERS

This section describes the issue of domestic violence in general and violence against women in particular which form the bases of discussion in the coming chapters.

Chapter II presents the literature review on the world writers outside the Arab domain, Arab world writers and Jordanian writers as well as previous studies on

Sanaa Shalan's works that have conceptualized the fundamentals of the issue of domestic violence in general and violence against women in particular. Therefore, there are four components in this chapter. The first is a review of domestic violence studies in the Arab world. Second is the presentation of domestic violence studies in the Arab world. Third entails Jordanian studies on violence against women. And the final component is a presentation of previous studies on Shalan.

Chapter III presents a precise tripartite construct of the theoretical framework of the phenomenon of violence against women in Jordan. The framework comprises three constructs which are *Maksora*, *Muhana*, and *Muathaba*. Each construct is discussed and developed separately. In analyzing these constructs in the adopted literary works, several western theories and concepts alongside eastern/Arab terms and concepts are factored in to elucidate the whole crisis of violence against women. The three constructs form the bases of the study's argument which is to position the crisis of violence against women in its right place to find an environment where it can be solved through the adoption of a vital demand, namely the Islamic ideology.

Chapters IV, V, and VI form the analysis of the proposed framework. Using Shalan's selected novels, the study examines the validity of the tripartite constructs on the problem of violence against women in Jordan as a reading tool in explicating its formation in literature. Chapter IV focuses on the discussion, explication, and analysis of the term *Maksora* as presented in the three novels. Chapter V focuses on the discussion, explication, and analysis of the term *Muhana*. And Chapter VI focuses on the discussion, explication, and analysis of the term *Muathaba*. In the said analyses, attention is paid on the main characters' journeys of victimization, marginalization and disempowerment, and their search for freedom and gender equality in the fragmented Arab country, Jordan. The characters that represent the victims of the issue of violence against women tried to overcome an unavoidable struggle and suffered because of the isolation from the teachings of Islam and the disunity and complexities of Muslims caused by the Arab secular, tribal and western authorities.

Chapter VII presents the conclusion of the entire study involving the assessments on the proposed framework. To what extent has the tripartite constructs of the issue of violence against women been useful as a reading tool in analyzing the

Muslim society of Jordan as depicted in the adopted literary works? What are the limitations of the adopted framework? How can the framework be enhanced to facilitate the discussion on the issue of violence against Jordanian women as depicted in literature? The said issues form the foundation of the discussion in this chapter. Furthermore, Chapter VII also discusses the implication of the research findings, particularly to the debates of the social ill of violence against women in Jordan at present. What hope and light do the current research shed on the discussion of this said social ill? What can be done to address the issues and problems raised in this study? The discussion also considers the significance of the study on the Jordanian literary movement. Does the Jordanian literature play any small or big role in ending the sufferings caused by the violence against women? Will literature be used as a wake-up tool to promote social and cultural awareness among people and new generations? As a final point, the chapter ends with a discussion on future research given the results of the present study.

CHAPTER II

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter introduces the backgrounds of Sanaa Shalan's selected works for this study. There will be some indications of studies of other non-Arab and Arab writers as well as Jordanian ones, particularly those who share the same theme of domestic violence i.e. violence against women. This chapter foregrounds the main aspects and concerns of the issue of violence against women in Jordan depicted in Shalan's selected novels. This chapter is divided into four main sections. Section 2.2 discusses what other writers outside the Arab World (Muslim countries or countries with a majority of Muslims) wrote on violence against women. Section 2.3 discusses what other Arab writers inside the Arab world wrote on this topic. Section 2.4 has two subsections namely: 2.4.1 which discusses what other Jordanian writers wrote on this topic and 2.4.2 which discusses previous studies on Shalan. Section 2.5 summarizes the whole chapter and provides the main points about the issue of violence against women as presented in Shalan's selected works.



Figure 2.1 The conceptual framework

DOMESTIC VIOLENCE STUDIES OUTSIDE THE ARAB WORLD

Violence against women is an international problem and a social and unhealthy predicament that harms women including the mother, wife, daughter, or working woman. At the world level, in light of the wellbeing and social status of women, Jordan is ranked 129. Unfortunately, this rank shows that Jordan is not very safe for women at home and work, necessitating more efforts to shed light on this social ill (GIWPS 2019). At the Arab level, like several Arab countries, the Jordanian socio cultural context is labeled as a conservative and secular society, leading to more acts and practices of violence against women in Jordan. With this kind of society, the marital or family home in Jordan is not friendly to women due to gender discrimination, as violence continues to be practiced against them in all its forms. The prevailing societal culture and stereotype also push many women to accept violence and find justifications for it.

The root and structural causes of discrimination against women and gender inequality are among the most important obstacles to empowering women in all its forms, as the husband has the right to prevent his wife from many rights such as inheritance, work, and expressing an opinion in many family matters. Regarding the nature of the population of Jordan, the percentage of urban residents in Jordan is

90.3%, while the percentage of families with a rural Bedouin character who live in tents does not exceed 10% of the total population of Jordan, according to the Jordanian Statistical Yearbook 2018 issued by the Department of Statistics. There is a dire need to ensure the contemporaneity of the studies related to the issue of domestic violence. However, due to the lack of more recent studies related to the issue of domestic violence, the oldest studies are factored in show the continuous cycle of violence among women. Also, the dire need to address the crisis of violence against women makes some documents and statistics, which seem classified or need official permissions, available to the researchers and observers of this problem. It is at the heart of our understanding, to begin with, the non-Arab writers' perspectives and studies concerning the issue of violence against women. Megersa Dugasa Fite (2014) in her article Ethiopia's Legal Framework on Domestic Violence against Women: a Critical Perspective asserts that the numbers and statistics show that the issue of violence against Ethiopian women is on the rise. She set out to examine the reasons behind this surge in numbers in recent years. She also found that the battered Ethiopian women are less protected by the law: "In Ethiopia, women's exposure to domestic violence should be considered from the context of their position in the society. The high degree of violence is being perpetrated on women in both the public and private spheres of their life" (Fite 2014:49). Moreover, the study concludes that officials in the Ethiopian government should increase their efforts to lessen the magnitude of this unhealthy issue and raise awareness throughout the community about the actual place of women in life.

Corinne Mason (2012) in her article Surveillance Studies and Violence against Women examines the vitality of new surveillance technologies in counterfeiting the issue of violence against women or increasing it through the improper use of these technologies. She also investigates the extent to which they can be effectively used to promote solutions for mitigating the harm that these battered women experience. She says: "Specifically we address the impact of surveillance technologies in the practice of violence and some proposed solutions, and consider the ways that surveillance technologies are used disproportionately in the criminalization of marginalized groups" (Mason 2012: 105).

Mohammad Hussein Saramad and Latifa Sultani (2008) in their article *Violence against Women in Afghanistan* trace the roots of violence against women in several areas of Afghanistan through a sample study that confirms the increasing number of violence on Afghani women. Based on the results, they depict the various forms of violence against women in Afghanistan, classifying them into five main types. They state: “This report classifies violence against women into five categories of physical, sexual, verbal and psychological, economic and other types of violence and their exact figures and level of occurrences will be discussed in the report” (Saramad & Sultani 2008: 1).

Another work by the Council of Europe titled *Raising Awareness of Violence against Women: Article 13 of the Istanbul Convention*, a 2014 collection of papers on the Council of Europe prepared by Karin Heisecke focused on the prevention and combat against abuse on women and domestic violence. In the collection, Heisecke stresses on the role and vitality of the issue of raising awareness among different categories of people and bodies as the first step in the chain of procedures to counterfeit domestic violence including violence against women and being the first stage in altering the attitudes and perspectives of those who still practice and encourage the different forms of violence against women. She asserts: “The purpose of this paper is to give more background to prevention through awareness-raising and to offer practical advice to policymakers and practitioners on the design and evaluation of awareness-raising campaigns” (Council of Europe 2014: 5). In a 2013 report by Marie Sinha in the Canadian Center for Justice Statistics titled *Measuring Violence against Women: Statistical Trends*, Sinha tried to portray the overall scenario of violence against women in Canadian society as an urgent need to end all forms of violence against women. She adds that the purpose of the report is to make more audience familiar with this continuous impediment that hinders the advancement of women in all aspects of life. She states: “Gender-based analysis on violence against women while helping to inform policies and programs, can also serve to increase general awareness on the nature and extent of violence against women in the Canadian context” (Sinha 2013: 4).

Michael Flood and Bob Pease (2009) in their article *Factors Influencing Attitudes to Violence against Women* examine several types of attitudes and the reasons behind

men's violent behavior against women as well as the reactions by these battered women and the people around them. The authors also identified two main types of attitudes and reasons stimulating men to practice violence against women namely social ones and cultural ones, as well as other factors related to the individual himself or the community he belongs to, which encourage men to practice violence against women. They stated: "Two clusters of factors, associated with gender and culture, influence at multiple levels of the social order on attitudes regarding violence. Further factors operate at individual, organizational, communal, or societal levels" (Michael Flood & Bob Pease 2009: 125).

Martin T. Donohoe (2004) in his article *Violence against Women: Partner Abuse and Sexual Assault* examines the nature of violence and abuse carried out by the partner, the features of these abusers and their victims, and the reasons that drive a partner to abuse the woman he should protect. He also discusses one of the forms of violence which is sexual violence or assault i.e. rape. In this article, he stressed on the vitality of supporting these victims with necessary health care through health care providers as a temporal solution to help them recover and advance. Donohoe says: "The purpose of this paper is to aid health care providers in assisting victims of domestic violence and rape" (Donohoe 2004: 24).

Emma Lvine (2015), in her article *Violence against Women in India: Origins, Perpetuation and Reform* traces the origins of violence against women in India by showing its roots, forms and the extent of its prevalence in India through real numbers and statistics that echo the genuine magnitude of this phenomenon. She also gives an account of the 2012 rape case that shocked the whole Indian community to re-assert the prevalence and dire consequences of this issue.

In his 2016 American study about violence against women in Egypt titled *Egypt: Sexual Violence against Women*, George Sadek traces the legal framework of the issue of violence against women in Egypt by examining the key legislative sources such as the Egyptian Constitution and the Criminal Code which are supposed to protect women from sexual violence and abuse. The writer, relying on the said sources along with other non-governmental programs and workshops, seeks to raise awareness among the Egyptian people about the bad implications of violence against women and

show the efforts of private institutions to overcome this issue. Sadek asserted: “Over the past two decades, media outlets and women’s rights activists have sought to educate Egyptian society about the common forms of violence against women. Domestic and international NGOs have also issued reports on the scope of the problem and methods to overcome it” (Sadek 2016: 2).

Ruzy Suliza Hashim et al. (2011) in their article *Fiction out of Fact: Raising Awareness about Domestic Violence in the Literature Classroom* discusses the methods and techniques that they can rely on to amalgamate the training of reading literary texts along with paying attention to the issue of domestic violence particularly violence against women in Malaysia. They state that once there is a fusion between textual materials and public and non-public domains and bodies, Malaysian students will be able to examine how violence-based texts are debated, understood, and given meaning. They argue that:

Since literary works are mimetic of the realities of our daily lives, they present an excellent opportunity to relate texts with current contexts. Hence, combining the skills of critical analysis with an awareness of societal issues should be an aspect of teaching and learning in the literature classroom.

(Ruzy Suliza Hashim et al. 2011: 1857)

Referring to the above-mentioned article, it is noticeable that the study detailed everything about the issue of violence against women by working on functioning reading skills to enable students to explore this issue in the literature classroom. They revealed this issue through literary works such as poems and novels. In his 2014 Masters thesis in sociology titled *Violence against Women among Palestinian Refugees in Jordan: Investigating the Patriarchal Hypothesis*, Gjermund Granlund attempted to examine the relationship between the term “patriarchy” and violence against women among Palestinian refugees in Jordan based on two back-to-back surveys conducted in 2011 and 2012. Granlund not only assessed the real value of the patriarchal community and perspective but also supported his work with genuine insights from available collected data and studies about violence against women among Palestinian refugees in Jordan. He states:

In doing this, not only has this thesis evaluated the explanatory value of the Patriarchal perspective but also they, as well as Johnson's (2008) distinction between moderate and severe violence when analyzing quantitative data, it has also provided insights from the most extensive data on violence against women among Palestinian refugees in Jordan, allowing for the first time for comparisons of representative samples inside and outside camps.

(Granlund 2014: 1)

Like several articles, studies, and theses, this thesis paid attention to the magnitude of violence against women in certain places such as Jordan by defining the nature and identity of the women who were abused in various forms of violence.

In another 2016 research report titled *Violence against Women: a Determinant of Health*, Nicola Sharp-Jeffs focuses on certain forms of violence "identified within chapter two of the 2014 Annual Report of the Chief Medical Officer, including domestic violence and abuse; sexual violence; female genital mutilation; forced marriage; and so-called „honor“ based violence" (Sharp-Jeffs 2016: 3). Jeffs tackles the issue of violence against women by outlining its health consequences as well as the legal side against the practice of violence against women. In addition to the abovementioned ideas concerning violence against women, she showed the legal procedures which are bearable by the government represented by its committees such as "The 1975 Select Committee, The 1992 Committee, The Late 1990 Committee and the Coalition Government: 2010-2015" (Jeffs 2016: 2). The enumeration of statistics highlights the staggering number of people being abused at home.

Ruzy Suliza Hashim et al., (2015) in their article *Domestic Violence against Women* discuss the issue of domestic violence against women as a worldwide dilemma that needs a real solution by tackling one Afghani novel titled *The Patience Stone* by Atiq Rahimi to show the practice of violence against women in Afghanistan. They also pointed at this socially common hindering that damages the Afghani women due to the numerous calls to highlight this problem to find at the end a solution for it in the Afghani community. They also stressed that this illness is no longer restricted to the developed world, but has also become so common and widespread now in developing countries: "Although violence against women is a global phenomenon, it

is more prevalent and profound in third-world countries, especially those in which religious principles and patriarchal values are upheld as rules of governance” (Hashim 2015: 51). They showed three types of violence namely physical, emotional, and sexual, detailing all the instances of these types of violence in Atiq Rahimi’s novella. They concluded that in recent years, several efforts have been made to reduce this social obstacle by clarifying this problem in totality, but unfortunately these efforts were unsuccessful due to the rise in the number of cases of violence against women in Afghanistan. Moreover, they concluded that Rahimi’s novella echoed the prevalence of violence against women in Afghanistan.

Sheela Saravanan (2000) in her article *Violence against Women in India: A Literature Review* by Sheela Saravanan portrays the issue of violence against women as a gender-based problem that is provoked by the superiority of men over women in the Indian society. She adds that the trend of violence against women increases the cultural and social rituals that always put men in the lead and women at the back. She also details the occurrences in India concerning the issue of female foeticide and infanticide i.e. the preference of having a male baby to a female baby, as well as the problem of child marriage which is due to the perception that females are a financial and social burden since birth. She says:

A girl child is twice vulnerable to being a child and a girl. Discrimination against them begins even before their birth and continues as they grow. Their psychological, physical, and economic dependence on the family makes them vulnerable to violence and child abuse within or outside the family.

(Saravanan 2000: 1)

As a whole, she details the issue of violence against women as a child, married and unmarried based on her study on child abuse, child marriage, and child rape cases.

The statistics and results from her study show that the phenomenon is widely spread in India.

S Guruge et al. (2012) in their article *Intimate Partner Violence in Sri Lanka* focused on intimate partner violence as it is a widespread phenomenon in South Asia particularly Sri Lanka through a valid and effective survey, echoing the whole issue of

intimate partner violence in Sri Lanka. Based on the survey conducted by them, they found that “20-72% of women in different locations in Sri Lanka have experienced intimate partner violence. The highest prevalence rates were reported by women living on tea plantations in the Central Province (72%) and in the urban poor areas of the Western Province (60%)” (Guruge 2015: 2). The article on intimate partner violence in Sri Lanka shows every single detail about this unnatural scene in our social life regardless of religion due to that fact that all religions call not to strike, humiliate, or even abuse women in any way and instead to give them full rights as equal as men. Another article about violence against women titled *The Impact of Domestic Violence on Women: A Case Study of Rural Bangladesh* by Hossain A focuses on elucidating the entire circumstances about the forms and reasons of domestic violence against women in Bangladesh by collecting data and analyzing it from several sources. He also traced the entire forms of violence they go through such as domestic violence, rape, dowry death, sexual harassment, suicide, forced marriage, trafficking, psychological trauma, and financial oppression, detailing the categories of violence against women throughout their “life cycle as follows: pre-birth, sexselective abortion, effects of battering during pregnancy on birth outcomes, infancy, female infanticide, physical, sexual and psychological abuse, girlhood and child marriage, female genital mutilation, physical, sexual and psychological abuse, incest, child prostitution, and pornography” (Hossain 2016: 8). In his conclusion, Hossain arrived at the fact that violence against women is “a violation of fundamental human rights” (Hossain 2016) that should be eliminated as quickly as possible to help in advancing women in several aspects of life by securing her a zero-tension, healthy and happy atmosphere to live in. Carolyn M. Sampselle (1991) in her article *The Role of Nursing in Preventing Violence against Women* clarifies the issue of violence against women from a medical nursing point of view based on the fact that nurses can play a practical role in helping and managing victimized women who suffer from physical and sexual abuse. She adds that nurses are not capable enough to manage things as they should be: “While nurses have increased their role in identifying and managing cases of women who have experienced physical and sexual abuse, they have been less active in preventing violence” (Sampselle 1991: 3). Sampselle concluded that nurses can help the victimized and voiceless women by giving them choices of psychological and physical

healing along with raising their awareness of how not to surrender to their deteriorating situation.

In a 2014 Turkish report by the Ministry of Family and Social Policies, A. Banu Ergöçmen attempted to uncover the extent to which violence against women prevail in several places in the Turkish community, as well as to discover the results of applying various procedures to counterfeit this unhealthy aspect of social life among women. He designed this report to investigate the real situation and degree of prevalence of domestic violence particularly violence against women after the completion of the 2008 research that identified the magnitude of the issue and whether it had lessened after the research. Moreover, he outlined the aspired aims of the research as follows:

To obtain data, which will be the Baseline for comprehensive policies and programs for effectively combating domestic violence against women, for Turkey, to compare the results of the research with the results obtained from the Research on Domestic Violence against Women in Turkey conducted in 2008 and to reveal the differentiation in the prevalence of violence, to identify problem areas regarding legal regulations for combating violence (especially problems regarding the implementation of the Law No: 6284 on the Protection of the Family and the Prevention of Violence Against Women), to present the opinions and suggestions of victims of violence, perpetrators of violence and of professionals who are involved in implementing and regulating the laws related to problematic areas in the implementation of legal regulations, and to assess current policy and legislation.

(Ergöçmen 2014: 9)

At the end of the report and based on the research concluded concerning the prevalence of violence against women in Turkey, it has been proven that violence against women is prevalent and the abatement in its numbers is still not advanced. In addition to this, it has been confirmed that violence against women is caused by their close relatives such as husband, brother, father, and fiancée. Moreover, he adds that “36 percent of married women reported having been subjected to physical violence at any point in their lives by their husbands or intimate partners. Furthermore, for nearly

1 out of every 10 women, physical violence continues during pregnancy too” (Ergöçmen 2014: 11).

In a new 2007 issue of *Violence against Women Journal* by Mariame Kaba and Michelle VanNatta, the authors discussed the issue of violence against women especially teen girls and their experiences of and resistance to violence. Several articles in this issue with statistics confirmed that many teen girls have been abused and raped before the age of twenty. They stated:

The statistics are staggering. More than half of all rapes of women occur before age 18. Young women ages 16 to 24 are at the greatest risk for injury and death at the hands of intimate partners compared to women in all other age groups.

(Kaba & VanNatta 2007: 11).

He also stresses the crucial need to listen to teen girls and women about their account of how they have been abused by men. He added that to provide young girls and women a healthy and secure life, they should be given all the chance to speak up about their experiences. They maintain that: “To create a more just and peaceful world, we need to listen to girls” voices as they relate their stories” (Kaba & VAN Natta 2007:11).

Vijaykumar Harbishettar and Suresh Bada Math (2014) in their article *Violence against Women in India: Comprehensive Care for Survivors* show the massive prevalence of violence against women in India based on real statistics and numbers, which resulted in dire consequences for the victims. Their study on 10000women in India shows that “26 percent reported having experienced physical violence from spouses during their lifetime” (Harbishettar & Math 2014: 3). They also discovered, based on these numbers, that “a crime was recorded against women every three minutes. Every hour, at least two women are sexually assaulted while every six hours a young married woman is beaten to death, burnt or driven to suicide” (Harbishettar & Math 2014: 3). Furthermore, they traced all the psychological, health, and social problems that the women had gone through after falling victim to domestic violence in the hands of their husbands, fathers, brothers, or fiancés. They also talked about how

the women are left helpless, weak, socially isolated, financially lost, unemployed, and unable to care for their children following their abuse. As a result of this, they recommended that more efforts should be made by setting up social and health programs to overcome and counter this phenomenon in several parts of India.

They state that: “A supportive sensitive system needs to be developed, in which the survivor is assisted by a recovered survivor in educating, sensitizing, supporting, counseling, lodging the complaint, physical examination, fighting for justice, rehabilitation and re-integrating into society” (Harbishettar & Math 2014: 12). At the end of their study, they concluded that violence against women creates nothing but an unsafe and fear-filled atmosphere for the community. This complex issue can be solved by providing a detailed and comprehensive care program that can deal with the victims’ experiences.

In a 2016 reading guide entitled *Violence against Women and Girls* by Emma Fulu, the author traces the issue of violence against women and girls as one of the most problematic issues in our lives today. She states: “Violence against women and girls is now recognized as a profound public health issue with well-documented impacts on women’s sexual and reproductive health, their overall mental health, their risk of chronic disease, and the health and wellbeing of their children” (Fulu, 2015:1). Moreover, she shed light on the reasons that trigger and beget violence against women and girls which are based on social deforms in the community and the deeply rooted and widely practiced inequalities between men and women that leave women helpless and powerless. She writes: “Violence against women and girls emerges from the interplay of multiple interacting factors at different levels of the social ecology, but is deeply rooted in gender inequality and social norms that condone violence and control over women” (Fulu 2015: 2). She too shows through figures that violence against women has tremendous consequences on the economic, social, and human sectors. In her reading guide, the researcher gave an account of the main readings, recommending them to be read, searched, and investigated such as “Reading 3: Fulu, E. and Miedema, S. (2015). At the end of her reading guide, she outlined the importance of engaging batterers in certain programs and approaches to prevent more acts of violence in the near and far future.

The World Health Organization (WHO) combats the issue of violence against women by disseminating brochures to help address this social illness that has affected many communities worldwide. In one of its brochures titled *Violence against Women: The Health Sector Responds*, the WHO lists all the forms of violence against women namely: honor crimes, intimate partner violence, sexual violence, female genital mutilation, trafficking as well forced and early marriages among educated and uneducated females. The brochure also confirms the inescapable fact that this crime is widely spread and prevalent in many countries regardless of education backgrounds and demographic identities. The brochure states: “It occurs in all countries of the world.....but the prevalence varies from country to country. Prevalence also varies within countries” (WHO 2013: 1). Furthermore, the brochure details the implications resulting from violence against women such as “unintended pregnancies, induced abortions, death, physical injuries, sexually transmitted infections including HIV, harmful use of tobacco, drugs, and alcohol and depression, post-traumatic stress disorder” (WHO 2013: 3). Besides, the WHO also indicated that violence against women can be prevented and reduced through the effective and genuine cooperation of several parties. The brochure says: “Everyone has a role to play in addressing violence against women and to prevent and respond to violence against women, multiple sectors of society must work together” (WHO 2013: 7).

Lori L. Heise (1998) in her article *Violence against Women: an Integrated and Ecological Framework* invites for a real understanding and adaptation of a joined and biological framework to uncover the main reasons behind the prevalence of violence based on gender and to discover the factors that encourage this kind of violence socially, personally and culturally. Lori builds her framework based on three steps as described in the excerpt below:

First, it uses the ecological framework as a heuristic tool to organize the existing research base into an intelligible whole. Second, this article integrates results from international and cross-cultural research together with findings from North American social science. And finally, the framework draws from findings related to all types of physical and sexual abuse of women to encourage a more integrated framework to theory building regarding genderbased abuse.

At the end of her study, Lori concluded the extent to which the abovementioned framework is significant in enabling us to understand more about the reasons and roots of the issue of violence against women and gender-based abuse. Additionally, this framework is flexible enough to be applied on two levels i.e. individual and community by acquiring more data about the forms and rates of abuse against women and girls. She added: “The framework can be applied either at the level of the individual, to develop a profile of those men and characters most at risk of abusing, or at the level of the community, to better understand why realities of abuse vary by setting” (Heise 1998: 262).

In another 2005 article titled *Improving the Statistics on Violence against Women* by Sylvia Walby, the researcher who is a sociologist examines the methods and techniques used to measure the problem of violence against women and its development in gathering quantitative data about these women and their incidents and to what extent these methods and indicators are vital in developing the analysis of these incidents and victims. She adds that the issues related to this study are as follows: “First, dilemmas in developing indicators based on consistent definitions; second, developments and remaining challenges in survey methodology; third, developments and gaps in collecting data from routine administrative sources” (Walby 2005: 193). She also stresses the importance of developing and measuring the survey methodology to include as many marginalized women as possible i.e. those who are at risk and with no one to care for them. In her work, she continues to clarify more about the survey data that can give a real account of the cases of domestic violence and be a reliable guide to the content and extent of gender-based violence. In her conclusion, Walby says that domestic violence has unbearable and devastating consequences on the individual and the community as a whole, as well as economic and emotional losses incurred by the female members of the community. She states: “There are economic output losses, sustained by employers and employees and human and emotional costs, borne by the individual victim” (Walby 2005: 193).

In another 2012 study titled *Understanding and Addressing Violence against Women: Intimate Partner Violence* prepared by Claudia Garcia-Moreno, Alessandra

Guedes, and Wendy Knerr, the researchers analyzed intimate partner violence as one of the most widespread forms of violence practiced against women. Even though intimate partners should be the first ones to help in elevating women in the community, they became one of the most prominent violators on women through acts of physical, emotional, and sexual abuse as found by the researchers. Based on their study, they confirmed that:

Intimate partner violence is widespread in all countries studied. Among women who had ever been in an intimate partnership: 13–61% reported ever having experienced physical violence by a partner; 49% reported having experienced severe physical violence by a partner; 6–59% reported sexual violence by a partner at some point in their lives; and 20–75 % reported experiencing one emotionally abusive act, or more, from a partner in their lifetime.

(Moreno et al. 2012: 1)

They concluded that the best methods to prevent intimate partner violence are as follows:

Promote social and economic empowerment of women and girls, build comprehensive service responses to intimate partner violence survivors in communities, design life-skills, and school-based programs, engage men and boys to promote nonviolence and gender equality, and provide early intervention services to at-risk families.

(Moreno et al. 2012: 2)

This study has outlined all the details about intimate partner violence including the definitions, the reasons, and the strategies that help to prevent and reduce this widespread form of violence against women.

To conclude, these scholarly articles help the researcher of this current study in finding the gap that he wants to address under the umbrella of domestic violence in general, and the issue of violence against women in particular. The aforementioned articles and reports, as well as, studies addressed the issue of violence against women

from certain perspectives i.e. historically, medically, statistically as well socially, but what is new about this study is that it also addresses the issue of violence against women through the perspectives of religion and sociology due to their importance in the Islamic context such as that of Jordan. This will address the issue of raising awareness about violence against women as a social ill along with the crucial need to galvanize the legal and Islamic rules concerning empowering women in a majority Islamic community context. Moreover, this study will tackle the deactivated role that should be played by the government which is needed to decrease the prevalence of violence against women.

2.3 DOMESTIC VIOLENCE STUDIES IN THE ARAB WORLD

Throughout history particularly in the pre-Islam era, women were deprived from several of their rights. Before the emergence of Islam in the Arabic Peninsula, newborn baby girls were buried alive due to the common belief that a female's birth is a disgrace to her family and they should be rid of as soon as possible. After the huge success and victory of Islam against several illogical beliefs and ideologies such as the way we deal and look at women, things changed for the better for women as their rights were restored. As a result, women were given numerous job opportunities such as being a nurse, a teacher, a human worker in wars. Prominent names emerged concerning this issue such as Nusaibah Mazaniah, Layla al-Ghafaiah, and Rufaidah Aslamiah. Nowadays, the situation is different and frustrating as the issue of violence against women is on the rise in Arab countries. In the last few years, several Arab writers and researchers tried to address the cause of violence against women on medical, social, and statistical backgrounds. Susan D. Somach and Gihan Abou Zeid (2009) in their article *Egypt Violence against Women Study: Literature Review of Violence against Women* examined the concept of violence against women and its forms in Egypt and described it as an unhealthy and illegal problem. They also investigated the reasons behind its spread in most Egyptian cities and its impact on family members as a whole and on the women's progress in life. As for the legal part of this issue, they worked on identifying the extent to which it is possible to protect these women. They also offered help for these victimized women in cities and rural areas. They stated the objectives of this article in the excerpt below:

Knowing the prevalence of the violence against women and its various forms, context, causes and risk factors, the impact on the victims, their families, and society in general, the response of victims to violence, the legal and regulatory framework and services for victims provide support, advocacy and prevention activities.

(Somach & Abou Zeid 2009: 1)

Samia A. Nossier (2015) in her work *Violence against Women in the Arab World* examines the phenomenon of violence against women in Egypt and its form based on statistics on women in different places. The author refers to one of the main themes concerning violence against women which is that despite all efforts to combat this social ill, numbers are still on the rise as if it is a natural act along with social and cultural standards. She states: “International efforts, violence against women continues to be frighteningly common and tolerated within many societies in developing countries in general and Arab countries in particular under the garb of cultural norms, or through misinterpretation of religious rules” (Nossier 2015: 1). The researcher shows that there many forms of violence against women in the Arab World, but the most common ones are physical violence, sexual violence, and intimate partner violence. She maintains that: “The most common forms of violence against women include the following: intimate partner violence and other forms of family violence; sexual violence; female genital mutilation; femicide, including honor and dowry-related killings; human trafficking; and violence against women in humanitarian and conflict settings” (Nossier 2015: 2). The study’s conclusion showed that the Arab world is direly suffering from the issue of violence against women.

Mehrinaz El Awady et al. (2009) in their study *The Regional Study on Violence against Women* traced the issue of violence against women in Arab countries and found that the staggering number of cases warrants a crucial call for a real solution as soon as possible. They aimed to examine the issue of violence against women as a concept in the Arab world and to investigate its commonness along with all its forms, focusing on a set of related issues including:

Presenting prevalence of violence against women, addressing causes of violence against women and its impact on the wellbeing of women and

society, reviewing existing legislation and policies on violence against women, and providing examples of measures aimed at combating violence against women, including advocacy and capacity building programs.

(El Awady et al. 2009: 1)

The study strongly contends that the key cause of the issue of violence against women is ingrained in the culture of inequality between men and women that traditionally pictures women as secondary in all matters. Therefore, for the batterers, violence is used as a tool to control and manage helpless women to maintain their masculine powers in the public or private domains.

Bassam Banat (2015) in his study titled *Violence against Palestine Women* investigated the causes of violence against women in the Palestinian community, trying to reveal all its sides or dimensions as a phenomenon. He conducted a 363sample survey in two Palestinian cities to find out the real situation of the whole issue and discovered two main themes namely: that Palestinian women are still suffering from the cause of violence against women and its different forms such as physical, psychological and sexual, and that Palestinian women are still helpless, hapless and weak to ask for any kind of help and compensation. Based on his study, he states that: “Of the Palestinian women surveyed, seven in ten women (74.4%) reported partner violence. The study concluded that it is difficult for a battered woman to seek redress or help with any guarantee of privacy” (Banat 2015: 1). In his study, Banat aimed to update the readers, as well as respective officials and bodies that the phenomenon of violence against Palestinian women is widespread and a real and quick solution is required as soon as possible due to the high number of victims in the cities of Jericho and Aghwar.

Another attempt at addressing the issue of violence against women is a 2010 guiding manual in Egypt entitled *Women and Men: Hand in Hand against Violence Strategies and Approaches to Working with Men and Boys for Ending Violence against Women* by Ola Ataya and Jinan Usta. In this manual, the researchers emphasized the vital role of men and young boys in healing the community from this unhealthy, irreligious, and barbaric act. They build their manual on several disciplines, confirming that men should be the main drivers and players in solving the issue of violence against women.

They also add that if men and women work hand in hand, there are high hopes for ending this problem. They argued that: “Ending violence against women requires the collaboration of all community members. There is a growing awareness that men, in partnership with women, can play a significant role in ending violence against women” (Ola Ataya & Jinan Usta 2010: 1).

Enas A. Dhaher et al. (2009) in their article *Attitudes Toward Wife Beating Among Palestinian Women of Reproductive Age From Three Cities in West Bank* addressed the issue of violence against women in Palestine by focusing on the reasons behind such phenomena. Having interviewed 450 women in medical centers, it has been discovered that women accept and justify the battery against them for the following reasons:

Overall, women perceived wife-beating to be justified if a wife insults her husband (59%) if she disobeys her husband (49%) if she neglects her children (37%) if she goes out without telling her husband (25%) if she argues with her husband (11%) and if she burns the food (5%).

(Dhaher et al. 2009: 1)

This study hence tackles the reasons that drive women to accept what is unacceptable. In a 2009 collaborative study between the National Council of Women and the USAID Agency in Egypt titled *Egypt Violence against Women: Summary of Findings* by Hoda Rashad et al., the researchers examined the overall phenomenon of violence against women in Egypt and the extent of its prevalence in Egyptian cities. They also designed the study to identify the areas necessary for achieving effective and practical solutions to combat violence against Egyptian women. Unlike other studies, this study addressed the issue of violence against women from a human rights standpoint. They state that: “This Violence against Women Survey takes a human rights approach that examines the issue from a holistic, multisectoral perspective” (Rashad et al. 2009: 1). Diane S Morse et al. (2012) in their article *An Effect That is Deeper Than Beating: Family Violence in Jordanian Women* shed light on the medical situations and approaches of abused women by conducting a themed qualitative analysis consisting of 12 focus groups involving more than 65 women who are married, divorced and widowed to measure the violence practiced against them. They examined five themes related to healthcare providers and rely on this analysis“ results to inform the

healthcare providers on how to identify compatible healthcare approaches for these victims. They concluded three major points. Firstly, women who participated in this study expressed that violence in Jordan is an untold family affair hidden among the walls of the house which leads to many health problems. Secondly, most of the victims were unaware of their rights and legal regulations to sue their batterers. Thirdly, the study shows that healthcare providers are the only ones who care for these victims and their families following incidents of abuse.

To sum up, similar to other world studies on domestic violence and violence against women, the aforementioned Arabic studies had addressed the historical, medical, and social sides of this issue. As for this study, it intends to analyze this issue from other standpoints that have not yet been done such as from the religious and sociological perspectives. The Arab world is an Islamic majority domain which makes it a first-hand requirement to look at this issue from the teachings of Islam. Since this issue has been tackled from the medical, historical, statistical, and social standpoints, it is hence a must to factor in the Islamic and sociological perspectives as well to increase our insights of the issue in a Muslim majority context.

2.4 DOMESTIC VIOLENCE STUDIES IN JORDAN

As for Jordanian studies on the issue of domestic violence in general and violence against women in particular, the issue has been examined mainly from the medical, statistical, and social standpoints with less or zero efforts to combat it. To have a deeper look at these Jordanian studies, this section will be classified into two namely: Jordanian studies on violence against women, and previous studies on Sanaa Shalan.

2.4.1 Jordanian Studies on Violence against Women

With the continuous talk about violence against women as an unhealthy phenomenon, there is a priority to trace this phenomenon on three levels i.e. the global level, Arab level, and Jordanian level. On the Jordanian level, several Jordanian researchers had examined this phenomenon for medical, social, historical and statistical purposes. For example, Diab M. AL-Badayneh (2012) in his article Violence against Women in Jordan traces the social and cultural reasons that drive the surge in numbers of violence against women. He conducted a survey and found that the husband's

educational background is not important to the degree of violence practiced against women, but that the women's educational background plays a key factor in the rise or fall of this violence in all its forms. He states that the phenomenon of violence against women in Jordan varies between educated and uneducated Jordanian women due to the place of residence as Jordan is a tribal community. Moreover, the study also shows that a high percentage of women in Jordan accept and justify violence against them based on the belief that men are the center of the family and that they control the whole family to maintain its unity.

Linda G Haddad et al. (2011) in their article *Screening for Domestic Violence in Jordan: Validation of an Arabic Version of a Domestic Violence against Women Questionnaire* stated that violence against women has several bad consequences on the family, women, and children as it is a common social and unhealthy dilemma in the Jordanian society. They aimed to develop a new Arabic questionnaire method to measure the magnitude of abuse practiced against women in Jordan. They maintained that there is no unified approach to define the abuse practiced against women in Jordan including in the urban, rural, or even tribal areas. Based on the 175-sample case study, they concluded that violence against women is on the rise in Jordan: "39% of women reported emotional abuse, 30% physical abuse, and 6% sexual abuse" (Haddad 2011: 2).

Faisal Al-Matalka and Mohammad M. Hussainat (2013) in their article *Attitudes of Jordanian Youth towards Violence against Women* investigated how Jordanian youths perceive and deal with the issue of violence against women in Jordan. In their study, they surveyed with 2216 Jordanian young men as samples, representing all areas in Jordan. Based on the results, they found that the Jordanian youths have no problem if women have been abused by a brother, a husband, or a father as he is disciplining her to keep the family well-organized. The researchers stated that the main causes of violence against women are either that she is not religiously committed or she is trying to play a bigger role than she should in family affairs. They concluded that the Jordanian young men think that no one has to interfere to save these battered women or solve their problems such as social centers and official bodies since this will defame "the reputation" of the whole family.

Mohannad Al-Nsour and Marwan Khawaja, (2009) in their article Domestic Violence against Women in Jordan: Evidence from Health Clinics examined how women receive violence inflicted upon them by their intimate partner. Based on actual visitations on Jordanian women, they found that most of the women have been abused by an intimate partner who should be keeping her safe, secure, and unhurt. They also showed that Jordanian women have experienced several types of violence such as emotional and physical beatings. They also stated that one-third of the women who visited the medical centers reported that they justify this violence for many reasons.

Nid'a Al Gamani (2015) in her article Prevalence of Workplace Violence among Jordanian Companies examined the unavailability of relevant rules and legislations in the workplace which exposes women employees to a high degree of violence. She aimed to trace the level of such workplace violence, the female employees' complaints, and whether or not their complaints have been addressed by surveying 145 workers. The researcher found that:

30.3% of the participants were either exposed to or witnessed verbal abuse at their current workplace, 14.8% of the participants were either exposed to or witnessed racial harassment at their current workplace, 9% of the participants were either exposed to or witnessed physical threatening, 8.6% of the participants were either exposed to or witnessed physical violence, and only 4.1% of the participants were either exposed to or witnessed sexual harassment.

(Al Gamani 2015: 1)

The results of the survey had indicated a high degree of violence that the female employees are exposed to. The researcher also suggested that the women are given rights to sue their batterers as well as some other solutions and ideas to counter this issue in Jordanian workplaces.

Raeda Abu Al-Rub and Ali Al-Asmar (2011) in their article Physical Violence in the Workplace among Jordanian Hospital Nurses traced the extent of violence that female nurses in Jordanian hospital experience based on a selected sample of 420

Jordanian female nurses. Based on their analysis of the selected sample, they found that 22.5 % of the sample participants were exposed to physical violence at hospitals.

Gharaibeh M and Oweis A (2009) in their article *Why do Jordanian Women Stay in an Abusive Relationship: Implications for Health and Social Well-being* attempted to explore the reasons that drive the Jordanian women to stay with their batterers such as the father, brother, son and husband or a colleague at work. Based on her 28-participant study, it has been found that there are five reasons hindering women from leaving their abusers namely: “the inherited social background, financial dependency, lack of family support, sacrificing self for the sake of the children, and the adverse social consequences of divorce” (Gharaibeh & Oweis 2009: 376). In a conclusion, the study examined one of the most important ideas that help in finding a solution for the unhealthy phenomenon of violence against women which is determining the reasons why women choose to stay with their abusers and accept his violence. The study aimed to empower silent and voiceless women who still live with their abusers. Another work addressing the cause of violence against women is a 2013 article titled *An Ethnographic-Feminist Study of Jordanian Women's Experiences of Domestic Violence and Process of Resolution* by Safadi R et al. The authors investigated the whole journey of the abused women starting from exposure to actual violence, the feelings of weakness and disempowerment, to the final freedom from violence if attainable. Their study’s aim was “to explore the history and factors supporting the attainment of freedom from DV” (Safadi et al. 2013: 775).

Khawaja (2004) in his article *Domestic Violence in Refugee Camps in Jordan* clarifies that around 61% of Jordanian men and women justify violence against women in daily real-life situations if she disobeys her husband. Khawaja M, 2004:1) states that:

60% to 62% of men and women justified violence against women in situations as talking back toward the husband, deliberately disobeying the husband, behaving in a way a husband dislikes at home or in public, not carrying out household chores properly and going out in public unaccompanied.

Given this, it has been found that similar to several World and Arab studies, the abovementioned Jordanian studies are mostly concerned with the medical, statistical, historical and social sides of the issue in exploring the factors and reasons behind the rising number of cases of violence against women along with examining the details of these abused women's experiences so that something can be done in the future to help them. As for this study, it will address the unaddressed sides of the issue namely the feminist and sociological sides and particularly the perspective of Islam as the selected novels are a reflection of a Muslim majority domain. Most importantly, this study will pay full attention to the Islamic standpoint on this issue detailing how Islamic teachings regulate the relationship between men and women in a way that prohibits all forms of violence to produce a successful family. Importantly, few Jordanian women writers have slightly paid attention to the violence against women. Unlike these writers, Sanaa Shalan is considered a Jordanian female writer, critic, media writer, a journalist for some Arab magazines, and an activist in human rights issues, women and children, and social justice between men and women. Shalan has forty-six published publications including specialized critical books, novels, an anthology of stories and a children's story, along with hundreds of studies, articles, and research published in the field of rights and equality between women and men, in addition to many fixed columns in many local and Arab newspapers, and periodicals. She has also extensive participation in local, Arab, and international conferences on literature, criticism, heritage, human rights, the social environment, and the rights of women at home and works instead of being a victim to the exploitation and violence of men. Different from other Jordanian women writers, in her novels, Shalan employs all procedural tools to spread the feeling of the urgency of acting immediately to curb violence against women and ensure that the issue of violence against women is open and reaches all members of society.

2.4.2 Previous Studies on Shalan

Several past articles have been written on Sanaa Shalan's literary works but none had focused on the issue of violence against women in particular. Several areas in Shalan's works have been explored such as romanticism, human and children literature, criticism, issues of human rights, women, childhood, social justice, human rights, the environment, and other political issues. Before shedding light on these

articles and its main themes, there will be a hint to the 2017 interview with the writer herself at the University of Jordan Radio, where she emphasizes that:

Writing about violence against women is very similar to the crisis of abused life; it is a painful experience that extends into many aspects of life, especially in Arab societies that have been keen on practicing the violence, though I am biased towards both women and men. Therefore, when I defend women, I defend men as well by rejecting any form of violence against women, since they do not often revolt against this violence; they just surrender and groan under the weight of its power. Thus, when I write about violence, oppressed and oppressors, I call for resistance against it, try to provoke a conscious living, and seek a glimmer of light in their very dark life.

As for articles, Khaled Yaboudi, (2012) in his article “Dimensions of the Universe in *I Love Myself*” had focused on how to read a novel from two different perspectives i.e. the science fiction that employs data science for imagining the future, and the fantasy literature that employs the invisible forces opposing the logic, thus falling within the scope of metaphysics. Khudair al-Lami (2012) in his article “The Fifth Dimension in *I Love Myself*”, states that all the literary elements of a literary work are available in this novel such as thoughts, passion, science fiction, style, language, and artistic imagery. He also analyzed all these elements to reach the main themes of the story as well as what he calls the fifth dimension which lies in the author’s ability to employ science fiction in the novel. Thus, he works only on the literary side of the novel.

Diya Aboudi (2013) in his article “The Body Narrative Fantasy in *I Love Myself*” argues that *I Love Myself* is regarded as one of the novels that rely on modern technologies, and that fantasy is one of the most important technologies that Shalan has successfully employed. He says that it is known that the structure of this fantasy is based on supernatural forces, and it raises the recipient’s surprise in a mysticphilosophical fantasy framework.

Hamid Harizi, (2014) in his article “For Life and a Pause at *I Love Myself*”, focuses on the human side of the novel and states that the novel is an attempt to show

how the heroine signifies several good values such as freedom, life, justice, and warmth, symbolizing her with the sun where there is no life without the sun, and no life without women. He also adds that she [woman] signifies fertility, development, tenderness, human feelings, and is the source of life continuity on earth.

Abbas Dakhel Hassan (2017) in his article “Stream of Consciousness in *Falling into the Sun*” (2017) focuses on the emotional and metaphorical sides of the novel, stating that the title of the novel clearly expresses an emotional and psychological need for purity and transcendence; it is a mental expression of salvation for a self that does not want to fall on the ground but to rise and fall into the sun. Metaphysically speaking, he adds that the title indicates the trend of dependent existence, where the sun is a mirror that reflects light and warmth on every planet in our solar system. Thus, a human being, as an entity in himself, builds his relation to what he perceives from cosmic entities around him.

Sayid Al-Hibayan (2016) in his article “Scientific and Literary Imagination in *I Love Myself*” (2016) states that throughout the eight chapters of the novel i.e. The First Dimension, Length; The Second Dimension, Width; The Third Dimension, Height; The Fourth Dimension, Time; The Fifth Dimension, Love; The Theory of the Energy of Fifth Dimension; The Theory Function of the Energy of Fifth Dimension and The Energy Leap, Sanaa Shalan presents a visionary and literary world following the approaches of science fiction that did not attract readers to the extent that make them present in the Arab creative scene.

Nazek Damra (2015) in his article “A Reading in *I Love Myself*” states that the novel works as a description of the author herself, where no reader can deny that the writer gathered all her strengths, sources and knowledge to establish for herself and us a strange world that is literary unfamiliar. He adds that this novel is a text outside the content, the path, and even the level of known Arabic texts, especially in Arab feminist literature, where Shalan begins her novel by analyzing human beings in her way and according to the theme of the novel. He adds that she divided human beings’ life into five dimensions namely: length, width, height, time, and love. The fifth dimension „love“ is the most important and most influential one.

Abdul Qadir Kaaban (2016) in his article “The Dialectic of Alienation and Love in *I Love Myself*” focuses on the literary genre and the science fiction of the novel which is considered a complete literary genre to draw the image of the human being and its surroundings because of its capacity and the ability for narration, description, and analysis. He also states that this portrayed image is not always the reality, and this is reflected by the science fiction that deals with developments occurring in the life of the individual, and what can happen to him and his society in the near or far future from the premise of writing fiction as the case in *I Love Myself*.

Salah Mahameed (2015) in his article *I Love Myself: An Eternal Human Message that should be Universalized* states that the novel is full of imaginative and poetic elements that help in making it unconventional. He adds that it is not necessary to be professional in the literature to eagerly read the novel at one go; it is, however, enough for the reader to taste the beauty, to pass the conventional, the stereotypical, and the universal methodology at the imaginative level, and one also ought to be armed and ready to discover new horizons to embark on a new future journey, where, indeed, the novelist captures the reader’s mind with events that occur at the fourth millennium.

To conclude, these scholarly articles cover various parameters of studies on domestic violence in general and the issue of violence against women in particular. The aforementioned articles addressed the issue of violence against women from certain literary and linguistic perspectives, leaving the issue of violence against women untouched in their writings. The current study, however, is new in addressing the issue of violence against women i.e. through the religious and sociological perspectives due to their importance in an Islamic context such as that of Jordan. This will address the issue of raising awareness about violence against women as a social ill along with the crucial need to show the legal and Islamic rules concerning empowering women in a majority Islamic context. Moreover, this study will address the deactivated role that should be played by the government which is needed to decrease the amount of violence practiced against women.

2.5 CONCLUDING REMARKS

This chapter sums up the main issue that violence against women has been addressed in many articles on three levels namely world, Arabic, and Jordanian. Most of the articles addressed the issue of violence against women from certain areas such as medical, social, historical, and statistical purposes. Besides that, they also shed light on the articles written on the works of Shalan herself, where most of them were examined from the linguistic and literary standpoint. Concisely, the whole picture of the literary works, articles, and reports concerning the issue of violence against women paves the way to investigate this issue from the feminist and sociological sides as well as from the perspective of Islam.

CHAPTER III

CONCEPTUAL FRAMEWORK AND METHODOLOGY

3.1 INTRODUCTION

This study uses an emergent and fact-finding qualitative approach. Before heading to the conceptual framework which is developed for the analysis of the violence against Jordanian women in the following chapters, I will explain several concepts that will help define the notion of violence against women. Each of these concepts presented in a separate paradigm is unable to directly and individually define the term of violence against women as portrayed in the selected novels, yet each concept sheds light on the issue of violence against women and contributes to the basic purpose of the study.

Accordingly, the previously mentioned issue of violence against women in Jordan will be conceptualized in this chapter that will assist in understanding the problem of violence against women in Jordan from feminist, sociological, and literary perspectives. These constructs will be consolidated through a mixture of western theories vis-à-vis the Islamic perspective. Hopefully, this blending of concepts will assist in identifying and elucidating the causes of violence against women in Jordan which is the purpose of this study.

This chapter consists of four sections. Section 3.2 discusses the forms of violence against women in the three selected works of Sanaa Shalan which are a reflection of the violence against women in Jordan. Section 3.3 presents the research approach that will be used to analyze the positioning of forms of violence in Jordan through the selected works. Section 3.4 discusses the Quran and hadith formula

concerning the relationship between men and women. Section 3.5 discusses the Islamic perspective about the treatment of women and the stand on violence against women. Section 3.6 concludes the chapter.

3.2 FORMS OF VIOLENCE AGAINST WOMEN

Violence against women can take a lot of forms. Out of the several and widespread forms of violence, three have been chosen based on the nature of the selected literary works which is a real reflection of the nature of violence against women practiced in Jordan. Before detailing the three adopted forms, scrutiny into the history of violence against women in Jordan is traced back to the early nineties when the government as well as some official institutions noticed a surge in numbers in cases of violence against women.

Atef Odeibat, President of the Supreme Council for Youth, (2009) said that the problem of violence against women, which can be traced back to the early nineties, can potentially destroy the society's development and hinder women's place in the community. In her study, Amal Awawdeh (2015) pointed out that physical violence is one of the most prevalent forms of violence against Jordanian women, with a prevalence of 46% in the study sample. Since the nineties, violence against women as a social ill has increased based on the statistics and numbers which confirm that the cycle of violence persists with minimal effort to decrease its bad effects as well as its huge magnitude.

Within this cycle of violence, Jordanian women suffer the brunt of it through three main forms i.e. violence of Moksora, violence of Muhana, and the violence of Muathaba. These Arabic terms, which interpret the various forms of violence in the Jordanian domain, were coined by the Women against Violence Association in Jordan, which deals with issues of domestic violence against women and children. The three terms fit in the term of cycle of violence as the scope of violence practiced against the women develops from one to another in the perpetrator's mentality. Members of the association include several women active in this field and women who have been exposed to physical and psychological violence. In terms of definition, the violence of Moksora refers to a woman who is physically abused i.e. beaten but not burned or

killed. Muhana refers to a woman who is emotionally and psychologically abused. Muathaba refers to a woman who is physically tortured to the point of death. The studies and statistics by the Women against Violence Association confirm that the Jordanian community is familiar with these three forms of violence which echo the imbalanced relationship between males and females. The development of magnitude of violence in the three forms helps in increasing the cycle of violence.

Marwan Khawaja (2007) stated that the percentage of Maksud women is the highest among victimized women in Jordan. It is also one of the most common forms of violence against women, usually caused by the husband or a male relative. This type of violence includes physical harm to the woman, whether by direct beating or by using a tool or stick against her. Physical violence also has serious health and psychological risks to the victimized women. As for the violence of Muhana, the emotional and psychological violence is practiced against the woman through the use of derogatory words or insults that undermine her value in addition to verbal threats and ill-treatment, including the threat of divorce.

Psychological violence has negative effects on a woman's psyche. Although there are no obvious effects, it causes the woman to suffer from severe psychological illnesses such as depression. The last form of violence based on the nature of the selected novels as well as the Jordanian context is the violence of Muathaba. It includes merciless physical harm to the woman, whether by torturing or burning to the point of death and this is what sets this apart from the other two. AL-Badayneh (2011) maintained that Jordanian women are exposed to these three forms of violence for several reasons, some of which may simultaneously meet and intertwine, resulting in greater and riskier psychological and physical harm to the women.

The nature of the Jordanian context of acts and practices of violence against women is critically problematic and has to end. Salma Al-Nams (2015:2) confirmed that: —Jordan faces a major challenge which lies in the persistence of socially acceptable practices, strengthening the forms of violence such as Maksud, reinforced by misinterpretations of religious texts, and on the other hand the absence of economic empowerment weakens women's ability to break out of the cycle of violence they are experiencing. Most importantly, women make up half the population; looking after

their well-being can only bring good to the nation. Hereafter, we turn to present and assess the validity of the conceptual framework.

3.3 THE CONCEPTUAL FRAMEWORK

Due to nature and objectives mentioned within the current dissertation, the theoretical framework that I will employ is based on four overarching constructs. First, the framework consists of the power side of the man-woman relationship paradigm analyzed by key feminist terms and thoughts such as power, male domination, and victim-blaming and intimate partner violence. Second, the framework is also based on the negative agency paradigm analyzed by key terms such as the justification of the husband's acts and learned helplessness. Third, the framework is informed by the Islamic paradigm of the man-woman relationship based primarily on the Holy Qur'an's verses and sound hadiths. The fourth and final is the paradigm of social construction analyzed by the resistance theory.

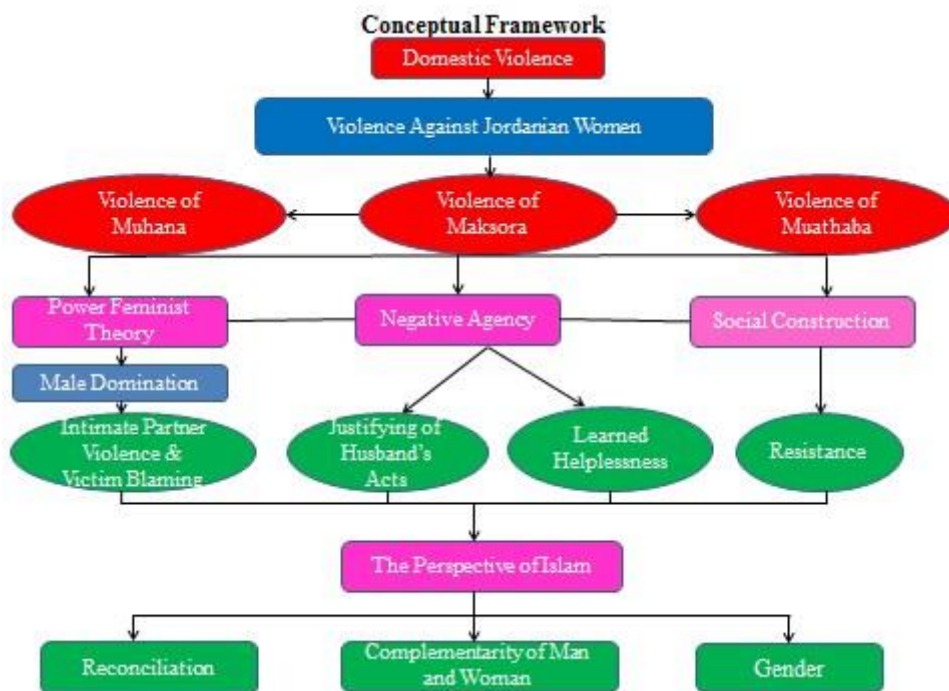


Figure 3.1 The conceptual framework

3.3.1 The Power Paradigm of the Man-Woman Relationship

The power paradigm is constructed on four concepts and theories namely: power, male domination, intimate partner violence, and victim-blaming theory. To analyze the power aspect, there should be a close look at the feminist perspective which demonstrates that the nature of the man-woman relationship is based on the power and powerless as exemplified in male and female in a row, postulating that there is an unequal relationship between a man and a woman, alongside the fact that power rests only with patriarchy i.e. males who always practice dominance over females.

To radical feminists, patriarchy is regarded as a social construction and an ill system in which females are unjustifiably oppressed by males due to the baseless social restrictions. In general, feminism sees patriarchy as the ultimate cause of all types of violence against women since patriarchy is seen as the central social construct which ultimately creates abuse, oppression, and violence (Steven Tracy 2003). Besides, they always explain the man-woman relationship as an ongoing power struggle in which males resort to violence to sustain their dominance over females, particularly if their dominant platform is threatened. Tracy adds: —Domestic violence is a consequence of patriarchy, and part of a systematic attempt to maintain male dominance at home and in society as wellll (Steven Tracy 2003: 576).

In several societies such as the Jordanian society, the thought of patriarchy naturally encompasses the formula that as males have the full right to practice and sustain power and control over females, they have the full right to enforce that control as well as violence in all aspects of life at home. Patriarchal communities have two main characteristics i.e. ongoing domination and continuation of violence against females. Feminists assert that a patriarchal society is the number one cause of domestic violence against women in several communities. Ahmad Ali (2012) states that the power paradigm is closely related to the rigid mentality of perpetrators (men) powered by the unhealthy and illogical societal habits establishing in the mentality of the perpetrator that beating a woman is a reform for her, or that it is related to the extent of his manhood to prove his personality and prestige, or that the practice of beating further controls the woman and makes her execute orders smoothly. The perpetrator's religious thought is also based on considering the woman a mere —attachedll to the man, that is, a minor with an imperfect mind, and under

guardianship, and thus the man is not mistaken and is not punished for beating and practicing violence against the woman.

Gloria Steinem (2002) who is one of the Western psychologists and councillors asserted that a patriarchal community relies on violence as a necessity to maintain its power over women. She adds that the riskiest situation a woman may go through is not to meet an unfamiliar man in the street, in public, or an enemy at war, but an abusing husband in their isolated home. Steven Tracy (2003) stated that women in patriarchal communities are defined based on the fact that men control everything such as power, home, wife, children and other resources, resulting in the portrayal of women as weak, submissive and powerless with no rights to resist, but merely obey and care for the men's needs.

Moreover, this power is understood in terms of two-party relations of dominance, violence, humiliation subordination, often embodied with the relation between the strong and the weak or the powerful and the powerless. Another feminist, Amy D'Unger, asserted that certain societies see violence as the ultimate manifestation of masculine dominance over females, and therefore domestic violence and other crimes against women are the main indicators of such dominance and exploitation (D'Unger 2005). She also adds that feminist theorists assert that such violence against women is normalized and encouraged through the zero-resistance from the public, as the public is the genuine and ongoing source of this normalization based on the baseless religious beliefs and thoughts that they practice.

Given that, power is always closely related to our understanding of gender difference, particularly patriarchy and men's domination over women and submission. More tellingly, the concept of power is manifested in the antagonistic sexism against females, where irrational males view women with aggressive and unjust feelings and insights and baseless traditional stereotypes. Melinda Kanner and Kristin J. Anderson (2010: 32) stated that —hostile sexism seeks to justify male power, traditional gender roles, and men's exploitation of women as sexual objects through derogatory characterizations of women.

Thus, their basic notion is that power is mainly rooted in patriarchy which does not accept it to come from other parts as women, ignoring any form of power emerging from women since they are powerless and should submit to this powerfulpowerless relation. More importantly, power is viewed as a major key when addressing hegemonic masculinity as the mutual characteristic of the dominant forms of masculinity is that manhood rests with power. Michael Kaufman (2009) stated that power entails a negative manifestation, where men rely on power as a first-degree weapon to impose and sustain control and dominance on others in general and women in particular.

To deeply evince the power side of the man-woman relationship paradigm, the given conceptual framework should contain more key feminist terms such as male domination which helps in understanding the nature of this unjust relationship as seen by males. It should be noted that power as a concept is constructed on the thought that male domination is a real manifestation of power. Male domination is seen through the nature of the relationship between men and women, where men always try to dominate and oppress women to preserve and sustain their masculine powers.

Domestic violence is always viewed Western psychologists and councillors as an ill to women in all communities and needs an urget reaction. —Domestic violence is a burden on numerous sectors of the social system and quietly, yet dramatically, affects the development of a nation... batterers cost nations fortunes in terms of law enforcement, health care, lost labor, and general progress in development. These costs do not only affect the present generation; what begins as an assault by one person on another reverberates through the family and the community into the future (Zimmerman 2008). Domestic violence in general and violence against women, in particular, lies in the premise that males rely on their masculine domination to keep their continuing patriarchal dominance and control on women. Moreover, a patriarchal community lives on the fact that the more women are exposed to violence, the higher their male dominance at home. Steven Taylor (2005) who is one of the Western psychologists and councillors stated that the social relation system between men and women is organized so that men should only dominate and control women who could do nothing but submit. This is a confirmation of the mutual relationship between the practice of male domination and the surge in the issue of violence against women. The

adoption of Western concepts of power, powerless, learned helplessness, negative agency, and male domination show how domestic violence is a key element to show the characterization of the domestic violence in light of the Western councillors. Also, the special thing about using them in this study is to show how the term of domestic violence is termed in the Western thought and the Jordanian socio-cultural context.

As Steven Taylor (2005) stated, the oppression of women is an offshoot of men's desire for domination because the male mentality is socially constructed to dominate and oppress women. For instance, men not only want to gain the largest magnitude of power and control to achieve their domination, but they also work on stealing power from women alongside giving them zero chances to resist or at least have a place in the community. Similarly, men resort to have women's rights denied so that they can step up to make decisions instead of them, leading at the end to increase their sense of male domination and social significance. For the patriarchal community's advocates, to preserve more male domination in the society, they work on spreading the perspective of having women exposed to violence or at least letting women fear to be exposed to violence at home.

MacKinnon (2005) also stated that the social system in which man and woman live in, is organized in a way that men dominate and women must submit, indicating that their social construction supports all traditions, norms, and acts of control so that males dominate women. Based on the unjust nature of the man-woman relationship, the males believe that not only are women unequal to men but they also deserve to be socially, physically, and emotionally oppressed and abused. Due to the idea that gender difference is simply an outcome of domination, it naturally accepts the notion that men are powerful and women are powerless. Additionally, the power-powerless relationship is exemplified in the man-woman conflict which is intrinsic and seen in real-life situations, noting that this intrinsic conflict adds nothing but more damage and victimization to women. Melinda Kanner and Kristin J. Anderson (2010: 2) stated:

This conflict is presented as inevitable, natural, and as fundamentally contrary to the personal and social interests of males, noting the production of justification for division and suspicion—not caution and sensitivity, but overt and institutionalized hostility toward females from males.

More importantly, there is a real presence of hatred among males against females to keep their dominant position ongoing and unthreatened. Melinda Kanner and Kristin J. Anderson (2010:22) maintained that: —There is a presence in male-produced and (largely) male-consumed popular culture of the figure of the woman-hating man. Male domination also lies in the institutional legitimation of violence as there is a huge gap between the state's legislation to interfere with domestic violence and its actual reinforcement. Melinda Kanner and Kristin J. Anderson (2010) stated that this imbalanced atmosphere strengthens the currents of male domination and the acceptance and legitimation of violence against women as well as siphoning all attempts to support and help abused women. They also added that daily language, habits, and conventions in society together with the deactivated laws assist in reinforcing and maintaining dominant ideologies about females.

Now we move on to the third concept i.e. —intimate partner violence that helps in elucidating the power side of the man-woman relationship. Rachel Jewkes (2002: 1423) stated that —intimate partner violence is defined as physical violence directed against a woman by a current or ex-husband which includes other forms of violence such as sexual, psychological and emotional ones. According to the term intimate partner violence, power is seen as the main weapon that leads to intimate partner violence. In her 2016 work, Kalina (2016) revealed that family partners act in this way due to their fear, desire for self-affirmation and love of appearance, and domination. As for the husband, we are taught that the word —husband implies being a helper, a saver, a securer, and a protector. But some men go against this natural current and become the source of violence and insecurity for his wife, mother, daughter, or sister. Intimate partner violence also leads to the so-called —Non-Intimate Partner Violence which is violence between individuals who are not intimate partners but have a familial relationship, such as, mother/adult son, or brother/sister. Throughout the analysis, these two types of violence are seen in the acts and experiences of the characters. With that, intimate partner violence and non-intimate partner violence are practiced in the selected works of Sanaa Shalan.

As for the husband who stands on the powerful side, we are taught that the word —husband implies several meanings such as saver, securer, and protector. Still,

some men may go against this natural current to be the source of violence and insecurity for their wives, mothers, daughters, and sisters. Ruzy Suliza Hashim (2010) stated that unfortunately, intimate partner violence is practiced by the very people who should be the source of security and protection i.e. the father, the brother, and the husband.

The reasons for the occurrence of intimate partner violence are many and complex to elucidate. However, there are two main causes that seem to be essential in understanding the power-powerless side of the man-woman relationship i.e. the women's unequal position in a particular relationship or in society, and the normalized use of violence in societies backed by the baseless rituals and traditions. It is also noted that intimate partner violence increases in societies in which violence is socially normalized, leading to more difficulties to empower women. As Jewkes (2002: 1427) puts it: —Intimate partner violence is increased in settings where the use of violence is normal, and in these settings, sanctions against abusers are often low.

Power as the main concept of the current conceptual framework can be clearly manifested through the characteristics of intimate partner violence that are exemplified in the features of the abuser and the abused. As for the abuser, Stuart (2005) stated that his abuse is thoughtless and comes after a huge magnitude of fear and hurt at times of high instability and zero-self-control, usually caused by problems within their environment. However, once abuse is practiced, he is sensitive to his victim's suffering.

Among the violent acts carried out on the victim are hitting and pushing as well as breaking objects. In general, his violent acts are not physically dead but cause more fear and damage to the victim's self-confidence. As for the abused, they are always left weak, helpless, losing self-confidence, fear about their children and future, and unable to decide whether to stay or leave this unhealthy relationship. Furthermore, intimate partner violence is often veiled at home for several reasons such as the feeling of shame before the public and fear of revenge by the abuser alongside the belief that abuse is inescapable and common among the community.

The last concept in the power paradigm is the theory of victim-blaming. This theory, which was minted by William Ryan, is very important in analyzing the three forms of violence in the selected context and literary works, as it postulates that the victimized or battered women are held completely or partially accountable for the violence against her. Besides, this theory focuses more on the victim's passive role as well as the contact with the perpetrator, assuming that the victim's passive role will lead to her victimization. Additionally, this theory is constructed on many key questions such as: Why did you stay with him? Why didn't you ask for help or call the police? Why did you keep silent and do nothing to save yourself and your children? All these questions hold the victim liable for being victimized. Since then, the argument over the victim's lamentation has come under scrutiny and the prevalence of victim-blaming is continuously increasing.

The victim-blaming theory with its effects can be noticeably seen in conservative communities which prefer women not to complain or ask for a divorce in case her marriage does not work well. In contrast, she is required to be patient and endure as much as possible for social reasons. Abd Batanieh (2010) stated that women in Jordan are neither advised to sue their husbands in court nor ask for protection because the social construction they live in holds them responsible, refuses to empower them, and accuses them of being rebellious, disobedient and non-submissive to their husband's desires and demands.

In the same way, the family whose daughter has been abused fears their reputation to be defamed, so the abused woman resorts to silence and staying at home, leading to more victimization, marginalization, and disempowerment. As for the victims, Andrew Karmen (2004) stated that individuals particularly victims should be familiar with the dangers around them and take the necessary precautions to preserve and sustain their safety. Still, those who ignore these precautions are culpable for their demise, resulting in shifting the accountability away from the abuser to the innocent victim. Most importantly, the constant victim-blaming not only damages the woman psychologically but also delays any kind of hope or help for her survival, empowerment, and recovery.

Mike Martin (2001: 99) asserted: —In addition to being unjust, blaming victims shows a lack of compassion by disregarding victim's undeserved suffering and by imposing additional suffering in criticizing the innocent. As a final note, the aforementioned four concepts are factored well to demonstrate and analyze the power side exemplified in men in the man-woman relationship formula, alongside helping the researcher analyze the selected literary texts to show the three forms of violence against women in the selected context.

3.3.2 The Negative Agency Paradigm

The discussion now turns to the victims themselves i.e. —women who represent the powerless side in the formula of man-woman relationship. This powerless side exemplified by the negative agency paradigm can be viewed in-depth through key concepts and theories i.e. the justification of the husband's acts and learned helplessness. Naila Kabeer (2005: 14) states: —Agency has two sides, namely: positive and negative one. Its negative sense —power over refers to the capacity of some actors to override the agency of others through, for example, the exercise of authority or the use of violence and other forms of coercion.

All in all, a negative agency is defined as the women's inability to act, behave or make his, or her decisions due to many factors such as social customs and gender. Besides, its negative nature lies when the social bias stifles women's ability to make strategic decisions regarding their self-empowerment and lives. This negative agency is also supported by cultural and social teachings, and norms deny that these inequalities of power do exist or that they are oppressive and unjust against the others (women). Consequently, these subordinate women have no choice but to accept and live with these societies, leading to their continuous victimization and disempowerment.

As for the negative agency paradigm, it will be analyzed through two concepts i.e. the justification of the husband's acts and learned helplessness based on two main related theories namely: the Social Learning Theory (SLT) and Learned Helplessness Theory (LHT). These two concepts and two theories are very helpful in analyzing the issue of violence against women in the selected literary works as they hugely match

the formula of the unequal relationship between men and women. Firstly, the concept of justifying the husband's acts, which was articulated in Albert Bandura's theory of Social Learning, demonstrates that new forms of social acts and behaviors are learned through observing and imitating other people in the domain you are related to such as the family.

The abused woman who has no choice but to learn to tolerate and accept violence seeks to justify all the victimizer's illegal acts by giving several reasons for his aggressiveness such as financial problems or personal issues outside the home. Besides, the abuser will continue his acts that not only increase the gap between them but also deepen his powers on her to keep this gap ongoing. Thus, this kind of relationship between the victimized and the victimizer will add nothing to save the life of the abused one and the cycle of violence will continue. The abused woman will resist any intervention from any party to end this continuing violence against her because she is taught by her family to be patient, to endure the violence, and to always view his violent acts as justifiable.

Agnes E. Tellings (2010) states that a wife will seek to find justifications for her husband's violent acts, such as saying that she was the one who provoked and encouraged him to beat her, or that he makes mistakes against his will because of the great psychological pressure he is going through in life. So the abused woman will keep rationalizing the abuser's acts of violence against her as both keep doing what they learned from their fathers and grandfathers during childhood. Thus, females learn to justify the habit of punishment as a normal form of discipline by their old male family members. This kind of discipline is regarded as a justified form of power within the family social acts and behaviors, noting that this form of disciplining does not apply to girls who are excluded from these social habits and for that reason, they look inferior to the males of the family (Rydstrom 2006).

Therefore, when men practice violence, they only continue what their families started which is normalized by the whole male members of the society. On the contrary, the act of punishment experienced by the boys contributes to making girls weak, defenseless, voiceless, and submissive. In their early childhood, grandfathers

and fathers teach their sons to rely on violence as a form of power, along with teaching girls to tolerate violence and justify their husband's acts.

The second part of the negative agency paradigm rests with the Learned Helplessness theory which was developed by Martin Seligman (2002) who suggested that the victimized woman will learn to accept the violence practiced against her as soon as she is sure of her inability to respond, escape or prevent it. Walker (2009) maintains that due to the concept of learned helplessness, a battered woman becomes paralyzed as she begins to believe that she no longer has control over her situation and so becomes passive towards violence. Walker suggests that it is the existence of learned helplessness that makes the victimized woman think that everything she does to change her situation will be in vain.

She starts blaming herself for the failure to change the situation and therefore falls into depression and low self-confidence. Having experienced these painful hardships and violence, she begins to learn how to respond i.e. through escape or avoidance as she considers this reaction or behavior as the most effective solution with the least losses. As a result, she decides to switch to the new understanding that she has lost the required control to respond and begins to give up attempts to defend herself and to justify her husband's unaccepted acts. Having made her mind up to stop responding, avoiding or escaping, the victimized woman begins to rationalize several social and economic reasons for remaining and justifying her husband's unaccepted acts of violence such as being afraid of retaliation against her as a wife or on her children, being financially incapable to support herself and her children and fearing to be detested by her family and community if she decides to leave the house.

This, for sure, will lead to her ongoing victimization, disempowerment, and negative agency. Additionally, these unhealthy social circumstances not only drive her to adapt to the husband's acts of violence but also leave her weak, helpless, and passive. In the end, once the victimized woman realizes that she is powerless to claim her rights, she begins thinking that the fault lies in her and starts living up with the violence around her.

As a whole, the negative agency paradigm can be demonstrated through these two concepts and theories to show the magnitude of the issue of violence against women with the help of the selected literary works.

3.3.3 The Social Construction Paradigm

To give a more detailed picture of the unequal nature of the man-woman relationship, it is pertinent to give an account of the third paradigm that helps in creating the current conceptual framework. It is agreed that violence against women is socially constructed and closely related to males who not only practice violence but are also primary sources of violent acts and themes. Thomas Blume (2002) states that as for social construction regarding violence, it hones in on discourses, themes, and meanings that justify violence or at least regard it as an acceptable act by men against women.

Feminists maintain that male violence against women can be explained by the gendered social structure characterized by power, domination, and hierarchy. As such, male violence against women must be defined as a social problem. Domestic violence in general and violence against women, in particular, is triggered by the social construction that surrounds women in society. Besides, disempowered women decide to challenge existing power relationships to create a social change, causing a confrontation between males and females.

As for the social construction, Al-Soyouf (2002) adds that among the main aspects of social construction is women's responsibility for keeping the family productive and coherent, women's dependence on men as providers, and men and women's acceptance of violence as a form of discipline. So, the social construction rests with the women/mothers' accountability to keep the family relations away from problems, where young girls are brought up to do the same.

Al-Soyouf (2002) adds that as for the second aspect which is women's dependence on men as providers, it is socially constructed that men are in charge of providing everything for the family as women are not mainly required to work. Men's and women's acceptance of violence as a form of discipline which is the third aspect is central to the issue of violence as it shows how domestic violence is socially constructed within social norms. Moreover, there is mutual consent by males and

females to use violence as a way to discipline women. Faisal Al-Matalka and Mohammad Hussainat (2013) found that the Jordanians have no problem if a woman has been abused by a brother, a husband, or a father as he is disciplining her to keep the family well-organized. As a result, these aforementioned aspects of social construction expose women to more victimization, marginalization, and hardships, leading her to be responsible for the family's failure or success.

More importantly, all in all, disempowered females within the cycle of this social construction not only achieve zero-social changes but also left to be submissive and powerless, if the 2008 domestic violence law remains disabled. Still, it can be said that the oppressing social construction may create an opportunity for resistance to achieve a better stand and place for women.

a. Resistance

It is noted that resistance is an offshoot of the unjust social construction in several communities where women are still living in the cycle of violence against them. The cycle of the social construction women live in their daily life helps in creating a platform for change or resistance which is regarded as an offshoot of social construction. Theory of Change, which was minted by Zohra Moosa in 2012, postulates that achieving women empowerment and development rests with seven principles namely: a certain context is significant, the government's main responsibility to act against violence, complete and various approaches will have more impact when addressing this issue, social change creates a difference, backlashes are predictable but manageable, women's rights organizations can create change, and empowering women can be the techniques and the solution (end).

With this, resistance can be defined as all of the forms of legal responses that a female may rely on to fight back against the oppression and abuse that she is experiencing to keep her dignity safe. As for women, most of them avoid resistance due to several reasons namely: believing it is impossible to resist the male domination within a relationship, thinking it is unsafe as it may lead to bad consequences such as damages or killing in some cases, and thinking that she will be held blamable for any

damage occurring to the family. Accordingly, most women believe that they are handcuffed to do something and resist.

Some women, however, make it and go against this current by resisting against the violence they experience to secure their lives. Zohra Moosa (2002) states that the proponents of the theory of change maintain that once the empowerment of women is understood as the core to challenge violence against women and these seven principles are systematically harnessed, the process of empowerment for disempowered women will begin as follows: women can safely have access to justice at all levels including within regular and religious laws, power relations, as well as control over available resources, can shift to be more balanced and gender equality can increase too, women will ensure positive agency and protection on their bodies and lives. As a final note, to build a coherent and sound conceptual framework, the Islamic standpoint should be considered as the central part needed to complete the current conceptual framework due to the nature of the literary works and the nature of the given domain.

3.3.4 The Islamic Paradigm of Man and Woman Relationship

At the start, Islam organizes the man-woman relationship and considers marriage as one of the greatest relations that Islam strongly affirms and desires. Besides, Islam pays attention to the entire detail of the provisions of marriage and the rights of the spouses in a way that preserves the relationship's continuity and stability as well as the formation of a successful family in which the children can grow with psychological stability, the integrity of religion and superiority in all areas of life.

As well, Allah enjoins rights for both husband and wife and urges them to do all the required good things that would develop the marital relationship and maintain it, for both of them have responsibilities and duties towards each other, and both husband and wife should not demand the other what he or she is not able to, as the Almighty said: —And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise (Al-Quran

AlBaqarah 2:228). Hence, there must be tolerance and respect in managing their life and producing the aspired successful family.

Moreover, AL-Malaki (2017) said that Islam has urged for marital companionship of which meaning lies in good attitudes, kindness, lenient speech, being patient and tolerable to the other's mistakes, as the Almighty said: —O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them – perhaps you dislike a thing and Allah makes therein much good (Al-Quran An-Nisa 4:19).

Also, Abu Hurairah (May Allah be pleased with him) reported as Messenger of Allah (PBUH) said: —The believers who show the most perfect Faith are those who have the best behavior, and the best of you are those who are the best to their wives (Tirmidhi 278). Aishah also narrated that the Messenger of Allah (PBUH) said: —Indeed among the believers with the most complete faith is the one who is the best in conduct and the most kind to his family. In another Hadith, it was narrated from Ibn 'Abbas that the Prophet said: —The best of you is the one who is best to his wife, and I am the best of you to my wives (Tirmidhi 1977). As well, Mu'awiyah bin Haidah (May Allah be pleased with him) reported: —I asked Messenger of Allah (PBUH): _What right can any wife demand of her husband? He replied, _You should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and do not revile her or separate from her except in the house (Abu Dawood 277).

Islam also mentions that it is necessary to take into account the nature of women who are different from the nature of men and strive to look at life in all its aspects because both men and women make mistakes, and we have to be patient and look at life in a positive way, where Allah calls the couple to look at the positive aspects: —And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing (Al-Quran Baqarah 2:237). Also, Abu Hurairah (May Allah be pleased with him) reported as the Messenger of Allah (PBUH) said: —A believer must

not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another! (Muslim 275).

Hasaan (2016) stated that the Prophet (PBUH) emphasized on the care and well-being of women and was aware that women's psychological and emotional nature is different from men, and that this difference is complementary to the family. This difference should not be the reason for conflict, problems, or divorce. Abu Huraira (Allah be pleased with him) reported Allah's Apostle (PBUH) as saying: —He who believes in Allah and the Hereafter if he witnesses any matter he should talk in good terms about it or keep quiet. Act kindly towards women, for a woman is created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it, and if you leave it, its crookedness will remain there. So act kindly towards women! (Bukhari 3153; Muslim 1468).

Accordingly, it is pertinent to include the Islamic paradigm of the man-woman relationship as a central and last part in the current conceptual framework due to the nature of the domain this study is addressing. It has been decided that this paradigm should encompass three concepts as follows: gender, the complementarity of man and woman, and reconciliation.

a. Gender in Islam

One of the undeniable facts about Islam concerning the issue of gender is that Islam has never discriminated between men and women. The Holy Quran indicates that men and women are equally created. The Quran (Al-Quran Saba 33:35) states:

For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and great reward.

The pre-Islamic period witnessed the subordination and submission of women, where she was mercilessly treated by men through several aspects that Islam, later on, banned them. Hashim adds: —Women were despicably treated in the pre-Islamic period. The practices of female infanticide, *zihar*, sexual abuse of slaves girls, unregulated polygamy, and the denial of the inheritance to women were the some of things women had to suffer^l (Ruzy Suliza Hashim 2003: 95). However, with the coming of Islam, a new just chapter opens for women as many of these practices were forbidden and new regulations set to ensure that women, as well as men, are equally treated. As for women, they are highly and respectfully upheld under Islamic law.

b. Complementarity of man and woman

Naturally, the relationship between a man and a woman is based on mutual respect, equality, and complementarity where they complete each other to build a successful and productive family. Islam governs this relationship by identifying fixed rights and liabilities towards each other. In his book *Why Have They Chosen Islam?* Muhammad Ali Alkhuli (2009: 16) states that:

According to my knowledge about Islam, men and women are equal before the law, before God, and in dignity..... life is not a war between the two sexes; it is rather a cooperative scheme between them. This is how Islam looks at it and how Islam organizes the status of two sexes. I see that the Islamic pattern is the right one.

In verses of the *Holy Quran*, Allah the Almighty, however, commands husbands to live with their wives on a footing of kindness and equity. The Quran clearly states —on the contrary live with them on a footing of kindness and equity^l (Al-Quran An-Nisa 4:19). As for the marital relationships, it is a relationship based on love, attention and understanding, and complementarity, all of which can help forge the strongest relationships that can last for a long period. This relationship must be full of kindness, that is, the husband treats his wife kindheartedly and respectfully. The marital relationship requires each one of them to be lenient to satisfy the other, and certainly, the good treatment of the husband to his wife is obedience to God, and a ceaseless

charity making him closer to Paradise. *The Holy Quran* indicates that men should treat women kindly and mercifully. The Quran (Al-Quran Luqman 30:21) states:

And among His Signs is that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.

Their relationship is based on complementarity which God relies on between the night and the day despite their different functions to pay our attention to the issue of complementarity between men and women. The Quran (Al-Quran Al-Layl 92:1-4) states: —By the Night as it conceals (the light); By the Day as it appears in glory; By (the mystery of) the creation of male and female; - Verily, (the ends) ye strive for are diverse.¶ The idea that night and day differ in nature and in the way they function in the universe yet nevertheless remain complementary in this task is similar to the idea that God created men and women to complete each other in this life and support each other, not as rivals.

Therefore, the significance of the complementary relationship between men and women lies in surrounding the family with a security fence for their life and creating a pleasant and healthy atmosphere for their daily psychological and social life. More importantly, women are no less and no more than men in their value as humans but different in roles and functions. Both men and women have responsibilities in Islam, but their respective roles in life vary according to their physical and psychological nature as well as their innate potentials. This is the justice, the mercy, and the wisdom of Islam.

Thus, each one of them in the Muslim family and community has his or her role that complements the role of the other, and the function that does not contradict the function of the other, leading to say that they are one unit unifying each other. Jamal Abdulaziz (2016) maintained that the complementarity of relationship and responsibility of men and women lies in making women the counterparts of men in all things: in education, work, production, thought, wisdom, foresight, good behavior, the accuracy of research in matters and in expressing an opinion and other tasks of life in which they must unite in raising their families and developing their lives. Islam greatly

praises this side and objects to the idea of removing women from the train of life, isolating her within four walls, forbidding her to make a view or take a position, or contributing to the development of an institution, or to make a deal or an order, or sign a contract.

Islam also fought who supported and defended against this trend, and praised the work of women, and recognized her standing by the side of her man, and praised the women's opinion too, as the Quran (Al-Quran Saba 34:36) tells us about Queen of Sheba Balqis's rational mentality: —She said, Indeed kings - when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do.

Afaf Haddad (2015) says one of the important fundamentals in the success of married life is to achieve the complementarity between man and woman in the sense that there will be harmony and agreement in their roles in maintaining a happy family, and each of them, in turn, does his or her work as required, so that these roles converge smoothly and harmoniously, leading to a smooth life, access to rights, and effective and balanced performance of duties. She adds: —It is unreasonable that life and hardship are on the shoulder of one of the spouses while the other takes the role of hotel guest, which is only to sleep and eat, which angers the party who endures the burdens and duties of life, leading to problems and violence (Afaf 2015: 9).

Ahmed Abbas (2013) says that there are many references in the Islamic religion about the relationship between a man and a woman that emphasizes the meaning of "complementarity" i.e. that men and women are in a relationship of integration and not in a conflict, where a woman was created from the rib of the man which protects the heart to be the closest element to the man and always next to him. He also adds that the woman was created from the rib of Adam while sleeping so that he would not feel pain, because if Adam suffers the pain, he will hate what he suffered, but if a woman suffers, she will become more in love with those who made her suffer such as the pains of childbirth.

According to Rabab al-Sadr (2016), the causes of disintegration in societies lies in the oppression of women and the failure of development that is due to the disregard of the role of women who have demonstrated their ability to assume

responsibilities and contribute to the achievement and progress of development. She adds: —Islam called for equality and social justice, fought underdevelopment, strengthened the role of women and made them the cornerstone of society (Al-Sadr 2016: 11). Thus, there is a clear emphasis on the importance of building selfconfidence because it is a fundamental element in building the personality of women to enable them to have an active role in society, stressing the importance of complementarity between men and women. After all, without this complementarity, society will remain full of social crises and problems.

c. **Reconciliation**

The wisdom of Islam appears in playing a key role in solving the problems of a husband and wife through several methods when the two parties cannot make it peacefully and live together. To avoid violence against the wife and the collapse of the family as a productive social unit under the umbrella of domestic violence, Islam follows respectively procedures such as reconciliation to ensure the safety of the wife, the children, and the family as a whole.

Sayed al-Masri (2013) said that the role of reconciliation is to save the family from collapse and loss between the father and the mother. This is one of its greatest positive effects because it saves the family and its stability as well. He adds: —One of the most positive effects of reconciliation is the removal of the psychological barrier between the husband and his wife, created by the love of self and neglect of each other because of the many problems of children, their care and concerns and delusions that surround the family (AL-Masri 2013: 7).

Muhammad al-Munajjid (2013) stresses that reform among spouses is a great thing, and that reform among Muslims, in general, has a great reward because it preserves the status of women in society in which she is one of the basic pillars. The Quran (Al-Quran An-Nisa 4:14) states: —No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah – then we are going to give him a great reward.

Therefore, the Holy Prophet (PBUH) had indicated that the reconciliation between a man and a woman is better than fasting and charity because hatred burns religion and can only be removed by reconciliation. Al-Munajjid added that marital life is inherently problematic. Therefore, the intervention of relatives to reconcile among the spouses has a great effect, especially the parents. The father's responsibility does not end with his daughter's marriage but continues in times of disagreement with her husband through wisdom and good advice.

Therefore, the wise people in both families should interfere to reconcile the relationship between the spouses, demolish this barrier and build a bridge of understanding and harmony between them, which is based on their care for the rights of the other, so that the harmony and cooperation between them are based on the love and goodness and not based on fancy and fervor.

God also has praised those seeking reconciliation between a husband and a wife and regard their behavior as one of the best acts as a passage to Paradise. The Quran (Al-Quran An-Nisa 4:114) states:

In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, (Secrecy is permissible): To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).

Furthermore, reconciliation between spouses is considered one of the greatest acts of obedience to God the Almighty. The Islamic religion also highlights the significant results of reconciliation on the family as a whole is achieved between the husband and the wife, where many social problems along with the issue of violence will be prevented. The Quran (Al-Quran An-Nisa 4:35) states: —If ye fear a breach between them twain, appoint (two) arbiters, one from his family and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things.

3.4 THE QURAN AND HADITH FORMULA OF THE MEN-WOMEN RELATIONSHIP

Due to the nature of the study which takes place in Jordan, a country with a 96% Muslim majority, it is therefore pertinent to include a discussion on religion in this study. Thus, in this chapter, I discuss how Islam looks at the nature of the relationship between a man and a woman, and how men and women are instructed to treat one another. I also discuss how Islam allows – to a certain and specific extent – the man to discipline his wife, and how this is structured by the teachings of Islam.

Islam through the Holy Quran and Sunnah called for the man to respect and treat his wife kindly, to meet her requests and needs as much as possible, and to give her marital rights to gain the satisfaction of God. Ahmad Nofel (2014) states that despite the clarity of the Sharia texts that urge this, some husbands still ignore these rights by depriving their wives of their rights, treating them with violence, practicing verbal and physical abuse against them and being frugal with them even if the husband is wealthy. Therefore, the Prophet Mohammad (PBUH) commanded men to be good and lenient to women. The Prophet Mohammad (PBUH) said after being narrated that:

Sulaiman bin Amr bin Ahwas said: My father told me that he was present at the Farewell Pilgrimage with the Messenger of Allah. He praised and glorified Allah, and reminded and exhorted (the people). Then he said: 'I enjoin good treatment of women, for they are prisoners with you, and you have no right to treat them otherwise unless they commit clear indecency. If they do that, then forsake them in their beds and hit them, but without causing injury or leaving a mark. If they obey you, then do not seek means of annoyance against them. You have rights over your women and your women have rights over you. Your rights over your women are that they are not to allow anyone whom you dislike to tread on your bedding (furniture), nor allow anyone whom you dislike to enter your houses. And their right over you is that you should treat them kindly concerning their clothing and food.

(Vol. 3, Book 9, Hadith 1851)

In another hadith, Anas reported that Allah's Messenger (PBUH) had a camel-driver who had a very melodious voice. Allah's Messenger (PBUH) said to him: —Anjasha, drive slowly; do not break the vessels of glass, meaning the weak women! (Book 30, Hadith 5747). The bottles are the glass pot, in which the Prophet Mohammad likened the woman's heart to the easily breakable glass pot. In light of that, he calls for

compassion in dealing with women as they symbolize tenderness, beauty, and leniency.

Ahmed Ahmed (2015) indicated that the prophet asserted that men are required to be gentle and lenient in speaking to women through beautiful words that are not deceitful or offensive because men will be sinful, avoid insulting them, beating them, cursing them and always keep their secrets. As for women's rights, they are classified into two groups namely financial, and moral. Their financial rights are represented by dowry, maintenance, and housing. As for moral rights, they are represented by being kind and respectful to her, talking softly to her, loving her, and avoid being dishonest or scandalous for he will be held sinful for it. Besides, men are strongly required not to insult or hit their wives as well as to respect her family and relatives and share their joys and sorrows in honor of her. More tellingly, there are pieces of evidence from the Holy Quran and Sunnah that strongly urge men to abide by these rights. As for Quranic shreds of evidence, the Quran clearly states: —And of His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between you affection and mercy. Indeed in that are signs for a people who give thought (Al-Quran Ar-Rum 30:21).

In another verse, the Quran states: —Let a man of wealth spend from his wealth, and he whose provision is restricted – let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it, Allah will bring about, after hardship, ease (Al-Quran At-Talaq 65:07). As for the Sunnah evidence concerning the wife's rights which are confirmed by Islam, they are numerous Hadiths that call for treating wives in a good manner and being a key element of the family and the community as well.

For instance, Abu Hurayra reported that the Prophet (PBUH) said: —There are four dinars: a dinar which you give to a poor person, a dinar you give to free a slave, a dinar you spend in the Way of Allah, and a dinar which you spend on your family. The best of them is the dinar which you spend on your family (Book 32, Hadith 751). Another hadith narrated by Abu Huraira (Allah be pleased with him) by Allah's Messenger (PBUH) as saying: —Woman is like a rib. When you attempt to straighten it, you would break it. And if you leave her alone you would benefit by her, and

crookedness will remain in her (Book 8, Hadith 3466). Another hadith is narrated from Ibn 'Abbas as the Prophet (PBUH) said: —The best of you is the one who is best to his wife, and I am the best of you to my wives (Vol. 3, Book 9, Hadith 1977). Another hadith urging to stand with women is narrated by Aishah (May Allah be pleased with her as the Prophet (PBUH) said: —Allah is Forbearer and He loves forbearance, and rewards for forbearance while He does not reward severity, and does not give for anything besides it (forbearance) (Book 1, Hadith 634).

The aforementioned hadiths and the verses of the Holy Quran prove that the man-woman relationship should be built on reciprocal respect, love, and cooperation.

3.5 THE ISLAMIC PERSPECTIVE ON THE TREATMENT OF WOMEN AND THE STAND ON VIOLENCE AGAINST WOMEN

It is manifested in all aspects of daily life such as personal relationships, family relations, and marriage. The Islamic religion enacts the act of marriage for it is the source of happiness and stability of human beings. Allah has created men and women to complete one another. The Almighty decreed: —And Allah has made for you from your homes a place of rest (Al-Quran An-Nahl 16:80). The importance of stability and tranquility lies in this verse as a man finds tranquility and rest with his wife when their relationship is based on affection, calmness, and love.

Fawzia al-Dreia (2015) says that calmness and mutual respect is the main pillar to build a productive family. For instance, in any relationship, quarreling will only hinder understanding as the brain will process it as a defense versus attack situation. She adds that another important point is that an angry person is more able to influence the calm one and hence worsening the heated situation.

Ali Baz (2015) agrees with the aforementioned view that hostility will only breed more hostility, and a relationship is likely to end because of it. In terms of marital life, the Almighty has decreed: —And of His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between you affection and mercy. Indeed in that are signs for a people who give thought (AlQuran Ar-Rum 30:21).

The Director of Forensic Education at the Jordanian Ministry of Islamic Affairs and Holy Shrines, Dr. Ziad Abu Shariah (2014) said that the main cause of domestic violence is the weakness of religious beliefs among the society members. Abu Shariah also stresses the importance of compassion for women based on Islamic evidence from the Quran and Sunnah, where Allah named one of the Qur'anic surahs in the name of women which is —An-Nisaa. Prophet Mohammad PBUH said, as verified in Ahmad Ibn Hanbal's *Musnad*: —Women are a counterpart of men, and nobody honors them except the decent, and who insults them are only the miscreant men.

When responding to those who allow the beating of women under the cover of religion, Abu Shariah said that they need a detailed review of the tolerant teachings of the Islamic religion. Family counselor Ahmed Abdullah (2015) demonstrates that the increase in violence against women is not linked to the causes of poverty, unemployment, and low level of education because these are abstract causes as family violence also exists among rich and working families whose educational levels are very high.

He too asserts that domestic violence is a general situation among various classes, where the main reason lies in the lack of understanding of how to manage the relationship between two parties. For example, some marriages are established based on competition, domination, and deliberate insults from both sides, which may result in misunderstandings and lack of respect thus leading to violence against women.

Islam neither allows the use of violence nor makes it the first choice men resort to when a woman makes the first mistake. Besides, in verses of the Holy Quran, Allah commands husbands to live with their wives on a footing of kindness and equity. Allah decrees —to live with them in kindness (Al-Quran An-Nisa 4:19). In this regard, al-Tabari (274:418) says

It is true to say that it is not permissible for a person to beat another person, not even harm him/her except for just causes, whether a wife being beaten by her husband or a servant by his master because Allah says: —And those who harm

believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin^{ll}

(Al-Quran al-Ahzab 33:58)

There is a consensus that the abovementioned order of discipline is obligatory for husbands to follow as we mentioned earlier that Islam permits striking to discipline the wife rather than for harming or humiliating her. As for the prophetic Hadiths, they ask men to respect, honor, and take care of women. Prophet Mohammad PBUH said, as verified in Ahmad Ibn Hanbal's *Musnad*: —Do not whip your wife as a slave^{ll} which means that a decent man does not beat his wife and he is only allowed to beat her to make sure that the woman's goodness and righteousness are established to achieve a productive and healthy married life and to avoid the collapse of the family as a social unit in the community.

Accordingly, the use of striking is allowed by Islamic religion but regulated in a way to protect and honor women rather than harming or humiliating her. The discussion on the use of beating to discipline a woman makes it appropriate to include a discussion on how man is meted out when he wrongs his wife or women in general. As for the ill-treating man, Islam threatened the man or the husband to use severe punishment if she did not obey him through identifying certain procedures that would deter the man in case he was the one who is in the wrong.

Mohammad Qutb (2001) says that a woman has the right to preach her husband if she is beaten or abused and abandon him in some cases as well as sue him in court. Thus, the husband must be punished, but without exposing the wife to danger and this can only be done by suing him so that the judge in court can appropriately punish her husband. The punishment may not only be in the form of beating for the husband, but also prison time. Now, I turn to discuss the forms of violence against women covered in the current study which is a reflection of the problem in Jordan.

3.6 CONCLUSION

In conclusion, the three forms of violence are presented to ease our understanding of the magnitude of violence against women. Again, using theories and concepts such as Learned Helplessness, Victim Blaming Theory or Social Learning theory will not be sufficient to position the phenomenon of violence against women. For that reason, by implementing Islamic thought and regulations and giving them enough space in the current framework, an effective and accurate result of this research analysis can be provided especially in identifying the differences between both western and Islamic thoughts and regulations.

Starting with the power construct or paradigm, the presented components are based on western theories and concepts concerning the issue of violence against women. This construct lies in the assertion that power is merely seen in men. This construct also focuses on the power-powerless relationship as presented in the diagram (1) i.e. male domination, victim-blaming and intimate partner violence. The second construct is the negative agency elucidated through two components i.e. the justification of the husband's acts and learned helplessness which presents the other to be the weak and powerless side of the power formula as exemplified in women themselves. The third paradigm is the social construction which is clarified through the way how the women's stand is seen in certain societies that deprive them of their rights and increase their victimization and marginalization based on baseless Islamic beliefs. It also includes the concept of resistance as a resultant action of this false social construction. As for the last paradigm, it discusses the Islamic position from the former constructs namely power, negative agency, and social construction. Therefore, the construct of the Islamic perspective will examine the entire outcomes and effects of the aforementioned constructs.

In a nutshell, these theories will be applied to the analysis of each form of violence in the three selected novels in Chapters IV, V, and VI respectively based on the chronological order of the writing of the novels to show the circle of violence against women. In Chapter IV, there will be an analysis of the first form of violence which is the Violence of Maksora mentioned earlier in the three selected novels based on the western feminist and social theories and eastern/Arabic concepts adopted to identify its magnitude. As for Chapter V, it will present the second form of violence i.e. Violence of Muhana as seen in the three selected novels according to the adopted

western theories and eastern/Arabic concepts. Chapter VI will introduce the last and third forms of violence against women i.e. Violence of Muathaba as depicted in the three selected novels of Sanaa Shalan. Lastly, Chapter VII will conclude the whole issue of violence against women and its forms as depicted in the novels of Sanaa Shalan plus a precise focus on the Islamic stand of this issue by making references to Quranic verses and Sunni Hadiths leading to a conclusion on the picture of this form of violence against women in the three selected novels.

CHAPTER IV

VIOLENCE AGAINST WOMEN: READING ASPECTS AND NATURE OF THE VIOLENCE OF MAKSORA IN THE SELECTED NOVELS

4.1 INTRODUCTION

The discussion of this chapter is classified consistent with the first form of violence i.e. physical violence or violence of Maksora, as presented in Chapter Three. The mechanism of this construct begins with the assertion that physical violence is inflicted upon women due to the nature, traditions, and misunderstanding of Islam by the community addressed in the selected novels. The features of the violence of Maksora are distinctly applied to each novel. Section 4.2 presents the assertion of the culture of man as the ultimate power in the three selected novels. Section 4.3 discusses Maksora and intimate partner violence in the three selected novels. Section 4.4 discusses the violence of Maksora as an offshoot of the victim-blaming theory in the three selected novels. Section 4.5 discusses the negative agency in the violence of Maksora in the three selected novels. Section 4.6 discusses the Maksora woman's social construction in the three selected novels. Section 4.7 presents mechanisms of beating Maksora women in Shalan's novels. Section 4.8 presents the concluding remarks on the reachable analysis in this chapter.

4.2 THE ASSERTION OF CULTURE OF MAN AS THE ULTIMATE POWER

4.2.1 *Falling In The Sun (Alsuqut Fi Alshams)*

Before we proceed with the analysis of the violence of Maksora, a brief account of the novel *Falling in the Sun (ALSuqut fi ALShams)* by Shalan is presented. This novel was published in 2004 and contained scenes and events indicating the abuse and

oppression of men against women. In brief, the novel revolves around The anonymous heroine who is always fearful of her father who is oppressive to her and his wife, Fatima. Her father is well-known as a religious man who always prays and calls people to abide by

Islamic law in their daily life. The anonymous heroine's childhood continues this way as the father continues to treat her badly by beating her because he hates having female children and because her face was full of pimples, making him think she would never marry and remain a burden on him and his son Ahmed when he grows up.

The anonymous heroine dreams of marrying a man who would save her from her father. However, she ends up marrying Majid, a replica of her father who continues to beat her. Meanwhile, her brother Ahmad, who also hated her and is the preferred child in the family, ends up in jail for his thieving ways and addiction to drugs.

Later on, The anonymous heroine can escape the clutches of her husband by divorcing him. She finds success in work but continues to be subjected to society's unfavorable view towards a divorcee. At work, she is harassed by her colleague Malik who tries to rape her. When she resists his attempts, he beats and burns her severely. Here we can see that The anonymous heroine is subjected to various forms of inescapable oppression and violence living in a patriarchal society, first at the hands of her father, then her husband, and now a workmate.

To have a full picture of the form of violence of Maksudra in the aforementioned novel, its definition should be mentioned and connected to the concept of man as the ultimate power in the family. As for the definition in Jordan, the Women against Violence Association defines Maksudra as a woman who is physically abused and beaten but not burned or killed.

The definition relates the actions of physical beating to the concept of man as the ultimate power in the family as clearly seen in the novel. Like other Arab societies, Jordan is a patriarchal society and social concepts and values on the subject

of gender are entrenched in the minds of the Jordanian people, where many women acquiesce to this reality and are programmed to be controlled by a masculine system that firstly dominates the Jordanian women's existence and the society as a whole. Therefore, they raise their children of both sexes on gender and discrimination. Razan Bisharat (2013) says that the distinction between men and women and the fact that women are inferior to men is a universal concept, but differ from one society to another, and within certain periods in the society itself. As for the Arab women, they suffer particularly from the main dimension that lies in being a female. She adds that despite women's perseverance, determination, and strength of mind to overcome this discrimination which prohibits the women from achieving important positions and performing certain roles in society, there are some preconceptions which entrench and bury their social status and ambition in the wrong place, and this is due to the definition of the Arab society for women. In the novel, Sanaa Shalan repeatedly depicts the daily scene focusing on The anonymous heroine's brother, Ahmad, as a male child that reflects the ideal notion of masculinity. The anonymous heroine always remembers her father's behavior towards her brother.

To my knowledge, my father is very religious; he offers all the prayers at the mosque. But every day when we sit at the dining table in the kitchen, he reveals his love for my brother Ahmad by forcing my mother to fill my dish with soup only and not leaving her until he makes sure that she finds the best piece of meat besides the soup. She puts the spoon in the cooking pot in search of minced meat to pour into Ahmad's dish.

(Falling in the Sun 2004: 16)

Based on the concept of man as the ultimate power in the family, the male mentality continues to keep its status through several means such as woman's beating, for he is the father, the brother and the husband. For her part, the activist in the field of defending the rights of women Maram AL Mughalasa (2015) says that the beating of the Jordanian husband of his wife is a sign of violence on all members of the family, and the tyranny of men as the stronger party according to social norms and traditions. The thought of patriarchy is naturally based on the formula that as males have the whole right to practice power and control over females, they have the full right to

enforce that control as well as violence in all aspects of life at home and work. Patriarchal communities are featured with two main characteristics i.e. continuation of violence and domination. Steven Tracy (2003) stated that in a patriarchal community, women are defined based on the fact that men control everything such as power and other resources. As a result, women are viewed as weak, submissive, and powerless with no right to resist, but obey and care for the men's needs. As a feminist, Amy D'Unger (2005) believes that violence is the ultimate manifestation of masculine dominance over females, and therefore domestic violence and other crimes against women are the main indicators of such dominance and exploitation. She also adds that power is closely related to our understanding of gender difference, patriarchy, and man's domination over women. This is seen by her father as he expresses his anger for having a girl at home as he only likes male children and her mother. For him, females are a disgrace. She says:

All I know is that I was afraid of my father. I was afraid of beating my mother and beating me. She was trembling and screaming in his big hands that resemble a hammer.

(Falling in the Sun 2004: 19)

A very important turn here is that there is another factor at play in The anonymous heroine's oppression and abuse which is her ugly looks. The anonymous heroine's ugly look is a pretext to her father's discrimination because, in her father's eyes, she is an „ugly“ girl with undesirable looks. Ayman (2012) reaffirms that in patriarchal societies, due to the hatred of having girls, fathers tend to create other reasons to abuse their daughters and wives as they are a source of daily social burden. The anonymous heroine's father views the scars covering her face as a curse and a kind of disgrace in the patriarchal society. Based on his mentality, these scars prevent his daughter from the marriage, and thus he foresees her fate as a spinster and a heavy social burden on him.

In *Falling in the Sun*, the violence of Maksora or physical violence takes another form of domination rather than beating. Due to her male-dominated society, The anonymous heroine goes through physical violence formatted in her bodily control.

The anonymous heroine's father sees her as a burden due to the scars on her face which make her undesirable for marriage, thus complicating her future. Ahmad Ali (2017) states that ugly girls in Arab and conservative societies are always unwelcomed and seen as weak and easy targets to violence by their families and other families if they do get married. Instead of treating the scars on her face, The anonymous heroine's father uses her ugly looks as a reason to continue abusing her. She says:

The scars on my face make me like a crumpled paper thrown from person to another; from my father to my brother to my husband and so on.

(Falling in the Sun 2004: 19)

My father used to make fun of me whenever he saw me. He was angry every time he saw my face that was filled with scars. He used to mock my mother saying that The anonymous heroine's marriage will be like her ugly face.

(Falling in the Sun 2004: 24)

Sumaya Ghannouchi (2018) says that the extreme poverty experienced by The anonymous heroine and her scarred face is not only an expression of the emotional wounds created by this oppressive environment, but also shows the literal and ongoing conflict in society, the battle between men and women to control the female body. She adds that due to this, Shalan summarizes The anonymous heroine as a broken Arab female that embraces the denial of the victimization through silence. The anonymous heroine continues to tell us about her suffering by her father who keeps beating her and her mother Fatima without reason. She says:

I was always attached to my mother like "two peas in a pod". My mother and I were screaming as if we were one person. We tremblingly stood behind the door or ran from corner to another to escape my father.

(Falling in the Sun 2004: 30)

Moreover, The anonymous heroine was the victim of paternal authority and falls in front of the patriarchal structures themselves, which has caused her pain in her youth

and childhood. The concept of man as the ultimate power is seen in the novel through the father, brother, and husband's domination against the helpless The anonymous heroine and her mother. Steven Taylor (2005) stated that the social relation system between man and woman is organized so that men should only dominate and control women who cannot do anything but to submit. This is a confirmation of the correlation between the practice of male domination and the surge in the issue of violence against women. Through his unceasing physical violence and beating, her father dominated The anonymous heroine and her mother. In the meantime, John Haddad (2015) points to the idea that although males in patriarchal communities will do anything to sustain their male domination by keeping the females under control, a lot of females have been allowed to study in school and university. He adds that some parents always view their daughters as a social burden, especially if they are unbeautiful as seen in The anonymous heroine's case. This idea of daughters being a continuous family burden and remain unmarried drives, certain families, to educate their daughters. There are also a large number of young people who prefer to marry educated girls to rely on them financially. Thus, the demand for educated and working women is increasing because society can take advantage of their submissiveness and obedience. The anonymous heroine says: "My father sent me to study at the university to marry me off one day to someone whom he easily chooses," (*Falling in the Sun* 2004: 33). The said extract shows the reasons for educating girls.

4.2.2 *I Love Myself ('Ana 'Uhibu Nafsi)*

Now, before commencing to address and analyze the violence of Maksora in Shalan's second novel, a brief account of the novel i.e. *I Love Myself ('Ana 'Uhibu Nafsi)* by Sanaa Shalan is presented. This novel contains uncountable scenes and events indicating the abuse and oppression of men against women. It is worth mentioning that the novel was published eight years after the first novel which enables readers to understand the continuous cycle and scope of violence against women as a crisis up until the present time.

In brief, Shalan's second novel *I Love Myself* (2012) recounts the story of Shams (literally: the sun) a young, well-educated and knowledgeable girl that was

arrested, tortured and finally beheaded because of her rebellious activities and resistance to all traditional norms and rules imposed by men against women. She decides to resist against the tribal customs of her male-dominated community because she feels disgruntled by the unfairness and injustice practiced against women and other weak people and their rights under this masculine tyrant government. Shams as a heroine was also the victim of her husband Basil AL-Muhri, who is a senior commander and officer in the brutal central government that governs Shams's country. Shams died under torture in state prisons because she wanted to provide a new model for women's life away from the traditional pattern molded by the masculine society.

Before talking about the state's violence, it is necessary to talk about the husband's violence at home who tortured her by beating and cutting her hair because she was resistant to the tyrannical government in the country where he works and where they live. As for the corrupt government, they physically tortured her by repeatedly beating her and cutting her hair because they know that women cherish their hair in this part of the world. Besides, this authoritarian government has enacted many laws to reduce and diminish the dignity of women to unfairly determine their form, life, and work. In *I Love Myself*, with the course of events and the nature of the relationship between the heroine and her husband, the practice of violence of Maksora affected Shams negatively where she was impelled to behave differently. In detail, Shams was forced to cut her hair as a form of abuse by her husband who knows the meaning of hair to an Arab girl. Ali AL-Ali (2016) asserts that one of the main traits of Arab beauty is one's long black hair which signifies an empowered Arab female. On the contrary, Shams was prohibited from keeping her hair long, which shows how her life is dictated by her husband who is a symbol of male domination. The following extract shows how Shams's lifestyle was dictated by her husband. Shams says: "I have always tried to stick to everything that would strengthen me, but it was all in vain," (*I Love Myself* 2012: 24).

Shams paid a lot of penalties to avoid unfair punishment against her, noting that when they tortured her, they did not let doctors check and treat her from physical violence which is supposed to be one of her rights as a prisoner. In the end, her

husband alongside the corrupted government beheaded her with no respect for her rights and dignity as a woman and a pregnant wife. Having briefed the plot of Shalan's second novel, we move to the analysis of the violence of Maksora in the selected novel.

Like the setting of Shalan's first novel, it is seen that the community where the characters in this novel live is a masculine society, and social concepts and values on the subject of gender are deeply fixed in several male characters' minds, where many women consent to this reality and are programmed to be machines controlled by a masculine system or government that dominates the women's existence and the society as a whole. Ali Hussein (2014) says that the distinction between men and women is still practiced through the universal concept that men are superior to women. As for the women in Shalan's second novel, they suffer particularly from the main dimension that lies in being a female, mainly Shams.

Razan Bisharat (2010) maintains that despite women's perseverance, determination, and fullness of heart to overcome this discrimination, social preconceptions that hinder them from attaining significant positions and certain roles in real-life situations. In *I Love Myself*, Shalan continues to verify the continuous violence practiced against women such as the violence of Maksora through her heroin Shams.

Ahmed Ali (2017) says that the social environment in which Shams lives is an environment that does not respect the rights of women in any way. It also encourages the oppression and domination of women through physical beatings as inflicted on Shams by her husband Basil AL-Muhri, who represents the masculine authority that does not grant women any of their rights. Shams remembers how her husband was too tough and rough with her: "Since 1980, whenever I talk about my marriage to Basil, unfortunately, I remember only the suffering and how he was beating me hard and relentlessly" (*I Love Myself* 2012: 22). Sana Badri (2014) says that the decline and weakness of women in front of this prevalent masculine tide in the Arab society helped to strengthen the man and increase his power on her. She adds that a man

draws his strength from the woman's decline and weakness together with her submission to further concessions, as she participates in her humiliation and victimization.

From his part, men maintain their social status through several means such as the act of beating women by the father, the brother, and the husband. Sana Badri (2012) says that men bear the greatest responsibility for the injustice, discrimination, and inequality experienced by women. Men are taught to use violence as a means to manage his household i.e. violence against his wife and children, for he believes that religion gives him full freedom to strike and discipline them. In Shalan's *I Love Myself*, it is easily noted that Shams is victimized by her husband Basil AL- Muhri and the oppressive government. Shams remembers "How Basil used to beat me hard and recklessly all over my body with a stick and his belt" (*I Love Myself* 2012: 24).

The concept of patriarchy is constructed on the formula that once males attain the total right to practice power and control over females, they will enforce that control along with violence in all aspects of life and real-life situations at home. The features of the patriarchal communities lie in the continuation of domination and employing the power to practice violence against weak women. However, Nori John (2014) showed that the abuse practiced against females was mostly parallel with granting them the rights of learning and education. Shams was given the right to education and work because her husband is a well-educated person with a high ranking job in the government, and thus, she has to be given her rights as it should be. The author adds that though Shams is part of a rigidly patriarchal society, she initially lived as a free female who enjoyed her rights in a great manner. Susan Mahmoud (2012) asserts that giving rights of education and security to females is a method of reasserting that they still live and are governed by the same circle of tribal norms and beliefs that aim to control and dominate them even more. This can be seen in Shams' case who always says: "I have learned from Basil to keep his grip on me and not to develop my independent personality" (*I Love Myself* 2012: 24).

On other hand, Tracy (2002) stated that in a patriarchal community, women are framed and brought up to accept that men control everything such as power and

other resources as they represent the concept of power. Women, however, are seen as frail, obedient, and incapable to resist, but to obey and care for men's needs. D'Unger (2003), in this regard, considers violence as a critical indicator of masculine dominance over females; therefore, all forms of violence practiced against women are key signs to such dominance, control, and exploitation. She also adds power is meticulously related to our comprehension of gender differences, patriarchy, and men's dominance over women.

In Shalan's novel, due to her rebellious character, Shams was always beaten by her husband who used either a stick or belt, for the idea that she must obey him and never go against his persuasions about their lifestyle. For him, Shams was a problem and a source of embarrassment with the government he works with. Basil says:

Shams has always been a source of worry and discomfort to me, trying to cause me problems at home and work. She is a rebellious woman and refuses to be a subordinate to me as women do with their husbands in our societies.

(I Love Myself 2012: 30)

In his 2017 article, Qudah asserted the continuous cycle of violence as seen in Shalan's second novel where the abuser uses tools to beat his wife, sister, and daughter, confirming the patriarchal mentality is still running in the same cycle. He explained that the repeated use of certain tools such as a stick and a belt demonstrate that males still follow the same lifestyle of domination over women.

To Basil's mentality, there are two main reasons for practicing violence on Shams namely: seeing her as a rebellious woman who goes against the current as most women submit to their husbands at home, and believing that Shams is a heavy burden on him due to her unwanted acts together with her colleagues who are revolting against the tyrant and corrupt government in the country. Thus, he always spares no chance to humiliate and beat Shams. Shams says:

Basil did not leave any chance to insult me and beat me on my arms and legs. Sometimes, he imprisons me at home because I act out to him all the bad things.

(*I Love Myself* 2012: 30)

Besides, Shams is a victim of her husband's authority who falls in front of the malecontrolled structures themselves, causing her pain in her youth. Shams also verified the concept of man as the ultimate power of domination against her and other victims.

Like a lot of victimized females, Shams' problem rests with the social system that surrounds her. Taylor (2011) stated the problem lies in the social relation system between men and women which is organized so that men should only dominate and control women who cannot do anything but to submit. In a meeting with Shalan in 2017, she said that like a lot of females, Shams in *I Love Myself* echoes the circle of violence in a community that glorifies male domination as the first degree power prevalent among many people. She added that like The anonymous heroine in *Falling in the Sun*, she wanted Shams to work as a clear example of a broken Arab female by showing her ongoing victimization, but this time with a husband instead of a father and brother. In the novel, Shams points to the violence she is exposed to, "Since the first day of marriage, Basil has not changed at all. He is still beating me and keeps on drinking. Basil used to beat me with a stick." (*I Love Myself* 2012: 38)

4.3 MAKSORA WOMAN AND INTIMATE PARTNER VIOLENCE

4.3.1 *Falling In The Sun (Alsuqut Fi Alshams)*

This section moves to the lens to the relationship of the Maksora woman and her partner in the same family. This partner represents all good features to her and her children too. At first, physical violence is fueled by the concept of power and domination of males against females in a certain context. Rachel Jewkes (2002:1423) states that "intimate partner violence is defined as physical violence directed against a woman by a current or ex-husband which includes other forms of violence such as

sexual, psychological and emotional one.” As for the husband, we are taught that the word “husband” implies several meanings such as a saver, a securer, and a protector. But some men may go against this natural current to be the source of violence and insecurity for his wife, mother, daughter, or sister. The intimate partner violence also leads to the so-called “Non-Intimate Partner Violence” which is violence between individuals who are not intimate partners but have a familial relationship, such as, mother/adult son, or brother/sister. Throughout the analysis, these two types of violence are seen in the acts and experiences of the characters. Ruzy Suliza Hashim states that:

The issue here is the horrific injury inflicted by the defenseless women. Her image, disturbing as it is, highlights violence perpetrated by people whom she had lived with and loved. It was a serious breach of trust and a gross violation of the right of another human being to dignity.

(Hashim 2010: 21)

Throughout the novel, The anonymous heroine and her mother Fatima were exposed to the Maksora violence which is physical violence by close people and partners, namely the father, brother, or husband. As for the father, he spares no chance to beat The anonymous heroine and her mother, for they are a disgrace and an unbearable burden for him. Hani Jahshan (2012) said that the health consequence of intimate partner violence, which is so prevalent in the Arab world, puts women in a more serious position to suffer from poor physical health. The abused women also exhibit symptoms of mental illness and low performance of their social functions with suicidal tendencies, post-traumatic stress disorder, and central nervous system disorders that are strongly linked to violence committed by an intimate partner. Among the abuser’s violent acts include hitting and pushing as well as breaking objects. In general, his violent acts are not physically dead but cause fear and are damaging to the victim’s self-confidence. In the novel, The anonymous heroine was repeatedly beaten by her father, brother, husband, and even her workmate who tried to rape her many times. The anonymous heroine says:

I have always dreamed of my father and my brother that they will change and become a source of strength and support for me in this life, but unfortunately, it was all in vain.

(Falling in the Sun 2004: 39)

The causes of intimate partner violence are complex to elucidate. However, two causes that seem to be essential in addressing this form of violence namely the women's unequal position in a particular relationship or society and the normative use of society-backed violence by the baseless rituals and traditions. AL Mughalasa (2015) says that the Jordanian society has a lot of social customs and traditions along with misunderstandings of the Islamic religion that justify the husband's beating of his wife.

In the novel, The anonymous heroine's brother Ahmad was brought up in a manner that he always comes first, preferred, and loved by the father and the community as well. These inherited acts help instill the belief that males must dominate females leading to the use of physical violence against them. The anonymous heroine says:

For my brother Ahmed, my father was a symbol of power, hegemony, and a way of making money in a society that strongly supports him and gives him power over others like me.

(Falling in the Sun 2004: 43)

With that, Moussa Ashtoye (2016) says that studies have shown that more than a third of married women are exposed to physical violence by their husbands and a male family member, confirming that violence of Maksora rests in intimate partner violence.

4.3.2 *I Love Myself ('Ana 'Uhibu Nafsi)*

As previously mentioned, the Moksora violence is powered by the practices of power and domination of males against females in several contexts. The power and oppression that a wife is exposed to by her husband fuel the occurrence and spread of Moksora violence among families. Eileen Scott (2015) says that several forms of abuse specifically intimate partner violence result in substantial consequences on the victimized women's psychological and physical health. She added that a huge percentage of women who are physically and psychologically abused by their partners experienced health problems and injuries due to that violence. Although husbands are supposed to be the family's provider and protector, some males contradict this nature and instead become the source of violence, worry, and insecurity for his wife.

Throughout Shalan's second novel, Shams was severely exposed to intimate partner violence. Her husband AL-Muhri insisted on beating Shams because she is a disgrace and an unbearable burden for him as a husband and an officer in the central government. In the novel, AL-Muhri says: "Shams was not a woman like other women, she was a rebellious woman. Thus, a rebellious woman only has to be beaten and humiliated" (*I Love Myself* 2012: 33).

In *I Love Myself*, it was clear that the intimate partner was one of the main causes of the violence of Moksora practiced against Shams. Similar to other victimized females in the novel, Shams was an easy target for her husband and her country's government which does not accept the rights of women in general and the rebellious ones such as Shams in particular. Ahmad Ali (2017) says that Shams together with her mates were victims of their husbands who should have provided them with security but instead exposed them to violence, danger, and risk. The issue of intimate partner violence is closely related to the violence of Moksora as it increases its scope and leads to horrific health problems and injuries to the victimized women. Hashim (2010) raises the query of defenseless women as being terrified. Her distressing image elucidates people violence that she lived with and loved. It constitutes a serious trust abuse and a unsophisticated violation of person's right to dignity.

Furthermore, Nida Gamani (2011) said that intimate partner violence has horrific consequences leading its victim to suffer from seriously poor physical health. She further explained that victimised women show signs of mental and physical illness, incapability to carry out social functions, and an inclination to commit suicide which is related strongly to violence committed by close partners. Among abusers' violent acts upon their victims are striking, pushing, beating, as well as breaking objects.

It is worth mentioning, abusers' violent acts are not substantially dead but lead to distress and are damaging victims' self-confidence. In her second novel, as previously mentioned, Shalan's female character Shams was constantly beaten by her husband who requests her to be obedient. Shams says:

I did not imagine Basil to be like this, I loved him so much, but he later changed and became someone else, a monster who does not respect me at all and always beats me.

(I Love Myself 2012: 35)

Moreover, the ongoing circle of intimate partner violence, along with the violence of Maksora is powered by the women's unequal position in a relationship or society and the normative use of society-backed violence i.e. the baseless rituals and traditions. In the novel, The anonymous heroine's husband Basil was shown as the ultimate source of power as well as being strongly supported by the community and the government. These inherited acts helped in encouraging the belief that males must dominate females leading to the use of physical violence against them. Shams says "For his society, people and homeland, Basil is one of the giant central pillars of authority in a society that strongly believes in male supremacy" (*I Love Myself 2012: 41*).

Shalan emphasizes the difficulty of dismantling patriarchal structures that conspire to strengthen male domination. Hence, the mechanism that should protect women is also the one that abuses its power.

4.4 VIOLENCE OF MAKSORA AS AN OFFSHOOT OF VICTIM-BLAMING THEORY

4.4.1 *Falling In The Sun (Alsuqut Fi Alshams)*

As previously mentioned, the Victim-Blaming Theory minted by William Ryan suggests that a victimized or battered woman is held completely or partially accountable for the violence that is practiced against her. As the victimized or battered woman is unable to resist, she will be exposed more to the violence of Maksora. Jawad Tafahah (2017) says that the culture of victim-blaming is widespread throughout the world such as the Third World countries, Arab nations, and the developed world.

From the beginning of the novel, The anonymous heroine and her mother were helpless and powerless to resist her father's waves of oppression. She says: "I have always tended to reject my father's injustice to me and my mother, but I was afraid of his reaction, which was limited only to beatings and beatings" (*Falling in the Sun* 2004: 73). Besides, victim-blaming is more prevalent in conservative communities where women are required to remain silent throughout her predicament and not ask for a divorce in case her marriage does not work well.

Shanyn Gillespie (2009) states that women in certain situations are advised to neither sue her husband in court nor ask for protection because the social construction she lives in holds her responsible for her situation and accuses her of being rebellious. Another key issue is that the families whose daughter is physically abused and beaten fear that their reputation will be tarnished if exposed. Hence, the abused woman resorts to stay silent and just stay at home, leading to her further victimization. Victim-blaming not only damages the victim psychologically but will also delay any kind of hope or help for her survival and recovery.

Given that, Mike Martin (2001:99) asserts: "In addition to being unjust, blaming victims shows a lack of compassion by disregarding the victim's undeserved suffering and by imposing additional suffering in criticizing the innocent". The

inability of The anonymous heroine and her mother to resist the daily abuse practiced against them only extend their suffering. Fatima says: “I do not remember a beautiful day in my life with Abu Ahmad! Since the first night of my wedding, he has been beating me and has never changed, and I am afraid I will refuse anything he asks for” (*Falling in the Sun* 2004: 99).

4.4.2 *I Love Myself ('Ana 'Uhibu Nafsi)*

The concept of victim-blaming suggests that the victimized or abused woman is always completely or partially held accountable for the violence practiced against her. This concept’s main idea is that once the victimized woman is weak, helpless, and unable to act and resist, she will be more vulnerable to various forms of violence such as the violence of Maksud. In his article, Mohammad Qdah (2013) says that several cultures always blame the victimized woman for the failure of her marriage and the violence exposed to her leading to her marginalization and victimization. He adds that it is a prevalent culture in many communities in the world.

In parallel to the violence seen in Shalan’s *Falling in the Sun*, Shams came through a huge amount of suffering and physical violence. Like other females in Shalan’s current work, Shams was always held blamable for the physical violence practiced against her by her husband. AL-Muhri says: “Shams was always a source of worrying at home. I am her husband and she has to obey me only” (*I Love Myself* 2004: 77). Moreover, victim-blaming is more prevalent in conservative communities that force women to not complain or ask for any kind of help, for she must succeed in her marriage life. She is also required to be patient and endure the physical violence inflicted upon her. Nisreen Al-Nims (2010) stated that families, whose wives are physically beaten, concern that their reputation is stained and thus such victimised women have to live in silence, leading to ongoing victimisation.

In view of that, and according to Mike Martin (2001:99), he stresses that besides being unfair, blaming victims indicates a lack of sympathy through paying no attention to victims’ unjustifiable suffering and through imposing other sufferings in condemning innocents. Shams’s helplessness, hence, in resisting regular abuse

practiced against her by Basil AL-Muhri will only prolong her sufferings. Shams says: “My life with Basil is just an unbearable hell, I cannot remember a beautiful day that I lived with him, but now I cannot do anything or even change it” (*I Love Myself* 2004: 111).

4.5 NEGATIVE AGENCY IN VIOLENCE OF MAKSORA

4.5.1 *Falling In The Sun (Alsuqut Fi Alshams)*

The analysis of the violence of Maksora requires a discussion on the negative agency of the victims to understand their nature as victims. Naila Kabeer (2005:7) says that “negative agency, which rests with the concept of power-over, refers to the capacity of some actors to override the agency of others through, for example, the exercise of authority or the use of violence and other forms of coercion”. The negative agency is defined as the women’s inability to act, behave, or make her decisions due to many factors such as social customs and gender.

Likewise, its negative nature lies when the social bias stifles women's ability to make strategic decisions regarding their self-empowerment and lives. It also lies when cultural and social teachings and norms deny that these inequalities of power exist or that they are oppressive and unjust against the others (women). As a result, these subordinate women have no other choice but to accept and live with these societies, leading to their continuous victimization and disempowerment as well as being exposed to several forms of violence such as physical violence or violence of Maksora.

One of the main components that help in causing the violence of Maksora is the negative agency the victimized woman is positioned in such as the social environment that the Jordanian women live in. Ali Hiasat (2016) says that while some cultural ideologies are increasingly advocating for the promotion and defense of women's human rights, various religious norms and beliefs in many societies are still justifying the practice of violence against women. The control and domination practiced against

women in different societies are due to social duty or honor, shame, and the supposed behavior of women.

She adds that there are several learned behaviors by the victims themselves that contribute to their prolonged suffering and violence such as the justification of the husband's acts and learned helplessness. In Shalan's novel, the victims themselves i.e.

Fatima and The anonymous heroine learned to justify their husband's acts because the whole context they live in gives them zero rights to defend themselves. After beating her hard, Abu Ahmad says, "Fatima, you have to know that the wife in our society must obey her husband only. Otherwise, she is a shame, and divorcing her is permissible" (*Falling in the Sun* 2004: 88).

If we consider Albert Bandura's (1986) Social Learning Theory, he highlights that new forms of social acts and behaviors are learned through two stages i.e. observing and imitating other people in the domain you are related to such as the family. As for the abused woman, she learns to tolerate and accept violence, seeking to justify all the victimizer's violent acts by giving several reasons for his aggressiveness such as financial problems and other personal issues.

Agnes E. Tellings (2010) states this kind of relationship between the victimized and the victimizer will add nothing to save the life of the abused. The cycle of violence will continue where the abused woman will resist any intervention from any party to end this ongoing violence against her. Used to suffering patiently, she is taught through her ancestors to be patient, endure the violence and find justifications for the husband's violent acts, such as saying that they had provoked him to beat, or that he makes mistakes against his will due to the great psychological pressure he is going through in life. So, the abused woman will keep rationalizing the abuser's acts of violence against her as both keep doing what they learned from their forefathers. Thus, women learn to justify the habit of punishment as a normal form of discipline (Rydstrøm 2006).

A psychologist in clinical social psychology Rashida Kisho (2017) stated that violence against women in the Jordanian society and other Arab societies is inherited from generation to generation i.e. from father to son to other relatives. In other words, they inherit the behavior of violence, and do not try to reduce or stop it as a behavior, contradicting the teachings of the Islamic religion.

In *Falling in the Sun*, it was clear that Ahmed inherited his penchant for violence from his deceased father; therefore, he did not find it difficult to beat and victimize his sister, The anonymous heroine because she is nothing in his eyes. For example, while he was beating The anonymous heroine, Ahmed told her: “My father is not dead. I am a copy of him. You have to give me your share of the heirs. Otherwise, you know what your end is” (*Falling in the Sun* 2004: 39).

This discipline is also regarded as a justified form of power within the family, noting that this form of disciplining does not apply to girls who are excluded from these social habits, and for that reason, they look inferior to the males of the family. Therefore, when men practice violence, they only continue what their ancestors started which is normalized by the whole male members of the society. On the contrary, the act of punishment, which is experienced by the boys, helps in making girls weak, defenseless, voiceless, and submissive. In their early childhood, grandfathers and fathers teach their sons to rely on violence as a form of power alongside teaching girls to tolerate violence and to justify their husband’s acts.

As a result, girls acquire the features of tolerance, patience, and the acceptance of violence by the boys who are taught by their fathers to use violence as a social form of power (Rydstrøm 2006). Throughout the novel, The anonymous heroine together with her mother, Fatima learns to be submissive and weak as they know the bad implications of going against the men.

The anonymous heroine and Fatima learned to be helpless in their reaction to the oppression practiced against them. Their helplessness can be read through the Learned Helplessness Theory (LHT) which was initiated by Martin Seligman. Seligman suggests that the victimized woman will learn to accept the violence

practiced against her as soon as she is sure of her inability to respond, escape, or prevent the violence she experiences. The anonymous heroine says:

Because of my mother's silence and my father's oppression, I had never learned to object to anything during my youth, especially before marriage. I learned not to say "no to my father"; he is a religious person and always performs prayers. He is my father; therefore, I cannot disobey him.

(*Falling in the Sun* 2004: 86)

Walker (2009) maintains that due to learned helplessness, a battered woman becomes paralyzed as she begins to believe that she no longer has control over her situation and so becomes passive towards violence. The author suggests that it is the existence of learned helplessness that makes the victim think that everything she does to change her situation will be in vain. She thinks she is a source of the problem and that she must change. She starts to blame herself for failing to change the situation leading to her depression and low self-confidence.

Having experienced these painful hardships and violence, she begins to learn how to respond through avoidance considering this reaction or behavior as the most effective solution to come up with the violence with the least losses. Victimized women begin to rationalize several social and economic reasons for remaining and justifying her husband's unaccepted acts of violence such as being afraid of retaliation against her as a wife or her children and being financially incapable to support herself or her children. Certainly, this will lead to her ongoing victimization, disempowerment, and negative agency, thinking that the fault lies in her and starts living up with the violence around her.

4.5.2 *I Love Myself ('Ana 'Uhibu Nafsi)*

Investigation of the concept of negative agency of Maksudra continues with the analysis on *I Love Myself*. Asma Khader (2016) says negative agency rests with the thought of power-over, indicating the ability of powerful members such as the males to dominate the will and agency of others such as the females. In other words, it is the

exercise of authority or the use of violence and other forms of coercion to dominate others who are weak and powerless.

As for the connection between negative agency and violence of Moksora, it is seen in the women's inability to act, behave or make decisions due to many factors such as social customs and gender, ending with her victimization. Similarly, the nature of negative agency is fueled by the social prejudice that stifles women's ability to make changes vis-à-vis their self-empowerment. Of note, the connection between negative agency and violence of Moksora rests with the cultural and social teachings and norms that deny the existence of these inequalities or that they are oppressive to women.

In a social context built on negative agency against women, women are forced to accept the ongoing violence practiced on them such as the physical violence or violence of Moksora. Nida Gamani (2011) maintained that among the key elements that connect the violence of Moksora with the negative agency is living in a social environment such as the Jordanian one whose cultural ideologies and religious beliefs are still factored to practice violence against women.

A number of learned behaviors help victimised persons to increase the level of suffering and violence they faced which in turn maintains violence cycle endless, i.e., justifying husband's acts and learned helplessness. In Shalan's *I Love Myself*, the victim herself i.e. Shams learned to justify the husband's acts because the whole context she lives in guarantees her zero rights to defend herself. Her husband AL-Muhri says: "Like other wives, Shams must be beaten repeatedly," (*I Love Myself* 2004: 80). Based on Social Learning Theory, new forms of social acts and behaviors are demonstrated, where such form are learned through observing and imitating other people in ones domain for instance the family. The abused woman, as such, learns to tolerate and accept violence, seeking to justify all oppressor's illegal acts through giving several reasons for his aggressiveness that is social and financial reasons.

This kind of relationships, according to Tellings (2010), between the oppressed and the oppressor adds nothing to save the abused life and violence cycle continues,

where abused women resist intervention from any party to end this ongoing violence because she is taught through her ancestors to be patient and endure the violence and always attempt to justify his violent acts. In the beginning, Shams used to justify her husband's violence saying "Basil is my husband and a father of my unborn child. I am quite familiar with his way of thinking and the way of dealing with him at home" (*I*

Love Myself 2004: 99). So, the abused woman will keep rationalizing the abuser's acts of violence against her as both keep doing what they learn from their fathers and grandfathers in childhood.

Additionally, reading between the lines of *I Love Myself ('Ana 'Uhibu Nafsi)* indicates that Shams and other female characters were educated to be helpless in their reaction to oppression practiced against them. This helplessness is read through Martin Seligman Learned Helplessness Theory (LHT). Building on his assumptions, victimised women accept violence practiced against them once their inability to respond, escape, or prevent such violence is confirmed. Basil AL-Muhri says "Shams was a good and patient wife, she did not get angry whenever I beat her, she never complained to her family. She knows the value of the husband and the marital home," (*I Love Myself* 2004: 101). Due to learned helplessness, this goes in line with Susan Walker (2009) who maintains that a beaten woman becomes paralyzed sooner she believes that she is no longer in control over her situation and turn passive towards violence.

4.6 THE MAKSORA WOMAN'S SOCIAL CONSTRUCTION

4.6.1 *Falling In The Sun (Alsuqut Fi Alshams)*

Like other forms of violence, the violence of Maksora is known to be socially constructed and closely related to males who not only practice violence but also become the primary sources of violent acts and behaviors. Thomas Blume (2002) stated that as for social construction regarding violence, it focuses on discourses, themes, and meanings that justify violence or at least regard it as an acceptable act by

men against women. MacKinnon (2005) also maintains that male violence against women can be explained by the gendered social structure characterized by power, domination, and hierarchy.

As such, male violence against women must be defined as a social problem. Domestic violence in general and violence against women, in particular, is triggered by the social construction that surrounds women in society. The social construction depicted in this novel paves the way to the victimization of The anonymous heroine and her mother Fatima as they live in a social system organized in a way that men dominate and women must submit. The anonymous heroine's father says: "A good married woman is the one who gives birth and obeys her man. Otherwise, she will only be severely punished" (*Falling in the Sun* 2004: 79).

As for the social construction in Jordan, Al-Soyouf (2002:47) adds: "Among the main aspects of the Jordanian social construction are women's responsibility for keeping the family productive and coherent, women's dependence on men as providers and men and women's acceptance of violence as a form of discipline". So, the Jordanian social construction rests with the women's accountability to keep the family relations away from a problem, where girls are brought up to be successful mothers when they get married to help in building productive and decent families, meaning that they are held accountable for the family's success or failure.

For the second aspect which is women's dependence on men as providers, it is socially constructed in Jordan that men are in charge of providing everything to the family as women are not required to work to help in providing the family. Man and women's acceptance of violence as a form of discipline as the third aspect is central to the issue of violence as it shows how domestic violence in Jordan is socially constructed within social norms. Studies show that there is mutual consent by males and females to use violence as a way to discipline women. Faisal Al-Matalka and Mohammad Hussainat (2013) found that the Jordanians have no problem if women have been abused by a brother, a husband, or a father as he is disciplining her to keep the family well-organized. Accordingly, the aspects of the Jordanian social

construction expose women to more victimization, marginalization, and hardships, leading her to be responsible for the family's failure or success.

Also, such social construction of conservative communities creates women who are receptive to acts of violence due to lack of education, respect, and support of others. In Arab societies in the past, most women were neither educated nor employed nor had sufficient experience and knowledge of life to defend their rights. They live in a society managed by inherited ideas and traditions far from the true teachings of Islam. John Haddad (2015) reaffirms that living in such a society pushes defenseless women to just accept violence and oppression against her. In Shalan's *Falling in the Sun*, Fatima, who is the mother of the heroine, lived like a machine where she only obeys orders and gives birth to children preferably males. The anonymous heroine's mother was a clear example of a woman who is always victimized and voiceless. The following extracts illustrate the way Fatima lived with her husband who loved her because she obeyed him blindly as a machine and never refused a single request from him even if it was at the expense of her health. The anonymous heroine says: "My mother was just a machine and she only says yes to everything" (*Falling in the Sun* 2004: 72). Other thinkers such as Ali AlAli (2010) however claim that new female generations presented a new reaction and standpoint seen as being defensive; they show a kind of defense and resistance which are different from their mothers' zero reactions, whether these reactions succeed or not in their aims. These two different reactions are seen in The anonymous heroine and her mother, Fatima as one of them opted to be receptive and the other opted to be defensive to the acts of violence and patriarchal oppression. This can be gleaned from the following extract: "I do not like to be another version of my weak and humiliating mother that was always a yes-woman" (*Falling in the Sun* 2004: 74).

a. Resistance

As for victimized women, most of them avoid resistance due to several reasons, namely: believing it is impossible to resist the male domination within a relationship, thinking it is unsafe as it may lead to bad consequences such as damages, divorces or killing in some cases, and believing that she will be held blamable for any damage on the family. As a result, most women believe that they are handcuffed to do something

and resist. Some women, however, go against this current by resisting the violence they experience to save themselves.

Zohra Moosa (2002) states that once the concept of empowerment of women is understood by the victimized as core to challenge violence against women, the process of empowerment for disempowered women will begin as follows: women can safely have access to justice at all levels including within regular and religious laws or can have a safe place to start a new chapter in her life. Due to the rigid social construction that The anonymous heroine and her mother live in, a desire for change is created in The anonymous heroine who decides to resist in her way.

To The anonymous heroine, resistance is an offshoot of the disorganized social construction she lives in, and here we go on to explain more to say that Sana Shalan made her heroin resist against the stereotypes that make women a tool for sensory pleasure. This is how the Arab insight is constructed throughout the ages until it became a frequent intellectual legacy that was forced on the women who accept it silently. From this silence, The anonymous heroine's resistance was born, and she chose divorce as a refuge from humiliation, domination, and physical violence that she lived with through her father, her brother, and her husband.

Shalan also describes how The anonymous heroine continues to resist unjust patriarchal construction by resorting to a hidden place in silence, as we saw in the first section of the novel. The bathroom became her only safe refuge from the suffocating society in which she lives in. The anonymous heroine locks herself in the bathroom, whether at her family's house, her husband's house, or at her workplace, for she faced psychological and mental pressure imposed on her by the tyrant father, her brother, her husband, and even her co-worker. Likewise, at a certain point, The anonymous heroine begins to think strongly about resisting against the prevalent unjust patriarchal construction. The anonymous heroine says: "Every time I see my father's belt, the same belt that my father used to beat my mother with, I remembered her, but it creates in me a sense of revolution to resist him because this belt was a key member of our house" (*Falling in the Sun* 2004: 124).

In consequence, the distorted The anonymous heroine spread her wings and flew in the direction of another country believing that the unknown could be different from the reality that was the cause of her facial scars and sufferings. Ali Jaber (2014) says that in this confusion and after her divorce, The anonymous heroine broke the construction she had lived in for years and was no longer confined to male domination. Here, too, she found her human identity away from fixed stereotypes and discovered the power in herself that she never knew existed.

4.6.2 *I Love Myself ('Ana 'Uhibu Nafsi)*

Similar to other forms of violence, the violence of Maksora is known to be socially fueled and closely connected with men who not only practice violence, but also become the main sources of the violence. Societies with false beliefs and concepts concerning women display increased amounts of violence against them.

Salam AL Namis (2015) says that a man is born on the instinct of God, which renounces killing and harm to humans. But when a human is raised based on wrong misconceptions and customs, it leads to the crystallization of the personality of the man who had wrongly adopted ideas contrary to his religion. An example of this is the reprisal of habits prevalent in several Arab and Islamic societies, which inflicts shame on anyone who does not use violence to discipline his wife at home, or who leaves revenge for the murderer of his relative or the phenomenon of the killing of women for the honor. Thomas Blume (2002) pointed out that social system regards violence as a focus image on discourses, themes, and meanings. That is justifying violence or at least considering it to be an acceptable act by men against women. Thus, it is seen that the nature of societies plays a key role in instilling all the wrong values in the male's mentalities.

Besides, society's misreading of Islamic teachings concerning women exacerbates this behavior among all males in society. The social construction in Shalan's second novel eases the practice of more violence and victimization against Shams and other females in the novel, for they live in a social system organized to

dominate women. Basil AL-Muhri says: “Women were created to serve men and their children only” (*I Love Myself* 2004: 160).

Gamani (2007: 44) adds: “Unfortunately, the Jordanian social construction is considered a first-degree stand where women are always victimized and held blamable for the family adding that women’s issues are managed by men only”. Consequently, Jordan social system relies on women’s role to uphold family ties away from problems where girls become prosperous mothers, when they marry, so they can help create stable and prosperous families and are thus kept responsible for the success or failure of their families. Shams says: “I was not born just for this, I think I look like a machine that only responds to requests without saying no” (*I Love Myself* 2004: 125).

In addition to the violence that women are subjected to in the Arab society, they are also perceived as a stack of mistakes and shortcomings for the society, pointing out that some fight her so as not to succeed in society. This shows that the Arab male authoritarian society does not accept any change that would ease her suffering. Abthal Khatib (2009) states that the lack of awareness and social and religious culture in the society are the reasons for the exclusion of women from social life and her continued exposure to physical violence. Sahar Al-Roumi (2011) stresses that women are still facing long-standing media campaigns in addition to the misuse of religious discourse in the exclusion of women and their rank in society. Therefore, with these reasons, it is natural for the community to be receptive to the issues of violence and to try not to have a new reaction that would reduce the violence practiced against her or improve the image of women in society in front of herself and other people. In reading Shalan's novels from the first to the third, it is seen that the violence continues and the society continues to be supportive of this violence, racism, and negative treatment against women.

Another aspect related to the impact of social construction is that women always depend on men as breadwinners because Jordan’s social construction requires men to be the providers of their families. The consequences resulting from the Jordanian social construction lie in the fact that women accept violence as a form of

discipline from her provider to keep the family intact. Moreover, studies show that a majority of males and females in Jordan agree with the nature of the social construction that still fuels violence. Saber Hussainat (2016) found that there are no problems with Jordanians if women are being abused by a father, a brother, or a husband, in order to discipline her and keep the family well-organised. The aspects of Jordan's social system, therefore, subject women to be more victimised, marginalised and adversitified, thus causes them to be accountable for the success or failure of the family.

a. Resistance

All in all, victimized women mostly avoid resistance due to several reasons such as the fact it is useless to resist male domination within a social construction that fully supports male as the ultimate power. They also think resistance is unsafe due to its unexpected results and bad consequences such as damages, divorces, or killing in some cases, alongside the belief that they will be held blamable for any damage occurring to the family. As a result, most women believe that they are handcuffed from doing anything.

Still, the concept of resistance is achieved in Shalan's second novel through Shams and other females who decided to revolt against the tyrant government. Bataineh (2009) says based on statistics, very few Jordanian women seek help or sue their husbands in court due to the rigid social construction. Moreover, despite the bad consequences resulting from resistance, these few women can achieve empowerment.

With this, Moosa (2002) illustrates that the victimised's comprehension of women's empowerment as a core challenging women's violence, hence empowerment process of disempowerment women is shown in the following: women might have access to all sorts of justice; including religious and regular laws, she perhaps also have a secure place to have her own new life. Shams, nonetheless, is born with a strong desire to rebel against the rigid social structure being exemplified by her religious husband. Henceforth, resistance is an attempt to change the distorted social condition where Shams lives.

To Shams, resistance is an attempt to change the disorganized social construction she lives in. In her second novel, Shalan made her heroine and other females resist against the stereotypes that turn women into machines run by the masculine power. Shalan also rejects the portrayal of women as sex objects. From this oppressive picture, Shams chooses to rebel against the government which leads to her death in the end. Shams says: “I do not have many options and I cannot tolerate the injustice that I and my fellow young men and women experience. Therefore, I have to resist and change our unfortunate situation” (*I Love Myself* 2004: 139).

Accordingly, Shams was taken as a prisoner, jailed, and sentenced to death by beheading. For others, Shams may have failed in her resistance, but her resistance was a wake-up call to others that something has to be done as soon as possible. Al Nims (2014) says like countless female heroines in the world of literature, Shams broke the silence and society’s restrictions but paid a high price which is her life. She no longer is victimized by the masculine authority. Her death comes as a reminder and a wakeup call to other victimized women that they should do something to save their lives.

4.7 MECHANISM AND DEVELOPMENT OF BEATING MAKSORA WOMAN

During reading and analyzing Shalan’s three novels, it has been noted that the abusers’ practice violence of Maksora within a framework (tools used in beating and body targets for beating) supported by the concepts advocating the continuous male domination over females. The following is an insight into this framework factored by the abusers in Shalan’s adopted novels.

4.7.1 *Falling In The Sun (Alsuqut Fi Alshams)*

Suzan Hamdan (2012) asserted that the course of violence practiced against The anonymous heroine and her mother, Fatima was systematically powered by the

concept of male domination and power over females. She added that the repeated beating with the use of a stick or a belt becomes an approach followed by several perpetrators when abusing their partners. The anonymous heroine's father, husband, and workmate relied on beating as a systematic approach to discipline her based on their perspectives. The anonymous heroine says: "Instead of talking to me, my father used his leather belt to beat me on the shoulder, on my hands and legs" (*Falling in the Sun* 2004: 52). The systematic practice of violence of Maksora against The anonymous heroine and other females in *Falling in the Sun* has been repeated in Shalan's second and third novels.

4.7.2 *I Love Myself ('Ana 'Uhibu Nafsi)*

The violence of Maksora practiced in Shalan's second novel is parallel to the one practiced against The anonymous heroine and her mother, Fatima. Ayman Sami and Abd Bataniah (2013) stated that the patriarchal mentality has systemized a certain method of abusing women through beatings using sticks, wooden canes, and belts. They added that men with their patriarchal mentality select to rub salt in those helpless females' wounds. Shams says: "Basil was always ready to beat me on the arms. He marked my body with scars and wounds" (*I Love Myself* 2012: 74). With that, the physical violence practiced against Shams and other females are organized in a manner to keep the cycle of violence going. This shows how the cycle of Maksora violence is still reeling in an endless cycle, victimizing females in a male-controlled social construction.

4.8 CONCLUDING REMARKS

This chapter concludes the violence of Maksora as contested in the three selected novels. The conceptual framework adopted and the quotations taken from these novels facilitate the readers' insight concerning the phenomenon of the violence of Maksora and prove that this violence is religiously based and socially embedded.

As for its continuity of the violence of Maksora, it is seen through the gap in the timeline of the three novels of Shalan starting from 2004 until 2017. It is also religiously based because all the abusers in the selected novels were religious. Besides, their acts of violence stem from misunderstandings of Islamic teachings concerning the man-woman relationship at home. Moreover, the acts are socially embedded since the Jordanian tribal communities were mostly governed by social norms and beliefs before Islamic teachings. Concerning this, Al-Soyouf (2002) points out that women's duty to preserve family stability and coherence, women's reliance on men as a main source of income, and men and women's recognition of violence as a controlling means, are the most key aspects of Jordan's social system.

So, once again, based on Shalan's three novels, it is seen that the maledominated communities approached the use of physical violence against females through social formulas and beliefs to keep their social standing going.

CHAPTER V

VIOLENCE AGAINST WOMEN: READING ASPECTS AND NATURE OF THE VIOLENCE OF MUHANA IN THE SELECTED NOVELS

5.1 INTRODUCTION

The discussion of this chapter is classified consistent with the second form of violence i.e. emotional and psychological violence or violence of Muhana, as presented in Chapter III. The mechanism of this construct begins with the affirmation that emotional and psychological violence is seen against women based on the nature and traditions of the context of the selected literary works and misunderstanding of Islam by the community addressed in the selected novels. The features of the violence of Muhana are distinctly applied to each novel. Section 5.2 presents the assertion of the culture of man as the ultimate power in the three selected novels. Section 5.3 discusses Muhana and intimate partner violence in the three selected novels. Section 5.4 discusses the violence of Muhana as an offshoot of victim-blaming theory in the three selected novels. Section 5.5 discusses the negative agency in the violence of Muhana in the three selected novels. Section 5.6 discusses the Muhana woman's social construction in the three selected novels. Section 5.7 presents the mechanism of beating Muhana woman in Shalan's novels. Section 5.8 presents the concluding remarks on the reachable analysis in this chapter.

5.2 THE ASSERTION OF CULTURE OF MAN AS THE ULTIMATE POWER

5.2.1 *Falling In The Sun (Alsuqut Fi Alshams)*

To analyze the violence of Muhana in the novel *Falling in the Sun* (ALSuqut fi ALShams) by Sanaa Shalan, there is a crucial need to shed light on the definition of the violence of Muhana. As the violence of Maksora, the violence of Muhana has been defined by the Women against Violence Association in Jordan as a form of psychological abuse. The nature of the definition creates the need to track the meaning of the Muhana woman and its aspects in Shalan's first novel.

Having been previously detailed about the plot of Shalan's *Falling in the Sun*, it is seen that the heroine, The anonymous heroine, and her mother, Fatima have been inflicted by psychological and emotional abuse due to the male domination wrongly practiced against her by her father, brother, and husband. She was also psychologically and emotionally attacked by her workmate, Malik, who beat and burned her after her refusal to give in to his advances. The beating and victimization of The anonymous heroine since childhood through youth until womanhood exemplifies the second form of violence i.e. the Muhana violence.

Still, like the violence of Maksora, the definition of the Muhana violence relates to the emotional and psychological state of The anonymous heroine in response to the physical violence, male domination, and society-backed oppression. The anonymous heroine was humiliated by close people such as her father, brother, husband, and even a workmate. They all treated her like a tool to meet their desires and needs. Jordan, like other Arab contexts, is constructed on masculine mentality and social concepts and values. Lamia Jamal (2007) contends that it is The anonymous heroine's society that believes in the saying that "as you break the rib of the girl, she will get new 24 ribs", adding that when society thinks that marital life or family life is based on insults, humiliation, and cursing, women become easy prey to depression, weakness, marginalization, and victimization.

Male domination negatively practiced against The anonymous heroine through her father and other masculine components in the novel led to her emotional downfall, weakness, and isolation. The anonymous heroine says: "Ever since I was a little girl, my father used to insult and humiliate me. My father spared no chance to break me down emotionally; I am The anonymous heroine, the Insulted" (*Falling in the Sun* 2004: 26). Despite all her emotional miseries and breakdowns, The anonymous

heroine always used to be honest with herself that she has been the weakest point in the hands of the masculine powers around her who should be her source of empowerment. The anonymous heroine says: “They all enjoyed insulting and breaking my dignity and my self-image as a free and respectable women's entity. They do not like me being a speaker” (*Falling in the Sun* 2004: 26).

Besides, Al-Aarif Muhammad asserts that women who are subjected to Muhana violence become an easy target to psychological illnesses such as depression, frustration, and sometimes addiction. More importantly, he adds, the woman who is psychologically abused will transfer her problems to her children because she is always nervous, pointing out that some of the incidents committed by women against men are a reaction to the pressure of men's oppression on them and the desire to get rid of the suppression. The anonymous heroine says: “My father’s cruel treatment, which does not please God, has led me to be in a dreadful mental state and a loss of my mental entity. I cannot tell whether he is right or not in treating me this way. He is my father” (*Falling in the Sun* 2004: 33).

Moreover, her mother also experienced the same suffering from her father in her daily life. Fatima says:

Abu Ahmad was very skillful in humiliating me when we were alone or in front of my children. He insulted me for no reason and never even tried to be kind to me or make me feel important to him as his wife or partner in this life.

(*Falling in the Sun* 2004: 36)

Similar to other forms of violence practiced against women, the violence of Muhana is powered by the concept of power and powerlessness that a man-woman relationship is built on. The man with this mentality resorts to all forms of humiliation to keep her in the state of being a Muhana as seen in The anonymous heroine and Fatima. Ali Abode (2016) confirms: “It is with a sad and heavy heart that I say this; unfortunately, The anonymous heroine was always a good example of the Muhana woman in Shalan’s earliest and latest novels.”

5.2.2 *I Love Myself ('Ana 'Uhibu Nafsi)*

This chapter continues to analyze the second form of violence i.e. the violence of Muhana in Sanaa Shalan's second novel *I Love Myself ('Ana 'Uhibu nafsi)*. There is a crucial need to shed light on the definition of the violence of Muhana. The violence of Muhana has been previously defined by the Women against Violence Association in Jordan as a form of psychological abuse. In this section, the aspects and scope of the violence of Muhana will be examined through several concepts and theories as previously done in Shalan's first novel.

Before examining the magnitude of violence of Muhana in the current novel, it should be noted that the common atmosphere in Shalan's selected novels is an atmosphere fueled by continuous violence, marginalization, and oppression against women. John Hadid (2014) maintained: "Shalan's novels revolve around violence against women in its entire forms".

The setting of Shalan's second novel depicts that the community around the characters is filled with social concepts and values aimed at oppressing, controlling, and marginalizing women on a daily basis. Khalid Bataniah (2016) claims that men as the ultimate power are a concept considerably seen in Arab communities such as Jordan. The gender as the main subject matter is deeply fixed in the males' minds, as several women say yes to their miserable reality and the masculine system or government that mainly dominate their social existence and entity. John Peter (2014) claims that the power-powerless formula is still practiced between men and women through the mutual concept that women are inferior to men.

In Shalan's second novel, being a woman is always degrading as seen in the novel's heroine and the main character, Shams. In *I Love Myself ('Ana 'Uhibu Nafsi)*, Shalan continues to show that the cycle of violence is never-ending against women such as the violence of Muhana inflicted upon Shams. Abd Ali (2017) stated that Shams was surrounded by a social environment that disrespects her rights as a woman in one way or another. Shams remembers how her husband used to call her with degrading words: "Basil used to pour the hot coffee down my back and spit on me. He even called me with names he should not call out to anyone" (*I Love Myself* 2012:

22). Ali Al-Ali (2010) says that Arab society's dominant masculine nature strengthened the stand of a man and increased his power over women. It is wellknown that man constructs his strength from the women's decline and weakness together with being submissive to the other part of the power-powerless formula.

As of this, men continue to keep their social status by humiliating women verbally or embarrassing them. Hani AL- Badri (2017) claims that a man is the only one who should be held accountable for a woman's sufferings from the violence of Muhana. In other words, the violence of Muhana with its psychological and emotional breakdown is an offshoot of male domination and his ultimate power supported by his community. In Shalan's *I Love Myself*, it is easily noted that Shams is psychologically victimized by her husband Basil AL-Muhri. Shams recalls: "Basil knows nothing but insulting, cursing and disrespecting me" (*I Love Myself* 2012: 24).

More tellingly, patriarchy as a social and literary term lies in the fact that men hold primary power in social and familial roles with social privilege, full authority, and control of the property. What features the patriarchal communities is the continuation of domination and employing the power to practice entire forms of the violence against weak women such as violence of Muhana. Qudah (2002) indicated that women in a patriarchal community are framed and brought up in a way that they should depend on men. Thus, Muhana women, who are psychologically abused, are viewed as weak, submissive, and powerless. Notably, Taha Osama (2007) asserts that violence of Muhana is another manifestation of masculine domination over females in a community that supports the concept of male domination.

In Shalan's current novel, owing to the rebellious nature of Shams, she was always psychologically abused by her husband because like other men, he thinks that Shams has no right to go against his lifestyle. Al-Muhri is used to viewing Shams as a black scar in his life for her continuous rebellious acts against the government. Shams says: "Unfortunately, my husband always causes me mental fatigue, depression, and abuse by disrespecting and scorning me" (*I Love Myself* 2012: 30).

Being part of the masculine culture widely spread in his community, Al-Muhri had several justifications to his continuous humiliations on his wife as he sees her as a

cause of problems to his social and political life. Ali Al-Ali (2010) claims that there are many psychological factors formed in the personalities of the perpetrators of violence against women during childhood that have a significant impact on their behavior which appear in the form of aggressiveness when they finally become husbands or fathers. One of the most prominent psychological factors is that the perpetrator had been exposed to violence during his childhood, or grew up in a family environment characterized by cases of parental abuse, or by the father's assault on the mother in any way, as well as personal disturbances that may lead to the creation of an anti-social personality.

Notably, Al-Muhri used psychological violence against Shams in the form of insulting words or verbal abuse as well as verbal threats and ill-treatment, including the threat of divorce, leading to her psychological collapse. Shams says: "I know what it means to be a humiliated, vulnerable, and weak person. Basil insulted me, and he always imprisoned me at home" (*I Love Myself* 2012: 30).

Besides, Shams is considered a victim of the ultimate power and authority practiced by her husband who represents the male-controlled structures governing her society. Like a lot of victimized females, Shams's problem rests with the powerpowerless formula that governs the social system she belongs to. In a meeting with Shalan in 2019, she asserted that *I Love Myself* gives a full picture of the ongoing circle of violence. She added that The anonymous heroine and Shams are effective examples of the form of violence of Muhana that is widely spread among Jordanian women. In the novel, Shams points to the violence she is exposed to: "Basil was professional in breaking my spirit. He never tried to apologize for the insults he caused me" (*I Love Myself* 2012: 111).

5.3 MUHANA WOMAN AND INTIMATE PARTNER VIOLENCE

5.3.1 *Falling In The Sun (Alsuqut Fi Alshams)*

It is well-known that any partner in a family relation such as marriage is the source of mercy and strength to the other party or the woman. Many husbands, however,

practice violence and persecution against their wives through various forms, such as ignorance and intolerance, the practice of deliberate silence, beatings, and the threat of death. These partners, who are perpetrators, believe that their continuous power and domination against their female partners are achieved by abusing her psychologically. Alisha Kalina (2016) revealed that family partners act in this way due to their fear, desire for self-affirmation, and love of appearance and domination. As for the husband, we are taught that the word “husband” implies being a helper, a saver, a securer, and a protector. But some men go against this natural current and become the source of violence and insecurity for his wife, mother, daughter, or sister. The intimate partner violence also leads to the so-called “Non-Intimate Partner Violence” which is violence between individuals who are not intimate partners but have a familial relationship, such as, mother/adult son, or brother/sister. Throughout the analysis, these two types of violence are seen in the acts and experiences of the characters. Hashim (2010) highlights that the question is that the defenseless women are terrified. Her troubling image illustrates the violence of people whom she had lived with and loved. It constitutes a serious trust abuse and a gross violation of person's right to dignity.

In Shalan's *Falling in the Sun*, the father is always emotionally abusing his wife and daughter by using disrespectful words. In other words, like most men, the father insults the anonymous heroine her mother reminding them that they are a shame to him. Susan Malik (2013) maintains that intimate partner violence causes psychological problems to women in a way leading her to more difficult social positions in the community.

The anonymous heroine says: “He used to look at me like a disgrace to my father and my brother. They never support me. They love humiliating me with their unbearable words” (*Falling in the Sun* 2004: 31).

Besides, the psychologically abused women show symptoms of weakness and low performance in their social functions that are outcomes of the violence committed by an intimate partner. Among the abuser's violence of Muhana acts are the verbal insults that directly target the woman's character. At large, the Muhana violence causes more fear, damaging the victim's self-confidence and social standing in front of

others. The men fear that their wives are better than them and may take control of the family, so they try to prevent them from doing so through humiliation and insults.

The anonymous heroine says: “Unlike my classmates, my father and my brother were always a source of fear, terror, and humiliation” (*Falling in the Sun* 2004: 36).

In the novel, The anonymous heroine was repeatedly abused emotionally by her husband and even her workmate. Her husband intimidates her all the time, for he is the only power at home. As for Malik, her workmate, he tricked her by telling her that he loves her and trying to rape her many times. The anonymous heroine says: “Even Malik abused me emotionally, he was also a source of fear and terror to me” (*Falling in the Sun* 2004: 42).

Ahmad Ali (2015) argued that studies show that one-third of married women in Jordan are exposed to psychological abuse by their husbands, indicating that violence of Muhana is basically fueled by the intimate partner. These partners rely on psychological and manipulative methods to impel their wives to listen and do everything they want to show their sense of manhood and superiority.

5.3.2 *I Love Myself ('Ana 'Uhibu Nafsi)*

The role of women lies in building family, caring for children, and raising them based on good morals and true religion. Women will not be able to fulfill their mission of motherhood and education if they are not psychologically, educationally, and socially prepared for this sacred task. The role of women in the home goes beyond the role of caring for food, clothing, and organizing the house; it also entails preparing her children to engage in society by providing them with social skills, teaching them how to deal with respect, and showing their role in society.

Women, however, will not be able to do these tasks unless there is endless support from her intimate partner. Women should not be psychologically abused to stop their aspirations. Still, the violence of Muhana is powered by the practices of power and domination of males against females in several contexts. Abd Ali (2014) argues that the Muhana woman is an offshoot of the power and oppressive practices by her intimate partner who denies her emotional and psychological rights.

Eileen Scott (2015) says that several forms of abuse specifically intimate partner violence result in substantial consequences on the victimized women's psychological and physical health. She added that a huge percentage of women who are physically and psychologically abused by their partners experience health problems and injuries due to that violence. As for the husband who is the source of intimate partner violence, it is well-known that the husband as an intimate partner is required to perform his duties and tasks for the other partner and never let her down. Ali AL-Ali (2016) claimed few men, however, became the basis of violence, psychological worry, and emotional insecurity for his wife.

In Shalan's second novel, Shams was severely abused by her intimate partner, AL-Muhri who psychologically broke her as well. In the novel, AL-Muhri says: "Shams was not a woman like other women, she was a rebellious woman. Thus, a rebellious woman only has to be beaten and humiliated" (*I Love Myself* 2012: 33).

Notably, Abdullah Momani (2015) maintains that *I Love Myself* provides clear evidence that the intimate partner is closely related to the violence of Muhana. Not unlike other victimized females in Shalan's novels, it is seen that Shams was persecuted by her husband and country's government who believe that women should be obedient followers of their husbands.

Moreover, Abdullah Momani (2015) claimed that women can contribute to the development of society through the various tasks and roles they perform. Social life cannot continue and flourish without the presence of women. Men cannot deny the role of women in their lives, homes, and society in general. Yet, Ahamd Ali (2017) says that the model of Shams presented in Shalan's second novel is surrounded by an atmosphere of psychological violence, danger, and risk. The intimate partner violence is closely related to the violence of Muhana as it increases its scope, resulting in horrific health problems and injuries to the victimized women.

The said quotation agrees with what happens with Shams who was failed by the close people around her. She was victimized by her father and husband who are supposed to be the intimate partners and the source of her security and strength.

Among the symptoms of psychological abuse are the uses of abusive words or phrases by the partner that diminishes the victim's interest on an ongoing and deliberate basis, or indicts the victim with stupidity, madness, or irresponsible behavior. Also, he may use words or phrases that are offensive to modesty or accuse you personally. In Shalan's second novel, as previously mentioned, Shams has been psychologically abused by her husband who wants her to constantly obey him. Shams says: "Basil was professional in putting my life on the line, in a way that neither mind nor religion accepts it. But the strange thing, he is a religious person" (*I Love Myself* 2012: 45).

Abdullah Momani (2013) maintained that the ceaseless ongoing circle of intimate partner violence is one of the driving factors behind the spread of violence of Muhana. During the course of the novel, Shams's husband, Basil has been shown as the best example of the concept of intimate partner violence, alongside its unhealthy consequences. Shams says: "Instead of being a husband and a lover, Basil was putting my life on the line with an intolerable threat" (*I Love Myself* 2012: 44). Shalan highlights emotions that show depression, lack of respect for self, suicidal thoughts or feelings of anxiety and persecution, and fatigue of lifestyle.

5.4 VIOLENCE OF MUHANA AS AN OFFSHOOT OF VICTIM-BLAMING THEORY

5.4.1 *Falling In The Sun (Alsuqut Fi Alshams)*

Similar to the violence of Maksora, Victim-Blaming Theory is also applicable to the violence of Muhana as a battered woman who is always held accountable for the violence she experiences. Like other women victimized by a family member, the Muhana woman is unable to complain and resist, and thus she is exposed to violence. Ansari (2005) asserts that the concept of obedience between husband and wife does not mean submissiveness and humiliation, not to complain, non-consultation and that woman should be beaten if she complains against her husband.

Sami Ali (2017) maintained that blaming women for the violence they experience is a common act seen in Arab communities confirmed by statistics. Sami

Ali added: “Unfortunately, the humiliated or Muhana women help in increasing this culture among people leading to more victimization and emotional and psychological sufferings”. Shalan’s first novel shows that The anonymous heroine accepted the psychological and emotional violence and did not complain of her father’s waves of oppression. The anonymous heroine’s mother was also a victim of the violence of Muhana as she never complained or resisted her husband’s unceasing acts of verbal insults and the emotional coldness he was doing to her. The anonymous heroine says: “We never dare to complain about our father because he is our father. He is Sheikh where all people follow his path and socially accepted” (*Falling in the Sun* 2004: 68).

Commenting on her first novel’s heroine, The anonymous heroine, Shalan (2012) asserted that emotional or psychological pain is a disturbing feeling or suffering and an unavoidable aspect of the Muhana woman as The anonymous heroine stand for the Muhana woman.

Victim-blaming is strongly noted in conservative communities.

Shanyn Gillespie (2009) states that in certain situations a woman is advised to neither sue her husband in court nor ask for protection because the social construction she lives in holds her responsible, alongside accusing her of being rebellious and refusing to be obedient and submissive to the husband’s desires and demands. Another key issue is that the families, whose daughter is physically abused and beaten, fear their reputation to be defamed, so the abused woman resorts to silence and staying at home, leading to her victimization. Notably, the continuous process of blaming victims for their broken life leads to her psychological breakdown. Given that, the inability of The anonymous heroine to resist the repeated abuse by the people around her resulted in a cycle of psychological and emotional violence. “I do not resist Abu Ahmad because he is my husband,” says Fatima (*Falling in the Sun* 2004: 93).

Therefore, it can be gleaned from the said extract that the victim selects to avoid more problems with the abuser through not only accepting the acts of violence by her husband but also refusing to resist her intimate partner.

5.4.2 I Love Myself ('Ana 'Uhibu Nafsi)

Shalan second' novel is a second example that shows how many men abuse women, whether physically, emotionally, or psychologically even though they claim to love them because the victim is the only one to blame, according to the American author Jackson Katz (2019). With the concept of victim-blaming, it is suggested that a victimized or abused woman is always completely or partially held accountable for the violence practiced against her. This concept shows that the abuser is continuously encouraged to psychologically abuse his victim because of the tremendous support he receives from the fact that the victim is blamed for the violence.

In her article, Hana Kahlout (2018) claimed that when a man hits a woman or acts violently in any way, it directly affects her psychologically and then everyone starts to blame her because the society in which he lives puts a responsibility on her. Many cultures always blame the victimized woman for the failure of her marriage and the violence she is exposed to, leading to her marginalization and victimization. Qudah (2016) asserted that most Arab cultures look at the act of blaming the victim as a prevalent culture among the people.

Like other females in Shalan's current work, Shams was always held blamable for the psychological violence practiced against her by her husband. "Since the first day, Basil has been doing his best to cause me mental illness," says Shams (*I Love Myself* 2004: 79). Additionally, victim-blaming is more prevalent in conservative communities that force all women including the Muhana ones not to complain or ask for any kind of help, for she must succeed in her marriage life. She is also required to be patient and endure the amount of psychological violence as much as possible.

In Shalan's second novel, Shams's rebellion against the abuse practiced against her by Basil AL-Muhri prolonged her psychological suffering as exemplified by feeling depressed and marginalized. Shams says: "Basil was pious and foe at the same time. He was never a compassionate husband" (*I Love Myself* 2004: 115).

The said extract shows that Shams is no longer self-confident that Basil is a husband whom she can live with. She describes him as a "Foe" and a husband with no mercy when he deals with her. Accordingly, she initially opts to blame herself for his acts of violence.

5.5 NEGATIVE AGENCY IN VIOLENCE OF MUHANA

5.5.1 *Falling In The Sun (Alsuqut Fi Alshams)*

Exploration of the second form of violence against women i.e. violence of Muhana necessitates the examination of the concept of negative agency, for it is a closely related concept with the powerless side exemplified in women in the man-woman relationship. Naila Kabeer (2005:7) says “negative agency, which rests with the concept of power-over, refers to the capacity of some actors to override the agency of others through, for example, the exercise of authority or the use of violence and other forms of coercion”. Based on this, the concept of negative agency is defined as the woman’s incapability to make her decisions due to factors such as social norms and gender discrimination.

Equally, its negative nature is seen as the social bias which represses women's ability to make strategic decisions regarding their self-empowerment and lives. It is noted when cultural and social teachings and norms deny the existence of these inequalities of power or that they are oppressive and unjust against the others (women). As a result, women under these components of the concept of the negative agency have a sole choice i.e. to accept and live with these societies, leading to their unceasing marginalization and victimization plus being a victim to other forms of violence such as psychological and emotional violence or violence of Muhana.

The negative agency helps in igniting and practicing the violence of Muhana in its entire meanings. One of the simulators of the violence of Muhana is the negative agency that a woman lives in where social norms and male domination advocate stifle her psychologically. Badaine (2015) says that several cultural and social ideologies assist in damaging the woman’s psychology in her community driving her to be helpless, weak, and emotionally torn.

Notably, victims learn behaviors that keep the cycle of violence of Muhana ongoing such as justifying the husband’s oppressive and violent verbal insults and being psychologically submissive and weak. In the current novel, Fatima and The anonymous heroine as victims of the violence of Muhana used to justify the violence

practiced against them by Abu Ahmad, the family's patriarch. Abu Ahmad says: "I am the breadwinner of this family. I am the most important person in this house, I am everything. I must feel comfortable all the time" (*Falling in the Sun* 2004: 99).

In more detail, several communities that surround women with social norms and gender discrimination practices those cause danger to her social status among the community members. She is shown as someone who depends on others instead of living as an independent one, looks for justifications for the illegal and unjustified of the husband's acts and learns to be powerless in managing her family's life since she will lose if she resists the social norms around her because neither her family nor the community itself stands with her.

Mohammad Qudah (2002) states the Muhana women learn forms of social acts and behaviors through imitating other people's behaviors in the domain they are related to such as the family. For instance, the Muhana woman learns to accept, tolerate, and mitigate the violence she experiences. He also added that these women seek to excuse all the victimizer's illegal acts by giving more than a few reasons for his intentional and unintentional violence, saying his violence is resultant from financial and social setbacks taking place outside the house.

Notably, due to the nature of these relationships between the powerless and the powerful, the life of the Muhana will not be changed or improved. Also, instead of ending her suffering from the cycle of violence, it continues. As a result, the Muhana woman, who is psychologically abused, will resist all attempts of intervention made by other parties to end this continuing violence against her. Her ancestors taught her that she should be patient and to endure the violence on her and always try to see his violent acts justifiable.

On the negative agency concerning the Muhana woman, Shalan (2011) commented: "Regrettably, Muhana woman always find justifications for the abuser's violent acts, trying to bear the responsibility of the psychological pressure and violence she is suffering as she is the wrongdoer at home not him". She added: "Subsequently, the Muhana woman has nothing to do except give a good reason for the abuser's acts of

violence against her as based on the teachings of her fathers and grandfathers in the childhood.”

Moreover, when the violence of Muhana is practiced by men, it simply echoes the widespread social acts and traditions normalized by the whole current and old male members of society. Badaniah (2008) asserted that the act of psychological punishment leads to a weak, defenseless, voiceless woman. Throughout the novel, The anonymous heroine together with her mother, Fatima were examples of the Muhana women as they were submissive in accepting their fate, knowing the bad consequences for going against the family patriarch. As Abu Ahmad says: “I do not care about others. I only care about myself” (*Falling in the Sun* 2004: 80).

Furthermore, their helplessness is understood through the fact that the Muhana woman will learn to accept the violence practiced against her as soon as she is sure of her inability to respond, escape or prevent the violence she experiences.

The anonymous heroine says:

Because of my mother's silence and my father's oppression, I had never learned to object to anything during my youth, especially before marriage. I learned not to say “no to my father”, he is a religious person. He is my father, therefore, I cannot disobey him.

(*Falling in the Sun* 2004: 86)

AL-Ali (2012) maintains that the woman in the Pre-Islamic Age “Jahiliyyah” was humiliated and had no value. The man was the master who controlled the woman according to his desires without respect and appreciation, and she was never given her right place inside and outside the house. All in all, the pre-Islamic pattern of a woman is repeating itself as she is still humiliated by a man in different situations as a wife or a sister or a daughter. More tellingly, the surrounding social atmosphere created a weak agency and stand for the Muhana woman in the community.

This, for sure, will lead to her continuing disempowerment and negative agency. Moreover, these unhealthy social circumstances force the Muhana woman to adapt to her husband’s acts of violence. At last, once the Muhana woman realizes that she is powerless to claim her rights, she begins adapting her lifestyle in a negative agency in

the fully male-dominated community. “In the wake of the frightening stories we have heard about other women in our area, we dare not to demand more rights and respect,” says Fatima (*Falling in the Sun* 2004: 86).

With that, once women are fully aware of the fact that she is part of a society built on the negative agency, she opts to live peacefully away from thoughts and acts of resistance as she knows the bad consequences she will be inflicted with.

5.5.2 *I Love Myself ('Ana 'Uhibu Nafsi)*

The Arab environment deprived women of their most basic rights, such as their right to learn, to express opinions, and to choose the right spouse, leading to the creation of social and educational problems. The woman becomes a passive being whose dignity is degraded, identity marketed to others, and her opinion marginalized and living in a state of alienation where she cannot provide ideas or solutions that would raise its self-sufficiency. The degraded environment creates a negative agency for the Muhana woman.

Moaz Alioui (2014) claimed that the Arab environment has not been able to emerge from the bottleneck to improve social reforms for the Muhana women and to do its utmost to provide them with all their rights. It only paid attention to them when women fall into moral taboos that require them to be socially attacked or blamed or be fired from the situation and stigmatized in immoral terms.

Several scholars connected negative agency with the violence of Muhana through the thought of power-over. They pointed at the ability of male members with their powers to dominate the agency, needs, and rights of other females in the same social spot. The uneasy daily lifestyle and situation experienced by Muhana woman deprive her of many perceptions that would improve her reality in a society that robs her social will. She is deprived of her freedom to enjoy their right to life and to learn, to express their opinion, and to participate in all activities.

Worth mentioning, the bond between negative agency and violence of Muhana is cemented in the cultural and social teachings and norms that deny the concept of

inequalities of power between men and women. With that, powerless women are given no choice but to accept and live with the ongoing psychological violence practiced on them. Ali Momani (2011) explained that the element connecting the negative agency with the Muhana woman is living in a society constructed by a rigid social environment exemplified by Shams' community whose cultural ideologies and religious beliefs adopted to encourage practicing the psychological violence against women.

Notably, the negative nature of the negative agency forces the victims themselves i.e. the Muhana women to learn behaviors of helplessness, expanding their magnitude of suffering and violence and keeping the cycle of violence moving. In Shalan's *I Love Myself*, the victim herself i.e. Shams who is a sample of the Muhana woman learned to justify the husband's acts.

More importantly, Jamani (2011) argues that the connecting line between the negative agency and the violence of Muhana is manifested in the concept of social acceptance based on the idea of the society's recognition to the value of women by respecting their appearances, thoughts, behaviors, feelings, and entities. In the context of Shalan's novels, it is seen that society always denounces the behavior of women and all their attempts to build an independent personality. Since the early beginning of the novel, the Muhana woman in Shams decided to justify her husband's violence saying: "I know how Basil thinks and acts. He is a mirror of his society" (*I Love Myself 2004: 99*). Also, Basil AL-Muhri says: "In a certain period, Shams is becoming relatively obedient and subjugated" (*I Love Myself 2004: 97*). This novel also demonstrates that the negative agency Shams lived in considerably contributed to her helplessness and psychological oppression.

5.6 THE MUHANA WOMAN'S SOCIAL CONSTRUCTION

5.6.1 *Falling In The Sun (Alsuqut Fi Alshams)*

Similar to the first form of violence, the violence of Maksora, the violence of Muhana is socially supported and powered by the male domination whose power should be

continuously noted among the family members. AL-Qadi (2008) argues that males with their acts of psychological violence beef up the violence of Muhana with its dire consequences. However, Hamdan (2010) stated that the social construction's tie with violence is unbreakable, focusing on all themes, acts, and meanings that give a boost to the violence of Muhana. The anonymous heroine says: "All community, alongside its members, are against me, my mother and every female" (*Falling in the Sun* 2004: 67).

Moreover, MacKinnon (2005) also maintains that male violence practiced against women is understood by the gendered social structure characterized by three elements i.e. domination, power, and hierarchy. Essentially, the violence of Muhana results from other forms of violence against women and is defined as a social problem. Violence in general and the violence of Muhana, in particular, are triggered by the social construction that surrounds victimized women in society. *Falling in the Sun*, Shalan's first novel helps in showing how social construction eases the process of The anonymous heroine's psychological victimization. The anonymous heroine lives in a rigid social system organized in a way that she is dominated by her father, brother, husband, and her workmate.

The anonymous heroine's social construction, which is a reflection of the Jordanian social construction, fuels the violence of Muhana practiced against her and her ailing mother, Fatima. Nuha Nasraween (2002) adds that The anonymous heroine's social construction is featured with two facts i.e. woman is the first and final liable person for the failure of the family as a social and related unit, and the woman's concept of dependence on her husband, father or brother as a breadwinner. "No one cares about us. All males insult us mentally," says Fatima (*Falling in the Sun* 2004: 77)

a. Resistance

In a rigid social construction, most Muhana women resort to accepting the entire forms of violence practiced against them by males around them. Besides, they avoid the choice of resistance because of several reasons and bad consequences resulting from it. Notably, Muhana women believe it is uneasy to resist male domination within

a social context that is constructed on the fact that males always come first. They think that resistance may not work and may lead to bad consequences such as damages, divorces, torture, or murder in some cases. As a result, most women believe that they are handcuffed from resisting. Few women, however, decide to resist the violence they experience to secure their lives and attain happy and positive ends. AL-Syoufi (2008) stated that there are very few Muhana women who recognize and understand the concept of empowerment as a tool to challenge violence against them. Resistance, which may lead to the process of empowerment for disempowered women, can be achieved by securing safe access to justice or by starting a new chapter in her life.

In Shalan's second novel, The anonymous heroine was one of the very few Muhana women who were victims of rigid social construction. At a certain point, The anonymous heroine decided to pave a new path by resisting it in her way. To The anonymous heroine, resistance is a reflexive outcome of the disorganized social construction. Commenting on the side of resistance in The anonymous heroine, Shalan (2011) asserted that The anonymous heroine resisted saying no to the stereotypes that format women as a tool for sex and giving birth.

More tellingly, The anonymous heroine's resistance begins with her divorce that functioned as a new intersection which ended the psychological violence and humiliation she had to endure. The anonymous heroine's divorce was the peaceful tool of resistance to all the forms of violence practiced against her including the violence of Muhana. "For me, a divorce is a new place where I am heading to now," says The anonymous heroine (*Falling in the Sun* 2004: 136).

As a result, the Muhana The anonymous heroine opted for a new venue to find a new The anonymous heroine with a new social place in her community. Hadadin (2016) maintains that after divorce, it can be said that the Muhana The anonymous heroine no longer exists. There now is a very strong and charismatic The anonymous heroine that is far away from the masculine authority that hindered her development.

5.6.2 *I Love Myself*

When discussing the social structure and construction and its relationship to violence against women, especially the violence of Muhana, it is necessary to mention the concept of social security of abused women, which is one of the most basic rights guaranteed by all religious and secular laws.

Nimat Jaafari (2016) claims that men, an integral part of this social structure, must strengthen support and stimulate the social security of women. It is well known that the social construction in which the Muhana woman lives in must recognize the legitimacy of the feelings and needs of the Muhana woman, positioning her in full care and attention. Yet, the social structure and construction in Sanaa Shalan's novels do not support the Muhana woman. In this novel, every effort was made to destroy the heroine Shams psychologically through her husband, Basil, who is the closest society member to her. Her husband not only disrespects her entity but also damages her psychologically in front of herself and society.

Mahasen Imam (2014) asserts that as for families and the issue of marriage, it is seen that women occupy a lower status than men in the social and legal terms alike. After marriage, women go to stay in the house of their husbands' family, so that her relationship with her family is completely and partially interrupted and cut. Some shreds of evidence that confirm the new wife's affiliation with her husband's family and separation from her family. "I am no longer closely related to my first family. Basil's family does not prefer women to go more outside of the home," says Shams (*I Love Myself* 2004: 168).

Accordingly, Jordanian married women surrender to their new life and adopt the habits of the families of the husband to secure their family and avoid problems with their partners. They also select to live peacefully away from visions and thoughts of change and resistance.

Sowsan Gerges (2002) maintained that psychological violence based on insulting and breaking women is inherent in social construction; it is related to the formation of masculine identity, with the latter assuming male dominance and exploitation of women in general and their bodies in particular. Shams says: "Basil has nearly erased all my initiatives and attempts to be the person I dreamt all the time. He mentally fights me" (*I Love Myself* 2004: 138).

Accordingly, based on the above, it is clearly seen that Jordanian married women exemplified by Shams in Shalan's second novel lose their entities due to the psychological violence based on insulting and breaking women. It surely leads to her endless victimization and other health problems.

Amani Abu Rahma (2015) maintains that Arab societies generally deal with women as men's property, and in some ways, these societies have legitimized domestic violence and its forms such violence of Muhana and blessed it with obvious intent. Social changes have led to the criminalization of the violence of Muhana against women in contemporary societies, but this violence remains a common phenomenon in these societies under various old and new images and names that fit with the spirit of the age that is incapable of confronting the ogre of violence that kills and deforms the person psychologically and personally. More importantly, violence is inherent in these societies' cultures. In practice, like the other two forms of violence addressed in the current study, the violence of Muhana often falls under the guise of cultural practices, social customs, and traditions and misinterpretation of religion, especially within the family.

Likewise, another aspect related to the impact of social construction is that women always depend on men as breadwinners because the social construction requires men to be in charge of providing everything for the family as women are not required to work. The consequences of the Jordanian social construction lie in the fact that women accept violence as a form of discipline from her provider to keep the family intact. Moreover, a lot of studies show that males and females agree with the nature of social construction in Jordan that still fuels violence. Hussainat (2016) found that the Jordanians have no problem if women have been abused by a brother, a husband, or a father as he is disciplining her to keep the family well-organized. Accordingly, the aspects of the Jordanian social construction expose women to more victimization, marginalization, and hardships, leading her to be responsible for the family's failure or success.

a. Resistance

Movements against the oppression and domination of women are aplenty, as no one can deny the significance of human rights. All religious laws call for the resistance against the power, oppression, and tyranny of men over women because it is one of her basic rights as a free human being. For this reason, free women like the Muhana women can resist the oppression of the arrogant power represented by the male authority, and that the silence of women on their natural rights in the political and social fields will expose them to more domination, oppression, and tyranny.

Alaa Husseini (2016) argues that unfortunately, most Muhana women escape from opting resistance because of several social and economic reasons. He adds that they believe it is inoperable to resist male domination within a social construction that completely views males as the ultimate and prevalent power. For Muhana women, resistance is an unsafe procedure with unexpected results and bad social and familial consequences such as possibilities of divorce or killing in some cases, in conjunction with the belief that she will be blamed for the collapse of the family.

As a result, most women believe that their hands are tied from doing anything. Still, there are a lot of women who opt to resist and find a strong social status in the society she lives in. Regardless of the horrible social outcomes, resistance is still a choice for some women as seen in Shalan's second novel.

In Shalan's second novel, the heroine Shams decided to revolt against the tyrant government and her husband, Basil. Shams and several other women make it and go against this current by resisting the violence they had experienced for so long. Bataineh (2009) says based on statistics, very few Jordanian women seek help or sue their husbands in court due to the rigid social construction, adding that despite the bad consequences of resistance, these women can reasonably achieve their empowerment. Concerning this, Moosa (2002) pointed out that the victimised's recognition of women's empowerment as a principle for challenging women's violence, thus empowerment process of disempowerment women can be as: women possibly will have access to justice at all levels; comprising religious and regular laws, she might also have a protected place to create her own new life. Shams, however, is born with a strong desire to repel against the strict social structure that her religious husband exemplifies. Hence, resistance is an attempt to amend the distorted social condition

where Shams lives. To Shams, resistance is an attempt to change the disorganized social construction she lives in. As a whole, Shalan refuses the portrayal of women as sex objects. From this oppressive picture, Shams's resistance was born, choosing to rebel against the government, leading to her death in the end. She selected this path to end her humiliation, domination, and psychological violence caused by her husband who stands for the power of men at home and the power of authority or the government. Shams says: "It is hard to endure the injustice and the psychological violence others are living with now" (*I Love Myself* 2004: 166).

Accordingly, Shams's attempt to resist practically failed to lead her to death. Several scholars view Shams as a loser and that her attempt at resistance was in vain. Yet, several other writers look at her actions as a positive step to teach other Muhana women to do something to improve their situation. Bataineh (2014) maintains that Shams had completed a campaign that previous Muhana women had started. With that, although Shams broke the silence to change the social restrictions, this forced her to lose her life. Now, she rests in peace, and her journey with the violence of Muhana has ended. More importantly, Shams's death comes as a genuine wake-up call that something has to be done to stop the violence of Muhana. Mahasen Imam (2010) claims that the Arab world is full of laws and procedures that hinder women's perseverance, determination, and fullness of heart to have a happy end to her psychological violence and other forms of victimization. Shams says: "Basil has been lying about love and respecting me, and I must break the law" (*I Love Myself* 2004: 166).

As a final point, it can be understood that Jordanian married women find it uneasy to resist because they know the bad and risky consequences resultant from acts of resistance. They know that an act of resistance is forbidden by the patriarchal society and because women should follow their husbands only.

5.7 MECHANISM AND DEVELOPMENT OF BEATING MUHANA WOMAN

Once again, the reading and analysis of Shalan's three novels reveal that the abusers commit the violence of Muhana using curses, threats, intimidations, insults, and the imposition of control over the other, alongside the verbal abuse that lies in saying something that bothers another person. The following is an insight into this framework factored by the abusers in Shalan's adopted novels.

5.7.1 *Falling In The Sun (Alsuqut Fi Alshams)*

Ola Obayat (2010) confirmed that the psychological violence lies in the attack on The anonymous heroine and her mother Fatima to create an atmosphere of fear and terror by the religious father who is supposed to be a good example of the teachings of the Islamic religion. She added that the repetitive insults and intimidation on The anonymous heroine become an approach followed by several abusers such as the father, the husband, and the workmate. In abusing The anonymous heroine and her mother, the abusers structure a certain approach to discipline and keep her caged in a male-dominated lifestyle based on their perspectives. "My father was skillful in terrifying, cursing, and threatening me," says The anonymous heroine (*Falling in the Sun* 2004: 78). The systematic practice of violence of Muhana against The anonymous heroine and her mother in *Falling in the Sun* has been repeated in Shalan's second and third novels.

5.7.2 *I Love Myself ('Ana 'Uhibu Nafsi)*

Similar to Shalan's first novel, the second novel reveals that the violence of Muhana against The anonymous heroine and her mother, Fatima is also practiced within an approach. Rana ALDali (2011) states that psychological violence and ill-treatment practiced by the male abuser on others may lead to psychological trauma, anxiety, and depression. She added that it is considered an incentive to search for power to impose control over the powerless females and deliberately humiliate them. "Shams does not deserve respect at all. She should be constantly insulted," says Basil (*I Love Myself* 2012: 79). With that, the psychological violence practiced against Shams and other females are organized in a manner to keep the cycle of violence going. This shows how Muhana violence is still reeling in an endless cycle, victimizing females in a male-controlled social construction.

5.8 CONCLUDING REMARKS

Like the previous chapter, this chapter concludes the violence of Muhana contested in the three selected novels. The violence of Muhana is one of the three main forms of violence practiced in Sanaa Shalan's three selected novels. The conceptual framework adopted and the excerpts from these novels are presented to facilitate the readers' insight concerning the phenomenon of violence of Muhana and to prove that this violence is continually practiced, religiously based, and socially embedded.

As for the continuity of the violence of Muhana, it is seen through the time gaps between the publications of the three novels starting from 2004 until 2017. The issue is also religiously based because all the abusers seen in the selected novels are religious people who lead others in prayers and other religious rituals and worships. Besides, their acts of violence stem from misunderstandings of Islamic teachings concerning the relationship of man-woman at home. Moreover, it is socially embedded since Jordan is a tribal community mostly governed by social norms and beliefs before Islamic teachings. Ali Bataineh (2013) adds that the Jordanian social context is socially constructed so that males are a priority over women, creating a case of tension and power-powerless relation between them.

All these are presented to show that a great consciousness is required to put a stop to this continuous and unhealthy problem. The current chapter together with the other two chapters will be an effective tool to better understand and read, in a comprehensive way, the representation of the three forms of violence against women in Jordanian literature.

CHAPTER VI

VIOLENCE AGAINST WOMEN: READING ASPECTS AND NATURE OF VIOLENCE OF MUATHABA IN THE SELECTED NOVELS

6.1 INTRODUCTION

The discussion of this chapter is classified consistent with the second form of violence, emotional and psychological violence, or violence of Muathaba, as presented in Chapter Three. The mechanism of this construct begins with the affirmation that emotional and psychological violence is seen against women based on the nature and traditions of the context of the selected literary works and misunderstanding of Islam by the community addressed in the selected novels. The features of the violence of Muathaba are distinctly applied to each novel. Section 6.2 the assertion of the culture of man as the ultimate power in the three selected novels. Section 6.3 discusses Muathaba woman and intimate partner violence in the three selected novels. Section 6.4 discusses the violence of Muathaba as an offshoot of victim-blaming theory in the three selected novels. Section 6.5 discusses the negative agency in the violence of Muathaba in the three selected novels. Section 6.6 discusses the Muathaba woman's social construction in the three selected novels. Section 6.7 presents the mechanism of beating Muathaba woman in Shalan's novels. Section 6.8 presents the concluding remarks on the reachable analysis in this chapter.

In short, like the narrations of the two previous novels, the current narration expresses the continuation of violence against women in a new form. To analyze the violence of Muathaba in Sanaa Shalan's novels, there is a crucial need to shed light on the definition of the violence of Muathaba. Like the two previous forms of violence,

the violence of Muathaba has been defined by the Women against Violence Association in Jordan as physical violence to the degree of torture or burning or even killing. The nature of the definition creates the need to track the meaning of the Muathaba woman and its aspects in Shalan's three novels in a row.

6.2 THE ASSERTION OF CULTURE OF MAN AS THE ULTIMATE POWER

This section will move the lens to the third form of violence practiced against women with the culture of men as the ultimate power in Shalan's novels which are a reflection of the Jordanian context.

6.2.1 *Falling In The Sun (Alsuqut Fi Alshams)*

In the plot of Shalan's *Falling in the Sun*, The anonymous heroine and her mother, Fatima has gone through an arranged cycle of violence due to the oppression and injustice practiced by power and male domination. Following the plot of the story, the reader will be familiar with the fact that The anonymous heroine has suffered a tremendous amount of torture and attempts of burning from her father, brother, husband, and workmate one after the other. Her father, Abu Ahmad burned her many times since her childhood until his death because he hates her for being a female together with the scars on her face that make her ugly. After the death of her father, Ahmad continues the cycle of violence on The anonymous heroine. She was also beaten by her husband throughout their marriage. Like the other males in the story, her workmate, Malik also beat and burned her when she rejected his sexual advances. The torturing and burning of The anonymous heroine throughout her life functions as apparent evidence of the availability of the third form of violence i.e. the Muathaba violence.

Farah Zizi (2019) states that women's role is not considered as important as the role of the man, where he is the one who bears the hardships of life and works to meet the needs and expenses of his family, forming the basis of power to the man only and considering the role of women unnecessary in establishing and caring for the family. It is therefore easy to see women subjected to violence and torture, such as burning, as a form of control by their families. This confirms that man is the first and last

dominating power and that woman is nothing but a tool in the hands of the man in a society that glorifies masculinity over women. With that, the concept of violence of Muathaba that includes acts of torturing, burning and some cases death can be seen in the story of Shalan's *Falling in the Sun* by Sanaa Shalan.

Mostafa El Gharafi (2015) argues that the logic of male domination and female submission can be described as a predetermined act by the behaviors and customs practiced by the social system. Therefore, women are considered the weakest elements in society, and where there are oppression and exploitation, it must affect women more than others. Also, if there is a need to make an object or a part of a society in a situation of humiliation, women must be selected too.

In *Falling in the Sun*, The anonymous heroine is also viewed as a victim to the violence of Muathaba that entails physical violence practiced through the act of burning and torturing. This can be gleaned from the story when her father refused to marry her off to the teacher whom she loves where her father got angered of her request, dragged her to the kitchen, and burned her over the oven. John Haddad (2015) affirms that the mentality of male domination and the concept of man as the ultimate power fuel the entire acts that help in torturing women in a society that stands behind the formula of man is powerful and woman is powerless. The anonymous heroine was tortured by people who should be the source of empowerment for her i.e. her father, brother, husband, and workmate. They all dealt with as a tool to meet their desires and needs. The context of *Falling in the Sun*, which is a reflection of Jordan, is constructed on masculine mentality and social concepts and values.

Man as an ultimate power in a conservative society serves the third form of violence as male domination is negatively experienced by The anonymous heroine through her father and other masculine components in the novel resulting in her exposure to physical violence seen in torture and burning. The anonymous heroine says: "My father burned me several times to get rid of me as an unwanted female" (*Falling in the Sun*, 2004, p. 28). Also, "Every time he burned me, he would feel happy because he was achieving his masculinity," says The anonymous heroine (*Falling in the Sun* 2004: 32). The anonymous heroine is familiar with the fact that she

is a weak part standing against the first sign of power in a society supported by social concepts and traditions.

Awatif Abdul Rahman (2015) affirms that masculine culture controls any economic and social role played by women for several centuries in tribal societies, especially the Arab ones because men preserve the privileges granted to them by cultural norms and beliefs. Men are also protected by legal legislation and executive bodies as well as the religious interpretations that do not recognize the rights of women as full and qualified citizens. She added that the overwhelming majority of women adopt this culture to the point of uniting with it and defending its persistence, confirming the idea that men are the ultimate power in any society. Besides, the religious institution helps in adding the spirit of sanctity to this culture through the unfair interpretations of women which are loyal to the influential men and the elderly, although religious texts honored women and confirmed their equal rights with men.

More importantly, the authoritarian male culture leads to the exclusion of women from the areas of family decision-making and the increase in the extent of torture, such as burning by persons close to her, such as her father, brother, and husband, resulting in the intensification of social conflict and the escalation of family disputes between the sexes in favor of men, alongside the spread of the spirit of discrimination and intolerance against women. More seriously, women are deprived of active creativity and participation with the other half of the society which is men. There is no doubt that the roots of cultural heritage that raise the value of male versus female's inferiority under the pretext of their mental and biological limitations have become an organic part of the cultural, social, and moral fabric, especially in the Arab environment. "If men do not get enough of beating their wives, they will burn their wives as they see it as a more effective way," says The anonymous heroine (*Falling in the Sun*, 2004, p. 43). Similar to the two previous forms of violence practiced against women, the violence of Muathaba is powered by the concept of power and powerless that a manwoman relationship. Men with this mentality resort to all forms of torturing and burning as well as beating to keep her in the state of being a Muathaba as seen in Shalan's heroine, The anonymous heroine.

6.2.2 *I Love Myself ('Ana 'Uhibu Nafsi)*

Again, this section continues to explore the third form of violence i.e. the violence of Muathaba in Sanaa Shalan's second novel; *I Love Myself ('Ana 'Uhibu nafsi)*. Saber Ayman (2012) contends that the social interpretations are unfounded in religions and logic and put forward by male penitents in society throughout the ages did not justify women who are marginalized and enslaved in the home, tribe, and society, allowing for the interpretations that support the interests of the masculine authority in all its social and cultural manifestations. Also, this general atmosphere of male oppression and domination paved the way for the torture of women in several forms including beatings, humiliation, burning, and sometimes murder. With that, the monopoly of family decisions has become in the hands of males, and wealth and inheritance are limited to males only with zero rights for women, although it is a violation of the Islamic religion's correct regulations.

Over time, women have stood alone in the face of a well-established arsenal of norms, customs, and traditions supported by male laws and legislation, asserting that men are the first and ultimate manifestation of power in any conservative society. In the meantime, with the inability of women to achieve their social stand, the majority of women, whether illiterate, poor or educated women decide to submit to the masculine culture to prevent men's risk and evils, maintain the family structure and avoid the loss of children and a social scandal in a society which is ruthless with women in the case of divorce. In her second novel, Shalan repeatedly reminds the readers with an unhealthy atmosphere fueled by continuous violence and oppression against women; violence constructed on torturing, burning, and in some cases killing a female by the male. Shalan has worked tirelessly to uphold and advance several values, so related persons and parties can step up now to support this important work.

However, some writers such as Jalal Hashimi and Hassan Fayrouz (2012) argue that man as an ultimate power in the conservative societies is a required action and act due to Islam's teachings that call effectively to protect women and uphold their stand, reputation as well as their social rank untarnished by any flaws or misdeeds. This is seen in Shams's husband's reply to her whenever she asks him why he beats and burns her: "Oh, my dear wife, if I hit you, or even burn you, thus this is to

your advantage because I am the pillar of this house and its foundation” (*I Love Myself* 2012: 23). So, this quotation agrees with the claim of Jalal Hashimi and Hassan Fayrouz that man is and will be the first power in tribal society such as Arab societies.

In the same field, Saddam Khaled (2009) points that the Middle Eastern societies, namely Arabic societies are masculine societies and all the keys to power are in the hands of the man who always works to make women in the shadows and under his absolute authority, claiming that man as the ultimate power is a concept considerably seen in Arab communities such as Jordan. He added that men’s challenge and their 100 percent insistence on male domination are based on a deeply rooted social/cultural reality in all Arab and modern cultures and civilizations and pre and post Islam. Therefore, the roots of masculine domination are essentially cultural and social and far away from religion.

In Shalan’s second novel, the disgrace is to be a woman as seen in the novel’s heroine and the main character, Shams. In *I Love Myself* ('Ana 'Uhibu Nafsi), Shalan is keen on reminding a rigid society that your never-ending cycle of violence beefs up the torture of women through beating followed by burning or the so-called violence of Muathaba. Jalal Hashmi (2017) states that Shams was occasionally burned as a reflection of a masculine mentality that believes in disciplining a wife or daughter through beating and burning as well. He adds that it is more than normal to expect this act of violence of Muathaba from a religion-adhering person who misunderstands the teachings of Islam supported a social environment that disrespects her rights as a woman in a way or another.

More importantly, there are writers and thinkers like John Smith (2012) who argue that physical power is the origin of male dominance and their violence of Muathaba against women, and that power is a phenomenon essentially dependent on physical power. As a man is physically stronger than a woman, he has the right to hold power from the earliest days of human development and gradually consolidate this monopoly through generations until it becomes recognized and accepted in various Arab societies that later converted to Islam.

However, some writers and advocates of women and feminist theorists such as Nawal Sadawi (2014) oppose this baseless claim saying that this explanation offers no convincing argument and that there is no logical link between power/male domination and physical strength. For example, older people, who are physically weaker, have acquired great powers in societies throughout history. Physical strength in itself does not guarantee access to power, which is a much more complex phenomenon that requires different skills, especially the compatibility with other people. Thus, there is no objective reason why women are not allowed to enjoy such social skills at heart.

All in all, an environment supported by groundless social norms and interpretations gives a continuous boost to the oppression and domination against women through disrespecting, beating, and burning Shams by her husband, Basil ALMuhri. Shams always remembers how her husband is used to rely on burning, alongside beating to discipline and forbid her from making relationships with other relatives, neighbors, or old friends, saying: “Basil did not show mercy at all when he burned me. He almost distorted me inside and out” (*I Love Myself* 2012: 12). Susan Shaker (2013) says: “Basil is a genuine reflection and copy of a society which merely believes in the dominant masculine culture and how to practice it over women”. With that, it is well-known that man constructs his strength from the women’s decline and weakness together with being submissive to the other part of the power-powerless formula.

In a meeting with critic Ali Momani in 2014, he reasserted that Shalan’s *I Love Myself* presents a story built on all forms of violence such violence of Muathaba exemplified by Shams and her friends who are challengers to all forms of oppression of husband and parents as well as the government. The following quotation reveals her suffering caused by her husband and others, as she says “Basil, along with his oppressive government, tortured, beat and burned me until I become one of them” (*I Love Myself* 2012: 133). With that, Shams continuously points to the burning and beating she experienced by her husband and government when she is arrested for participating in demonstrations against the government.

6.3 MUATHABA WOMAN AND INTIMATE PARTNER VIOLENCE

6.3.1 *Falling In The Sun (Alsuqut Fi Alshams)*

In her 2016 study, Kalina revealed that family partners act in this way due to their fear, desire for self-affirmation, and love of appearance and domination. As for the husband, we are taught that the word “husband” implies being a helper, a saver, a securer, and a protector. But some men go against this natural current and become the source of violence and insecurity for his wife, mother, daughter, or sister. The intimate partner violence also leads to the so-called “Non-Intimate Partner Violence” which is violence between individuals who are not intimate partners but have a familial relationship, such as, mother/adult son, or brother/sister. Throughout the analysis, these two types of violence are seen in the acts and experiences of the characters. All over the novel, The anonymous heroine was a victim of violence of Muathaba practiced against them by a father, a brother, and a husband. In a 2012 interview, Shalan explained that The anonymous heroine and her mother are physically abused, but The anonymous heroine was a clear example of the violence of Muathba because she was burned by her father, her brother, her husband, and even her workmate Malik. Firstly, Abu Ahmad, who is her father filled with hatred and grudge against females in general and his daughter in particular, beats and burns her from time to time. In his mentality, The anonymous heroine with her ugly face is a kind of disgrace and social load that he prefers to get rid of her. This can be easily noted when Basil said: “I swear to God that burning her is not enough” (*Falling in the Sun* 2004: 133).

Fairous Ayman (2009) said that the intimate partner violence, which is so dominant in the Arab world countries such as Jordan, puts the Muathaba women in an even more deadly position affecting her health. In other words, the victim under the violence of Muathaba is vulnerable to a lot of bad health consequences such as the possibility of mental illness and low performance of their social functions, suicidal tendencies, post-traumatic stress disorder and central nervous system disorders stressing that it is strongly linked to violence committed by an intimate partner. In general, acts of violence of Muathaba done by an intimate partner are physically deadly and cause more fear, damaging the victim’s self-confidence. The anonymous heroine says: “I always wonder what will happen if my father stops burning me”

(*Falling in the Sun* 2004: 139). In the novel, Shalan affirms that The anonymous heroine has been repeatedly beaten and burned by people who are close to her.

Within the concept of Muathaba women, the causes of intimate partner violence are uneasy to limit are done by the women's unequal position in a particular relationship or in a society and the normative use of violent societies backed by the baseless rituals and traditions. Susan Suleiman (2011) states that during the course of the novel, The anonymous heroine's brother was brought up to punish her and other women in a manner confirming he always comes first and is most preferred and loved by the father and the community as well. These inherited acts of violence of Muathaba helped in instilling the belief that males must dominate females leading to the use of physical violence against them. "My father used to torture, beat, and burn me. He is the breadwinner of the family," says The anonymous heroine (*Falling in the Sun* 2004: 154). This quotation agrees with what Susan Suleiman previously mentioned the social fact that violence is inherited among generations and those men are always given priority over women.

6.3.2 *I Love Myself ('Ana 'Uhibu Nafsi)*

As previously mentioned, Muathaba violence is driven by baseless practices of masculine domination practiced against females in several situations. Susan Scott (2014) claims that when wives are oppressed by their husbands is an illogical act fuelling the occurrence and spread of Muathaba violence among husbands and wives. Majid Hassan (2015) reaffirms that several forms of abuse specifically intimate partner violence surely include substantial consequences on the victimized women such as unbearable beating together with acts of burning. Due to the fact that the husband is the main source of income and is responsible for the affairs of the family at home, he can go against this noble mission and nature to be the source of violence of Muathaba that is built on intolerable beating and insecurity for his wife's health and life. "The rebellious nature of Shams is incredible. She does not follow and obey me, so I have to control her as soon as possible," says Al-Muhrai. (*I Love Myself* 2012: 126). Throughout Shalan's second novel, Shams is more than a clear example of the violence of Muathaba practiced against her by her religious and mosque-goer husband. Her husband, AL-Muhri insisted on beating Shams thinking she is different

from the familiar and accepted nature of Jordanian women. This can be gleaned from the following extract:

In *I Love Myself*, it was clear that intimate partner was one of the main pillars of the violence of Muathaba practiced against Shams who is the female heroine of the whole novel. Similar to other victimized females in the novel, Shams was an easy target for her husband and her country's government who do not accept the concept saying that social, human, and economic rights are equally guaranteed to both males and females. Yaser Omran (2011) argues that Shams's killing at the end of the story is a sign of the existence of violence of Muathaba that brought her and her mates' torture, beating, and burning when imprisoned at the Governmental Correction Center. He adds that the issue of intimate partner violence is parallel with the violence of Muathaba as it increases its victims and magnitude and results in horrific healthy problems, injuries, and death as seen in the unhappy end of Shams.

Nida Gamani (2008) argues that these unhealthy consequences resulting from intimate partner violence are supported by conservative societies that completely stand behind the husband's acts to protect and defend his own family's honor and reputation. John Salem (2010) explained that the violence experienced by a victimized woman through an intimate partner will include components of violence of Muathaba, namely abnormal beating and high level of burning with the possibility of death. Later on, it may lead to physical injuries, inability to perform social functions, and a tendency to commit suicide.

Within the course of violence of Muathaba, the intimate partner violence contains several violent acts such as bloody hitting and pushing as well as breaking objects on the victim, alongside burning. In Shalan's second novel, Shams says: "When I woke up and recognized I am currently imprisoned, I knew that my life equals nothing between Basil's hands and government as well" (*I Love Myself* 2012: 144). Of note, the violence of Muathaba is mingled with psychological problems such as fear, damaging the victim's self-confidence.

Moreover, John Zain (2010) says that the mixture of acts of intimate partner violence and the act of taking women's rights away beget a social construction that

beefs up the nature of violence of Muathaba with all the bad and unhealthy consequences on women in general and powerless women in particular. Shams says: “Unfortunately, our social structure, their husbands' minds and time are against us” (*I Love Myself* 2012: 151). This quotation shows that the violence of Muathaba is driven by the unequal position in a particular relationship or in a society and the normative use of society-backed violence by the baseless rituals and traditions.

6.4 VIOLENCE OF MUATHABA AS AN OFFSHOOT OF VICTIM-BLAMING THEORY

6.4.1 *Falling In The Sun (Alsuqut Fi Alshams)*

John Salem (2017) argues that the cycle of violence in all its entire forms always holds women responsible for this social failure. In other words, the concept of man as ultimate power, rigid social construction, and misunderstanding of teachings of Islam aim to hold the wife responsible for the social failure of the family. Forms of violence are constructed on the concept and theory of victim-blaming, suggesting that any victimized or battered woman shall be held completely or partially accountable for the violence that is practiced against her. This is evident in blaming a victim of violence of Muathaba who is incapable of resisting her abuser.

Mohammad Qudah (2006) says that socially-rigid conservative communities uphold the culture of the blame for the victim which is widely spread throughout the Arab world. Ali Momani (2005) states that people in Jordan, for example, which are the context of Shalan’s three selected novels, prefer to blame the victim if she has been beaten, burned, divorced or even killed because she is always viewed as a central element in the failure of the marriage. However, if the marriage is a success, it is because of man’s efforts. Reading deeply among the plot reveals how The anonymous heroine and her mother are blamed for oppression, victimization, and marginalization. In detail, The anonymous heroine is blamed for her ugly facial scars and for being a female. Fatima, her mother is also blamed for giving birth to The anonymous heroine, noting that both have no right to complain about beating and burning practiced against them by a two-faced father. “I have always tended to say no to my father's injustice to

me and to my mother, but I was afraid of his reaction, which was only limited to beating and beating,” she says (*Falling in the Sun* 2004: 73).

Wafa Ali (2012) asserts that the concept of victim-blaming can be more seen in cases of divorce because once she is divorced or asks for a divorce, people will blame her because a divorced woman has several bad consequences and meanings to her and her family’s reputation. Shanyn Gillespie (2017) states that woman in certain situations is advised to neither sue her husband in court nor ask for protection because the social construction she lives in holds her responsible. For example, in many Arab societies, divorced women often suffer from persecution, oppression, humiliation, and abuse, both from her family and his family or from society in general. He adds that it is seen that the divorced woman is a woman with a chronic disease, and everyone should be warned to meet or talk with her, for fear that she will affect him badly, and everyone has to avoid her in all respects. In the story, The anonymous heroine with all torture, beating and burning she suffers is not allowed to complain as she is a weak female who should be patient and bear all the responsibility of the violence she goes through. This can be gleaned from The anonymous heroine’s speech, saying: “Even if I were divorced, my situation would be the same and would not make any difference” (*Falling in the Sun* 2004: 134). Besides, Malik who is the workmate of The anonymous heroine tries to rape her more than one time because he knows that she is divorced with no hope to be supported by anybody in the community. “The anonymous heroine is divorced, and all people know that she is a divorced woman. Who cares about her!” says Malik (*Falling in the Sun* 2004: 138). From this, Shalan shows that The anonymous heroine has always been a victim of violence and other figures as she died because of the continuous cycle of violence.

6.4.2 *I Love Myself* ('Ana 'Uhibu Nafsi)

Like *Falling in the Sun*, heroines in *I Love Myself* share the same course of suffering from bloody beating and burning that leaves them submissive and helpless. Sameer Majid (2012) says that the violence of Muathaba and the concept of victim-blaming are also seen in Shams and her mates who are against the oppressive government, working not only on depriving them of all their rights, but also holding them completely or partially accountable for their miseries and violence practiced on them.

This concept's main idea is that once the victimized woman is weak, helpless and unable to act and resist, she will be much more exposed to various components of violence of Muathaba.

In parallel to the violence seen in Shalan's *Falling in the Sun*, Shams came through a huge amount of suffering and harmful violence that includes beating, alongside burning by her husband and government when imprisoned. Like other females in Shalan's current work, Shams was always held blamable for the violence of Muathab experienced by her. "Shams is always a burden to me, and I have to get rid of her," says Al-Muhrai (*I Love Myself* 2004: 174). Moreover, she is also required to be patient and endure the amount of harmful physical violence of Muathaba as much as possible. In more details, Nisreen Al-Nims (2004) maintained that any Jordanian family, whose wife is physically beaten and burned, worries their reputation would be tarnished in front of other components of the community, so the victimized woman of the violence of Muathaba decides to remain in silence, leading to her constant abuse.

For that reason, Mike Martin (2001: 99) asserts: "In addition to being unjust, blaming victims shows a lack of compassion by disregarding the victim's undeserved suffering and by imposing additional suffering in criticizing the innocent. Shams says "My life with Basil is just an unbearable hell, I cannot remember a beautiful day that I lived with him, but now I cannot do anything or even change it," says Shams. (*I Love Myself* 2004: 111)

In the beginning, Shams's inability to resist the daily abuse practiced against her by Basil AL-Muhri prolongs her suffering as exemplified by the constant beating and physical abuse.

Mike Lopez (2008) poses a question about the reasons behind the decision of some people to strongly stand to blame the victim of violence of Muathaba. Then, he answers that at its core, victim-blaming is about a process of selfpreservation. Some writers such as Ali Majid (2012), however, think that a victim does a certain amount of self-blaming because there is a tremendous amount of guilt involved when she is with an abuser. As a result, she blames herself for staying, she feels embarrassed and is shameful to behave in this way; therefore, this is why more women avoid

expressing themselves about the violence experienced by them in the hands of their husbands. In the beginning, Shams's incapability to resist the daily abuse practiced against her by Basil AL-Muhri prolongs her suffering as exemplified by the constant beating and burning in the hands of her husband. "This is my life, and I must live it in its beautiful and bad times. I must also endure his torture and burning to me," says Shams (*I Love Myself* 2004: 141). In prison, Shams and her mates are tortured by government officials who should be the protector and the source of security for them, indicating that the whole social construction and the formal organizations working in the country urge to blame the victimized women for entire forms of violence experienced by them. In the words of one of the prisoners, who did not reveal his identity, "the whole world/the universe is against us. No more supporters to defend our case" (*I Love Myself* 2012: 143).

Once again, based on the above, it is that zero advocates to the cause of women in a society built on males as the ultimate power, and that the reputation is more important than the woman herself.

6.5 NEGATIVE AGENCY IN VIOLENCE OF MAKSORA

6.5.1 *Falling In The Sun (Alsuqut Fi Alshams)*

Violence against women in general and violence of Muathaba entails examining the concept of the negative agency which is a vital issue related to the victim herself rather than the abuser himself. The importance of the negative agency lies in examining the nature and feelings of the victimized women when living with men who give them zero power and rights to behave and live their lives. Rose Saber (2012) argues that in tribal societies negative agency is seen in the concept of power-over which refers to the ability of some men or abusers to dominate the agency of others through, let's say, the exercise of authority or the use of violence and other forms of violence such as beating and burning. With that, negative agency is defined as the women's inability to act, behave, or make her decisions due to many factors such as social rigid norms and gender inequality.

Negative nature is also seen as the social bias that stifles women's ability to make strategic decisions regarding their self-empowerment, lives, and the violence experienced by them. It also lies when cultural and social teachings and norms deny that these inequalities of power do exist or that they are oppressive and unjust against the others (women). As a result, these subordinate women have no more choices but to accept and live with these societies, leading to their continuous victimization and disempowerment as well as being exposed to several forms of violence such as the violence of Muathaba, alongside its elements.

Ahamd Fairous (2014) claims that negative agency plays a vital role in causing the violence of Muathaba where a helpless woman with no rights is positioned in a social environment that prioritizes males over females. Mona Nims (2016) reaffirms that while some cultural ideologies and human rights organizations effectively advocate for improving the current image and social situation of women, religious misreadings, norms, and beliefs in several societies are still adopted to justify practicing violence against women in general and violence of Muathaba in particular. The control and domination practiced against women in different societies are done due to several reasons such as the social duty or honor issue, shame standards, and for women's behavior is reflected in their family and society's reputation.

Notably, the learned behaviors by the victims themselves gives rise to the amount of suffering and violence faced by them which in turn assists in keeping the cycle of ongoing violence such as justifying of husband's acts and learned helplessness. In *Falling in the Sun*, Fatima and The anonymous heroine learn to justify their husband's acts because the whole social and family domain put them in a negative agency with no zero rights to defend their identities. "Just after burning his wife, you have to know that the wife in our society must obey her husband only," says Abu Ahmed (*Falling in the Sun* 2004: 69). Thus, it is known that in communities where women are looked at as a dependent person and not an independent one, resort to justify the husband's acts and learn to be helpless to manage her family's life as she knows that she is only the biggest loser in case of saying no to the husband because neither her family nor the community itself stands beside her as a victimized one.

As a fact, this kind of relationships between the victimized and the victimizer will add nothing to save the life of the abused one and the cycle of violence will continue, where the abused woman will resist any intervention from any party to end this ongoing violence against her, because she is taught through her ancestors to be patient and endure the violence on her and always try to see his violent acts justifiable.

A psychologist in clinical social psychology Rashida Kisho (2017) stated that violence against women in the Jordanian society and other Arab societies is inherited from generation to generation i.e. from father to son to other relatives. She has proven that violence against women is a behavior that goes from one individual to another, as our ancestors have relied on violence in many of their family lives and raised their women according to their misunderstanding of the Islamic religion and inherited norms, adding that their children take pride in this and pass on this behavior from generation to generation in its negative sense. In other words, they inherit the behavior of violence and do not try to reduce or stop it as a behavior that has nothing to do with the logic of health or the Islamic religion.

In the story of *Falling in the Sun*, it was clear that Ahmed blindly takes all acts and behaviors of violence from his deceased father; therefore, he does not find it difficult to beat and burn his sister, The anonymous heroine because she is nothing in his eyes. For example, we see him imitating his father in beating her from time to time, for he is a copy of his father. One day, while he was beating The anonymous heroine, he said: "My father is not dead. I am a copy of him. You have to give me your share of the heirs. Otherwise, you know what your end is" (*Falling in the Sun* 2004: 39). "I burned you so that you will not say no to me, I am your father now," he adds (*Falling in the Sun* 2004: 47). As a result, girls acquire the features of tolerance, patience, and the acceptance of violence by the boys who are taught by their fathers to use violence as a social form of power (Rydstrøm 2006). Throughout the novel, The anonymous heroine together with her mother, Fatima learns to be submissive and weak to secure their lives as they know the bad implications resultant from going against the prevailing current of man's whole domination and control.

Moreover, reading along the lines of *Falling in the Sun* shows us that characters such as The anonymous heroine and Fatima learned to be helpless in their reaction to

the oppression practiced against them. Their helplessness can be read through the Learned Helplessness Theory (LHT) initiated by Martin Seligman. Seligman suggests that the victimized women will learn to accept the violence practiced against her as soon as she is sure of her inability to respond, escape, or prevent the violence she experiences.

The anonymous heroine says:

Because of my mother's silence and my father's oppression, I had never learned to object to anything during my youth, especially before marriage. "I learned not to say „no“ to my father. He is a religious person and always performs prayers. He is my father; therefore, I cannot disobey him.

(Falling in the Sun 2004: 86)

The said quotation agrees with the main idea of the Learned Helplessness Theory by Martin Seligman. The anonymous heroine learned to be silent, submissive, and weak.

Salim Saif (2010) maintains that once the feature of helplessness is acquired by a battered woman, she becomes paralyzed as she begins to believe that she no longer has control over her situation and so becomes passive towards violence. She also suggests that it is the existence of learned helplessness that makes her think that everything she does to change her situation will be in vain. So, she thinks she is a source of the problem and that she herself must change, starting for blaming herself for failure to change the situation; therefore, suffering from depression and low selfconfidence. In the beginning of her suffering, The anonymous heroine says: "I have to manage all the aspects of my life. At the end of the day, I am a woman" *(Falling in the Sun 2004: 154)*. Well, having made her mind up to stop responding and avoiding a confrontation with her abuser, The anonymous heroine begins to rationalize several social and economic reasons for remaining and justifying her father, brother, and husband"s unaccepted acts of violence such as beating and burning her by her close relatives.

6.5.2 I Love Myself ('Ana 'Uhibu Nafsi)

With the time gap between Shalan's first and second novels, the role of the concept of negative agency is clearly seen in the second novel showing that women are deprived of their rights and fall as easy prey to male supremacy dominant in conservative societies. Not that different from Shalan's first novel, the cycle of violence of Muathaba in Shalan's second novel creates a social domain where women are submissive and learn to be silent and accept violence.

Asma Khader (2016) claims that males' mentality negatively fuels the thought of power-over, indicating the ability of powerful members such as males to dominate the will and agency of helpless females. It is the practice of authority and supremacy or the use of violence and other forms of intimidation to dominate others who are powerless.

As for the connection between negative agency and violence of Muathaba, it is seen in the women's inability to act, behave or make her decisions due to many factors such as social norms and gender, ending with her victimization through beating, injuring, burning and killing in certain cases. Likewise, the negative agency's nature is fueled by the social prejudice that stifles women's ability to make changes vis-à-vis their self-empowerment. Of note, negative agency, which leads to violence of Muathaba, rests with the cultural and social teachings and norms that deny that these inequalities of power do exist or that they are oppressive to women.

Consequently, these powerless women have no choice, but to accept and live with the ongoing violence practiced on them such as the violence of Muathaba. Nida Gamani (2012) maintained that what makes this close overlapping between the violence of Muathaba and the negative agency is the social domain where victimized woman lives such as the Jordanian one whose cultural ideologies, religious norms, and beliefs are still factored to justify practicing the violence against women. Also, this social domain forces a submissive woman to justify her husband's acts and learn how to be helpless. Her husband Al-Muhrai tells Shams: "I have no problem being a man with an iron fist with you if you do not obey me" (*I Love Myself* 2004: 180). As seen in Shalan's *I Love Myself*, the victim herself i.e. Shams learns to justify the husband's acts because the whole context she lives in guarantees her zero rights to defend herself.

All in all, this kind of relationships between the victimized and the victimizer will add nothing to save the life of the abused one and the cycle of violence will continue, where the abused woman will resist any intervention from any party to end this ongoing violence against her because she is taught through her ancestors to be patient and endure the violence on her and always try to see his violent acts justifiable.

Tellings (2010) states that wives will seek to find justifications for the husband's violent acts, such as saying that they are the reason for provoking him to beat, or that he makes mistakes against his will, because of the great psychological pressure he is going through in life. In the beginning, Shams used to justify her husband's beating and burning to her saying: "Basil is my husband and a father of my unborn child. I am quite familiar with his way of thinking and the way of dealing with him at home" (*I Love Myself* 2004: 99). Besides, "In the beginning, Shams was a good and patient wife, she did not get angry whenever I beat her, she never complained to her family. She knows the value of the husband and the marital home," says Basil alMuhrai (*I Love Myself* 2004: 101). So, the abused woman will keep rationalizing the abuser's acts of violence against her as both keep doing what they learn from their fathers and grandfathers in childhood. Thus, females learn to justify the habit of punishment as a normal form of discipline by their old male family members (Rydstrøm 2006).

Furthermore, Walker (2009) maintains that due to learned helplessness, a battered woman becomes paralyzed as she begins to believe that she no longer has control over her situation and so becomes passive towards violence. She suggests that it is the existence of learned helplessness that makes her think that everything she does to change her situation will be in vain. So, she thinks she is a source of the problem and that she herself must change, starting for blaming herself for failure to change the situation; therefore, suffering from depression and low self-confidence and avoid violence or escape this intolerant life. At last, once the victimized woman realizes that she is powerless to claim her rights, she begins thinking that the fault lies in her and starts living up with the violence around her.

6.6 THE MAKSORA WOMAN'S SOCIAL CONSTRUCTION

6.6.1 *Falling In The Sun (Alsuqut Fi Alshams)*

Suan Khalil (2011) argues that violence in general and violence of Muathaba, in particular, is accepted by all parties, especially males to be socially constructed and closely related to the concept of man as an ultimate power. Besides, the said social construction strongly allows males to practice violence as they are the source of power in their society. Thomas Salim (2008) stated that in masculine social construction, the violence of Muathaba is practiced through discourses, themes, and meanings that justify the violence of Muathaba or at least regard it as an acceptable act by men against women even if including severe beating and burning. MacKinnon (2005) also maintains that male violence against women can be explained by the gendered social structure characterized by power, domination, and hierarchy. With that, male violence of Muathaba against women must be defined within a social problem and issue.

Violence against women in general and violence of Muathaba in particular is a product of social construction that fully offers power to males over females. "When is women's voice in our society heard!" says The anonymous heroine's father (*Falling in the Sun* 2004:

179). Shalan's current novel's social construction eases various acts of victimization, a severe beating, and burning against The anonymous heroine and her mother Fatima as they live in a social system organized in a way that men dominate and women must submit.

Mona Salim (2005) reaffirms that the social construction in the Arab world countries is characterized by several features turned to be traditional norms accepted by all males such as women's responsibility for keeping the family productive and coherent, women's dependence on men as providers and men and women's acceptance of violence as a form of discipline. Suzan Mahmoud (2012) states that as for the Jordanian women, they are a component of a social construction constructed on the thought that the women are accountable for keeping the family relations away from problems, where girls are brought up to be good and patient mothers when they get married to help in building productive and decent families, meaning that they are

held accountable for the family's success or failure. This can be seen in the words of Majid in the early days of his marriage to The anonymous heroine, saying: "When I met The anonymous heroine, she was very nice, polite and dignified and never told me no. She is a kind housewife" (*Falling in the Sun* 2004: 17). This agrees with what Suzan Mohammad has previously mentioned concerning the component of the Jordanian social construction.

As for the second aspect of the Jordanian social construction, it is daily seen in the women's dependence on men as breadwinners, it is socially constructed in Jordan that men are in charge of providing everything to the family as women are not mainly required to work to help in providing the family. Man and women's acceptance of violence of Muathaba as a form of discipline as a third aspect of the Jordanian social construction is central to the issue of violence as it shows how domestic violence in Jordan is socially constructed within social norms. Several studies show that there is mutual consent by males and females to use this kind of violence as a way to discipline women. Faisal Al-Matalka and Mohammad Hussainat (2008) found that it is normalized for Jordanians to have no problem if women have been abused by a brother, a husband, or a father as the violence of Muathaba is adopted to discipline her to keep the family well-organized. This is seen in Fatima's words describing daily life with Abu Ahmad, saying: "I do not remember good days with him. My memory of him is that he was full of anger, tension, and beating. He even burned me twice" (*Falling in the Sun* 2004: 127). Accordingly, it is socially known that there are several social constructions that keep women under control with the intention to manage them.

a. Resistance

The status and image of the woman in a masculine social construction assist no woman to go against the prevailing current of victimization in it. Hassan Hassan (2006) Most victims of violence of Muathaba decide not to resort to oppose man due to the bad and unhealthy results of residence. In conservative societies, there are various reasons to leave the thought of resistance against abusers, namely: believing it is impossible to resist the male domination within a relationship, thinking it is unsafe

as it may lead to bad consequences such as damages, divorces or killing in some cases and believing that she will be held blamable for any damage occurring to the family.

Fatima always says: "Our society is one unit that never changes with time" (*Falling in the Sun* 2004: 119). From the beginning of the story, Fatima repeatedly shows the impossibility to stop the daily beating and torture practiced by her husband or at least change the nature of the masculine nature of her society.

Some women, however, violate this prevalent current by resisting the violence they experience to have new safe lives. Khalid Omar (2000) argues that as victims of violence of Muathaba are educationally, familiarly, and financially empowered, they embark on resisting violence in a peaceful and legal manner. In details, these victims get empowered through securing access to justice at all levels including regular and religious laws, or can have a safe place to work in beginning a new chapter in her life. Due to the rigid social construction that The anonymous heroine and her mother lived in exemplified by her religion-adhering father, there has been always a need to create a change and a challenge in the bad form of her life and resist the violence of Muathaba experienced by her. To The anonymous heroine, her desire to resist stems from the disorganized social construction she lives in.

Ahamd Marawni (2010) states that it is seen that Shalan makes her heroin resist against the stereotypes that make women a tool for sensory pleasure only and reduce them in the subject of sex, and this is how the Arab insight is constructed throughout the ages until it became a frequent intellectual legacy that was forced on the women who accept it silently. From this silence, The anonymous heroine's resistance was born, who chooses divorce as a refuge from humiliation, domination, and physical violence that she lived with through her father, her brother, and her husband. Shalan also describes how The anonymous heroine continues to resist unjust patriarchal construction, by resorting to a hidden place in silence, as we saw in the first section of the novel. The bathroom has become its only safe refuge from the suffocating society in which it lives. The anonymous heroine, for example, locked herself in the bathroom, whether in the home of her family or in her husband's house or in her work, for she faced psychological and mental pressure imposed on her by the tyrant father, her brother, her husband and even her co-worker. Likewise, at a certain point, The anonymous heroine begins to think strongly about resistance against the prevalent

unjust patriarchal construction. “When I saw my father's belt, the same belt that my father used to beat my mother with, it creates in me a sense of revolution to resist him because this belt was a key member of our house,” says The anonymous heroine (*Falling in the Sun* 2004: 124). In certain cases, women think to resist to find a solution to her continuous suffering.

In consequence, the distorted The anonymous heroine sails its wings and flies in the direction of another country believing that the unknown could be different from the reality that was the cause of its facial scars and sufferings. Jaber (2014) reaffirms that in this confusion and after her divorce, The anonymous heroine broke the bottle she had lived in for years and was no longer confined to male domination, as she wanted to go into life by working and taking care and achieve herself away from the masculine authority which only did her all misdeeds. Here, too, she finds her human identity away from fixed stereotypes and discovers the places of power in herself that she imagines that they would not exist.

6.6.2 *I Love Myself ('Ana 'Uhibu Nafsi)*

Shalan’s social construction seen in her second novel is a running cycle connected to the previous social construction. Sitar Ali (2014) claims that the social construction in the conservative societies is based on rigid, traditional, and masculine norms that fuel the violence of Muathaba. In the said social construction, He again reaffirms that men who not only severely violate teachings of Islam and other legal instructions calling to respect women, but also they beat and burn their wives from time to time so as to uphold their male domination over women.

It is well-known that societies whose mistaken beliefs and concepts concerning women increases the amount of violence against them. For instance, a lot of people misunderstand the teachings of Islam regarding women leading to view her as an inferior being that deserves to be violently treated. Saadiah Ismail (2015) states that like women, men are born innocent and full of goodness and mercy, rejecting killing and harm to humans, but when they are raised based on wrong misconceptions and customs; it leads to the crystallization of the personality of a man wrongly to adopt ideas contrary to his religion and the teachings of his tolerant religion. Shams says to

her husband: “No one forgets women's shame even after a million years” (*I Love Myself* 2004: 167). This is an example of this is the reprisal habits prevalent in a number of Arab and Islamic societies, which cause shame on anyone who does not use violence to discipline his wife at home, or who leaves revenge for the murderer of his relative or the phenomenon of killing women for the honor.

More tellingly, Nida Gamani (2015) recalls that it is clearly seen that the nature of the societies plays a key role in instilling all the wrong values in male’s mentalities. Shalan’s second novel’s social construction eases the practice of more violence and victimization against Shams and other females in the novel, for they live in a social system organized to dominate women to be submissive only. “Women are created to serve men and their children only,” says al-Muhrai (*I Love Myself* 2004: 160). It is seen how society’s misreading of Islamic teachings concerning the women issues and stand assists in rooting the violence of Muathaba among all males in society.

Nida Gamani (2007:44) adds: “Unfortunately, the Jordanian social construction is considered a first-degree stand where women are always victimized and held blamable for the family adding that women’s issues are managed by men only”. “I do not know if I was not born just for this purpose. I think I look like a machine that only responds to requests,” says Shams (*I Love Myself*, 2004:125). The duty of women, however, resides, in Jordan's social system, in holding families ties out from problems, where girls, when getting married, are being trained to be successful and hard-working mothers in order to help create prosperous and stable families that make them responsible for the success or failure of their families.

a. Resistance

Sameer Malik (2011) claims that resistance is always viewed as an unwanted choice among battered women, for they are largely familiar with the short-term and long term bad and negative consequences resultant from the violence of Muathaba. Avoidance is an act of resistance that is widely spread due to the fact that it is inadequate to resist male domination within a social construction beefing up males and males only as an

ultimate power. John Salim (2017) poses a question in case a battered woman decides to resist the violence of Muathaba, what kind of consequences she experiences due to the severe beating and burning. He replies that there will be unanticipated results such as more physical victimization, psychological and emotional damages, divorces, or killing in some cases such as Shams's case, alongside the belief that she will be held blamable for any damage occurring to the family and tribe. This is seen at the beginning of Shams's life after discovering that Basil is not the right choice as a husband, saying: "Being with Basil is not a life. Unfortunately, there is no longer a return to this lifeless life" (*I Love Myself* 2004: 138). As a result, most women believe that they are handcuffed to do something and resist.

Still, the concept of resistance is achieved in Shalan's second through Shams and other females who decided to revolt against the tyrant government. These women make it and go against this current by resisting against the violence of Muathaba they experience to secure their lives. Bataineh (2009) says based on statistics few Jordanian women seek help or sue their husbands in court due to the rigid social construction. Moreover, despite the bad consequences resulting from resistance, these few women can achieve the aspired empowerment.

To Shams, the resistance to violence of Muathaba is an attempt to change the disorganized social construction she lives in. In her second novel, Shalan made her heroine and other females resist against the stereotypes that make women machines run by the masculine power exemplified by husbands such as Basil AL-Muhri and the tyrant government. Shalan also refuses the picture of women as a tool for sensory pleasure only and reduce them in the subject of sex only. "I do not have many options and I cannot tolerate the injustice that I and my fellow young men and women experience. Therefore, I have to resist and change our unfortunate situation," says Shams (*I Love Myself* 2004: 139). From this oppressive picture, Shams's resistance was born, choosing to fight through some male and female rebels against the government which leads to her death at the end. She selected this path to end her humiliation, domination, and physical violence that she lived with through husband who stands for two powers, namely: the power of man at home and the power of authority or the government her husband works for.

Accordingly, Shams was taken as a prisoner, jailed, and sentenced to death through beheading her. For others, Shams may have failed in her resistance, but her actions with others to resist were a wake-up call to others that something has to be done as soon as possible. One of her imprisoned colleagues who witnessed her beheading, saying: “Although being beaten and burnt several times, Shams will be an icon of freedom and change for us and for all the abused females who are being beaten in our society” (*I Love Myself* 2004: 169). This concurs with AL Nims (2014) says like countless female heroines in world literature, Shams broke the silence and the social restrictions she had lived in for years but paid a high price which is her life. She no longer is victimized by the masculine authority which only did her all misdeeds and violence. Her death comes as a reminder and a wake-up to other victimized women that they should do something to save their lives.

6.7 MECHANISM AND DEVELOPMENT OF TORTURING OF THE MUATHABA WOMAN

During the course of reading and analyzing Shalan’s three novels, it has been noted that the abusers practice violence of Muathaba within a framework (tools used in beating and burning body targets and torturing body targets) supported by the concepts of power and masculine social construction advocating the continuous male domination over females. The following is an insight into this framework factored by the abusers in Shalan’s adopted third novel.

6.7.1 *Falling In The Sun (Alsuqut Fi Alshams)*

Omar Omar (2011) asserted that the violence of Muathaba experienced by The anonymous heroine and her mother, Fatima was systematically powered by the many concepts that advocate this kind of violence which includes severe beating and burning so as to keep male domination and power over females. He added that the beating done by using a stick or a belt becomes an approach followed by several perpetrators when abusing their partners. They also relied on burning their wives and daughters by using a heated iron stick through touching her shoulder, back, and legs.

The anonymous heroine's father, husband, and workmate relied on beating as a systematic approach to discipline her based on their perspectives. "Since I was young, he was beating me on the shoulder, on my hand, and on my leg with a hot iron stick. It was very hot even no animal could bear it," says The anonymous heroine (*Falling in the Sun* 2004: 183). The heroine's mother is also burned by the ruthless father, Abu Ahmad. This can be gleaned from her words describing his hatred to her, saying: "My shoulders and my back are dyed with scars because of his brutal burn which shows no mercy" (*Falling in the Sun* 2004: 186). So, the systematic practice of violence of Muathaba against The anonymous heroine and other females in *Falling in the Sun* is repeated in Shalan's second and third novels.

6.7.2 I Love Myself ('Ana 'Uhibu Nafsi)

The violence of Muathaba practiced in Shalan's second novel is equivalent in nature, degree of risk, and motivations to the one practiced against Shams and her mother, Fatima. Sami Sami and Abd Ayman (2011) stated that it is seen that the patriarchal mentality systemized a certain method of abusing women through unbearable beating, alongside cases of burning her using normal tools such as sticks, canes, and belts. They added that man with his patriarchal mentality selects to rub salt in those helpless females' wounds. "Although he is my husband, Basil is a ruthless person. He and his colleagues burned me several times," says Shams (*I Love Myself* 2012: 174). With that, the violence of Muathaba practiced against Shams and other females are organized in a manner to keep the cycle of violence ongoing. This shows how the cycle of violence of Muathaba is still reeling in an endless cycle, victimizing females in a male-controlled social construction. Commenting in the unending state of Shams's torture, Shalan (2014) reaffirms that the life Shams lived is no longer a life; it is a bloody life with an unhappy end. At the end of the story, Shams is emotionlessly murdered by her husband and other officials in the government.

6.8 CONCLUDING REMARKS

This chapter concludes the violence of Muathaba contested in the three selected novels. The violence of Muathaba is one of the three main forms of violence practiced in Shalan's three selected novels. The conceptual framework adopted and the several

quotations from these novels presented to facilitate the readers' insight concerning the phenomenon of violence of Muathaba and to prove that this violence is continually practiced and socially embedded.

As for the continuity of the violence of Muathaba, it is seen through the time gap between the three novels of Shalan starting from 2004 until 2017. It is also religiously based because all abusers seen in the selected novels were adhering religion people who lead others in prayers and other religious rituals and worships. Besides, their acts of violence stem from misunderstandings of Islamic teachings concerning the relationship of man-woman at home. Moreover, it is socially embedded since the context that Shalan's novels reflect is Jordan which is a tribal community mostly governed by social norms and beliefs that people follow prior to Islamic teachings. In this regard, Al-Soyouf (2002) stated that women's obligation for preserving family stability and coherence, women's reliance on men as main source of income, and men and women's acceptance of violence as a controlling means, are among the key aspects of Jordan's social construction.

The aforesaid analysis demonstrates that effective and tremendous efforts are needed to put a happy end to this social plague. The current chapter together with previous chapters will be an effective tool to better understand and read, in a comprehensive way, the representation of the three forms of violence against women in the Jordanian literature.

CHAPTER VII

CONCLUSION

7.1 INTRODUCTION

This thesis formulated a framework to examine and elucidate the representation of violence against women in the selected literary works by Jordanian writer Sanaa Shalan. The formulation of the construct of violence against Jordanian Muslim women emphasizes the identification of each form of violence namely Maksudora, Muhana, and Muathaba, and subsequently point out how each one of these worked in the representation of the crisis of violence against women as well. The analysis draws an overlap among them as a result of the interaction and intersection between them in the Jordanian context. The current chapter presents a summary of the study with an assessment of the framework as a tool to analyze the issue of violence against women in the literary course. The chapter also considers the implications of the research findings to attain a full picture of the issue of violence against women especially for Arab Muslim women, particularly in the Jordanian context.

This chapter consists of 8 sections. Section 7.2 presents a summary of the study while Section 7.3 examines the image of the women. Section 7.4 elucidates that violence against women is not rooted in Islam. Section 7.5 shows that the prevalence of violence in Shalan's novels is socially embedded and fueled by the misreading of the teachings of Islam. Section 7.6 examines the implications of the findings. Section 7.7 identifies the limitation of the study and finally, Section 7.8 discusses possible research areas in the future, based on the findings of this research.

7.2 SUMMARY OF THE STUDY

The study focused on the position of the phenomenon of violence against women with its three forms in a Muslim Arab country. From the previous discussion on western theories and Arabic concepts concerning violence against women, it is notified that the study should examine whether the violence that is widely spread in the Arab world in general and Jordan, in particular, is religiously fueled or driven by social norms and tribal traditions. However, the whole Muslim world has been largely secularized and has adopted a lot of tribal and patriarchal ideologies and beliefs which create difficulties in forming a combination between both Islamic ideologies and tribal and patriarchal ideologies. Accordingly, to examine the crisis of violence against women in a Muslim context, western ideologies, and Arabic terms should be taken into consideration as all the Arab countries are secularized and under the influence of tribal norms, acts and beliefs.

Eastern and Arab concepts and ideas on the same concept of violence against women are also implemented. Besides, Islamic ideology is also applied in the last chapter since Jordan is an Arab Muslim nation. Therefore, the analyses are divided into three chapters to identify the western and eastern/Arab ideologies separately from the Islamic ideology. Then, the extensive findings are presented in the last chapter based on the Islamic ideology to identify the crisis's backgrounds, reasons, and nature in the three analyses. In detail, the western concepts consist of the concept of power and powerless, victim-blaming and negative agency, feminism, and learned helplessness while the eastern/Arab concepts are social construction, honor, and reputation, Moksora, Muhana, and Muathaba. As for the Islamic concepts such as reconciliation and complementarity of man and woman, if these concepts are applied in a balanced manner, arrangement and priority as both the men and women are Muslims living in a Muslim context, and then the Muslim Jordanians particularly might solve the issue of violence against women.

Necessarily, this study uses the western concept of gender equality. There are parallels between the notion of gender equality and the concept of complementarity between a man and a woman. In applying gender equality through an Islamic ideology

to the study, as a western conception related to the violence against woman, it will help in achieving a balanced relationship between them. When men and women understand the concept of being one and united and start to imagine that they are one, it could be the first step to conceive the real meaning of gender equality among Muslims i.e. between a husband and a wife and a father and a daughter.

The crisis of domestic violence occurs when male Muslims aspire to attain power over powerless females to victimize and divide their social status and identity. Since the social aspect of life is influenced by tribal and patriarchal concepts, the whole social system of life is no longer Islamic, but instead socially and tribally powered. In the present study, the woman's broken voice and abused body represent the tribal system norms while the western theories and concepts represent the oppressive social construction. The earlier generations were followers of the Islamic system but the new generation struggle with several social changes.

As a critic has previously shown, "Shalan's novels are primarily portraying a struggle for freedom and human rights against male-dominated social constructions. This struggle's results are foreseeable since there is zero gender equality between the submissive women and the patriarchal powers that dominate them" (Ayman Ahmad 2002: 56).

As the corpus of the study, the first novel *Falling in the Sun* (2004) tells the story of the heroine, The anonymous heroine along with her ailing mother who is victimized by the family patriarch who cares for nothing but himself. Her story reveals several forms of victimization against women i.e. in her choices of marriage and other aspects of life, leading her to lose her mind and commit a crime at the end. It discusses the social and tribal norms and the abusers' plans to structure the protagonist, The anonymous heroine within a maledominated domain and assert that she is run by the close people around her like a machine instead of letting her live freely as an independent person away from disempowerment and victimization. Therefore, the study examines the domestic violence that occurs within the protagonist's struggles and experiences in the novel especially the violence against women in its three forms.

The second novel *I Love Myself* (2012) recounts the story of Shams (literally:

the sun) a young, well-educated, and knowledgeable girl that was arrested, tortured, and finally beheaded because of her rebellious activities and resistance to all traditional norms and rules imposed by men against women. She decides to resist against the tribal customs of her male-dominated community because she feels disgruntled by the unfairness and injustice practiced against women and other weak people and their rights under this masculine tyrant government. Shams explicates the concept of violence and resistance as the main character to resist and improve the social position of women in her society as she is the protagonist in the novel.

Moreover, she tries to fix the fragmented Jordanian women's image in her various forms such as a mother, a wife, a daughter, and a sister to be a strong productive person with a strong entity in the completely patriarchal society. After a long wait and careful planning followed by launching a revolution with her female companions against the existing tyrant government represented by her husband, Basil, she failed to achieve her dreams and goals. Basil's betrayal and violence against her ensued in getting rid of her through beheading as she was charged with plotting against the existing government.

As a summary of the various types of violence against women, the Jordanian Muslim women as portrayed in these novels face three forms of violence i.e. Maksudra, Muhana, and Muathaba. Based on the tribal Jordanian context, the only solution lies in understanding the teachings of Islam as it should be to dignify women, ease their life, and achieve gender equality. Firstly, the Maksudra (physical violence) is deeply rooted among Jordanian women generally. Therefore, it should be widely explained concerning the western concepts and eastern/Arab concepts since a huge number of women are affected by it. As mentioned previously, the majority of Jordanian women look for a secure healthy life far away from physical violence such as beating. All Jordanian women feel themselves as one person under the influence of men's domination and their patriarchal oppression through tribal nature and old social norms stand as a barrier to achieve this mission.

Secondly, the Muhana or psychological violence as shown by previous studies and statistics has conquered the majority of Jordanian women. Since the masculine social society views men as the ultimate power in the family, women are

psychologically victimized by the men humiliating, disrespecting, and cursing them. Therefore, there is a dire need to address this form of violence based on the mentality of man, his social construction, and the negative agency she is part of. Fundamentally, psychologically submissive women are strongly confused and weak in their identity due to this type of violence.

Thirdly, the Muathaba (physical violence leading to severe beating and burning and possibly death) addresses a huge amount of Jordanian women too. This type of violence has conquered the Jordanian women for a long time since the early eighties according to previous literature and social studies. Finally, the Islamic ideology is discussed to facilitate the discussion on the three forms of violence and to ease our understanding of the nature of the relationship between men and women and how it should be so that new generations can get a wide and clear insight of how to have a healthy and safe relationship among themselves. It discusses the protagonists' daily life with violence through concepts that frankly prioritize men over women. The Islamic ideology also discusses the causes that led to the protagonists' domestic violence due to the misunderstanding of Islamic teachings, leading to more victimization, disempowerment, and marginalization.

The protagonists' uneasy journey with their partners is due to the patriarchal nature of men. The crisis of domestic violence is clear in the three novels. Whenever a Muslim society gives more priority to certain concepts that give a man a stick to beat a female, they will fall into the disaster of domestic violence as to how the protagonists suffered. Therefore, Islamic ideology offers reasons for the protagonists' uneasy and violence-filled journey throughout the three novels. More importantly, the Islamic ideology offers the solution that Muslims, particularly the Arab World and Jordan, can improve their family lifestyle and better their social and personal relationships. Finally, identifying the gaps in the female protagonists' life journey to achieve a zero-violence life can be achieved only by implementing the Islamic ideology.

7.3 IMAGE OF THE WOMEN

In this section, the image of women will be highlighted, where the situation of women in the Arab world is no different from that of other parts of the world. This situation

has gone through various stages of discrimination in history, resulting in restrictions on women's rights and freedom. Some of these restrictions have been founded on religious beliefs, but many of these restrictions are due to cultural and social norms and concepts stemming from tradition rather than on religious beliefs. These restrictions are an obstacle to women's rights and freedom and are therefore reflected in the laws and regulations on gender equality and health care. Of note, the Arab Muslim woman is now oppressed and an easy target for violence by the man who lives around her such as the husband, father, brother, and co-worker. Thus, this section shows us the image of women in three stages of time i.e. pre-Islam, during the glory days of Islam, and at the present time.

7.3.1 Women During Pre-Islam Era

Arab women had indeed suffered greatly became the victim of all the tribal and patriarchal systems before Islam. One of the pages of shame on humanity is that women had been treated inhumanely by ancient civilizations in the Arab world. Osama Abdel Hamid (2015: 22) confirms: “The image and status of women in preIslam epoch was humiliating and did not enjoy any form of respect, but was mercilessly beaten, burned, whipped and burned alive when newly born or the so-called Daughters' Burial or Female Infanticide only because she is a female, a shame and disgrace in itself. In pre-Islam epoch, Arabs viewed women as properties and belongings of the baggage they have, such as money and animals, and treat them as these men wanted”.

Moreover, the Arabs did not grant the women the right to inherit the property of her father, husband, or others, saying that only the one who carries the sword can inherit properties. Similarly, a woman had no rights over her husband such as divorce which does not have a limited number of divorces, and the case of polygamy does not have a specific number as well. More painfully, there are more humiliating images of women during that epoch such as the restrictions put on a woman when her husband dies where she is locked at home and forbidden from living her life and in cases where she violates these restrictions, she is severely punished. For instance, when a woman's husband dies, the Iddah/ Waiting Period will be a full year, and she should strongly

mourn her husband, wear the worst of her clothes, live in the worst rooms of the house, leave the perfume and perfumery and purity, abstain from touching water not getting a manicure, not cutting hair and not seeing people in her community. Otherwise, she will be brutally punished for violating these tribal habits which are accepted by all pre-Islamic people. In another heinous image showing the brutality of males“ acts supported by the tribal mentality at the time is that Arabs hated girls and buried them in the dirt alive for fear of shame and disgrace, as they claim. On the contrary, Allah has insulted Arabs and denied their acts regarding the atrocious treatment of women. In the Holy Quran, Allah decrees: “And when the girl [who was] buried alive is asked? For what sin she was killed” (Al-Quran At-Takwir 81:9).

Waleed Fikri (2016:2) asserts: “The pre-Islamic era is considered one of the most historic periods in which women are tremendously oppressed and marginalized as a piece of the house furniture. In those days, women were marginalized in rank far inferior to men and superior to cattle, and were always subjected to oppression, injustice, beatings, burning, murder, and deprivation of rights”.

Hassan al-Jawahri (2007) says that the Arabs do not view women respectfully and decently, and do not give her a degree of dignity because she lacks independence in her life, as she only belongs to her father or her husband. She has no right to dispose of anything except with the consent of her guardian. In other words, she has nothing and does not inherit even if it is the product of her work, but she and what she has are for her guardian. She also has no right to claim anything because she is unable to defend herself and her rights. Concerning her marriage, it is decided by her guardian's order, and she has no right to object or give advice. In detail, a child is entitled to prevent his father's widow from marrying by putting his garment on her, and so he inherits her as he inherited from his father. He is entitled to marry her without a dowry or marry her to whom he wishes and take her dowry. These tribal habits remained prevalent until God/Allah sent the Prophet (PBUH) and forbade such marriage as decreed in AL-Nisa Surah (Al-Quran An-Nisa 4:22): “And do not marry those [women] whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful [to Allah] and was evil as a way”. With that, it is noted that women in the pre-Islam epoch have been oppressed and deprived of all their rights. Sanaa Dweikat (2015:34) maintains

This unhealthy environment managed by unequal gender norms and gender discrimination in the pre-Islam era has a happy end since the woman in the pre-Islam has been humiliated and had no value; a man was the master who controlled the woman according to his desires without respect and appreciation. However, with the coming of Islam, a new image is there now because Islam raises her and makes her the first place in the house; the woman is a gentle creature, sensitive and with specific abilities created by God/Allah.

With that, a woman is a mother, a sister, or a daughter who must be valued and respected in all their cases. The next section will clarify how Islam honors women.

7.3.2 Women during Islamic Civilization Era

There are so much evidence and proof that Islam is the true saver of women from oppression, humiliation, and marginalization. With the coming of Islam, a new dignified chapter is opened to women as a wife, a mother, a daughter and a sister where God gave women many rights that they lacked in the pre-Islam era. For example, the female was deprived of inheritance, Islam came and gave her a share, as she was suffering from discrimination, but Islam enjoined justice between them in all matters of the world. On one hand, Allah enjoined the woman and the man with regards to halal and haram, and this is evident in the idea that both men and women are equal in the eligibility of thinking and behavior. Also, Allah has bestowed upon women and granted them the status of motherhood; and charity is bestowed on them by charity to Allah. Allah decrees: “And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word” (Al-Quran Al-Isra 17:23).

The Prophet (PBUH) recommended them for good companionship and that they are more deserving of charity than other people. Abu Huraira reported that: “A person said: Allah's Messenger, who amongst the people is most deserving of my good treatment? He said: Your mother, again your mother, again your mother, then your father, then your nearest relatives according to the order (of nearness)” (AlQuran Al-Baqarah 2: 1181). God/Allah has honored the woman as a wife

through the prohibition of any relationship with her except by marriage, which is the preservation of her right. In the past, illicit relations with women were rampant, and if she gets pregnant, problems arise with regard to her rights and the rights of her child. However, with the existence of halal/legal marriage in Islam, she is given the freedom to select. She also has rights upon the husband such as dowry, care, and good companionship and guaranteeing her expenses, alongside her children's expenses. More importantly, as a woman, a sister, and a daughter, Islam takes care of her and gives her the same rights as her brother, and enjoined the father or brother to give her good treatment and care. Islam gave women the greatest task on the face of the earth; they are the nanny of children, the maker of generations; the woman in her home is protected and dignified, and she is keen on the welfare of her children and husband and provides them with everything they need. In other words, Saeed Naser (2012) clarifies that no religion ever gave women their full rights as Islam does, as cited by Faruq Omar Ibn al-Khattab: "By Allah, if we were in the pre-Islam era, we used to think of women as nothing until God revealed what was revealed to them". Islam regards women as the man and the sister of the man, as the noble Prophet (PBUH) said: "Women are the sisters of men". This means that men and women have the same rights and duties, but to what suits their nature. Moreover, Allah Almighty has relieved her of many things that women are not able to do, so this is a kind of reward to her, as Allah decrees: "And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise" (AlQuran Al-Baqarah 2:228). Islam has affirmed that both men and women are equal, Allah decreed: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted" (Al-Quran Al-Fath 49: 13).

On one hand, Islam prohibits certain acts in the treatment of women, so it is necessary to honor them and not only honor them, but also be generous with them. Islam also prohibits men from attacking and abusing his wife and instead teaches and directs him on how to treat her in a good manner, as the Prophet (PBUH) said: "The

Prophet delivered a sermon then he made mention of women, and exhorted (the men) concerning them. Then he said: 'How long will one of you whip his wife like a slave, then lie with her at the end of the day?' (Al-Quran At-Tawbah 9:1983). As soon as Allah created Adam and Eve, He did not differentiate between them as they are responsible for all their deeds and each one in his/her degree. Allah decreed: "And We said, „O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers" (Al-Quran Al-Baqarah 2:35).

Thus, it is clear that Islam has made the woman's personality independent, not a slave to a man, and all her rights are enforceable. Allah decrees: "And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing" (Al-Quran An-Nisa 4:32). Based on the above, it is easily seen that Islam opens a new decent glorified venue for women that has never existed before. The said Quranic verses and Prophetic hadiths combined with their interpretations reaffirms that Islam is the protector and savior of women in their life journey within a religious framework for both men and women.

Inopportunately, due to that fact that several Arab Muslim countries such as Jordan in the Middle East have been secularized and westernized as a result of many social, economic and political changes in the world in general and the Arab world in particular, the image of women has been deformed and her independent social stand in the society has been strongly weakened, leading her to be an easy target to men's violence. The next section will elucidate Jordanian women's contemporary image.

7.3.3 Contemporary Jordanian Women

With the fact that several Arab Muslim countries have been secularized and no longer follow the teachings of Islam as required, women are considered the biggest casualty because of the rise of social and tribal habits, beliefs, and traditions that prioritize males over females in all elements of life. With the surge of these norms that are far from Islam's teachings, women's cause is more than neglected. The Jordanian social

construction is fueled with concepts and norms aimed at dominating women and upholding this domination more and more so that it becomes a prevalent culture. Statistics show that violence is on the rise among Jordanian females and this demonstrates that it is a widely spread phenomenon. It is known that a huge number of women have been abused in several areas in Jordan including the city center, the villages, and the southern remote areas. Based on said statistics, in Jordan, the most widespread form of violence is physical cruelty and the most exposed victim to this violence is women. The study by Al-Badayneh (2012: 1) revealed: "Findings showed women experienced 45% or witnessed 55% violence during their childhood. Almost all 98% of the sample was subjected to at least one type of violence." Ali Ayman (2011: 2) reaffirms: "The huge numbers of divorce, cases of physical and psychological violence, alongside the cases of honor crimes in Jordan are an expected result of the non-application of the Islamic teachings in lifestyles of men and women". What also confirms that the Jordanian social construction is no longer closely related to Islam's teachings is the high percentage of cases of divorce in Jordan. A 2019 study has found that there are 12 cases of judicial divorce daily in Jordan.

Ayman Mahmoud (2013:3) points out that the Arab-Islamic societies suffer at this time from the phenomenon of non-application of the provisions of Islamic law in many life areas that led to spread of a lot of social ills and problems and increase the phenomenon of violence among individuals in general and between men and women in particular. He adds that some even resort to the negligence to apply, or fraud to dilute the provisions intentionally or under many personal reasons, whether true or false.

With the tremendous negligence from adopting and applying Islam's teachings and practices regarding the relationship between males and females, women suffer from a continuously developing cycle of violence formatted in several forms such as physical and psychological violence. The study of Al-Badayneh (2012: 1) revealed: "Findings showed women experienced 45% or witnessed 55% violence during their childhood. Almost all 98% of the sample was subjected to at least one type of violence". Of note, the Jordanian legislation and culture support men's control over their wives' interaction with society. Men expect their wives to be obedient because men are the ones who work to support the family financially. Nadia Jamal (2009:12)

reaffirms: “Jordanian woman lives a life which is a socially torn image and is completely required to obey husband and father who is her breadwinners”.

Munira Salih (2004:6) points out: “Domestic violence is widely spread among Jordanian women and functions as the umbrella that encompasses all violent acts and harassments perpetrated against women in whether they are at home or work, noting that these acts are based on false social beliefs and misunderstandings of religious beliefs”. Again, domestic violence in general and violence against women, in particular, is encouraged against women through cultural values and social norms which play a large and important role in justifying domestic violence. Moreover, the value of social status, in certain situations and times, makes violence a duty and an imperative. Throughout the daily life of Jordanian women, it is repeatedly noticed that there are several strict gender segregation rules practiced to ban them from having their rights to live, marry and participate freely in the public. With that, a huge number of Jordanian women are left helpless, submissive and easy prey to physical and psychological violence within a social domain that deems man as the ultimate power in the whole community. Susan Hassan (2012:4) indicates: “Most significantly, these battered women are violently abused by Muslim males whose mentality is fuelled and supported by illogical tribal and social habits and beliefs, alongside the misunderstanding of Islamic teachings”. Due to this overlap between adopting tribal and social beliefs and norms and the misunderstanding of Islamic teaching, the current study shows that violence practiced against women by these Muslim males is not rooted in Islam which will be explained in the next section.

7.4 VIOLENCE AGAINST WOMEN IS NOT ROOTED IN ISLAM

The countless images and manifestations of Islam's honoring of women refute the baseless claims that Islam calls for the use of violence in all its forms against women and that the violence practiced by men against women is supported by Quranic verses and prophetic hadiths. Muhammad Hamad (2014: 3) maintains:

Among all religions, Islam has emphasized the importance of the status of women, and honored them too; women in Islam are the sisters of men, and the best of the people is best for their family; in her childhood, the Muslim woman

has the right to breastfeed, care, and the beneficence of education because she is the eye of her family, the fruit of the heart to her parents and brothers.

Also, Islam says that female babies must be greatly dignified by her guardian who should protect her all the time. It is also seen that Islam does not accept that she is abused by the hands of bad people, whose tongues always harm her and other women. For example, if she is married, she shall live in good companionship in the house of the husband, and her husband must honor her, be lenient on her and stop harm and violence in all its forms. Samer Saber (2012) cites that if a woman is a mother, God/Allah has connected her respect and righteousness coupled with his respect and her disobedience and abuse coupled with polytheism in Allah/God and corruption in the land. Also, if she is a sister, then she is the one that the Muslim is ordered to accept her and honor her, and to take care of her. Islam also honors women by ordering men to preserve their dignity, protect them from obscene tongues, treacherous eyes, and unruly hands. It is the honor of Islam to her by compelling men to spend on her, to bridge the gap between male and female and caution against injustice and any kind of abuse. In the case of marital problems, Islam allows the couple to separate if they no longer have an agreement and could not live a happy life. The husband is allowed to divorce her if all attempts of reconciliations have failed and if their lives have become unbearable. Moreover, another example of Islam honoring women is that Allah has forbidden the husband to beat his wife without giving her the full right to complain to her guardian and sue him in court to sustain the gender equality that Islam calls for. On this, Allah decrees: “And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference” (Al-Quran Al-Isra 17:70).

Accordingly, with the said tremendous honoring and glorification of women from the Islamic standpoint, there is zero doubt that Islam stands against the surge of violence among Muslims in Jordan as there are countless Quranic verses and Prophetic hadiths whose central themes are to honor women as a mother, a wife, a sister, and a daughter. Among these hadiths is what Allah decreed in surah AL-Baqarah: “And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise” (Al-Quran Al-Baqarah 2:228).

Allah also decrees: “O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them – perhaps you dislike a thing and Allah makes therein much good” (Al-Quran An-Nisa 4:19). Allah also decrees: “But give them [a gift of] compensation – the wealthy according to his capability and the poor according to his capability – a provision according to what is acceptable, a duty upon the doers of good” (Al-Quran Al-Baqarah 2:236). In another verse, Allah decrees: “Lodge them [in a section] of where you dwell out of your means and do not harm them in order to oppress them” (Al-Quran At-Talaq 65:6). Allah again decrees: “For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share” (Al-Quran An-Nisa 4:7). Another verse shows the honoring of women and reminding males of no longer depriving them of their rights, where Allah decrees: “Then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you” (Al-Quran An-Nur 24:33). Likewise, Allah reasserts that there should be an act of complementarity between males and females: “They are clothing for you and you are clothing for them” (Al-Quran Al-Baqarah 2:187). Similarly, Allah honors females through the act of divorce in cases where the marriage fails to protect her from bad implications of an unhealthy relationship which is full of violence and problems: “Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah” (Al-Quran Al-Baqarah 2:229).

Prophetic hadiths have also addressed the issues of honoring women and calling to stop violence against them. Concerning the said Quranic verses revolving around reminding all males (father, husband, brother, and son) to honor women and never expose them to any form of violence, several hadiths have addressed women’s social stand in a society away from violence and humiliation. One of these hadiths is verified in Ahmad Ibn Hanbal’s Musnad: “Women are a counterpart of men, and nobody honors them except the decent, and who insults them are only the miscreant men”. Another prophetic Hadith calls for men to respect, honor, and take care of women away from violence as said by Prophet Mohammad (PBUH) and verified in

Ahmad Ibn Hanbal's Musnad: "Do not whip your wife as a slave". This means that the decent man does not beat his wife and he is only allowed to beat her to make sure that the woman's goodness and righteousness are established to achieve a productive and healthy married life and avoid the collapse of the family as a social unit in the community. Importantly, there are hadiths that show that males and females should live in equal forms in all real-life situations such as a hadith narrated by Aishah: "I and the Messenger of Allah (PBUH) took a bath from one vessel" (1:77). Another hadith calls for men to be as kind and good as possible to women away from violence, whereby Sulaiman bin Amr bin Ahwas narrated:

My father told me that he was present at the Farewell Pilgrimage with the Messenger of Allah. He praised and glorified Allah, and reminded and exhorted (the people). Then he said: "I enjoin good treatment of women, for they are prisoners with you, and you have no right to treat them otherwise unless they commit clear indecency. If they do that, then forsake them in their beds and hit them, but without causing injury or leaving a mark. If they obey you, then do not seek means of annoyance against them. You have rights over your women and your women have rights over you. Your rights over your women are that they are not to allow anyone whom you dislike to tread on your bedding (furniture), nor allow anyone whom you dislike to enter your houses. And their rights over you are that you should treat them kindly with regard to their clothing and food."

(Al-Quran At-Tawbah 9:1924)

Based on the above, it is seen that Islam is a saver, protector, and securer of women with other men in Muslim societies in general and Arab societies in particular. Significantly, certain Quranic verses and Prophetic hadiths permitting the striking on women to discipline them rather than to harm them are misread by Muslims in general and Arab Muslims in particular. To clarify this, Islam permits conditional beating on disciplinary grounds. In verses of the Holy Quran, Allah, however, commands husbands to live with their wives on a footing of kindness and equity. Allah decrees "to live with them in kindness" (Al-Quran An-Nisa 4:19). In this regard, al-Tabari (274:418) says:

It is true to say that it is not permissible for a person to beat another person, not even harm him/her except for just cause, whether a wife being beaten by her husband or a servant by his master because Allah says: “And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.”

(Al-Quran al-Ahzab 33:58)

Al-Tabari (274: 418) adds: “The beating should not be severe and bleeding, the husband should avoid beating on the face, or any tender place, because beating aims to discipline not to injure”. In this regard, Allah has also mentioned about what husbands should do if they want to discipline their wives, as they begin with advising them and then forsaking to share their beds and lastly, striking them, where the beating is the last solution provided that it does not inflict any grievous harm. Allah says: “But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand” (Al-Quran An-Nisa 4:34). In this regard, al-Tabari added that there are three ways to discipline the wives, namely:

A. Advising them. B. Forsaking to share their beds. C. Beating them to remind/discipline them.

There is a consensus that the abovementioned order of discipline is obligatory for husbands to follow as we mentioned earlier that Islam permits striking to discipline her rather than harming or humiliating her. As for the prophetic Hadiths, they ask men to respect, honor and take care of women. Prophet Mohammad (PBUH) said, as verified in Ahmad Ibn Hanbal’s *Musnad* “do not whip your wife as a slave”, this means that the decent man does not beat his wife and he is only allowed to beat her to make sure that the woman's goodness and righteousness are established to achieve a productive and healthy married life and to avoid the collapse of the family as a social unit in the community. Accordingly, the use of striking is allowed by Islam but regulated in a way to protect and honor women rather than to harm or humiliate her. The discussion on the use of beating to discipline women makes it appropriate to include a discussion on how men are meted out when he wrongs his wife or women in

general. As for the ill-treating man, Islam threatened the man or the husband of severe punishment if she did not obey him by identifying certain procedures that would deter the man in case he was the one who is in the wrong. Mohammad Qutb (2001) says that the woman has the right to preach to her husband if she is beaten or abused and abandon him in some cases as well as the right to sue him in court in which the judge punishes and disciplines her husband. Thus, the husband must be appropriately punished, but without exposing the wife to danger and this can only be done by suing him in court. The punishment may not only entail beating the husband, but may also include prison time.

The misreading, misunderstanding and inaction to apply the teachings of Islam beget the spread of violence against women in a fully masculine society such as that of Jordan. Shalan's selected novels are a realistic reflection of this masculine society where she highlights the problem of violence against women through the characters and plots.

7.5 VIOLENCE IN SHALAN'S NOVELS IS SOCIALLY EMBEDDED AND FUELED BY THE MISREADING OF THE TEACHINGS OF ISLAM

Shalan's selected novels are a reflection of the reality of the problem of domestic violence in general and violence against women in particular. The novels' characters, which are one of the main elements of the story, come from Islamic backgrounds such as The anonymous heroine's father who is a mosque Sheikh, Abu Ahmad and Abu Saleh who are religious people who continuously pray at mosques, Majid and her brother Ahmad, Shams's husband, Basil AL-Muhri and Shams's aging husband. These characters, who construct the social structure of the novels, are followers of Islam that fundamentally honors, respects and protects women from all forms of violence, humiliation and disrespect. Yet, instead of being real followers of Islam, they violate the teachings of Islam by treating the women in their lives with violence, beating and humiliation.

Except for Shams's brother who is also victimized by his father's tribal mentality, the other men inflict all kinds of violence on the female heroines to uphold their domination inside and outside the house. Abu Ahmad and Abu Saleh always preach to people inside and outside the mosque to follow Islam's teachings in their

daily life, yet they practice the opposite. Samer Sadeq (2004: 7) states: “They purposely misread Islam’s teachings to not lose social reputation and rank among other people due to the rigid tribal nature of Shalan’s novels’ context.” For example, throughout Shalan’s first novel *Falling in the Sun*, Abu Ahmad says that if wife, sons and daughters would like to enter paradise, they must follow his orders because he is the Sheikh and knows Islam’s teaching very well. The following extract shows how Sheikh Abu Ahmad uses verses from the Holy Quran and misreads them to legalize his use of beating and humiliation, saying: “Allah says if your wife does not obey you, beat her” (*Falling in the Sun* 2004: 56).

Abu Ahmad’s model of the religious man is repeatedly seen in the characters in the other novels where Abu Saleh i.e. The anonymous heroine’s husband, Majid and his brother Ahmad, Shams’ husband i.e. Basil AL-Muhri and Shams’s aging husband all represent the model of unreal followers of Islam who has no problem manipulating Islam’s teachings to attain power and domination over women around him, and once this domination is completely achieved, he seeks to prolong.

More tellingly, as the characters are deeply related to their social and tribal roots and traditions, they find it easy to ignore Islam’s teachings and rules as required. With that, their acts are socially embedded and tribally justified because they prioritize the tribal traditions against Islamic teachings. The following extract shows how Sheikh Abu Saleh prioritizes the tribal traditions against Islamic teachings, saying: “We do not like people to say that we are not real followers of our traditions.

7.6 IMPLICATIONS OF THE STUDY

This research has far-reaching implications to different aspects of domestic violence in the discourse of violence against women among Arab Muslims. The social and personal standing of women in the Arab world in general and in Jordan in particular must be viewed in a multidimensional context. As part of our daily life in our societies, we are required to manage our daily lives, roles, and responsibilities towards ourselves and others away from social and personal flaws and problems. We are the main parts of our Muslim Arab societies and in turn, we are the makers of these

societies that should be built on the pillars of Islam that guarantee a firm social construction that all males and females can live together safely and happily. Unfortunately, when we were children, our parents taught us not to think of bigger social issues and ills concerning others. Upon maturity, we begin to notice that neither our societies nor we are true followers of Islam and that our identities as Muslims are mostly gone. We comprehend that a lot of the ills and problems we experience are due to the mixture of overlapping concepts i.e. western concepts and practices and rigid tribal concepts and practices which are both unrelated to Islam. Yet, many recognize that if the tremendous scope of Islam is effectively applied to several issues in our life, our life will improve, and social problems such as violence against women will gradually diminish. Based on recent social and political changes in the Arab world, any Arab Muslim individual will realize that his daily behaviors and acts do not belong to the teachings of Islam, leading to many social problems such as the spread of violence against women as proven by statistics.

Many battered women will pay their souls and life to declare that the solution in our problems lies in adopting the true teachings of Islam that regulate the relationship between men and women in the social domain. These silent battered women have long been under males' oppression and they no longer live a free life. Jordanian women suffer a systemized oppression resulting from the patriarchal societies for many decades since these social constructions are not true reflections of Islam as they have been colonized, westernized and secularized since the forties of the last century. This unhealthy social phenomenon and oppression continue to affect a large number of women based on available statistics until today. The freedom and human rights of any person are what these Muslim Jordanian women aspire to attain in the past, now and in the future.

Additionally, the current study also implicates the role of the battered woman in such an oppressive and rigid society to draw a path to freedom and eliminate the problem of violence against women. Every battered woman's aspiration to break free from man's oppression and masculine mentality can be achieved if the community adopts the right path i.e. by applying true Islamic teachings. The Arab-Jordanian community needs a conducive environment to adopt Islam's regulations and teachings through real members or individuals, who should be true followers of Islam, to build a

rightful society free of tribal and old traditions which are baseless in Islam. Islamic intellectuals and theorists who understand the formation, causes, and implications of domestic violence in general and violence against women in particular in the ArabJordanian community tend to fight back to attain gender equality. Only then we can decrease the tendency and practice towards violence, victimization and marginalization against women within the Jordanian context. My argument is that the oppression of female members of the Jordanian society is due to the inaction and lack of commitment of the Islamic intellectuals or theorists to act and end the problem of violence against women. It is still not too late to strive to better our communities to protect women by carrying out a massive process of raising awareness among the Jordanian people in general and young generations.

Besides, it is also obligatory for all Jordanian Muslims to apply Islamic teachings and regulations. Another important implication in this research is that the discourse of violence against the representation of Jordanian women has to be more comprehensive to include different aspects of battered women, for example, disabled women.

Figure 7.1 shows the adoption of Islamic Teachings among members of the Jordanian society to each other. The narrowest circles are the forms of violence against women in the Jordanian social context namely Maksora, Muhana, and Muathaba which need to be addressed by all respective parties to protect women and reduce the amount of violence practiced against them, as presented earlier. The bigger circle represents domestic violence that includes violence against women in general, alongside different aspects such as violence against women at work and violence against disabled women which also needs to be effectively addressed. The whole rectangle is the only Islamic Theology which has to be factored in as the only solution to the said problem.

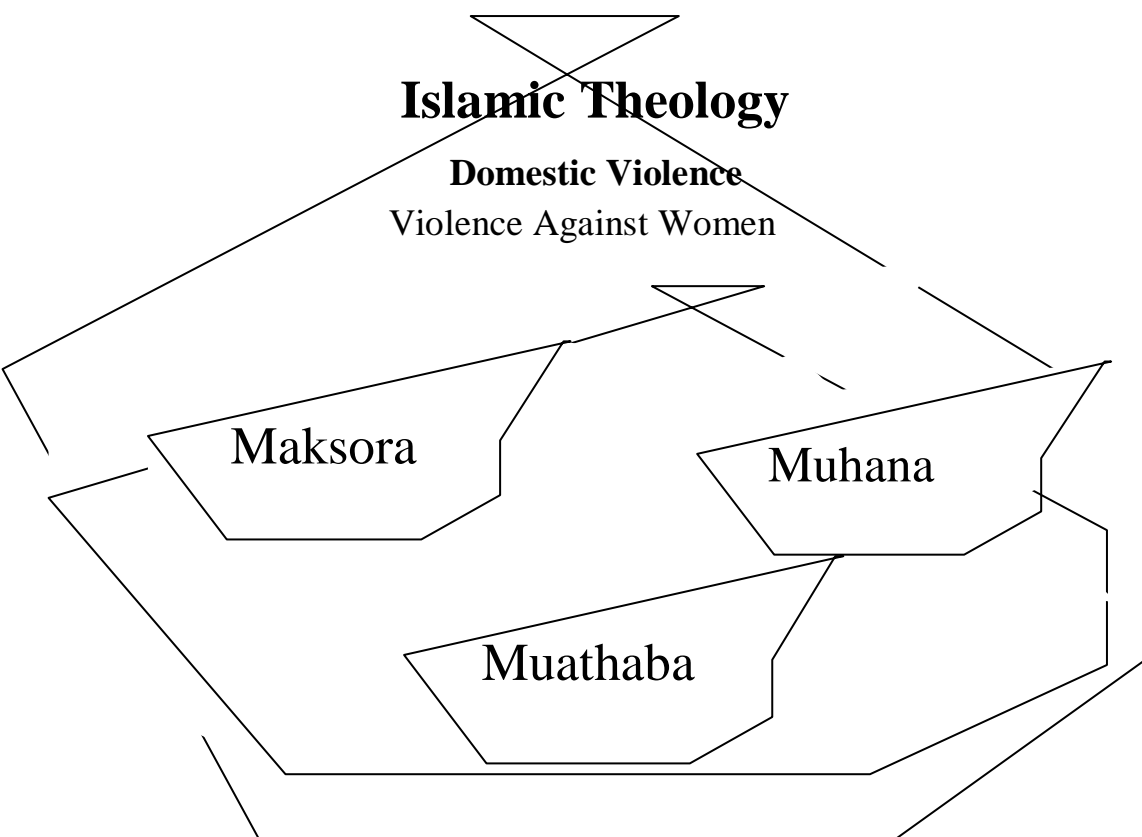


Figure 7.1 The Islamic theology and violence -intersectional spaces

The context of the figure presents the most significant terminologies of the novels. There are forms of violence against women that need to end and eliminated among battered women by applying the only and last concept called Islamic theology. Based on the three novels, Jordanian women today feel that having a solution resultant from Islamic Theology is unquestionable yet these are predominantly attached to the rigid tribal ideologies and concepts inherited from old cultures, norms, and customs. Hopefully, in the future, there will be a kind of revolution against all patriarchal norms and beliefs which are baseless in Islam's teachings as current and new generations of Arab are keener on putting women in a more decent and organized place among all members of society. As an example, a woman may say, "I am a Jordanian abused woman". From this illustration, it is clear that the path to a new venue away from violence and social problems is still difficult, but it can be done through campaigning to make women enjoy their lives away from acts of violence, harassment, and humiliation. Yet, if young generations fail to achieve an ethical society whose pillars, relationships, and dealings are constructed on Islam's doctrines and teachings, the social ill of violence against women will persist even more.

In the three selected novels, Shalan depicts the efforts and attempts of the three protagonists in working towards restoring their human rights, alongside eliminating violence against women. Speaking from a sense of resistance, regardless of success or failure, the three female heroines in the narratives did find a path towards restoring their human rights and getting away from the unhealthy social construction they are living in.

7.7 LIMITATIONS OF THE STUDY

The current study's focus is to problematize the phenomenon of domestic violence in general and violence against women in particular as seen in fiction. However, this issue is not only encountered by Arab-Jordanian women as it is indeed a global social crisis. The exclusion of the „*Sharia*’ as the main concept of Islamic Theology within this corpus may be seen as a limitation of the framework in its application. The social construction managed by males with rigid masculine mentalities in Shalan's selected novels has marginalized Islamic theology and teachings. As a fact, Islam is the most widely spread religion with followers all over the whole world, but several Islamic countries have been secularized and westernized such as Jordan in the Middle East. The Muslims in these secularized countries are going through various daily challenges and setbacks leading them to be distant from true Islamic teachings which lead to gender inequality, discrimination, and violence against women. Therefore, the crises of gender inequality, discrimination, and violence against women can no longer be seriously taken if more women still face the increasing dilemma of violence against women. So, the issue is not mainly a social problem but rather an „Application of Sharia“ as Islamic Theology. In the selected novels, Islam's teachings as a central factor to solve problems were excluded. Similarly, there were only some hints to certain characters that are considered real followers of Islam. Besides, the novels did not have narration on religion as the whole construction should be Muslims.

Therefore, the crisis of applying Islamic teachings in solving the predicaments of Muslim women could be another limitation of the novels. From a realistic viewpoint, the crisis of application of Islamic theology in people's life embraces larger social problems such as divorce and violence against women. There is no

excuse to ignore the inaction and failure of the related parties to apply Islam's teachings to organize their lives.

7.8 FUTURE RESEARCH

Factoring in the proposed construct of positioning domestic violence in general and violence against women in particular, the first proposal is to extend the current one by incorporating other literary works from the ever-expanding corpus of Arab literature in general and from the Jordanian literature in particular. Some distinguished fiction writers show similar interest with regards to the concerns of the phenomenon of violence and oppression against women such as Fadia Faqir, Laila Atrash, Qumasha Othman, and many more. Developing new studies and researches on their writing would shine greater light on the construct of the problem of violence against women especially the Arabs and Jordanians who are still suffering from the problem based on the rising number of cases. How have they constructed the problem of violence against women in their fiction? Does the adopted Islamic theology as a lone solution to the problem of violence against women fit the writers' narrative of social reality in their fiction? Will novel conclusions be drawn from these noticeable writers' stance with regards to issue of violence against women?

Additionally, the last thirty years have brought new young writers from Jordan and other Arab countries who were born after the Gulf War III in Iraq in 2003, the wave of Arab Spring in Egypt and Tunis, and the Civil Wars in Syria and Libya in 2011. These writers are familiar with a lot of cases of violence against women in wartorn countries which may add new insights to the said problem as depicted in their fiction. Are they concerned with addressing the Islamic/Theology Shariah in their fiction? Are they using a new approach in the representation of violence against women in war-torn countries within the disaster of wars?

Another new proposal is to extend the research of literary representation of the problem of violence against women to a larger viewpoint. Firstly, the extension may incorporate a larger scope of writers from two different countries in the Arab world such as Jordan and Iraq, and examine other writers from Jordan, and gulf countries such as Saudi Arabia. In that sense, a comparative reading is created to address violence against women at the level of the Arab world. Another method to broaden the

scope of countries that had suffered from the problem of violence against women is to address non-Arab countries such as Iran, Afghanistan, and Indonesia which are Muslim nations. Does the representation of the problem of violence against women in literature by writers from Arab countries differ from those in non-Arab countries? Do these said writers adopt the same approach in addressing the problem of violence against women in their fiction?

The issue of violence against women among physically disabled women should also be taken into consideration. The final dimension is religion, where Islam has identified the *Shariah's rules and teachings concerning* a zero-problem life for Muslims. This dimension can also be adopted to elucidate the problematics in other social issues addressed in fiction where Islam can be the solution to it.

7.9 CONCLUSION

Women in Jordan have been under a silent crisis and suffering from the unhealthy problem of violence against women since the eighties of the last century. Statistics and studies show that violence against women needs a solution as it is now on the rise among women in all areas of Jordan. Writers such as Sanaa Shalan have addressed these unhealthy practices in their novels to help address and investigate the different contexts of Jordanian women: civic, tribal, fanatic, and Bedouin communities. These women share one humiliating idea in common; the idea of how a woman should be victimized, deformed, and sacrifice her identity to make a tyrant male impose his masculine powers over her. A woman has to pay the price, or to be suppressed, burned, and even killed in some contexts and whatever their background is, whether educated or uneducated, they should all end up in the same way and be violently treated. A 2017 study found a 86% prevalence of domestic violence among women in Jordan.

At the legislative level, the study reveals that existing national laws seem to be insufficient in protecting women from violence for two reasons. Most notably, there is a lack of a comprehensive national law that clearly outlines and addresses violence against women in general and domestic violence in particular. Secondly, there are laws that discriminate against women such as those encouraging men to marry women

they have raped. There is a remarkable gap at the legislative level between theory and practice. For example, in some Arab countries, there are certain policies and legal frameworks that address certain types of violence such as domestic violence, female genital cutting, trafficking in women, and early marriages. However, the extent to which this legal framework can actually contribute to the protection of women is very limited because there is no enforcement, or in other words, policies have not been translated into action on the ground. With that, there is a dire need to develop sound and forcible measures and responsive programs and calls for the urgent need to safeguard adequate resources for such purposes. At the end of the day, several questions are raised such as how many years shall women wait until the problem is effectively addressed to have their human rights restored?

There is no short cut or time to waste in eliminating the issue of violence against women and a wake-up call is needed among officials in Jordan to address this problem, reduce it, and to regain the natural standing of Jordanian women.

Therefore, the implementation of Islamic Theology/ Sharia by these officials is the only way to raise awareness among people about this issue and its negative implications. If the application of the Islamic Theology is ignored, the magnitude of this problem will further enlarge. I still believe in the spirit of goodness among Muslims in Jordan which will lead to happy endings for the battered women, but they must go back to the teachings of Islam which is our only hope. And hope is still there.

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