DISSERTATION

PARENTING STYLES USED WITH PRESCHOOL CHILDREN AMONG ARAB

IMMIGRANT PARENTS IN A U.S. CONTEXT

Submitted by

Majedh F. Abu Al Rub

School of Education

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Doctoral Committee:

    Advisor: Laurie Carlson
    Co-Advisor: Zeynep Biringen

    Lee Rosen
    Louise Jennings

ABSTRACT

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The purpose of this research study was to examine whether there were statistically

significant differences in parenting styles among Arab immigrant parents as a function of parent

and child gender. Also this study was designed to examine experiences and perceptions of Arab

immigrant parents in raising their children in the U.S., and how these differ from their

experiences and perceptions in raising their children in their own countries. Quantitative data

were collected first, from a convenience sample of such parents (49 families), using a paper-and-

pencil-structured questionnaire. The second part of the study was a qualitative exploration of

parents' experiences and perceptions of raising their children in the U.S. The researcher

conducted 5 one-on-one interviews with parents and used a systematic, coding process for

analyzing and interpreting data from the interviews.

Survey results showed that the most frequent parenting style reported by Arab fathers and

mothers among the three subscales of parenting styles was *authoritative* followed by

authoritarian and *permissive*. Mothers were reported higher ratings on the subscale of

authoritarian parenting style than fathers. Also, results of the repeated measure ANOVA

indicated a significant interaction of parent and child gender only for the use of the authoritarian

parenting style, which suggesting a significant difference between mothers and fathers in

regards to treatment of boys and girls for their scoring on the authoritarian subscale.

Additionally, there were no statistically significant differences in parenting style based upon the

child's gender, so there was no main effect found for child's gender. Interview results indicated

that Arab parents changed their parenting practices from being strict and controlled in their

country of origin, to being much more warm and nurturing in the U.S.

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CHAPTER 1: INTRODUCTION

The knowledge to care for children at different ages, especially those from three to five years old, is vital in the 21st century. At this vital stage, children are gaining social, emotional, language, and cognitive development, as well as gross and fine motor skills. Thus, it is the parents who are primarily responsible for their children's growth and development (Bornstein & Bradley , 2003); (Magnuson & Duncan, 2004)

Family is the first place that a child creates a close relationship with another human being, usually first with the mother (craig, 2006)Research has documented and emphasized the importance of the effects of parenting styles on the social competence, intimacy, and friendship development of children and adolescents among Western, Middle-Eastern, and Asian cultures ((Bauminger, Chason & Har-Even, , 2008); (Brown, Mounts, Lamborn & Steinberg., 1993) (chen, dong & Zhou, 1997); Grabill & Kerns, 2000; Rah & Parke, 2008). Other studies have shown that mothers have a tendency to do the majority of housework, as well as to take on the most responsibility for childcare and for supervising the children's learning (Buunk, Kluwer, Schuurman & Siero, 2000; Coltrane, 2000).

The nature of the interaction between parents and children is considered an important factor in the development of psychopathology in offspring. Johnson et al. (2001) found that maladaptive parenting in early childhood may contribute to psychopathology in the child. More importantly, ineffective parental discipline is significantly correlated to the permanence of externalizing problem behavior throughout development (Snyder et al., 2005). Conducting such a study is significant due to the scarcity of empirical research studies addressing Arab parenting styles of preschool children and the paucity of research studies about Arab immigrant parents in the U.S. culture.

Statement of the Research Problem

The Arab-American Institute estimates that 3.5 million Arab immigrants reside in the U.S. (Arab-American Institute, 2003, 2007). Arabic society is commonly known as a collective and authoritarian group (Dwairy, 2004). Also, Arab immigrant parents typically come from countries where an authoritarian parenting approach is viewed as the norm, where their children must respect and obey these values. Authoritarianism within Arab society is not necessarily associated with negative outcomes for Arab children and adolescents, however (Dwairy, 2004, 2010). Arab immigrant parents tend to hold on to their culturally rooted childrearing values and traditions, while trying to adapt to the mainstream values of the new culture.

Past research has concluded that different cultural groups hold different child-rearing practices (Chao, 1994, 2000a; Donrbucsh et al., 1987; Steinberg, Mounts, Lamborn & Dornbusch, 1991; Steinberg et al., as cited by Garg, Levin, Urajnik & Kauppi, 2005). These cultural differences in parenting styles support the idea that parenting styles, defined by Baumrind's theory, do not have the same meaning when examined from an ethnic perspective (Chao, 2000a; Harwood, Schoelmerich, Ventura-Cook, Schulze & Wilson, 1996; Hill, 2001b; Hughes, 2003; Miller & Harwood, 2001; Polaha, Larzelere, Shapiro & Pettit, 2004). Baumrind identified two main strategies to describe the interactions between parents and young children: warmth and control. Baumrind's parenting typologies are: authoritative, authoritarian, permissive. These dimensions have been associated with child development outcomes; although results from studies that attempt to relate parenting style with child development outcomes have varied depending on parent-child gender, parent-child age, the temperament of the child, and socio-economic status of the family (Harris, 2002).

Al-Khatib (2005) stated that Arab research studies examining parenting styles differ in their findings. For instance, Egyptian mothers are more authoritarian with their daughters than with their sons (Salama, 1984); Syrian fathers and mothers are more authoritarian with boys than with girls (Agha, 1989); Kuwaiti parents are more authoritative with boys and girls when compared to the Syrians and Egyptians. Moreover, studies examining parents within the same country may differ also in their findings on parenting styles. For example, Al Amir (2004) and Malhas and Abdouni (1997) conducted studies in Jordan and found that Jordanian parents are more authoritative than authoritarian. On the other hand, Hawamdeh's (1991) study showed that Jordanian fathers are more authoritarian with both sons and daughters than are mothers.

Despite these cultural differences, there is limited research on parenting from a cross-cultural perspective (Dwairy, 2010). Most empirical research has focused on Western culture (Bogenschneider et al., 1997; Youniss & Smollar, 1985), with little attention paid to different ethnic groups (e.g., Arabs living in the U.S.) (Dwairy, 2010; Spencer & Dornbush, 1990). Thus, there is clearly a need to study parenting styles, especially across different cultures and in settings where parents are acculturating to a new national home, such as Arab immigrant parents living in the U.S. These results should be compared to research being conducted in non-Western cultures to explore the issues of parenting styles and their relations to child development outcomes. After all, such research is being used to shape a parent's child rearing practices, which in turn, contributes to the child's development. In addition, more tangible examples would be given so that parents understand exactly how to practice their parenting.

What is currently known, unfortunately, is not generalizable outside of a white, middle-class sample of mothers (Baumrind, 1995). Meanwhile, the number of Arab immigrant families in the U.S. is increasing. Also, research is missing on the parenting of ethnic and immigrant

populations in the U.S. (O'Brien, 2007), and there are still few studies exploring parenting styles and child development in the Islamic world (Alsheikah, Parameswaran & Elhoweris, 2010). Erickson and Al-Timimi (2001) stated that this minority group is "misunderstood, misrepresented, and negatively portrayed" in the U.S. (p. 308). So understanding Arabs' experiences, beliefs, and traditions in the U.S. might provide a resource for mental health professionals or social workers who provide services to Arab Americans and the issues and cultural factors and challenges affecting these individuals. Additionally, the present research tries to address this deficit, by conducting a study focusing only on Arab immigrant parents in the U.S.

The current study will help illustrate to parents, and educators of parents, that parenting techniques are important for child development outcomes. An aforementioned literature ensured that parenting styles and practices have a significant effect on the psychosocial development of children. Also, sharing the findings and recommendations of this study with parents may help them become more aware of their own parenting practices; results of this study may also provide richer, more meaningful insight into specific factors that may affect Arab immigrants in raising their children in the U.S. Hence, this study might contribute to the body of knowledge to better understand the role of cultural factors in parenting, as well as contribute to the general understanding and knowledge of parenting styles among Arab families regarding their acculturation in a U.S. context. It is also hoped that results from this study may extend and encourage further research with Arab parents. Studying parenting styles of preschoolers could help understand how to better meet the needs of Arab parents and their young children.

This study used a mixed-methods design. First, the researcher quantitatively analyzed types of parenting styles that are used by Arab parents, as well as the differences in Arab

parenting in regards to both the parents' and children's gender. Second, the researcher focused

specifically on the acculturation process by conducting interviews with Arab parents to explore

in greater detail their experiences and perceptions of raising their children in the U.S.

Research Questions

The guiding research questions are:

1. What types of parenting styles are used most by Arab immigrant parents of preschool children?

2. Are there differences in Arab parenting styles based upon parents' gender?

3. Are there differences in Arab parenting styles based upon children's gender?

4. What are Arab parents' perceptions and experiences regarding how acculturation has influenced their child-rearing practices in the U.S.?

Definitions of Terms

An Arab immigrant parent is defined as either a father or mother who migrated from, or

was born to those from, an Arab country (including: Kuwait, Bahrain, United Arab Emirates,

Saudi Arabia, Oman, Qatar, Yemen, Jordan, Iraq, Syria, Lebanon, Palestine, Egypt, Sudan,

Libya, Tunisia, Morocco, and Algeria). Parenting style is defined in this study as the behavior or

daily practices that a parent uses when he/she interacts with his/her children and follows

Baumrind's categories (1967) of authoritative, authoritarian, and permissive styles. This study

will use the following definitions for each style:

Authoritative parents demonstrate high rules and standards, as well as firm limits using

democratic methods (Horton & Parker, 1998).

Authoritarian parents show high levels of demandingness and low levels of responsiveness, and expect appropriate and mature behaviors at all times (Horton & Parker, 1998).

Permissive parents show high levels of responsiveness and low levels of demandingness, providing little guidance and sometimes no structure, and show high levels of warmth (Horton & Parker, 1998).

Theoretical Perspective

Although criticized by Ogbu (1981) and Chao (1994), Baumrind's work (1967) has been used as a model for understanding parenting styles and has been documented in many child development textbooks (Berger, 2001). Also, Baumrind typology was the most widely used in the West that describes parenting behaviors (Berg-Cross, 2000) and validated in Arab cultures (Dwairy,2004). Therefore, this study was guided by Baumrind's theory approach as a lens to view Arab parenting styles of their preschool children. This theory highlights the links between parent–child relationships and child development outcomes.

Delimitations

This study was confined to Arab immigrant parents who were living in Fort Collins, Colorado at the time of this study.

Limitations

First, the possibility of a sampling bias, and the potential non-representativeness of this population to the larger Arab population, needs to be kept in mind when interpreting the findings. Meanwhile, it is fundamental to consider that Arab people are a heterogeneous

population, with large variations in countries of origin, traditions, and values. Consequently, making generalizations that apply to the entire Arab population is impossible.

Second, the questionnaires used in this study depended on parents' self-reporting of their parenting styles, and thus, this study might be affected by parents' willingness to provide accurate information. Third, either parent might have influenced the other's style of parenting. Finally, parents also might have responded in a way that reflects what they perceived as accepted or good in their own culture, rather than what they actually used when interacting with their children (Ramey, 2002; Shelton, Frick & Wooton, 1996). Thus, the accuracy of information might be limited.

Researcher's Perspective

This researcher earned a master's of Education degree in elementary education. She has worked in the field of elementary education for approximately twelve years in Jordan, primarily in supervising student teachers. She also worked as an instructor in one of the public universities in Jordan (Yarmouk University), teaching different courses in early childhood through elementary education. She will continue these roles in the future. This background provided excellent knowledge for understanding children's needs within these education levels, but the researcher is limited in her knowledge of child rearing practices and its influences on child development outcomes.

The researcher has a long-standing interest in understanding child rearing practices in a new culture like the U.S., since the researcher is an Arab immigrant raising her children with her Arab immigrant husband in the U.S. Thus, the researcher has a strong belief that studying "parenting styles" helps to create more awareness among the caregivers of children up to five

years of age, and helps them to provide a healthy, stimulating, and loving environment for their

children.

CHAPTER 2: LITERATURE REVIEW

The review of literature begins with an overview of the conceptualization of parenting styles and its differences as a function of child-parent gender. Also, this review summarizes the current knowledge about the styles of parenting in different cultures. Next, a systematic literature review about Arab parenting styles will be presented. Then, a summary of the importance of family and children in Arab culture, and the acculturation process will be presented.

Conceptualization of Parenting Styles

Sorkhabi (2005) and Pellerin (2005) proposed the development of a socialization theory based on Baumrind's parenting styles. They conclude that when parents use the authoritative parenting style with their children (characterized by warmth, reasoning, and responsiveness), children are more likely to have fewer behavior problems and higher classroom competence. Parenting styles play an important role in the development of children, affecting a child's behavior, achievement, and intelligence. Bornstein and Bornstein (2007) said:

> Parents guide their young children from complete infantile dependence into the beginning stages of autonomy; their styles of caregiving can have both immediate and lasting effects on children's social functioning in areas from moral development to peer play to academic achievement. (p.1)

Parenting styles are described as specific behaviors that include parental demandingess and responsiveness and are used to control and socialize children (Macoby & Martin, 1983). Parental demandingness refers to "the claims parents make on children to become integrated into the family, by their maturity demands, supervision, disciplinary efforts and willingness to confront the child who disobeys" (Baumrind, 1971, p. 147). While parental responsiveness, or parental warmth, refers to "the extent to which parents intentionally foster individuality, self-regulation, and self-assertion by being attuned, supportive, and agreeable to children's special

needs and demands" (Baumrind, 1991, p. 62). The important role of parenting typology includes

nurturing and positive relationships between parents and their children (Abidin, 1992; Brooks-

Gunn & Markman, 2005; Katz & Woodin, 2002).

Darling and Steinberg (1993) defined parenting styles as:

A constellation of attitudes toward the child that are communicated to the child and that,
taken together, create an emotional climate in which the parent's behaviors are expressed.
These behaviors include both the specific, goal-directed behaviors through which parents
perform their parental duties and non-goal-directed parental behaviors, such as gestures,
changes in tone of voice, or the spontaneous expression of emotion. (p.3)

Baumrind's typology of parenting styles is the most widely used in Western culture

(Berg-Cross, 2000). Baumrind (1967, 1991) found that parenting plays an important role in the

social development of children. She also discussed three different styles of parenting and their

effects on child development based on research with U.S. families. She grouped the different

parenting styles into authoritative, authoritarian, and permissive categories.

Authoritative parenting style.

From the literature, authoritative parents are assertive and they support their children

rather than punish them. Winsler, Madigan and Aquilino (2005) found an association between

authoritative parenting style (characterized by emotional supportiveness, limit-setting, and firm

yet responsive disciplinary strategies) and positive educational, social, emotional, and cognitive

developmental outcomes in children.

The authoritative parenting style, which is also characterized by positive parental

emotional support, has been shown to positively affect the overall cognitive functioning of

children (Bretherton, 1985; Estrada, Arsenio, Hess & Holloway, 1987; Mattanah, 2005).

Authoritative parents support their children, thereby increasing the positive relationships

between them. These relationships help children in having higher levels of cognition (Bretherton,

1985), for instance, problem-solving (Hubbs-Tait, Kennedy, Page, Topham & Harrist, 2008) and decision-making skills (Baumrind, 1991). Also, children with parents who use an authoritative style tend to become progressively more autonomous (Baumrind, 1966, 1967, 1991; Reitman et al., 2002). Children of authoritative parents show high self-esteem, self-confidence, security, popularity, and curiosity (Buri, Louiselle, Misukanis & Mueller, 1988; Wenar, 1994). In general, there is a negative association between authoritative parenting and internalizing and externalizing problems such as conduct problems, anxiety and aggression in childhood and adolescence (Steinberg et al., 1994; Steinberg et al., 2006).

  Authoritarian parenting style.

  An authoritarian style is characterized by low attachment and high expectations. The parents are obedience oriented. They provide a strict environment for their children. Lamborn, Mounts, Steinberg and Dornbusch (1991) suggested that an authoritarian style includes power, control, and obedience and does not recognize the children's opinions. It is highly demanding and unresponsive to the child's needs. Rothbaum and Weisz (1994) conducted a meta-analysis of 47 studies and they concluded that parental control and unresponsiveness increase a child's behavior problems, such as fear, anxiety and aggression. The children from authoritarian homes are more likely to show behavior problems such as being anxious, angry, aggressive, and having low self-esteem (Baumrind, 1967, 1971).

  Literature is widespread that links parenting styles to child and adolescent problem behaviors. For example, a positive relationship was found between authoritarian parenting and children, who exhibit internalizing and externalizing behavior problems, including internalized distress, conduct disorder, and delinquent behavior (Querido et al., 2002; Thompson, Hollis & Richards, 2003). In contrast, other studies have shown that the mother's authoritarian style is

positively related to the child's cognitive and behavioral competence at school, and that children with authoritarian mothers show a positive interaction with their teacher and peers in the classroom (Onastu-Arvilommi, Nurmi & Aunola, 1998).

The researcher suggests that the reason for this discrepancy is the nature of the culture for parents being either collectivist or individualist, where in the collectivist cultures, children are used to being controlled and dominated by their parents, so it is normal for them to have positive attitudes towards this authoritarian style. It seems that authoritarian parenting style within a collectivist culture is not harmful like it is within a liberal culture (Dwairy & Menshar, 2006).

Permissive parenting style.

The permissive style is divided into two types: responsive and neglectful (Baumrind, 1991). Responsive parents are more supportive, non-traditional, and compassionate. They do not set high expectations and demands, allow considerable self-regulation, and avoid conflict with their children (Baumrind, 1991), whereas, neglectful parents, or uninvolved parents, show low involvement, low demands, and little communication with their children. They also do not structure or monitor their children.

Responsive parents allow their children to regulate their own behavior, and they allow their children to make their own decisions at any age. They are also extremely ambiguous in regards to disciplining and controlling their children. These parents are more responsive than authoritarian parents are to their children's needs, and yet, they do not set appropriate limits and rules for their children's behaviors (Baumrind, 1991). Neglectful parents, however, create a different situation for their children than responsive parents. Lamborn, Mounts, Steinberg, and Dornbusch (1991) found that adolescents from neglectful homes scored low on the majority of

adjustment indices. Furthermore, neglectful parents tended to have children who were rebellious, impulsive, and low in achievement (Lamborn, Mounts, Steinberg, & Dornbusch, 1991).

Differences in Parenting Styles as a Function of Child Gender

McFadyen-Ketchum, Bates, Dodge, and Pettit (1996) conducted longitudinal studies on mother-child interactions and child aggressive/disruptive behavior from kindergarten to third grade, in order to explore the predictors of the intent and the levels of aggressive behaviors. They conducted observations of mother-child interactions for four hours; the researcher asked the teachers and the peers to rate children's aggressive behaviors. The results showed that the propensity for aggressive behaviors in kindergarten children was associated with maternal coerciveness and non-warmth. Results also showed statistically significant gender differences in terms of aggressive behaviors. Thus, boys who had high levels of mother's coercion and non-warmth from parents tended to be aggressive over the years, but girls who had high levels of mother's coercion tended to decrease in levels of aggression (McFadyen- Ketchum, Bates, Dodge, & Pettit, 1996).

Chen, Dong, and Zhou (1997) conducted a study with 304 children in second grade from Beijing, China. It was shown that authoritarian mothers were positively correlated with children's aggression and negatively correlated with sociability, shyness, and inhibition; whereas, instances of authoritative mothers was positively correlated with sociability for girls, but not statistically significant for boys.

Block (1983) conducted a survey to examine the differences of socialization between sons and daughters. It was shown that mothers and fathers emphasized achievement and competition for their sons rather than for their daughters. Second, both parents encouraged their sons to express their emotions and show independence more than their daughters. Third,

discipline and punishment is more common of fathers than mothers towards sons. Fourth, fathers show more authoritarian style towards their sons than their daughters. And fifth, mothers encourage their sons more than their daughters to be conforming and to create a better impression.

Differences in Parenting Styles as a Function of Parent Gender

Research has emphasized how fathers and mothers differ in their child rearing practices. Several studies have mentioned that mothers were more nurturing toward their children than fathers were (Baumrind, 1967; Stafford and Bayer, 1993; Stolze, Barber, & Olsen, 2005; Zern, 1984). Dix, Ruble and Zambarano (1989) stated that mothers think more carefully before they discipline their children, for example they consider the child's age and the intent for the misdeed.

In contrast to these findings, Bigner (2002) reported that Parke and O' Leary's study (1976) showed that males are as nurturing as females. Similarly, other studies have both stated that fathers were rated as equally nurturing as mothers (Blakemore, Keniston, & Baumgarder, 1985; Dail, 1986). Bornstein (1984) reported also that men were warm and they were actually friendlier than mothers.

Two meta-analyses were conducted to study the relationship between parenting variables (e.g. approval, affection, and coercion) and externalized problem behavior. Findings revealed that parent-gender is associated with childrearing style interaction (Mcgillicuddy-De Lisi & De Lisi, 2007). Mcgillicuddy-De Lisi and De Lisi (2007) suggested that authoritarian parenting is more severe for mothers than for fathers. Researchers have found that there is an association between authoritarian parenting of both fathers and mothers and higher levels of hostility in children (e.g., Baumrind, 1971; Dornbusch et al., 1987; Lamborn, Mounts, Steinberg, & Dornbusch, 1991).

De Lisi (2007) suggested that mothers were more severe as authoritarians than fathers. Also, mothers were considered more assertive than fathers were, according to Baumrind's (1967) studies. This goes against popular presumptions about mothers being more warm and nurturing than fathers; people usually expect mothers to show warmth and fathers to be strict disciplinarians and mothers with an authoritarian style violates gender stereotypes (Bentley & Fox, 1991; Thompson & Walker, 1989). In such discussions, a good parent–child relationship decreases behavioral problems in adolescents (Crosnoe & Cavanagh, 2010). Additionally, high levels of maternal stress increase behavioral problems in children (Araya et al., 2009). However, parents can reduce these behavioral problems in children and adolescents if they are able to sustain warm and positive parent–child relationships, even if they experience some difficult circumstances (Bartlett, Holditch-Davis, Belyea, Halpern, & Beeber, 2006). Burchinal, Roberts, Nabors, and Bryant (1996) and Voydanoff and Donnelly (1998) both stated that when mothers have difficulties and emotional problems, social support from extended family or friends can help them to be more warm and nurturing with their children. Furthermore, Conrade and Ho (2001) found that mothers had a more positive and bigger impact on their child's performance than fathers. In contrast, Bronte-Tinkew, Moore and Carrano (2006) found that fathers' parenting style was highly associated to children's performance.

Arab families

The Arab world extends from the Atlantic Coast of Northern Africa to the Arabian Gulf. It includes 22 countries, where people speak the Arabic language and share common geographic, historical, and cultural identities. Ten Arab countries are located in Africa: Morocco, Mauritania, Algeria, Tunisia, Libya, Sudan, Somalia, Eritrea, Djibouti and Egypt. While twelve countries are in Asia: Iraq, Jordan, Lebanon, Syria, Kuwait, Bahrain, Qatar, Oman, United Arab Emirates,

Saudi Arabia, Yemen, and the people of Palestine. The estimated total population within the

Arab nations is approximately 315 million (Abudabbeh, 1996; Al-Krenawi, 2005; Al-Krenawi &

Graham, 2000; Al-Krenawi, Graham, Dean & Eltaiba, 2004; Ibrahim, 2001; Okasha, 2003).

The next section gives a brief overview of the importance of family among Arab culture,

children in Arab families, and concludes by presenting research studies of parenting styles in the

Arab world.

The importance of family in Arab culture.

Family plays an important role in Arab societies, and loyalty towards family is culturally

valued (Abudabbeh & Aseel, 1999). Thus, the family structure should be considered a critically

important element in understanding Arab culture. In Arab-Muslim families, mothers are an

important element in the family (Beitin, Allen, & Bekheet, 2010). Islamic family law gives the

primary care of children to mothers, even if they are carrying the responsibility of taking care of

husbands and the extended family (Kulwicki, 2008). Thus, Arab-Muslim mothers most likely

have a crucial role in protecting their children from internalizing and externalizing behavioral

problems.

The family unit is considered the primary source of social and psychological support

among Arab people, which is also the inspiring factor for individual's decision-making

(Hammad, Kysia, Rabah, Hassoun, & Connelly, 1999). The extended families provide support

and assistance in day-to-day functioning, help with child rearing, and serve a protective role

against daily stressors. Moreover, since Arab societies are collectivist, individuals are expected

to demonstrate respect and loyalty toward family members (Abudabbeh, 1996; Barakat, 1993;

Hammad et al., 1999). As a result, one of the important principles in family relationships in the

Arab culture is respect and total obedience by children towards their parents. Respect is the basis

of gender relations in Muslim families, and gender roles are highly traditional. In such discussions in collectivist cultures, individuals pay attention to the relationships within the extended family more than in individualist cultures (Triandis, 1994).

Males are dominant in the Arab culture and considered the heads of the house, and have the financial responsibilities (Aroian, Katz, & Kulwicki, 2006). According to Al-Krenawi and Graham (2000), the father is considered "a powerful and charismatic figure" and all family members should respect him as "the legitimate authority for all matters of the family" (p. 11). Women have the responsibility to maintain the housework, care for children, and respect all members in the family (e.g., friends, relatives, cousins, etc.), and children are expected to obey parents (Abudabbeh & Aseel, 1999; Aroian, Katz, & Kulwicki, 2006).

Children in Arab culture.

In the Arab world, children comprise about forty percent of the total population (Abudabbeh, 1996; Abudabbeh & Aseel, 1999; Al-Krenawi & Graham, 2000; Barakat, 1993). According to Arab family traditions, children are expected to respect and obey their parents, and such respect and obedience is considered a lifelong commitment (Okasha, 2003). For example, in the United Arab Emirates (UAE), the ideal child is close to the traditions and values in Islamic culture, has respect for elders, has good performance in school, and is self organized (Alsheikh, Parameswaran, & Elhoweris, 2010).

Unlike Western cultures, in Arab culture, children are expected to live with their parents until they get married, and parents do not encourage their children to seek social independence (Abudabbeh, 1996; Hammad et al., 1999). According to Arab traditions and norms, Arab children are responsible to take care of their parents when they get old, and in their own homes, rather than placing them in nursing homes. Within the family unit, parents set some rules for

rearing their children and children are expected to show obedience toward parents and elders. Therefore, to accomplish these rules and goals, parents tend to adopt an authoritarian style in disciplining the child (Hammad et al., 1999). Accordingly, child discipline is punishment oriented, which may include light physical punishment and strong verbal threats.

Patai (2002) stated, "There is incidence and severity of corporal punishment administered to Arab children, more so than is the case in the Western World. The father is severe, stern, and authoritarian, while the mother is, by contrast, loving and compassionate" (p. 26). Studies indicate that the authoritarian parenting style is the most common style of Arab child rearing, accompanied by an over-protective approach. Additionally, Dwairy, Achoui, Abouserie, and Farah (2006) hypothesized that the authoritarian parenting style has no negative effects on children in cultures where authoritarian is considered the norm.

Parenting style studies in Arab society.

A study conducted by Henry, Stiles, Mia, and Hinkle (2008) – with a sample of ninety Arab-American college students from universities in New York, New Jersey, Michigan, California, Illinois, Ohio, and Washington – examined the relationship between the well-being of college students with their perceptions of their parents' acculturation behaviors (i.e., openness to the American culture and preservation of the Arab culture) and control. The findings indicated that the combination of perceived acculturation behaviors and perceived parental control predicted the well-being of college students. Also, there was a positive association between parental maintenance of the Arabic culture and the college student's well-being.

Dwairy et al. (2006) examined parenting styles among Arab families with a sample of 2,893 Arab adolescents in eight Arab countries. Results showed that parenting styles differed across Arab countries. That study listed the styles of Arab parenting as inconsistent (permissive

and authoritarian), controlling (authoritarian and authoritative), and flexible (authoritative and permissive). They also found a difference of parenting style among child gender; for example, male adolescents experienced a high level of the authoritarian style from their parents, whereas female adolescents reported a high level of the authoritative style from their parents. Additionally, socioeconomic status (SES), parents' education level, and urbanization had minor effects on Arab parenting.

Dwairy, Achoui, Abouserie, and Farah (2006) explored the parents'-adolescents' connectedness in Arab countries with a sample of 2,893 Arab adolescents. Their results showed that adolescents from inconsistent homes are lower in connectedness with their parents and higher in mental disorders than those who are raised in controlling or flexible homes. Furthermore, results indicated that the authoritarian parenting style in Arab culture does not spoil the adolescent's mental health, as it has been found within Western culture (Dwairy, 2010).

Dwairy and Menshar (2006) examined parenting style, adolescent-family connectedness, and mental health among 351 Egyptian adolescents. Results showed that the authoritarian parenting style is more common among male adolescents and the authoritative parenting style with female adolescents in rural communities. On the other hand, in urban communities, authoritarian parenting style is more common with female adolescents. Also, female adolescents showed more connectedness to their family than male adolescents. There was a positive relationship between mental health and authoritative parenting, but not with authoritarian parenting.

Dwairy (2004) examined the relationship between three parenting styles (authoritarian, permissive, and authoritative) and mental health in a sample of 431 Palestinian-Arab adolescents. Results showed child-gender differences in parenting. Parents are more likely to be authoritative

with girls rather than boys. However, girls have higher levels of identity disorders, anxiety disorders, and depression, whereas boys have higher levels of behavior disorders. There was no significant association between the authoritarian parenting style and the mental health of children. However, a significant positive relationship was shown between the authoritative parenting style and the mental health of children. Moreover, boys showed negative attitudes towards permissive parents, lower self-esteem and increased identity, anxiety, phobia, depressive, and conduct disorders. Dwairy (2004) also suggested that the effect of parenting styles depends on cultural context and parent-gender.

Moreover, Alsheikh, Parameswaran, and Elhoweris (2010) examined the impact of parenting styles on fifth to eighth-grade students' performance and self-esteem within a sample of United Arab Emirates (UAE) public school children. One hundred sixty two children (fifty percent boys, fifty percent girls) participated in the study and reported on their parents' child-rearing practices. Parenting styles were categorized into autonomy granting, demandingness, or responsiveness. The results revealed that demandingness showed a significant impact on grade point average "(GPA)" scores. Child-mother interactions depended on both child gender and age and also parents' demands were significantly correlated with the age of the child. In other words, the parents offered more autonomy when the child grows. Also, parents were more interactive and responsive to girls as compared with boys. Also, family cohesion and effort were positively associated with school performance and self-autonomy, as well as negatively associated with school performance. Finally, self-esteem was not significantly related to any of the variables studied.

Acculturation

Acculturation, defined by Berry's model, is a process of an individual's adaptation that leads to four strategies: integration, separation, marginalization, and assimilation (Berry 1980, 2003; Berry & Sam, 1997). Integration means high maintenance of the original culture and adaptation with a new culture. Assimilation strategy has high contact with values and beliefs in the new culture and low original cultural maintenance. High cultural maintenance and low contact with the new culture is described as separation, whereas, marginalization has low involvement and participation in both cultures. Berry (2003) stated that with marginalization, children tend to be failures in their lives. Cultural context is considered as an important factor of parenting research studies (Sprott, 1994).

In such discussions, moving to another country and raising children in a new culture, such as the U.S., with different cultural values can be complicated, challenging, and stressful. The process of acculturation to the U.S. can be impacted by several factors, for instance, the country of origin, length of stay in the U.S., reasons for immigration, the ability to return or visit the home country, the long-term plans for staying in the U.S., and language issues among others (Al-Subaie & Alhamad, 2000).

Therefore, it is necessary to recognize cultural context issues in regards to the differences of parenting styles and to understand why these differences occur (Keshavarz & Baharudin, 2009). Since parenting styles are different across cultures, it is important to distinguish between these differences in different cultures and to examine parenting with respect to other nationalities (Chao, 2000). In addition, childrearing goals differ among parents and influenced by cultural-meaning systems. For instance, some studies indicate that Arab children and youth are more well-adjusted to the authoritarian parenting style than to the authoritative or permissive parenting

styles (Hatab & Makki, 1978), and also that authoritarian styles will not produce a negative effect on children's behavior (Steinberg, Darling, & Fletcher, 1995; Sue & Abe, 1988; Suzuki, 1988). Similarly, it is known that behavioral control (authoritarian parenting style) used by Korean and Chinese parents has positive effects and outcomes on their children's academic achievement, as they perceive it as parental warmth and acceptance (Dornbusch, Ritter, Leiderman, Roberts, & Fraleigh, 1987; Lin & Fu, 1990; Lin & Fu, 1992; Steinberg, Lamborn, Dornbusch, & Darling, 1992). In contrast, adolescents in Western cultures perceive behavioral control (authoritarian style) as negative signs of parenting (Kim, 2005).

Thus, when conducting studies about the Arab culture, acculturation is a variable that has to be taken into account. Previous research emphasized that specific attitudes and values of family vary between individualist and collectivist cultures (Triandis, 1991; Rhee, Uleman, & Lee, 1996). Since parenting practices, values and beliefs, and socialization goals are influenced by cultural context (Tamminen, 2006), it is worth noting that research should be conducted studying parenting styles within ethnic groups. Moreover, parents are also influenced by acculturation that will affect their parenting styles and practices (Bornstein & Cote, 2004). For instance, Asian-Indian mothers shift in their parenting style from authoritarian to authoritative while they live in the U.S. (Jambunathan & Counselman, 2002). There is also support for the idea that parenting styles do not hold similar valence across cultures (Hart, Nelson, Robinson, Olsen, & McNeilly-Choque, 1998). So, it is significant to examine parenting within and across ethnic and racial groups since parenting and child rearing occurs in a cultural context (Forehand & Kothick, 1996; Garcia-Coll, 1990; McLoyd, 1990). It was shown from previous research studies that the authoritative parenting style was highly predominant in Western cultures (Claes, Lacourse, Bouchard, & Perucchini, 2003) and there is limited research on parenting styles in

Asian and Arab societies (Dwairy, 2010). Also, the influence of cultural values on childrearing practices among immigrant Arab individuals has not been reported yet in the literature. Thus, these findings create a clear rationale for further studies of parenting styles and practices that allow for a comparison of findings with other studies that are conducted in Western cultures.

Summary

The aforementioned literature emphasized that an authoritative parenting style has a high level for a child's outcome. The children from authoritative homes are higher in cognitive development than those from authoritarian and permissive homes. Also, this authoritative style had positive effects within different cultures. So the theoretical and empirical studies have shown the benefits of authoritative parenting on a child's development. A few studies that encouraged authoritarian styles such as, in China and India related this authoritarian style to a positive effect on child school performance. However, some past studies could not determine the importance and the differences of cultures in understanding children's social behavior and parenting styles. On the other hand, some researchers emphasized the importance of cultures in terms of child development and parenting styles. Additionally, the relationships between different parenting styles and behavioral child development in different cultures have been ambiguous or unclear (Bareber 1996, Brody & Flor, 1998, Chang, Dodge, Schwartz, & McBride, 2003, Porter et al., 2005, Supple, Peterson, & Bush, 2004). Some cultures, for example Latino, African, Chinese and Asian people, have immigrated to the U.S. with their own beliefs and values and also with different environments. These manners might have an effect on their parenting of children.

Other considerations suggest that culturally similar perspective expects parents' psychological control to effect negatively on children's development, where as the parent's psychological autonomy support effects positively on children's development in both cultures of

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Asia and the U.S. (Grolnick & Ryan, 1989; Grolnick & Slowiazek, 1994).These considerations mean that giving support and encouragement to the children helps them to develop their personality typically, regardless of the culture.

Finally, through reviewing the literature, many past researchers have suggested that there is a need for further research on different cultures as a basis for understanding the role of cultural context in parenting and child development.

CHAPTER 3: METHODOLOGY

This chapter describes the methods that were used in this study to examine parenting styles of Arab immigrants with their preschool children, and their acculturation to the U.S. The chapter will review: the research design, population, sample, setting, data collection, study procedures, data analysis, measurements, and ethical considerations of this study.

Research Design

This study utilized a concurrent mixed-method design. According to Creswell (2009), concurrent mixed-method designs are procedures in which the researcher converges quantitative and qualitative data in order to provide a comprehensive analysis of the research problem. In this design, the investigator collects both forms of data at the same time and then integrates the information into the interpretation of the overall results.

The use of a mixed-method design is helpful in order to account for the multiplicity of the respondents' perspectives. Using both quantitative and qualitative methods gives the participants the freedom to express their opinions objectively, and for the researcher to dig deeper into the data.

Mixed-methods research design.

No one perfect mixed-methods research design exists. Several researchers have identified some typical designs (Creswell, 2003; Rocco, Bliss, Gallagher, & Pérez-Prado, 2002; Tashakkori & Teddlie, 1998, 2003). All of these researchers articulate that there are variations to mixed-methods designs. Tashakkori and Teddlie (1998) identified the following five different qualities of mixed method research designs:

(1) Sequential studies, where the researcher first conducts a qualitative phase of a study and then a quantitative phase, or vice versa. The two phases are separate.

(2) Parallel/simultaneous studies, where the researcher collects and analyzes both quantitative and qualitative data during the same phase of the research process and then merges the two sets of results into an overall interpretation.

(3) Equivalent status designs, where the researcher conducts the study using both the quantitative and the qualitative approaches about equally to understand the phenomenon under study.

(4) Dominant-less dominant studies, where the researcher conducts the study within a single dominant paradigm with a small component of the overall study drawn from an alternative design.

(5) Designs with multileveled use of approaches, where researchers use different types of methods at different levels of aggregation. For example, data could be analyzed quantitatively at the student level, qualitatively at the class level, quantitatively at the school level, and qualitatively at the district level. (p. 18)

This study utilized the parallel/simultaneous design in which quantitative and qualitative methods were conducted at the same time.

Procedure of this Study

The current study investigated parenting styles used with preschool children among Arab immigrants and attempted to determine whether parenting styles differed as a function of parents' and children's gender. The quantitative component used the Parental Authority Questionnaire (PAQ), (Buri, 1991) (see Appendix B), which is a measure of self-conception of parenting practices. The PAQ is a thirty-item questionnaire that is characteristic of each of Diana Baumrind's (1971) parenting styles. Such a research design is appropriate because it can help quantitatively address the questions and explore the nature of a larger group of people.

The qualitative component used purposeful sampling and thematic analysis. Qualitative descriptive study is appropriate when the phenomenon of interest is understudied, as is the case with this study. No other previous studies have addressed parenting styles used with preschoolers among Arab immigrants in the U.S. Also, qualitative research includes describing the experience of the participants and seeking depth of understanding of the phenomenon.

Target Population and Sample

The population of this study consisted of only Arab immigrant parents who reside in Fort Collins, Colorado. The sample for the quantitative component of the study consisted of 100 participants found by convenience. A purposeful sampling was utilized for the qualitative component. The participants were informed in the consent form (see Appendix D) that five couples from the initial sample would be selected for voluntary interviews that would be conducted face-to-face.

Inclusion criteria in both survey and interview methods of the study were mothers and fathers of Arab ancestry who were born and raised in their home countries. The children of these parents included in the study ranged from three to five years of age. The children were not required to have been born in an Arab country to be included. The age range for mothers and fathers was between 25 and 45. Both parents needed to complete the questionnaires to be included in the study.

Recruitment Method and Strategy

The researcher contacted the Islamic Center in Fort Collins to support herself in sampling recruitment. After securing cooperation (see Appendix G), the researcher sent a packet including a cover letter, informed consent (Appendix D), and the survey (Appendix B, C) to the Islamic Center. Three gatekeepers helped the researcher in distributing the surveys: the Executive Board Member of the Islamic Center of Fort Collins, a father who was considered a leader among the men, and a mother who was considered a leader among the women.

The letter contained information about the researcher's contact information, confidentially, a brief description of the research and that participation is voluntary and participants could withdraw at any time without penalty.

To recruit participants, posters in English and Arabic (see Appendix H) announcing the study were posted at the Islamic Center. Announcements were also made on days when services were held at the Islamic Center, and an announcement was made through a father who was considered a leader among the men and a mother who was considered a leader among the women. The participant recruitment letter (Appendix A), the consent form (Appendix D), and the participant survey (Appendix B, C) were freely available at the Islamic Center. The gatekeepers directly gave each family the questionnaire packet, with one survey each for the father and mother, and asked each parent to complete the survey independently. The researcher and the gatekeepers told each family to send the two surveys in at the same time to the Islamic Center when they go to practice their prayers. The researcher and gatekeepers used two follow-up contacts and reminders to increase the response rate when services were held at the Islamic Center. Specifically, most of the Arab people gather together each Friday at 12 p.m. to practice their prayers in the Islamic Center, this helped the researcher and gatekeepers to follow up with the participants.

Parents' Survey

The parent survey was used to address the following research questions: (1) What types of parenting styles are used most by immigrant Arab parents with their preschool children? (2) Are there differences in Arab parenting styles based upon the parents' gender? (3) Are there differences in Arab parenting styles based upon the children's gender?

Data Collection

The quantitative component utilized a survey design. The main independent variable was the parent's gender, which had two levels: fathers and mothers. The other independent variable

was the child's gender with two levels: boys and girls. There was one dependent variable, parenting styles, with three levels: authoritative, authoritarian, and permissive.

A structured questionnaire was utilized in the quantitative component for collecting the data. The instrument included one section addressing the demographic characteristics of the participants (Appendix B, C), and a second section consisting of the Parental Authority Questionnaire (PAQ) (Buri, 1991) (Appendix B, C).

Demographic questionnaire (see Appendix B).

Information regarding socioeconomic status (i.e. annual income), employment status, country of origin, current age of mother and father, parents' gender, parents' level of education, children's gender, the age of each child, number of children, and how long parents have been in the U.S were gathered from all participants. This form was developed by the researcher in English and translated by the researcher into Arabic.

Parental authority questionnaire (PAQ) (see Appendix C).

The Parental Authority Questionnaire (PAQ) is a thirty-item questionnaire developed by Buri (1991) to assess parenting practices that are characteristic of each of Diana Baumrind's (1971) parenting styles. It is designed to address three parenting styles: authoritarian, permissive, and authoritative. Participants were directed to answer each item on a 5-point Likert scale ranging from 1= strongly disagree to 5= strongly agree.

The internal consistency measured by Cronbach's Alpha coefficient ranged from .74 to .87 for each style. Specifically, .75 for mother's permissiveness, .85 for mother's authoritarianism, .82 for mother's authoritativeness, .74 for father's permissiveness, .87 for father's authoritarianism, and .85 for father's authoritativeness. (Buri, 1991). Also, Buri (1991) reported two-week test-retest reliabilities for subscales that range from .77 to .92 and yielded .81

for mother's permissiveness, .86 for mother's authoritarianism, .78 for mother's authoritativeness, .77 for father's permissiveness, .85 for father authoritarianism, and .92 for father's authoritativeness. Thus, both Cronbach's Alpha coefficient and 2-week test-retest reliabilities were highly acceptable (Buri, 1991).

For testing the validity of the PAQ instrument, Buri (1991) conducted two methods: discriminant-related validity and criterion-related validity. The results revealed for the discriminant-related validity method that mother's authoritarianism was negatively correlated with mother's permissiveness ($r = -.38$, $p < .0005$), and to mother's authoritativeness ($r = -.48$, $p < .0005$). Likewise, father's authoritarianism was negatively correlated with father's permissiveness ($r = -.50$, $p < .0005$), and to father's authoritativeness ($r = -.52$, $p < .0005$) (Buri, 1991).

Regarding the second criterion-related validity method, Buri (1991) stated, "If the PAQ is a valid measure of Baumrind's prototypes, then parental authoritativeness should be positively related to parental nurturance, authoritarianism should be negatively related to nurturance, and permissiveness should not be related to nurturance" (Buri, 1991, p. 116). So, Buri, Misukanis and Mueller (1988) developed a 24-item Parental Nurturance scale. Cronbach's Alpha coefficients were .95 for mother's nurturance and .93 for father's nurturance. Test-retest reliabilities for this scale were .92 for mother's nurturance and .94 for father's nurturance.

The results indicated that parental authority (PAQ) and parental nurturance scores were correlated in the follow ways: the authoritative parents were the highest in parental nurturance for both mothers ($r = .56$, $p < .0005$) and fathers ($r = .68$, $p < .0005$); authoritarian parenting was inversely correlated to nurturance for both mothers ($r = -.36$, $p < .0005$), and fathers ($r = -.53$, $p < .0005$); and permissive parenting was unrelated to nurturance for both mothers ($r = .04$, $p > .10$)

and fathers ($r = .13$, $p > .10$) (Buri, Misukanis, & Mueller, 1988). This confirms that parental authority and parental warmth have relationships in their measurements.

The PAQ (see Appendix B, C) was also previously used with Arab-American populations (Dwairy, 2004). In the study by Dwairy (2004), the PAQ showed internal consistency with Alpha coefficients of .73, .79, and .75 for authoritarian, authoritative, and permissive subscales, respectively. This current study tested internal consistency using Cronbach's coefficient for permissive, authoritative, and authoritarian subscales and found coefficients of .63, .81, and .86 respectively. These coefficients indicate .63 for mother's permissiveness, .85 for mother's authoritativeness, .81 for mother's authoritarianism, .64 for father's permissiveness, .76 for father's authoritativeness, and .86 for father's authoritarianism.

Although acceptable internal consistency reliabilities were observed, the alpha found here for mothers and fathers' permissiveness subscales was lower than those originally reported by the author of the instrument (Buri, 1991). It is important to note in this connection, however, that it is hard for the researcher to identify whether this reduction in internal consistency reliability shown in this study compared to previous reports is due to the younger age of the children or to the considerably smaller sample size utilized in this study, or even the parents' self-report rather than adolescents' self-reports on parenting scale. Of perhaps greater note, was the finding that parents were unable to accurately report about their young children on permissive parenting subscale due to the nature of the construct. If this finding is replicated in other research with larger sample sizes, it would suggest that further scale development work may need to be done on the permissive scale of the PAQ in order to assure its effective use with Arab parents of preschool children.

Data Analysis

After receiving completed questionnaires, all data were coded and entered into the computer to perform statistical analysis using the Statistical Package for Social Sciences (SPSS) version (20.0). Descriptive statistics including: means, standard deviations, frequencies, and percentages, skew, kurtosis, and homogeneity of variance, were examined to determine the nature of the data and ensure that assumptions were not violated for inferential tests.

The data analysis took place in two stages. In the first stage, descriptive statistics were calculated for all research variables. Mean and standard deviations were calculated for variables with ratio or interval scales. Frequencies and percentages were provided for nominal and ordinal variables. In the second stage, inferential statistics were conducted to test the research hypotheses reflective of the second and third research questions.

Means and standard deviations were calculated to answer the first research question: what types of parenting styles are most used by immigrant Arab parents of preschool children in a U.S. context? Repeated Measures ANOVA was conducted to address research questions two and three: are there differences in Arab parenting styles based upon the parents' gender, and the children's gender? Results of the quantitative analyses are presented as tables and mean plots.

Reliability and validity of the instrument

The integrity of the instrument translation from English to Arabic was established through an expert teaching in universal schools, Amman, Jordan who is proficient in both Arabic and English (see Appendix J).The Cronbach's Alpha reliability coefficient was calculated using the study sample data to examine the reliability of the instrument with this population.

The researcher asked for the permission of the original author, Buri, to use the instrument (see Appendix I). Once permission was obtained, the researcher asked Dwairy, who validated the

PAQ among Arab populations, to use the same Arabic version instrument (Appendix C). This version was reviewed and examined by a committee of three persons who are experienced in the research topic and competent in both Arabic and English. The committee considered the equivalence of terms, clarity, and cultural adaptation. Modifications were made according to the committee's recommendations.

The rationale for using this specific instrument was that it was previously administered in Palestinian and Egyptian Arab societies and was developed and validated by Dwairy and Achoui (2004a, b). Additionally, factor analysis of the Arabic version indicated that all parenting style items loaded appropriately into expected style categories.

The non-representativeness of this population to the larger Arab population and generalizations of the findings were considered threats to external validity. This was mitigated by providing a clear, detailed explanation of the theoretical basis and the methodology so that further replication of the study would be feasible, and by comparing the findings of the study with other reported research. Also, non-response and selection were considered threats to the internal validity. The researcher addressed this threat by multiple follow-up contacts and reminders to increase the response rate of the participants. In addition, the researcher asked the participants in the survey to provide their information contact if they wished to see the results.

Parent Interviews

An interview was designed to address the following research question: What are the Arab parents' perceptions and experiences regarding how acculturation influences Arab parenting styles in the United States?

Data Collection

  The researcher conducted five one-on-two interviews with parents and coded and analyzed responses. A type of purposeful sampling known as theoretical sampling was used in this study (Creswell, 1998). The sample was as heterogeneous as possible to capture a wide range of parent perspectives. Arab immigrant parents were considered information-rich respondents who could convey meanings and perspectives on the phenomenon of interest (Patton, 2002). Variation among participants was important to help assure that themes and patterns identified in the data are shared across a diverse sample (Patton, 2002). For this reason, the researcher sought Arab parents from different Arab countries, education levels, and ages of children. However, this goal was not achieved; therefore a snowballing technique to recruit participants for interviews was used. The first interview was used as a pilot interview to test the guide and to add any clarification that might be needed during the study. The researcher conducted the pilot interview with one Arabic family from the sample. Recommendations and comments from this pilot were made and the interview guide was adjusted accordingly.

  During the spring of 2012, five couples of parents were interviewed to obtain the data. Demographics of the parents described in the results section. The study was described along with the risks and benefits of the interview. Then, the interviewees were asked to sign the consent form (see Appendix E). Each family was assured that their participation was voluntary. The researcher reassured all of the parents that they could withdraw at any time. Each couple was provided with a ten-dollar gift card for their time and participation in the interviews. The researcher started by asking basic information about the family (country of birth, age, level of education, age of children in the family, years of living in the U.S.) (see Appendix E).

Then, a semi-structured interview was used to obtain data from the participants about their experiences and perceptions of raising their children in the U.S. culture, and how it differs from their own country. General questions (see Appendix E) were used to obtain more information about the phenomenon of interest (Denzin & Lincoln, 2005; Flick, 2002; Rice & Liptak, 2000). All interview locations were conducted based on the parents' choice, homes or in another private place. The interviews were audiotaped and then transcribed verbatim.

The participants received the interview questions (see Appendix E) prior to the scheduled time. The researcher also provided the transcript to participants to review the content after it had been transcribed. Data collection and content analysis were concurrent (Merriam, 2002). After each interview, the researcher recorded her personal notes. These notes were used during the data analysis process to support the themes, as well as give the researcher the opportunity to reflect on what she experienced during the interview (Denzin & Lincoln, 2005). Each interview lasted between 60 to 90 minutes. The interviews were conducted in English based on the interviewee's preference.

Data Analysis

Thematic analysis was used to identify important aspects of the transcripts. The categories generated from the data analysis were organized by the major subjects of the interview guide. Analysis was started by first re-reading the interview texts to gain familiarity with the contents. After that, statements from each interview were manually assigned a code based on broad topical themes that were consistent with the research aims. Then, as the themes were identified, the researcher used the transcripts to validate the presence of each theme within the text.

After all of the transcripts were analyzed, the researcher created a report for each of the identified themes. The researcher utilized member checks to make sure that the assigned themes for each quote from the participant's transcript represented that quote. While doing that, the researcher read within each theme and created more discrete descriptive subthemes. After finding the essential themes, the researcher reviewed the transcripts and the filed notes again to confirm that the essential themes had been captured. All significant statements in the transcripts were highlighted. All identifying statements of the participants were removed, and each participant was assigned a pseudonym to assure confidentiality and anonymity.

A number of themes and sub-themes were generated. Data reduction was used to understand the data and create different themes and subthemes (Berg, 2004). All primary emergent themes from transcripts were highlighted by different colors. Four themes were revealed from further analysis with 15 sub-themes. Some themes were established directly from the interview questions and others emerged through further analysis and by grouping similar ideas altogether.

Establishing Credibility

The criterion for validating qualitative research differs from quantitative research. In this qualitative design, the researcher sought objectivity, the participant's opinion (Eisner, 1991), and trustworthiness (Lincoln & Guba, 1985), rather than using validity and reliability procedures as in quantitative research.

Trustworthiness was developed through: member checking, providing rich descriptions to convey the findings, and an external audit that included a systematic review of the transcripts and provided feedback (Creswell, 2003). Also, the researcher's background and familiarity of Arab culture, along with being an Arab individual, enhanced the gaining of trust from the

participants. Finally, the researcher used quotes from the participants' interviews to support her findings.

Research Permission and Ethical Considerations

Formal approval by the Institutional Review Board at Colorado State University was obtained on April 16, 2012 (see Appendix F). The purpose and significance of the study was explained to each participant. All participants were informed that participation was voluntary and assured that their responses would be confidential. The data were collected from the participants by the researcher over a two-month period through the Islamic Center in Fort Collins, Colorado. The interviews were administered to subgroups of approximately five couples selected from the total sample. The interviews with each family dyad were held independently. The interviews were tape-recorded and strict measures were taken to ensure confidentiality throughout the study. All data collected from the study was kept at a locked, secure location to which only the researcher had access. Each participant was issued an ID number.

CHAPTER 4: RESULTS

The overall purpose of this study was to increase understanding about the parenting styles characteristic of Arab immigrant parents who have preschoolers in the United States. This study had two parts. The quantitative component of the study was designed to examine whether there were statistically significant differences in parenting styles as a function of parents' and children's gender. The qualitative component of the study was designed to provide richer, more meaningful insights into Arab's experiences and perceptions of raising their children in the U.S. culture, and how they differ from experiences and perceptions in their own countries. Results of the study are described below, organized by research questions. Data were collected from a convenience sample of Arab parents, using a paper-and-pencil-structured questionnaire. The timeframe for collecting the data was between April 21 and May 25, 2012.

Parent Survey Results

Table 1 shows descriptive information for the families who were included in the quantitative component of this study. The total number of participants who completed and returned the Parental Authority Questionnaire (PAQ) survey was 100, after two follow-up contacts and reminders at the Islamic Center. Two surveys were excluded because they were returned blank. Thus, the analysis included 98 participants for the entire sample. The total number of children in the sample was viewed as a family unit, not by individual children, thus the sample included 49 families with a total of 98 individuals. The researcher chose only the eldest child who was between three to five years old to include in this study, whether boy or girl, so there were a total of 49 children in 49 families. As shown in Table 1, 53 percent (26) of the children were boys and 47 percent (23) were girls. Twenty-two percent of the children were three years old, 21 percent were four years old, and 57 percent of the children were five years old.

Table 1: Family Demographic Data

Variable	N = 49	%
Child gender	26	53
Boy	23	47
Girl		
Number of children in each family	6	12.2
One child	12	24.5
Two children	20	40.8
Three children	11	22.4
Four children or more		
Child Age		
3 years old	11	22.4
4 years old	10	20.4
5 years old	28	57.1
Employment status of father		
Full time	3	6
Part time	2	4
Unemployed	2	4
Student	42	86
Employment status of mother		
Unemployed	27	55
Student	22	45
Educational Attainment of father	1	2
Grade School (6th grade or less)	3	6.1
Graduated from High School	12	24.5
Graduated from College	33	67.3
Graduate/Professional School		
Educational Attainment of mother	1	2
Grade School (6th grade or less)	3	6.1
Some High School (11th grade or less)	10	20.4
Graduated from High School	21	42.9
Graduated from College	14	28.6
Graduate/Professional School		
Country of birth of family		57.1
Libya	28	4.1
Kuwait	2	2
Jordan	1	2
Iraq	1	2
Yemen	13	26.5
Saudi Arabia	2	4.1
Sudan	1	2
Lebanon		
Years of living in U.S.	8	16.3
One year or less	9	18.4
Two years	6	12.2
Three years	15	30.6
Four years	11	22.4
More than 4 years		
Family Annual income		
1 very low $0-$19,000	3	6.1
2 low $20,000-$39,000-	5	10.2
3 moderate $40,000-$59,000	38	77.6
4 high $60,000-$79,000	3	6.1
5 very high $80,000 & up	0	0

Findings related to the first three questions addressed in Chapter 1 are presented below. A .05 Alpha level has been applied to all results. To answer the first research question concerning the predominant parenting styles used by immigrant Arab parents with their preschool children, the means and standard deviations for parenting styles of fathers and mothers (authoritative, authoritarian, and permissive) were computed (see Table 2). As seen in Table 2, the most frequent parenting style that Arab fathers and mothers rated among the three subscales of parenting styles was *authoritative* (*M= 40.01*), followed by *authoritarian* (*M= 27.67*), and *permissive* (*M= 24.85*). Mothers were rated higher on the subscale of authoritarian parenting style (*M= 28.86*) than fathers (*M= 26.49*).

Table 2: Means and SDs for Parenting Styles used by Mothers and Fathers

Parenting styles	M	SD
Fathers (N= 49)		
Authoritative	39.53	4.23
Authoritarian	26.49	6.89
Permissive	24.43	4.49
Mothers (N= 49)		
Authoritative	40.49	4.90
Authoritarian	28.86	6.06
Permissive	25.27	4.76

To determine the direction of the difference between fathers, mothers, and boys and girls in regards to parenting styles, means and standard deviations were computed. Fathers rated higher on authoritarian style subscale scores with their sons (*M= 28.04*) than with their daughters (*M= 24.74*), while mothers rated approximately the same on the authoritarian subscale with their daughters (*M=29.00*) and their sons (*M=28.73*) (see Table 3).

Table 3: Means and SDs of Parenting Styles used with Boys and Girls

Parenting Style	Parent Gender	Child Gender	M	SD	N
Authoritative	Father	Boy	39.65	4.25	26
		Girl	39.39	4.30	23
	Mother	Boy	39.77	5.22	26
		Girl	41.30	4.48	23
Authoritarian	Father	Boy	28.04	6.03	26
		Girl	24.74	7.50	23
	Mother	Boy	28.73	5.85	26
		Girl	29.00	6.41	23
Permissive	Father	Boy	25.04	4.39	26
		Girl	23.74	4.60	23
	Mother	Boy	25.65	5.02	26
		Girl	24.82	4.52	23

To answer the second and third research questions, concerning the differences in Arab parenting styles based upon the parents' and children's gender, the researcher computed repeated measures ANOVA. The rationale for running repeated measure ANOVA was because the child's gender was the subject of interest, and mothers and fathers were rating their parenting styles on the same instrument, the PAQ. The researcher ran repeated measures for each parenting style, entering *parent's gender* as within-subjects factors and *child's gender* as between-subjects factors. The researcher entered parenting styles (authoritative, authoritarian, and permissive) as the measurements of the dependent variables.

The following assumptions were tested and met: (a) independence of observations, (b) normality, and (c) sphericity. Sphericity can be likened to homogeneity of variances in between-subjects ANOVA.

Results indicated significant interaction of parent and child gender only for the use of the authoritarian parenting style, *F (1.47) =5.929, p =.019, eta square .112,* which means that there

is a significant difference between mothers and fathers in regards to treatment of boys and girls

for scoring on the authoritarian style (see Table 4). Results showed a main effect for parent

gender, which means that significant differences between mothers and fathers were found on the

authoritarian style subscale. Mothers who scored on the authoritarian subscale raised their

daughters and sons probably about the same, whereas, fathers scored lower on the authoritarian

subscale with their daughters than with their sons, *F(1.47) = 11.423, p= .001,eta square .196.*

(See Table 4 and Figure 1). For the third question, there were no statistically significant

differences in parenting style based upon the child's gender, so there was no main effect found

for child gender.

Table 4: Repeated Measures for Authoritarian Parenting Style

Variable	Sum of Squares	DF	Mean squares	F	Sig	η^2
Parent gender	149.707	1	149.707	11.423	.001	.196
Child gender	56.026	1	56.026	.800	.376	.017
Parent gender x child gender	77.707	1	77.707	5.929	.019	.112
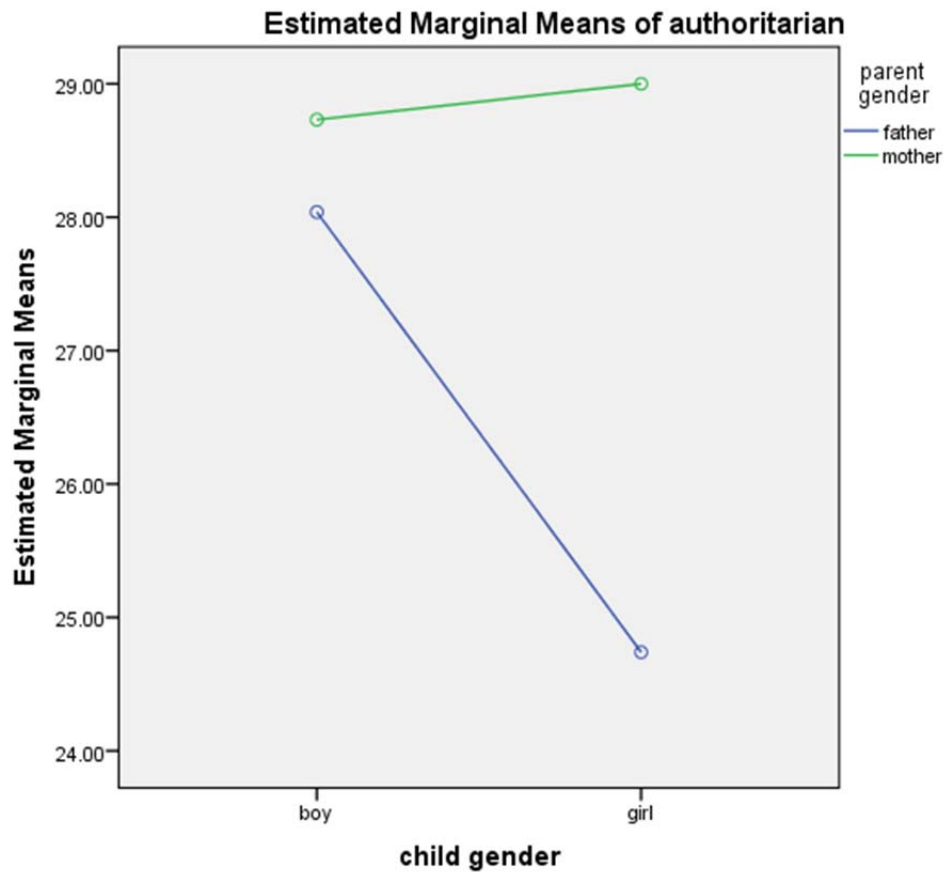
Figure 1: Differences of least squares means.

Furthermore, since the interaction is significant, the researcher computed a post-hoc test to examine the mean differences of the interaction. After doing the Tukey adjustment, only the girls' treatment by mothers versus fathers comparison is significant (with adjusted p-value = 0.0013). Fathers and mothers treated their daughters differently based on their scores on the subscale (see Table 5).

Table 5: Differences of Least Squares Means

Effect	Parent gender	Child gender	Parent gender	Child gender	Standard Estimate	Error	DF	T value	Pr> t	Adjustment	Adj P
ChildGend*ParentGend	F	Boy	M	Boy	-0.6923	1.0041	47	-0.69	0.4939	Tukey-Kramer	0.9006
ChildGend*ParentGend	F	Boy	F	Girl	3.2993	1.8458	47	1.79	0.0803	Tukey-Kramer	0.2921
ChildGend*ParentGend	F	Boy	M	Girl	-0.9615	1.8458	47	-0.52	0.6049	Tukey-Kramer	0.9536
ChildGend*ParentGend	M	Boy	F	Girl	3.9916	1.8458	47	2.16	0.0357	Tukey-Kramer	0.1488
ChildGend*ParentGend	M	Boy	M	Girl	-0.2692	1.8458	47	-0.15	0.8847	Tukey-Kramer	0.9989
ChildGend*ParentGend	F	Girl	M	Girl	-4.2609	1.0675	47	-3.99	0.0002	Tukey-Kramer	0.0013

Parent Interview Results

This section will present the results of the parental analysis for the current study. The categories generated from the data analysis were organized by the major subjects of the interview guide. The section will include Arab perceptions of their experiences of parenting children in the U.S. compared to parenting children in their country of origin. The section will begin with a summary of participant demographic data, followed by detailed descriptions of each of the discovered themes and sub-themes.

A thematic descriptive process was conducted on the interviews using a similar approach to Chao (1995), who analyzed the words and content of participants' responses to interview questions in order to create major themes. For this study, upon completion of each interview, the researcher transcribed the data from the audiotapes. The researcher reviewed the transcripts of each interview to get familiar with the data, and then re-read them for coding the main ideas in order to generate the themes and subthemes.

Demographic Information

The sample included Arab parents who had immigrated to the U.S. for study or work within the past six years, and who had raised at least one child from ages three to five years in the U.S. After the Institutional Review Board (IRB) approval was obtained, the researcher asked the participants through the survey if they were willing to be interviewed. A total of ten individuals (five couples) were recruited in this study by using a snowballing technique. Five participants were fathers and five were mothers. The ages of participants ranged from 25 to 40 years old. The number of children in each family ranged from one to four. The ages of the children ranged from three to six years. The duration of time parents spent in the U.S. ranged from two to six years. The mothers and fathers were all educated, ranging from a bachelor's degree to a PhD degree, with the exception of one mother who had a high school education.

Findings

All participants were asked to describe how they experienced their child rearing practices in the U.S. In particular, they discussed their parental values, their practices in regards to child care, discipline, nutrition, and education and how all these practices differ in their country of origin. Additionally, they mentioned their positive and negative perspectives of the U.S. culture with respect to child rearing. The themes, sub-themes, and coding are identified in Table 6.

Table 6: Thematic Findings

Coding	Themes	Sub-themes
	Theme 1 **Parents' practices**	
All family and parents help in taking care of children in my country		Child care
Caring for children is different here in U.S. Parents and teachers are the only ones responsible for that.		
Keep myself away from punishment. Avoid spanking. Less punishment. Follow the law and policy in U.S.		Discipline
Free to eat any food compared to my country, where parents force the kids to eat what was cooked.		Nutrition
Education is better and different in U.S. Education is more valued in U.S. The availability of resources and the teachers' qualifications give us more ability to educate our children and to follow up with them.		Education
	Theme 2 **Parents' Values**	
Respect elders and family. Do not talk while an adult is talking. Do not interrupt the adult.		Respect
Do not lie. Talk freely. Express your opinion.		Honesty
Encourage children to retain religious beliefs. Teach about praying, keep kids close to mosque.		Religion
	Theme 3 **Acculturation Challenges** Negative perspectives of new culture about raising a child.	
Miss family. Friends and relatives. Feel lonely.		Lack of support from the extended family.
Hard to maintain traditions and religious		Lack of religious practices

celebrations.

Do not care to contact or call their family or relatives.		Lack of social relationship
Worry about their children not learning the Arabic language and reading the Quran in Arabic. Worry about not following or understanding what we have said. Try to talk in our own language to not lose the Arabic language in the home.		Losing Arabic language
Not satisfied to give the children many things and have unlimited choices.		Too much freedom
The load and the stress of study prevent parents spending as much time and care with their children, or follow up with them. Parents cannot control their children and the environment affects the children.		Study load
	Theme 4: **Acculturation Benefits** Positive perspectives of new culture on raising children.	
Kids receive nice care from nurses and doctors.		Good health and medical care
Follow the rules. Learning open talk and discussion. Learn creativity. Learn problem solving skills.		Good education
Do not spank or hit, instead use time out.		No physical punishment

Theme one: parents' practices. This theme relates to how the parents act towards their children.

Child care. The participants were asked about their experiences and practices in raising their children in the U.S. Most of the participants claimed that their own parents did a better job raising them than they are doing raising their own children here in the U.S. They said that if they were in their own country, this would be different and easier for them for care for their children. Mother A and Father A had the same argument. Mother A said:

To be honest, I feel that my parents are better than me in raising us. At least in the past, they had a lot of time and could communicate with us easily. For me, I spend all my day in the school, and I cannot follow, pay attention, or take care of my children. There is a big difference between my parents and me in taking care of the children. Now, it is a lot of life pressures that prevent me from giving them all they want. If I were in my country this would be easy and all my parents and relatives would help me.

This last statement was common in participants. Mother C also said:

In my country, all my family helps me in caring for my child. Here, I try to force and teach them to help me more around the house so the load is not all on me. So I try to ask them to be independent and do their own work; I assign to each of them some tasks and they do them, like vacuuming, washing the dishes, cleaning up their room. My kids do not have a lot of freedom here in the U.S., to be away from the house tasks. In my country, there are servants and my family to help with that. The children do not do anything in the house.

However, one couple (Father and Mother D) contradicted these statements about childcare. Father D stated:

Even we miss our family; we still can take care of our children easily in the U.S. If we were there, our family and relatives would affect our way in raising our children, for example if I do not allow for my child to do something; he/she will go to grandma or grandpa and asks for this thing.

In sum, it seems that study load, stress, and the nature of life being different from their home country, impacts how parents care for their children, and it is easier in their country to find solutions and depend on their family, friends and servants.

Discipline. All participants agreed that their discipline methods in the U.S., compared to their discipline and their parents' discipline in their home countries, were different. In the U.S., they learned to be more flexible, less punishing, and give the child the chance to talk and discuss. However, in their country, they used more spanking to control their kids' behaviors. They also point out that their children are able to follow the rules here, especially regarding car seats and seat belts.

All participants had similar ideas regarding discipline and following the rules. For example, Father C said:

> I feel that I am more open here and not as strict as my parents. I keep myself away from spanking and punishment, and I try to understand what's wrong and solve the problem with my kid.

Likewise, Mother C said, "I am happy that I avoid spanking and hitting my kids. My kids listen to me and help me a lot in the housework." In contrast, Father E said:

> My kids understand from the school that they need to follow the rules everywhere. In my country, I would not be as strict, in following the rules, as I am here [U.S] in regards to wearing a seat belt. It is applicable, but I would not force them to wear it.

In general, these parents characterized themselves in the U.S. as being flexible, supportive, respectful, free, caring, firm, and less restrictive toward their children. The parents acculturated to the U.S. environment and were satisfied to be more open and give their children opportunities for decision-making. Parents discovered that corporal punishments and spanking can be punished in U.S. law; they followed the rules and learned to avoid this method of discipline. They started to research different discipline methods, such as open discussion, understanding what's wrong, free talk, etc. For example, Father C said:

> I am glad that I learned from U.S. culture that there are different approaches of disciplining my child rather than punishment or spanking. I could allow for discussion and understand the misbehavior before I act.

However, some parents characterized themselves the same as their parents, as being assertive, more directive, and having more rules and limits without discussion with their children. They had some worries and fears about losing their power if they did not control their children. For example, Father A mentioned, "I tried to control as much as I can without spanking or punishing because I prefer my parents approach on being assertive and firm."

Nutrition. All of the parents were disappointed about not being able to control what their kids eat. The kids are accustomed to eating American food and junk food, such as French fries, burgers, pizza, candy, etc. Many parents are not happy about this, and they are trying to force their children to eat what they cook in their country of origin. Father and Mother B had the same view in regards to the food. Mother B said:

> We know that our kids eat some unhealthy food and we allow them to eat sweets, burgers, drink soda. We feel bad about that. If we were in our country, we would be different and could control their eating more.

Father B added:

> My family provided us healthy and low-fat food, which my kids will never eat…My mom kept us sitting at the table while we all ate. Here [in the U.S.] I cannot do this; my children can eat while they are standing or going outside and playing.

Mother B responded by saying, "It is kind of challenging for me to explain to him what he can and cannot eat, especially in school or at my friend's house."

Mother A said:

> I remember when my mom always cooked one kind of food and we all had to eat what she cooked. Here, if they do not like what I cooked, they go and eat whatever they want.

It seems from the participants' interviews that parents tried to provide their children with Arabic food at home, but the children's attendance in schools, plus the surrounding environment, helped in developing preferences for American foods and meals. Some parents have concerns that their children will become overweight from the junk food. While all ten parents discussed trying to maintain their habits in their traditional foods and meals, their acculturation affected the type of the food they provide to their children.

Theme two: parents' values.

Arab immigrant parents' values remained similar while they were in the U.S. compared to where they were in their home countries. However, the way that families are raising their children here in the U.S. is different than how their parents raised them in their home country.

All participants talked about values and tried to teach their children: respect, honesty, appreciation, and religion. Also, they tried to maintain their religious beliefs and traditions. They claim that in the U.S. culture, their own traditions and religious beliefs can be lost. Additionally, it is harder for the parents to explain every single event and celebration to their children; they said that in their country, if the child does not learn directly from his/her family, the nature of the community and environment will help to educate them about the event.

Here are examples from the parents, regarding each value identified.

Respect. Participants expressed strong beliefs about respect and honesty; this came from their traditional beliefs and values. All parents ensured that the American schools and culture helped them to maintain these values. Mother A said:

> I do not allow my kids to interrupt me while I am talking with adults; they need to respect them and learn that. When I invite a guest for a dinner, I separate the meals some for us and some for my kids because I do not want them to learn what we are talking about or hang on to our discussion.

Mother C said, "I try to teach my kids to respect my family and the elders, and I think the school here is helping me with developing that." Father D also said, "I want my kid to respect others and to be respected, and this culture helps with that."

Honesty. Honesty was an important value for all of the families, and two families in particular pointed out that they encourage their children to tell the truth. Father E said, **"I am**

trying to teach my child to be open to me and his mother; do not keep secrets, do not have any

fears to talk or discuss." Mother D also said:

Our kids avoid lying, and if anything happened in the school, they are free to talk about it and not hide the truth. In our country, we could not guarantee that our kids do not lie because the children are raised with many fears from their parents to speak freely or tell the truth.

 Religion. There are some general values and Islamic beliefs that most of the Arab

Moslems share such as family values, religion and language. So, it is difficult for parents to accept

new religious beliefs.

 Mother C discussed an example of something they allowed here in this culture that their

parents would not have allowed:

My dad is considered a conservative person and he does not allow us, especially girls, to dance and sing or even participate in these school activities. But for me, I am more open; I allow my daughter to participate in a contest to dance (Baleh). Meanwhile, I try to teach her that this is allowed for her at this age, but when she becomes older, she cannot do this because our religion does not foster these kinds of activities and we need to follow the religion beliefs.

Father C added:

My culture helps a lot in teaching these kinds of values, wherever the child goes he will see and learn the same values, same religion, same rules and this helps a lot. But here in the U.S., it is hard to explain every Islamic celebration and commitment; it is hard to follow up and help them to understand the event well, for example fasting in Ramadan, celebrating after Ramadan, and praying five times a day, etc.

Mother E mentioned another example in regards to Islamic beliefs:

My traditions and religion do not allow the girls, when they are young, to play with boys. Boys play with boys and girls play with girls. This is unacceptable in my country when the children growing up to allow them to play with the different sex and I am committed to this norm.

Father E added:

I am strict with my kids, but not as much as my parents; I do not want to lose them here. I can listen and discuss opinions with them. Even though I am open, there are some events that are not allowed for them, like the "Pajama day" or "sleepovers," we do not have this in my country and it is hard for me to accept this easily.

Parents valued religion and considered it to have an important role in their country. They were struggling to maintain the religious practices, and they felt lost explaining these practices to their children since Western culture is not very inclusive of Islam.

Theme three: acculturation challenges.

Relatively little is known about how immigration and acculturation influences the parenting of children (Xu et al., 2005). Without a doubt, parents are exposed to acculturation issues and difficulties. A few of these appeared in this current study. For example, all participants emphasized difficulties in their acculturation, such as a lack of support from their family, missing their family, a lack of social relationships between their children and their family, a lack of religious practices, losing the Arabic language, the excessive amount of freedom that the child has, and the parents' study pressures.

Lack of support. All participants agreed that missing family and relatives, and not having any support from their extended family in child care or other child demands, is a big challenge for them here in the U.S. Mother A said, "We do not have any support. We are struggling to find a babysitter who we can trust all the time. Also, the day care is very costly for us as students." Mother C also said, "Oh yeah, I missed my family a lot; they were helping me a lot in taking care of my children. Really, I feel lonely here and I hope that I have some of them [come to the U.S.]."

It appeared that parents were experiencing difficulties in adjusting to a new environment without their family support and help, but they felt they must adjust. Most of the mothers felt lonely during their study and they needed their families to help take care of their children or meet their life demands, for example helping them in housekeeping and cooking for them while they are studying or having classes.

Lack of religious practices. Four families in this study had the same perspective regarding difficulties in teaching their children about Islamic religion and beliefs. Mostly, this is because they do not have some resources or places here that will help or support these beliefs externally, so religious education is entirely dependent on the parents. For example, Father E said:

> I am afraid about my children losing my religious beliefs and my traditions, like leaving the house and leaving us to live alone when they're grown up, or even to not want to be involved in prayers or Islamic practices.

Father A said:

> I am worried about his future. When he becomes a teenager, I will not be able to control his behavior and relationships with others, and this is not acceptable back in my culture.

Mother B said:

> It is very hard to maintain our traditions and religious celebrations. It is hard to explain to our kids the way we do it, and why we do it, like fasting in Ramadan or celebrating Eid Al Fiter or Al Adha. All these are not in this country.

However, there was one family who contradicted these perspectives with Father D saying, "I can teach my kid my religion more here than in my country [Libya]. Here, I can control him, but there he might hang out with bad guys and receive Islam in the wrong way."

There are clear beliefs about losing Islamic practices in the U.S. because educating children about these practices is dependent on the parents only, and this made the parents feel disappointed toward their children and this culture. Even so, there is an opinion from one father which contradicts the statements of the other parents. He prefers to teach his children religion in the U.S. This father has a lot of difficult external effects from their family, friends and relatives in his own country and those make him feel that the U.S. culture actually helps him to control his children better.

Lack of social relationships. Participants mostly emphasized that their children have a lack of communication with their families, and some of the children do not even prefer to have contact with them anymore. For example, Mother A told of talking to her child and telling him that a relative was on the phone; the child said, 'so what!! I do not care." Mother B added, "My children love my parents, but they do not want to communicate with them for long, and I believe this is because of their language."

One of the important principles in family relationship in the Arab culture is that individuals should pay attention to the relationships within the extended family more so than in individualist cultures. The U.S., considered an individualist culture helped their children to learn more about independence and this developed the feeling to avoid communication with their extended family. However, there would be many reasons the child did not want to talk to their extended family, including the language barriers, such as child mood, child personality, etc.

Losing Arabic language. All families agreed and have the same perspective as Father A who said, "The big challenge I am worried about is the Arabic language; I am afraid that my kids will lose Arabic if they grow up here in the U.S. for more and more time." Mother C mentioned the same thing, "The only thing I am worry about is the Arabic language. I feel that they are mixing up the English with Arabic and they start to switch the Arabic letters. I feel frustrated and disappointed about this."

The participants expressed strong beliefs about losing the Arabic language if their children grow up here in the U.S., and this makes them feel worried and stressed. Children quickly acquire a new language, especially when they attend American schools. Even though the parents retain their primary language, they still have fears that their children are becoming involved too fast with the new language. It becomes increasingly difficult for the children to

discuss Arabic concepts and issues with their parents as they mature, which could lower their academic achievement in Arabic schools when they return to their home countries.

Freedom. Parents claimed that their children receive a large amount of freedom in many ways that is impossible to have in their own countries, such as free speech, free discussion, free choices, etc. Most parents saw this as both good and bad. For example, Father B said, "I do not feel comfortable, and also his mom, about how much freedom he has. He can make his choices and decide many things here, and this is not acceptable in my country." Mother A also said, "Here, the kids are free to wear any clothes. I am trying to teach my daughter that when she is growing up, she should not wear these clothes, like shorts or short sleeves or whatever." While Mother E said:

> I do not like how much freedom of opinion the children have here. In my country, I would not allow this to happen, or even for a child to talk to me loudly." The mother reported that the child said, "I am free to talk and this is my life." So, I don't feel comfortable about this at all.

The findings suggested that these parents do not feel comfortable giving their children a large amount of freedom, as this is unacceptable in their traditional heritage, and will impact the way they raise their children. Arab countries are controlled by values and beliefs that limit freedom, especially for females. The researcher could assume that even these parents adjust with the new culture but they remain their authoritarian style as being more controlled, assertive, firm rather than being hostile and do not offer a lot of freedom for their children.

Study load. All families emphasized that the lack of time they spend with their children, the large demands of their study, and other commitments to their schools, makes them feel very stressed. This is reasonable for any international or immigrant who has a lot of stress from studying in a new language and dealing with new people.

Father A said, "I do not have time to play, or even follow up with their homework, I feel sometimes selfish that I need to accomplish my work only." Father B added, "As an international [student], my study is a big load, and this is tiring for me. I am not satisfied anymore; I feel my kids are lost."

Theme four: acculturation benefits.

All participants agreed that their children enjoy good health care that they receive from different clinics and hospitals in the U.S, a good education, and a safe environment where they can play and enjoy it. Also, parents said they learned from American society to use less physical punishment and instead use other methods, such as time out for their children. Providing parents with these resources like good health care and good education may relieve the stresses brought about by their acculturation and this will help them adjust more easily.

Good health care. All of the participants agreed that they and their children receive better medical care than from their own countries. However, half of the participants claimed that the medical care and medicine are very expensive in the U.S. and this makes them anxious that their children may get sick, especially when they do not have insurance. Father C said, "I like the medical care that they provide for me and my kids, but sometimes I cannot cover all the payments, this makes me worried about my kid." Mother D added, "I like the way the nurse and the doctors are dealing with us; they are very nice compared to my country where they are always angry and busy."

Parents showed their comfort and satisfaction with the health care they receive, meanwhile they consider this also as an issue because of the insurance and the payments.

Good Education. All participants valued the education in the U.S. and said that it is better than in their countries. They like the availability of resources for students and their

parents, the involvement and the communication between the school and the family, and how the school works to build the abilities of their students, such as building personality, developing self-confidence and independence, and creativity in teaching and learning. For example, Mother E said:

> I am happy about the education system and the level of achievement in the U.S. I love the technology and how I receive everything by emails. I think that my children will be highly educated, more than if they are in my country. Even my parents value the education but at a limited level. In the past, having a high school level maximum was good, but now the ideas for education are changing. For me now, I would like to see my children go to higher education, and I will encourage them.

> Father D said:

> In U.S., there are a lot of programs for children that develop the character of the child socially, emotionally, or educationally. I believe this country [U.S.] is great in education for children.

> Parents were happy and had a strong desire for their children to study in America and

obtain a good education from the system in the U.S. Parents also viewed education as a means to success for their children.

Participants valued the Western education system and felt it was more convenient for their children than in their country. The qualified teachers, instructional resources, and facilities available make them feel comfortable about their children's academic achievement.

The following are three examples from the parents about the benefits of American education. Mother A said, "We're happy with the education system here. The schools are well prepared with the facilities and equipment and the teachers are qualified." Father E said, "I see my kids are following the rules; they respect the turns and the lines wherever we go."

And, Mother D said:

I believe that the schools here are prepared better than in my country. They teach our kids creativity, problem-solving skills, how to think independently, and talk openly. In my country, children are only listeners and the teachers are the center of the teaching process.

Less punishment. Participants expressed their happiness at being more flexible and less punishing than in their countries. Even though they were proud of their heritage practices, they admitted that their life here helped them a lot in avoiding punishment and in learning other solutions to discipline, such as time out.

Several parents spoke about learning a different way of disciplining their children. For example, Mother B said, "I am glad that I keep myself away from spanking. My kids listen to me and help me a lot in the housework." Mother C said, "Thank God I came here to learn more about the effects of punishment on children. Instead, I use time out and it works well." Father D also said:

> I used to punish my children but when I arrived here, I learned about the law and the policy of child abuse. I decided to not spank or hit my children when they make mistakes as much as I can.

With respect to parenting styles in the survey results, this gives the impression that Arab parents are being more flexible and warm, which is categorized under the authoritative parenting style.

Summary of the Parent Interviews

Interestingly, Arab parents reported during the interviews that they had made some changes in their parenting styles while raising their children here. These changes included the type of discipline that contains time out and avoid corporal punishment, some traditions and beliefs, the way they talk with their children, and the type of food they eat. Additionally, from the interviews it became evident in the parents' responses that they have fears and worries about the negative influences of the host environment on their children. For example, with the Westernized English curriculum of the American school system, Arab children are losing parts of their culture because the primary language spoken in these schools is English. Therefore, the more Arab

children become integrated with Westernized principles into a U.S society, the more Arab culture and values of the past are lost, in their view.

In these cases, it was clear that the parents interviewed were trying to eliminate these perceived negative influences by keeping the children speaking Arabic at home, raising awareness about Islamic practices and beliefs, and maintaining their traditions. The possible explanation for the challenges of the new culture is that when parents migrate to a new culture, they try to carry and maintain their culture of origin's values, beliefs and traditions; however, they face new traditions and practices concerning child rearing. Thus, their immigration process involves negotiation between the parenting practices of the two cultures. The parents in this study tried to balance keeping their own cultural heritage with the new adaptations.

Summary of Integrated Results (Survey & Interview)

With respect to the parents' survey and interview results, findings showed that Arab immigrant parents adapted some child rearing practices from the U.S. Which is indicated by the most frequent parenting style that Arab fathers and mothers rated among the three subscales of parenting styles was authoritative, followed by authoritarian, and permissive. It is clear from the interviews that Arab parents made some changes in their parenting practices, from being strict and controlled (authoritarian style) to being more likely to be warm and nurturing (authoritative style) in the U.S. Also, these parents adopted popular U.S. parenting practices by reducing the level of physical punishment, using 'timeout' as a disciplinary approach, and also having more open talks and discussion with their children.

Additionally, findings showed that fathers rated higher on authoritarian style subscale scores with their sons than with their daughters, while mothers rated approximately the same on the authoritarian subscale with their daughters and sons. Mothers' comments in the interviews

indicated that they have fears and worries toward their children more than fathers, and they also

tended to be more controlling. Unfortunately, there were no direct questions that asked the

parents in the interview about the differences between their parenting styles with sons and

daughters. Instead, parents focused generally on their experiences of child rearing and

acculturation issues.

CHAPTER 5: DISCUSSION

In this chapter, results from both the surveys and interviews will be discussed. The researcher will compare these results and then discuss how it compares with the results of published research. This will be followed by a discussion of the implications of these results in greater detail, and then recommendations for future studies.

This study used a mixed methods design. The first aim of this study was to analyze the types of parenting styles that are most used by immigrant Arab parents, as well as the differences in Arab parenting in regards to parents' gender and children's gender. The second aim of this study was to explore in greater detail Arab parents' experiences and perceptions of raising their children in the U.S.

Some of this study's findings support previous findings from published research on immigrant families in the U.S. First, the discussion will focus on the most prevalent parenting styles that are used by immigrant Arab parents of preschool children, and then move on to the differences in Arab parenting styles based on the parents' gender and children's gender. Furthermore, this chapter will focus on Arab parents' perceptions and experiences regarding how acculturation changes their child rearing practices in the U.S. This later discussion was described by themes that were generated from the analysis of the interviews.

Discussion of Survey Results

Parenting styles

The results from the current study showed that the most frequent parenting style that immigrant Arab parents rated among the three subscales of parenting styles was *authoritative*, followed by *authoritarian* and then *permissive*.

Since Arab parents reported high on the authoritative subscale, this indicates that the U.S. host culture likely influenced their parenting practices. Authoritative parenting is more common in Western culture than Arab culture, in which authoritarian parenting is most common (Grag, Levin, Urajnik, & Kauppi, 2005; Jambunathan & Counselman, 2002). This result matches past research studies (Buri, 1991; Pellerin, 2005; Sorkhabi, 2005) that assume Arab parents become more flexible and warm with their children in the U.S.

This result may have three possible explanations that converge: (1) the authoritative parenting style is predominant in Western cultures (Claes, Lacourse, Bouchard & Perucchini, 2003) and is most common among middle-class families in the U.S. (Darling,1999); (2) parenting practices, values and beliefs, and socialization goals are influenced by cultural context (Tamminen, 2006); and (3) parents are influenced by acculturation that will affect their parenting styles and practices (Bornstein & Cote, 2004). Thus, Arab immigrants could be influenced by Western culture and also adopt some of the U.S. parenting practices.

The current study's results are consistent with the analysis conducted by Chavez (2008) of 57 Mexican parents who immigrated to the U.S. Their research showed that the Mexican parents had high levels of authoritative parenting style. The authoritarian parenting style was the second highest set of scores in the sample, and the lowest scores were reported for the permissive parenting style. Similarly, Indian mothers were found to shift their parenting style from authoritarian to authoritative while they lived in the U.S. (Jambunathan & Counselman, 2002).

Some populations do not seem to be as affected by U.S. culture. For example, African-American parents have a more authoritarian parenting style than other populations (Harrison, Wilson, Pine, Chan, & Buriell, 1990). Some Asian families, like Chinese and Korean, also tend

to still be controlling and authoritarian in the host culture (Chao, 1994). While these results are interesting, it indicates that more research needs to be conducted in this area.

Differences of parenting styles based on parent's gender

The results showed statistically significant differences between father and mother self-reports of authoritarian parenting, but not significant differences between father and mother self-reports on the authoritative and permissive parenting subscales. The significant difference showed that mothers reported being higher on the subscale of authoritarian parenting style than fathers.

This result is consistent with previous research studies that indicated mothers were considered more assertive than fathers (Baumrind, 1967). Similarly, Mcgillicuddy-De Lisi and De Lisi (2007) suggested that mothers were more severe as authoritarians than fathers. While this is consistent with previous studies, it goes against popular presumptions of mothers usually being more warm and nurturing than fathers; people usually expect mothers to show warmth and fathers to be strict disciplinarians (Bentley & Fox, 1991; Thompson & Walker, 1989). Moreover, mothers used the authoritarian parenting style with both girls and boys, whereas fathers were less authoritarian with girls (Thompson & Walker, 1989). One possible explanation for these results is that Arab immigrant mothers in the U.S. are more strict and set rules for their children based on their fears of the new culture or because this is what they would do in their home country.

In contrast to the current findings, Bigner (2002) emphasized that fathers were described as more authoritarian than mothers. Additionally, Stolze, Barber and Olsen (2005), and Zern (1984) have all mentioned that mothers were more nurturing toward their children than fathers were. It seems that the reason for the inconsistency in findings may be attributed to two possible factors. First, methodological differences existed between the studies (different samples and

instruments); the results will also be different when the respondents are children reporting on their parents, or parents reporting on themselves. Second, the immigration process may influence the parents. In other words, immigrant mothers may control their children more in the host culture than in their own country because they feel more comfortable in their own country with the support of their family in dealing with their children. Another possible explanation is that mothers of preschoolers have fears about the host culture's beliefs and traditions; thus, the mothers are more stressed, and as a result, they show more control and set more rules when they raise their young children.

A possible explanation for the lack of other statistically significant results between father and mother self-reports on the authoritative and permissive parenting subscales is that one parent may influence the other's parenting style. This would tend to make the parents act the same towards their children as shown in Winsler, Madigan, and Aquilino's (2005) study, which indicated only modest differences in parenting styles used by two parents within the same home.

Differences of parenting styles based on children's gender

The results showed no statistically significant differences in parenting styles used with boys and girls among Arab immigrants. This finding is congruent with the finding reported by Jutengren and Palmerus (2002), who found no significant differences in parenting styles based on child gender among American and Swedish parents.

Cornade and Ho's (2001) study, however, showed that significant gender-based differences were found for the authoritative and permissive styles of parenting. Mothers were perceived to be more likely authoritative and permissive than fathers. When considering the degree to which parents differentiated between their sons and daughters in their parenting, significant differences were found for authoritative, authoritarian, and permissive parenting

styles. Fathers were perceived by son respondents to be more likely to use an authoritarian parenting style. Mothers were perceived by daughter respondents to be more likely to use an authoritative parenting style, while son respondents perceived a permissive style.

One possible explanation for the difference in results from the current study is that Cornade and Ho (2001) used the children as respondents, rather than the parents, as in this study. Another possible explanation for the inconsistency between the current finding and the literature may be attributed to the immigration and acculturation process. It is clear that the parents in the present study switched or shifted in their parenting practices when they live in a new culture to meet adaptation needs.

Discussion of Interview Results

Qualitative results from this study showed that the acculturation process played an important role in parenting Arab children. Although Arab immigrant parents tried to maintain some traditional cultural practices from their own country, at the same time they tried to adapt and adjust to U.S. host culture practices. The discussion of this part of the research focuses on the main findings that include the challenges, the benefits, and the impact of acculturation described by Arab immigrant parents. To the researcher's knowledge, there are no studies available that address Arab immigrant parents' experiences and perceptions of raising children in the U.S. For comparison, the researcher discusses the main findings from this study in relation to results from previous literature that involved other racial or ethnic groups and parents' perceptions of raising their children in the U.S.

Acculturation challenges

Although relatively little is known about acculturation's influence on the parenting of young children (Xu et al., 2005), immigrant parents do have acculturative stressors and

challenges and almost all are at risk for parenting stress (Berry, 2005; Farver & Lee-Shin, 2000). Furthermore, immigration often brings difficulties for parents regarding adaptation, lack of family support, language barriers, and loneliness. Thus, these challenges may increase parent-child conflicts in immigrant families (Chan & Leong, 1994; Uba, 1994; Ying, 1999).

Moreover, as discussed earlier, Arab parents set rules for rearing their children within Arab culture and children are expected to show obedience toward parents and elders. To accomplish these rules and goals, parents tend to adopt an authoritarian style in disciplining the child (Hammad et al., 1999). Accordingly, child discipline is punishment-oriented, which may include light physical punishment and strong verbal threats. These factors may increase parent-child conflicts in U.S. immigrant families (Chan & Leong, 1994; Uba, 1994; Ying, 1999). Qin (2006), Garcia-Coll and Magnuson (1997), and the present study findings agreed with these identified challenges.

Lack of family support and social relationship. In this study, participants experienced a lack of family support in the host culture. This challenge was an issue for parents, especially mothers. In their own culture, they usually had the whole family and relatives ready to support and help in child-rearing. Thus, culture plays a role in parenting due to the different values and traditions within that culture (Mogro-Wilson, 2008).

Additionally, the current findings are similar to previous studies on immigrant people that reported many parents suffered from missing their families, friends, and relatives (Garcia-Coll & Magnuson, 1997; Qin, 2000). A possible explanation for this finding is that Arab culture is considered a collectivist society, which maintains the family unit rather than the individual. Therefore, parenting within this type of individualist value system is challenging for them. Burchinal, Roberts, Nabors, and Bryant (1996) and Voydanoff and Donnelly (1998) stated that

when mothers have difficulties and emotional problems, social support from extended family or friends can help them to be more warm and nurturing with their children.

Another finding reported by two families is that their children do not prefer to contact or call their extended families in their native country. Parents felt that the children avoided communication with the extended family because of their fear of misunderstanding their native language. The children preferred to keep themselves away from this situation.

Lack of religious practices. Parents shared fears of not being able to develop Islamic beliefs and practices with their children. They claimed that religious education is entirely dependent on only the parents in the U.S., with few or no supporting resources that might help their children. This makes it difficult for Arab parents to raise their children with Islamic beliefs. Abu Baker (1997) indicated that some of the Islamic religious beliefs and restrictions do not fit typical American life. For example, Muslims are required to pray five times a day at specific times. Most schools and workplaces do not consider these needs. Additionally, Islam has rules that forbid the consumption of pork and alcohol, and all foods containing them (Abu Baker, 1997; Haddad, 1983).

Losing Arabic language. Immigrant Arab parents expressed fears that if they live in the U.S. for a long time, their children will lose their native language and this will create difficulty in communication between parents and children. This fear is justified by social scientists who say that continuing to use a non-English language is uncommon in the host culture. These same scientists also agree that immigrants should learn English as quickly as possible, and families should practice their native language less so that children can adjust to the new culture (Portes & Rumbaut, 1996). Nevertheless, it is essential to develop and maintain the home language in order to learn the new language.

Freedom. Some Arab parents reported that their children receive many freedoms that are atypical in their home countries, like free speech, free discussion, and free choice. However, these are common in the U.S., as an individualistic culture where independence, individuality, and personal freedom are highly valued (Rosental, 1984). On the other hand, dependence is not valued nor encouraged in the individualistic U.S. culture (Hofstede, 1980, 1991). One demonstration of this conflict in values is that unlike Western cultures, in the Arab culture children are expected to live with their parents until they get married, and parents do not encourage their children to seek social independence and freedom (Abudabbeh, 1996; Hammad, Kysia, Rabah, Hassoun & Connelly, 1999).

Acculturation benefits

While the parents interviewed expressed a number of problems and concerns with acculturation, there were also some benefits.

Good education. Arab parents experienced advantages of acculturation in the educational system as it is delivered to their children. For example, their children learned about following the rules, learning open-talk and discussion, and learning creativity and problem solving skills from their schools and teachers. Thus, in their view the U.S. curriculum reflects inquiry, critical thinking, problem solving and independent thinking skills. These educational benefits, in their view, should be developed in Arab society, which needs to become more modernized, but not necessarily Westernized. This is consistent with the findings from a study by Wang (1999), who reported that Chinese immigrants viewed the American education system and curriculum as a perfect means for their children to have a better academic life than they had.

Less physical punishment. The decreased use of physical discipline and the adoption of alternative non-physical disciplinary methods such as time-out were positive benefits. This is consistent with findings by Lee (1989), who observed that Korean immigrants reduced their use of punishment and made some changes to their discipline methods in the host culture.

Finding solutions rather than immediately dictating consequences or punishment is beneficial in building and maintaining the relationship between parents and children. With this, parents should communicate to their children that they are loved at all times and are valued members in their family.

Comparison of survey and interview results

Quantitative results indicated that the most frequent parenting style that Arab fathers and mothers rated among the three subscales of parenting styles was authoritative, followed by authoritarian, and permissive. It can be inferred from the parents' interview that they changed their parenting practices from being strict and controlled, to be more likely warm and nurturing in the U.S. For example, they reduced the level of physical punishment and they have more open talks and discussion with their children.

Results from the survey showed that fathers rated higher on authoritarian style subscale scores with their sons than with their daughters, while mothers rated approximately the same on the authoritarian subscale with their daughters and sons. Mothers' comments in the interviews indicated that they have fears and worries toward their children more than fathers, and they also tended to be more controlling.

It was somewhat difficult in this study to find a direct comparison between the survey and interview in regards to differences in parenting styles based upon parent-child gender. This was due to the fact that the survey only involved parents who took a survey and had direct questions that were rated based on one child being either boy or girl. However, in the interview part, parents focused generally on their experiences of child rearing and acculturation issues, reflecting on their practices with all their children, not just one child. No direct questions were asked of parents in the interview about the differences between their parenting styles with children based upon the gender of the child.

Research on immigrants from collectivist cultures indicated that an authoritarian parenting style often still persists after immigration to an individualistic culture (Herz & Gullone, 1999; (Bornstein, 2003); Rosenthal & Bornholt, 1988; Rosenthal & Feldman, 1992). However,

the current results indicated that Arab immigrants, who are originally from collectivist cultures, adopted the authoritative parenting style and tried to adjust in some ways with the host culture. These adjustments included reducing physical punishment and increased involvement with the American education system.

Interestingly, Chao (2001) indicated that a higher level of acculturation was predictive of less strict parenting among Asian-Americans. In other words, an indicator of acculturation within the new culture among Asian-American parents is that they are less authoritarian. However, research is lacking on the parenting of other ethnic and immigrant populations (O'Brien, 2007), particularly, parenting styles and child development in the Islamic world (Alsheikah, Parameswaran, & Elhoweris, 2010). Parenting patterns have not been systematically examined in Arab countries to date and the research is still sparse (Ferguson, 2004).

Strengths and Limitations of the Study

One of the primary strengths of the study was the research design, in particular, the structure and clarity of the questionnaire, which was adapted from Buri's (1991) survey, "Parental Authority Questionnaire". The research utilized a mixed-method design that added depth to the results. The questionnaire and interviews were administered during the same time period to address possible threats to external validity related to the passage of time. Finally, the commitment to the study by the Islamic Center, the continual access to the sample, and their availability to the study, allowed and facilitated the study's completion.

The study still had several limitations. First, there exists the possibility of a sampling bias within this population due to the non-representativeness of this population to the larger Arab population. With this limitation, the findings need to be interpreted cautiously. Meanwhile, it is also fundamental to consider that Arab people are a heterogeneous population with large

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variations in countries of origin, traditions, and values. Consequently, making generalizations that apply to the entire Arab population is impossible.

Second, the questionnaires that were used in this study depended on parents' self-reporting of their parenting styles, and thus, this study might be affected by the parents' willingness to provide accurate information. This limitation is supported by Grigoerenko and Sternberg (2000), who cited that, "The reliability and validity of self report data has been a debated issue in social science research" (p. 94). Third, both parents might have influenced each other's styles of parenting, affecting the possibility of finding significant results. Finally, parents also might have responded in a way that reflects what they perceived as accepted or good in their own culture, rather than what they actually used when interacting with their children (Ramey, 2002; Shelton, Frick, & Wooton, 1996); thus, they might have provided a limited accuracy of information.

Implications of the Study

One implication of this study is that there is still a contradiction in results among research studies related to parenting styles and immigration across different populations. It has been shown that parenting styles differ across Arab countries (Dwairy et al., 2006); yet, no systematic study of this subject within the Arab world has been undertaken. This needs to change.

Another conclusion from this study is the likelihood that few parents fall clearly into a single category of parenting, and some probably move across two or three types of parenting depending on the context, child age, or parental mood. Therefore, the main contribution of this study is to provide a better understanding of the acculturation and immigration process among Arab parents who live in the U.S. If professionals, social workers, and schools can develop a

deeper understanding of the Arab culture including problems and challenges that might face this population, they can help to reduce the gaps in knowledge between the two cultures.

Implications of the current study might also help educators of parents to illustrate how parenting is important in child development outcomes. For example, literature emphasized that each of these parenting styles, but especially the authoritarian and permissive parenting style, have been associated with low scores for child adjustment (Baumrind, 1989; Heller, Baker, Henker, & Hinshaw, 1996; Jewell & Stark, 2003; Wolfradt et al., 2003).

A number of empirical researches have been made to assure how the combination of ineffective parenting styles and hostile parental behaviors contributes to the development of conduct problems with children in early adolescent and adulthood. For example, when parents control their children and do not encourage verbal give and take or nurture or take care of them, this will be reflected negatively on a child's communications and relationship skills. Also, there will be less achievement. In addition, there is a high association between parenting practices and with both cognitive and social competence in both boys and girls at all developmental levels, from preschool throughout adolescence and into early adulthood.

Thus, sharing the findings and recommendations of this study with parents might help parents become more aware of their parenting practices and improve them positively. With this discussion, parents can understand well how their practices translated to child development outcomes. Results of this study might also provide richer, more meaningful insight into specific challenges that may impact Arab immigrants in raising their children in the U.S.

Recommendations for Future Research

Recommendations emanating from this study include replication using the same methodology but in different locations, such as Chicago and Michigan, that have a large number

of Arab immigrants. This will make the results more generalizable. More studies are needed to evaluate the impact of factors on child rearing practices of Arab immigrants such as: parent and child age, country of origin, low educational status, low employment, and length of stay in the U.S. Another area for future research is using a quantitative method to examine the relationship between the acculturation process, parents' stress, and parenting styles of Arab immigrants. Moreover, future study would be observations for parents as opposed to parent self-report.

Conclusion

Previous research emphasized that specific attitudes and values of family vary between individualism and collectivism cultures (Rhee, Uleman, & Lee, 1996; Triandis, 1991). Since parenting practices, values and beliefs, and socialization goals are influenced by cultural context (Tamminen, 2006), immigration and acculturation are major challenges for immigrants.

In this study, Arab immigrants who are parents tried to promote the heritage of their own countries and the implicit knowledge of child rearing as they confronted a new culture and practices. They reported having sacrificed for their children by providing good nutrition, a safe environment, better education, and access to health care. In particular, immigrant parents wanted their children to be safe and successful in America. As a result, these parents have modified some of their child- rearing practices to reflect the host culture of the U.S. while still retaining their own traditions, beliefs and values.

Furthermore, parents found that their children are more acculturated to the new culture than they are themselves. In such cases, this disparity in acculturation raises family conflict and misunderstanding of child-parent relationships, which in turn have a negative impact on immigrant parents and children. Another area for future research would be to develop specific questionnaires for Arabs that considers acculturation level as an important factor for parenting.

Another suggestion for future research would be to develop a parenting program to aid parents and children to adjust with acculturation and to help in understanding societal demands that are experienced in the host country. Lastly, the researcher hopes that the results of this dissertation will encourage scholars to conduct future research about immigration's influence on parenting as well as other aspects of Arab culture.

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APPENDIX A: Recruitment Letter

Date: April, 20, 2012

Dear Participant,

My name is Majedh Abu Al-Rub and I am a graduate student researcher from Colorado State University in the School of Education. Under the guidance of my advisor, Laurie Carlson, Ph.D., Associate Professor in the School of Education, we are conducting a research study on how Arab immigrant parents of preschoolers raise their children in the United States The Principal Investigator is Laurie Carlson, Ph.D., and I am the Co-Principal Investigator.

We would like you to complete a 20-minute paper copy survey to give us basic information about you such as your name, age, how many children you have, and also information about how you interact with the children at home. We would also like to meet with you one-on-one for an interview. The interview would take about an hour, and would be at a location that is convenient for you. Your participation in this research is voluntary. If you decide to participate in the study, you may withdraw your consent and stop participation at any time without penalty.

Each participant will only be identified with an ID number. When we write about the study to share it with other researchers, we will write about the combined information we have gathered. You will not be identified in these written materials. While there are no direct benefits to you, the researchers hope that the study will help you of how parenting is important in child development outcomes. As well as help you become more aware of your parenting practices and improve them positively. And this study may also provide richer, more meaningful insight into specific factors that may impact Arab immigrants in raising their children in the United States.

There are no known risks associated with participating in this study. It is not possible to identify all potential risks in research procedures, but the researcher(s) have taken reasonable safeguards to minimize any known and potential, but unknown, risks.

If you are interested in participating in this study, please complete the attached survey, and return to the Islamic center or the main office of your apartment life. If you have any questions, please contact Majedah Abu Al Rub at 970-492-9195 or at abualrub@lamar.colostate.edu.Or Laurie Carlson, Ph.D, Laurie.Carlson@colostate.edu. If you have any questions about your rights as a volunteer in this research, contact Janell Barker, Human Research Administrator, at 970-491-1655.

Sincerely,

Laurie Carlson, Ph.D.   Majedah Abu Al Rub
Associate Professor   Doctoral Candidate

Dear parents,

      I am Majedah Abu Al Rub, a doctoral candidate seeking my doctoral degree from the school of Education at Colorado State University, under the guidance of my advisor, Laurie Carlson, PhD, Associate professor in school of Education. You are invited to participate in a survey study which I am conducting as part of my doctoral degree. The purpose of this study is to assess the relationship between parent and children as well as explore your parenting styles with your children.

      The survey questionnaire should approximately take 10-15 minutes to complete. Your participation is voluntary. Completion and return of the questionnaire indicates voluntary consent to participate in this research study. Please use the return envelope provided to the Islamic center. I am sending two copies of this survey, one for the mother and the other for the father. You may choose not to participate or to withdraw from the study at anytime with no penalty. All your responses will be kept confidential and will be released only as summaries where no individual's answers can be identified in any way. Summary of the results can be provided if requested.

Please, it is very important to remember that you are asked to respond to the parenting practices you actually use with your preschool-aged child **(3-6)** if you have more than one child within this age, please answer these statements based on your practices with **the eldest one**. You are not asked to report about other younger or older children in your family.

For each of the following statements, please circle the number on the 5-point scale (1= strongly disagree, 5= strongly agree) that best describe how that statement applies to you and your child. Try to read and think about each statement as it applies. There are no right and wrong answers. We are looking for your overall impression regarding statements. Please answer all questions to ensure accurate results.

(Child chosen _____ girl _____ boy).
(Child's age chosen _____).

<div align="center">Thank you for your participation</div>

The questions below will help to determine your demographic characteristics. Please circle the **one answer** which best describes you.

1. Gender : Mother_____   Father_____
2. How many children do you have? _____
3. How old are your children (list all ages): _____

  5. What is your employment status?
  a. Full Time
  b. Part Time

c. Unemployed

d. Student

6. What is the highest level of school that you completed?

a. Grade School (6th grade or less)

b. Some High School (11th grade or less)

c. Graduated from High School

d. Some College

e. Graduated from College

f. Graduate/Professional School

7. What is your country of birth?

□ Algeria   □ Bahrain   □ Tunisia

□ Egypt   □ Iraq   □ Saudi Arabia

□ Jordan   □ Kuwait   □ Syria

□United Arab Emirates   □ Libya   □ Morocco

□ Sudan   □ Oman   □ Palestine

□ Yemen   □ Qatar   □ Lebanon

8. How many years have you lived in the United States? _____ years

9. What is your annual income?

1 very low $0-$19,000

2 low $20,000-$39,000-

3 moderate $40,000-$59,000

4 high $60,000-$79,000

5 very high $80,000 & up

Are you interested to be interviewed? If so, this is my phone number 970- 4929195.

You can contact me at (abualrub@lamar.colostate.edu) OR 9704929195 and you

will have $ 10 gift card for each family.

_____ Yes, I wish to be interviewed

_____ No, I do not wish to be interviewed

_____

Please determine your agreement or disagreement for each statement that describes the relationship between you (as a parent) and your child.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

(Start the response)

1. I feel that in a well-run home my child should have his/her way in the family as often as the parents do.

2	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

2. As my child was growing up, even if he/she didn't agree with me, I felt that it was for his/her own good if he/she was forced to conform to what I thought was right.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

3. Whenever I told my child to do something as he/she was growing up, I expected him/her to do it immediately without asking any questions.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agre

4. As my child was growing up, once family policy had been established, I discussed the reasoning behind the policy with the child in the family.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

5. I have always encouraged verbal give-and-take whenever my child has felt that family rules and restrictions were unreasonable.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

6. I have always felt that what a child needs are to be free to make up his/her own minds and to do what he/she wants to do, even if this does not agree with what I might want.

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

7. As my child was growing up, I did not allow him/her to question any decision I had made.

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

8. As my child was growing up, I directed his/her activities and decisions through reasoning and discipline.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

9. I have always felt that more force should be used by parents in order to get their children to behave the way they are supposed to.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

10. As my child was growing up, I did not feel that he/ she needed to obey rules and regulations of behavior simply because someone in authority had established them.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

11. As my child was growing up, he/she knew what I expected of him/her in the family but he/she also felt free to discuss those expectations with me when he/she felt that they were unreasonable.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

12. I feel that wise parents should teach their children early just who is boss in the family.

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

13. As my child was growing up, I seldom gave him/her expectations and guidelines for his/her behavior.

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

14. Most of the time as my child was growing up I did what the child in the family wanted when making family decisions.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

15. As my child was growing up, I consistently gave him/her direction and guidance in rational and objective ways.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

16. As my child was growing up, I would get very upset if he/she tried to disagree with me.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

17. I feel that most problems in society would be solved if parents would <u>not</u> restrict their children's activities, decisions, and desires as they are growing up.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

18. As my child was growing up, I let him/her know what behaviors I expected of him/her, and if he/she didn't meet those expectations, I punished him/her.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

19. As my child was growing up, I allowed him/her to decide most things for himself/herself without a lot of direction from me.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

20. As my child was growing up, I took his/her opinions into consideration when making family decisions, but I would not decide to do something simply because my child wanted it.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

21. I did not view myself as responsible for directing and guiding the behavior of my child as he/she was growing up.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

22. I had clear standards of behavior for my child in our home as he/she was growing up, but I was willing to adjust those standards to the needs of each of the individual children in the family.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

23. I gave direction for my child's behavior and activities as he/she was growing up and I expected him/her to follow my direction, but I was always willing to listen to his/her concerns and to discuss that direction with me.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

24. As my child was growing up, I allowed him/her to form his/her own point of view on family matters I generally allowed him/her to decide for himself/herself what he/she was going to do.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

25. I have always felt that most problems in society would be solved if we could get parents to strictly and forcibly deal with their children when they don't do what they are supposed to as they are growing up.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

26. As my child was growing up, I often told him/her exactly what I wanted him/her to do and how I expected him/her to do it.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

27. As my child was growing up, I gave him/her clear direction for his/her behaviors and activities, but I was also understanding when he/she disagreed with me.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

28. As my child was growing up, I did not direct his/her behaviors, activities, and desires.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

29. As my child was growing up, he/she knew what I expected of him/her in the family and I insisted that he/she conforms to those expectations simply out of respect for my authority.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

30. As my child was growing up, if I made a decision in the family that hurt him/her, I was willing to discuss that decision with that child and to admit if I had made a mistake.

1	2	3	4	5
Strongly Disagree	Disagree	undecided	Agree	Strongly Agree

APPENDIX C: Parental Authority Questionnaire
(Arabic Version)

استبيان

<u>الوالدان الاعزاء</u> :

انا ماجدة ابو الرب طالبة دكتوراة في قسم التربية في جامعة ولايه كولورادو , تحت اشراف الدكتورة لوري كارلسون , استاد مشارك في قسم التربية. انت مدعو للمشاركة في هذا البحث كجزء من استكمالي لدرجة الدكتوراة.

الهدف من هذا الدراسة تقييم العلاقة بين الأبناء والآباء بشكل عام و فهم اساليب الرعاية الوالديه التي تتخذها مع اطفالك . نرجو منك تعبئة هذه الاستبانه والتي ستأخد من وقتك 10–15 دقيقة . ان اشتراكك تطوعي , ان تعبئة الاستبانه واعادتها تعني موافقتك على المشاركة على هذه الدراسة . ارجو تعبئة الاستبانه وارجاعها الى المركز الاسلامي . ارفق طيا في هذا المغلف نسختان نسخة للام وللاب . يمكنك اختيار عدم المشاركة او الانسحاب في اي وقت . ستعامل جميع اجاباتك بسرية تامة ولن تستعمل إلا لأغراض البحث العلمي، ولن تكشف هوية أحد من المشاركين أو المشاركات حيث لم نطلب منك كتابة إسمك لأننا لا نرغب في كشف رأيك لأحد بحيث لايمكن التعرف على شخصية اي المشاركين فيها . و سنزودك بملخص عن النتائج اذا رغبت بذلك .

أرجوك — تذكر انه من المهم ان تجيب عن اساليك الوالديه مع ابنك او ابنتك والتي تتراوح اعمارهم 3– 6 سنوات واذاكان لديك اكثر من طفل ضمن هذا العمر ارجو ان تختار اجابتك بناء على الطفل الاكبر وليس مطالب ان تستجيب عن الاطفال الاكبر او الاصغر سنا من 3,4,5,6 سنوات .

بالنسبة لهذا العبارات ارجو وضع دائرة على الرقم المناسب الذي يصف مماراساتك بالنسبة لطفلك .

1 = غير موافق بشدة

5 = موافق بشدة

لا يوجد جواب صحيح وجواب خاطئ عن الفقرات التالية؛ لذلك فلا تتردد في الإدلاء برأيك بصراحة.

الطفل الذي اخترته ——————— ولد   ————————— بنت

عمر الطفل الذي اخترته ——————————

وأخيرا، فإننا نشكرك جزيل الشكر على تعاونك معنا والاسهام في خدمة البحث العلمي.

قبل البدء في الإجابة الرجاء تقديم المعلومات التالية عنك: ضع علامة (X) على الجواب المناسب.

1– الجنس: ذكر————أنثى———————

2– عدد الابناء والبنات في العائلة————————

3– عمر جميع الابناء والبنات (بالترتيب) ————————

ابدأ (ابدئي) الإجابة:

1) ١ اعتقد بأن لـ ابني / ابنتي, الحق أن يختاروا طريقهم مثلما أن للوالدين الحق أن يختارا طريقهما

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

2) اثناء رعاية ابني/ ابنتي , عندما لا يتوافق رأيي مع رأيه / رأيها , اعتقد بأن مصلحته/ مصلحتها تتطلب إرغامه / ارغامها على طاعة رأيي.

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

3)_____اتوقع من ابني/ ابنتي تنفيذ كل ما اطلبه فورا ودون أسئلة

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

4)_____ عندما يكون لـ ابني/ ابنتي رأي في شؤون العائلة فإني افسره واناقشه معه/ معها.

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

5)_____انا اشجع دائما ابني /ابنتي على تبادل الرأي والأخذ والعطاء عندما يعارض رايي رايه/ رايها .

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

6)_____ انا اعتقد دائما بأن لابني /ابنتي الحق أن يقرر/ تقرر بنفسه / بنفسها ما يفعل/ تفعل حتى لو كان ذلك يخالف رأيي

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

7)_____ اثناء رعايتي لـ ابني/ ابنتي , لا اسمح له/ لها بمجادلة قراري.

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

8)_____ اثناء رعايتي لـ ابني/ ابنتي , اوجه سلوك ابني/ ابنتي بشكل منطقي ومؤدب.

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

9)_____انا اعتقد دائما بأن على الوالدين استخدام قوة أكبر لجعل الأبناء والبنات يتصرفون كما يجب.

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

10)_____ اثناء رعايتي لـ ابني/ ابنتي , اعتقد بانه/ انها يستطيع / تستطيع معارضة الانظمه والقوانين وان له /لها الحق ان يطيعها / تطيعها بشكل اعمى .

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

11)_____ اثناء رعايتي لـ ابني/ ابنتي , اوضح   مــا اتوقعـــه   منه/ منها وفي نفس الوقت اتقبل مناقشة رايه/ رايها حتي لوكان ذلك يخالف رايي.

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

12)_____اعتقد بأن على الوالدين أن يبينا لأبنائهم وبناتهم منذ صغرهم من هو صاحب الكلمة الأخيرة في البيت.

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

13)_____ اثناء رعايتي لـ ابني/ ابنتي , قلّما اتدخل بما يفعل/ تفعل أو اوجه سلوكه/ سلوكها

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

14)_____ فيما يتعلق بشؤون العائلة، انا اسير دائما حسب إرادة ابني /ابنتي

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

15)_____ اثناء رعايتي لـ ابني/ ابنتي , اوجه ابني /ابنتي باستمرار وبشكل موضوعي ومنطقي.

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

16)_____ اثناء رعايتي لـ ابني/ ابنتي , اغضب عندما يحاول/ تحاول مخالفة رأيي.

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

17)_____ اعتقد بأن مشاكل المجتمع ستُحل لو توقف الوالدان عن تقييد سلوك ورغبات أبنائهما وبناتهما

1 = لا أوافق أبدا   2= لا أوافق.   3=وسط   4=أوافق   5= أوافق بقوة

18)_____ اثناء رعايتي لـ ابني/ ابنتي , انا احدد بوضوح ما اتوقعه منه/ منها واعاقبه/ اعاقبها بشدة عندما لا يستجيب /تستجيب لتوقعاتي

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

19)_____ اثناء رعايتي لـ ابني/ ابنتي , اسمح له / لها أن يقرر/ تقرر معظم الأشياء التي تخصه /تخصها دون تدخل أو توجيه مني

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

20)_____ اثناء رعايتي لـ ابني/ ابنتي , اخذ رأي ابني/ ابنتي في الاعتبار عند التقرير في شؤون تخص أفراد العائلة

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

21)_____ لا اعتبر نفسي مسؤول عن التحكم في سلوك ابني/ ابنتي عن توجيهه /توجيهها

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

22)_____ لدي طريقة واضحة في التعامل مع ابني/ ابنتي إلا أنني على استعداد لملاءمة هذا النهج أو الطريقة لحاجات أفراد العائلة

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

23)_____ اوجه سلوك وأفعال ابني/ ابنتي لكن مستعد للإصغاء لرأيه /لرايها وشعوره/ وشعوراها وأخذه بالاعتبار

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

24)_____ اثناء رعايتي لـ ابني/ ابنتي , اترك له / لها كامل الحرية لـ يقرر / تقرر مايفعل /تفعل وليكون/ تكون رايه /رايها الخاص بما يتعلق بشؤون العائلة.

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

25)_____ اعتقد دائما بأن المشاكل سُتحل في المجتمع لو أن الوالدين يستخدمان القوة والشدة عندما لا يتصرف الأبناء والبنات كما يجب

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

26)_____ اثناء رعايتي لـ ابني/ ابنتي, انا دائما احدد لـ ابني / ابنتي بالضبط ما اريد منه/ منها وافرض عليه/ عليها أن ينفذ/ تنفـــــذ ما اريده

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

27)_____ اثناء رعايتي لـ ابني/ ابنتي , اوجه سلوك ابني/ ابنتي بوضوح لكنني اتفهم عندما يخالفني/ تخالفني الرأي

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

28)_____ اثناء رعايتي لـ ابني/ ابنتي , انا لا احاول التحكم بسلوك ونشاط ورغبات أبني/ ابنتي

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

29)_____ اثناء رعايتي ل ابني/ ابنتي , انا احدد ل ابني/ ابنتي بالضبط ماتوقعه منه/ منها ولااسمح له/ لها بمخالفتي أبدا

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

30)_____ اثناء رعايتي ل ابني/ ابنتي , حين اتخذ قرارا يسيء ل ابني/ ابنتي اكون عادة على استعداد لمناقشة الأمر معه /معها والاعتراف بخطئي

1 = لا أوافق أبدا   2= لا أوافق   3=وسط   4=أوافق   5= أوافق بقوة

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APPENDIX D: Consent to Participate in a Research Study

TITLE OF STUDY: Parenting Styles Used with Preschool Children among Arab Immigrant Parents In a U.S. Context

PRINCIPAL INVESTIGATOR*:* Laurie Carlson, Ph.D., School of Education*,* Laurie.Carlson@colostate.edu

CO-PRINCIPAL INVESTIGATOR: *Majedah Abu Al Rub, PhD Student (Researcher), School of Education,* abualrub@lamar.colostate.edu; Telephone: 970-492-9195

WHY AM I BEING INVITED TO TAKE PART IN THIS RESEARCH? You are invited to participate in this research because you are an Arab immigrant, live in Fort Collins, and have a child who is 3-5 years old.

WHO IS DOING THE STUDY? Graduate student, Majedah Abu Al Rub, is conducting the study under the guidance of her advisor, Laurie Carlson, Ph.D.

WHAT IS THE PURPOSE OF THIS STUDY? The purpose of this study is to gain an understanding of how acculturation influences the parenting styles of Arab immigrants.

WHERE IS THE STUDY GOING TO TAKE PLACE AND HOW LONG WILL IT LAST? The interviews will take place at a time and location that is convenient for you. The paper copy survey will take you about 20 minutes to complete. The interview will last approximately one hour. The researchers hope to recruit 100 participants for the survey and five couples for the interview.

WHAT WILL I BE ASKED TO DO*?* You will first be asked to complete a paper copy survey that asks a few demographic questions as well as questions about how you interact with your child at home. You will also be interviewed in person and will talk with the researcher about how you raise your children in the United States. You do not need to answer any question that you would rather not. With your permission, I would like to audiotape the interview so that I can accurately record your comments. The audiotape will only be heard by the research team, and will be destroyed after being transcribed. You have a right at any point in the interview to request to have the tape recorder turned off if you wish to say things off the record. All materials and the interview will be in the English language.

ARE THERE REASONS WHY I SHOULD NOT TAKE PART IN THIS STUDY? You should not participate in this study if you do not live in Fort Collins and have a child who is 3-5 years old.

WHAT ARE THE POSSIBLE RISKS AND DISCOMFORTS?

There are no known risks associated with this study. It is not possible to identify all potential risks in research procedures, but the researcher(s) have taken reasonable safeguards to minimize any known and potential, but unknown, risks.

However some of the interview questions may cause some discomfort or stress as you consider your family. If you experience any stress as a result of this study, you will be given two resources of mental health agencies that can be contacted in the event you may feel need for counseling during or after this study. They are as follows:

➢ Larimer Center for Mental Health
➢ Colorado State University Center for Couple and Family Therapy

ARE THERE ANY BENEFITS FROM TAKING PART IN THIS STUDY? There is no direct benefit to you as a result of your participation in this research, but the researchers hope that this study helps the educators of parents illustrate to them how parenting is important in child development outcomes. As well as help parents become more aware of their parenting

practices and improve them positively. Results of this study may also provide richer, more meaningful insight into specific factors that may impact Arab immigrants in raising their children in the United States

DO I HAVE TO TAKE PART IN THE STUDY? Your participation in this research is voluntary. If you decide to participate in the study, you may withdraw your consent and stop participating at any time without penalty or loss of benefits to which you are otherwise entitled.

WHO WILL SEE THE INFORMATION THAT I GIVE? We will keep private all research records that identify you, to the extent allowed by law.

Your information will be combined with information from other people taking part in the study. When we write about the study to share it with other researchers, we will write about the combined information we have gathered. You will not be identified in these written materials. We may publish the results of this study; however, we will keep your name and other identifying information private.

Interviews conducted in this study will be recorded by using a digital audiotape recorder. You have a right at any point in the interview to request to have the tape recorder turned off if you wish to say things off the record. However, the researcher's request is to use the audiotape recorder to record the whole interview. Your signature on this form means that you are aware of this and you completely agree to your interview being recorded on an audiotape recorder.

You should know, however, that there are some circumstances in which we may have to show your information to other people. For example, the law may require us to show your information to a court OR to tell authorities if we believe you have abused a child, or you pose a danger to yourself or someone else.

WILL I RECEIVE ANY COMPENSATION FOR TAKING PART IN THIS STUDY? As a thank you, the participants in the interview will receive a $10 gift certificate of school supplies.

WHAT HAPPENS IF I AM INJURED BECAUSE OF THE RESEARCH? The Colorado Governmental Immunity Act determines and may limit Colorado State University's legal responsibility if an injury happens because of this study. Claims against the University must be filed within 180 days of the injury.

WHAT IF I HAVE QUESTIONS?

Before you decide whether to accept this invitation to take part in the study, please ask any questions that might come to mind now. Later, if you have questions about the study, you can contact the investigator, Majedah Abu Al Rub at 970-492-9195. If you have any questions about your rights as a volunteer in this research, contact Janell Barker, Human Research Administrator at 970-491-1655. We will give you a copy of this consent form to take with you.

This consent form was approved by the CSU Institutional Review Board for the protection of human subjects in research on April, 16 2012.

WHAT ELSE DO I NEED TO KNOW?

In order to accurately record your interview, the researcher would like your permission to tape record the interview. Once the interview has been transcribed, the audio file will be deleted.

Yes ☐   *No* ☐   *I give the researcher permission to tape record my interview*

(Please check Yes or No.)

Your signature acknowledges that you have read the information stated and willingly sign this consent form. Your signature also acknowledges that you have received, on the date signed, a copy of this document containing   3   pages.

_____   _____

Signature of person agreeing to take part in the study   Date

_____

Printed name of person agreeing to take part in the study

_____   _____

Name of person providing information to participant   Date

_____

Signature of Research Staff

APPENDIX E: Interview Questions

Throughout this interview, my focus in the interview will be on your experiences of raising your children in the United States. I am interested in hearing your opinions and beliefs on how you raise your children as an immigrant compared to how you were raised in your home country. Please, share your experiences with me. There is no right or wrong answer, and your experiences will not be related to your personal identity at all.

Do you have any questions before we begin?

1. When did you arrive in the United States?

2. What is your highest level of educational attainment?

Probe: Please talk about your level of education upon your arrival in the United States and your current level of education.

3. How many children do you have, what are their ages and in what country were they born?

Probe: How many girls do you have? How many boys do you have?

4. Please share some of your experiences on how you are raising your child(ren.) in the United States?

5. What practices and values have you borrowed from your parents that you are using to raise your children? i.e. What are you doing differently from your parents as you raise your children?

6. Please share your experience with me if there are any changes you have made with regards to the following child rearing practices compared to how you would have raised your children if you lived in your country.

Probe: child care, discipline, nutrition, guidance and direction, Education.

7. What are the causes of those changes?

Probe: How much effect does living in the United States have on how you raise your children?

8. Are you comfortable with the changes you have made? Please explain your answer.

9. Are there any child rearing practices that you have engaged in since your arrival in the

United States that you normally would not engage in back in your country? Please explain your

answer.

Probe: Talk about things you do for your children or with your children that would be considered

Unacceptable, if you lived in your home country.

10. What are the things you make you feel comfortable about raising your child in U.S.?

11. What are the things you make you feel uncomfortable about raising your child in U.S.?

APPENDIX F: IRB Approval Letter

Colorado State University
Knowledge to Go Places

Research Integrity & Compliance Review Office
Office of the Vice President for Research
321 General Services Building - Campus Delivery 2011 Fort Collins, CO
TEL: (970) 491-1553
FAX: (970) 491-2293

NOTICE OF APPROVAL FOR HUMAN RESEARCH

DATE:	April 17, 2012
TO:	Carlson, Laurie, Education
	Abu Al-rub, Majedh, Education, Cobb, Brian, Education
FROM:	Barker, Janell, CSU IRB 2
PROTOCOL TITLE:	Parenting Styles Used with Preschool Children among Arab Immigrant Parents in a U.S. Context
FUNDING SOURCE:	NONE
PROTOCOL NUMBER:	12-3270H
APPROVAL PERIOD:	Approval Date: April 16, 2012 Expiration Date: April 09, 2013

The CSU Institutional Review Board (IRB) for the protection of human subjects has reviewed the protocol entitled: Parenting Styles Used with Preschool Children among Arab Immigrant Parents in a U.S. Context. The project has been approved for the procedures and subjects described in the protocol. This protocol must be reviewed for renewal on a yearly basis for as long as the research remains active. Should the protocol not be renewed before expiration, all activities must cease until the protocol has been re-reviewed.

If approval did not accompany a proposal when it was submitted to a sponsor, it is the PI's responsibility to provide the sponsor with the approval notice.

This approval is issued under Colorado State University's Federal Wide Assurance 00000647 with the Office for Human Research Protections (OHRP). If you have any questions regarding your obligations under CSU's Assurance, please do not hesitate to contact us.

Please direct any questions about the IRB's actions on this project to:

Janell Barker, Senior IRB Coordinator - (970) 491-1655 Janell.Barker@Colostate.edu
Evelyn Swiss, IRB Coordinator - (970) 491-1381 Evelyn.Swiss@Colostate.edu

Barker, Janell
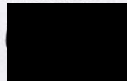
Barker, Janell

Approval is to recruit up to 100 survey participants and 5 interview participants with the approved recruitment cover letter and consent form. The above-referenced project was approved by the Institutional Review Board with the condition that the approved consent form is signed by the subjects and each subject is given a copy of the form. NO changes may be made to this document without first obtaining the approval of the IRB.

Approval Period:	April 16, 2012 through April 09, 2013
Review Type:	EXPEDITED
IRB Number:	00000202

Page: 1

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Research Integrity & Compliance Review Office
Office of the Vice President for Research
321 General Services Building - Campus Delivery 2011 Fort Collins, CO
TEL: (970) 491-1553
FAX: (970) 491-2293

APPENDIX G: Cooperation Letter

March 13, 2012

To whom it may concern,

My name is Shakir Muhammad. I am a community member and also an Executive Board member of the Islamic Center of Fort Collins. I am also involved in organizing the weekly school program at the Islamic Center for our community youth. I have been briefed on the study of Majedah Abu Al Rub and we are more than willing to help her in her research. He research may in turn be a help for us in our community to gauge the efforts and goals of our school and participating parents.

Regards,

Shakir Muhammad

shakirmuhammad@gmail.com

(970) 217-2663

APPENDIX H: Poster to Recruit the Participants

Invitation to participate in a csu research study

Parenting styles used with preschool children among Arab immigrant In a U.S. context

- Who: parents of a child or children who are 3-5 years old
- What: Respond to a short survey, and participate in One-on-One Interview
- Where: Your home or any place you choose

Interviews will last about 1 hour, and will be at a location convenient for you. The survey will take about 20 minutes

Interested?
Please pick up
Your survey from
Islamic center

Thank you!!

For more information about the research
you can contact Majedah Abu Al Rub,
Graduate student. CSU School of Ed
abualrub@lamar.colostate.edu
Laurie Carlson, Ph.D., CSU School of Education
Laurie.Carlson@colostate.edu

APPENDIX I: Request to Use the Survey

Compose ▾   🗑 Delete   ← ⟨⟨ →   ⬇ Move ▾   ⊗ Spam   ⚙ Actions ▾   ⬆ ⬇

› **RE: Parental authority questionniare**   from Buri, John R. to you   Mar 5, 2012 ● ★

Majeda:

Thank you for your interest in the Parental Authority Questionnaire (PAQ). Please feel free to use the PAQ for any not-for-profit purposes. For further information about the PAQ (for example, scoring details, norms, reliability measures, validity), please see the following journal articles:

Buri, J. R. (1991). Parental authority questionnaire. Journal of Personality
    Assessment, 57, 110-119. [10.1207/s15327752jpa5701_13]

Buri, J. R. (1989). Self-esteem and appraisals of parental behavior. Journal of
    Adolescent Research, 4, 33-49. [10.1177/074355488941003]

Buri, J. R., Louiselle, P. A., Misukanis, T. M., & Mueller, R. A. (1988). Effects
    of parental authoritarianism and authoritativeness on self-esteem.
    Personality and Social Psychology Bulletin, 14, 271-282.
    [10.1177/0146167288142006]

I wish you the best with your research project.

John R. Buri, Ph.D.
Professor
Department of Psychology
University of St. Thomas

-----Original Message-----
From: Majeda Fawzi [mailto:m1rub@yahoo.com]
Sent: Saturday, March 03, 2012 1:18 AM
To: Buri, John R.
Subject: Parental authority questionniare

Hello Dr. John Buri

My name is Majedah Abu Al Rub. I am interested in using the questionnaire you developed 1991 (PAQ) in my dissertation. I am currently working on my dissertation and looking at parenting styles among Arab immigrants in the U.S and I would like to use the (BAQ) version of parents' report about themselves. Since I have read that Parents' version had been developed and used by you. Will you give me your permission to use this questionnaire (PAQ) in my study.

Your help is highly appreciated
Thank You
Majedah Abu Al Rub
Colorado State University, U.S.

APPENDIX J: Translation Verification for the Survey

Date: April. 26. 2012
Subject: Translation Verification.

To Whom It May Concern

After a profound study and review, I do verify this letter in reference to Majedah Abu Al Rub research instrument and cover letter (Parental authority Questionnaire BAQ). The instrument and cover letter have been translated from English to Arabic, and also reverse translations have been completed to ensure accuracy. I confirm that the Arabic version contains a complete translation of the English version and it holds the same Information provided in the English version.

Please if you have any questions, you can contact me by phone 00962788447283

Thanks
Ayman Ahmad Altobasi

.Certified IELTS Course Instructor.
.Certified Translator at Sara International Educational Centre.
.English Language Teacher at Universal Schools.

هاتف : ٣ / ٢ / ٥٧١٥٨٦١ – فاكس : ٥٧١٥٨٦٤ – ص.ب : ٩٨٨ عمان ١١٧٣٢ مرج الحمام

Tel: +962 6 5715861 / 2 / 3 - Fax: +962 6 5715864 - P.O.Box 988 Amman 11732 Marj . Al-Hamam
E-mail : universal_schools@hotmail.com - main@universal-schools.com
www.universal-schools.com

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