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Exploring Theology And Practice In Islamic Parenting

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EXPLORING THEOLOGY AND PRACTICE IN ISLAMIC PARENTING

by

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A thesis submitted in partial fulfillment of the requirements
for the degree of Master of Arts
in the Department of Sociology
in the College of Sciences
at the University of Central Florida
Orlando, Florida

Fall Term
2012

ABSTRACT

The purpose of this study is to explore Muslims' parenting styles and determine how factors such as religion, education, income, physical and verbal punishment experienced as a child, and the perception of Islamic childrearing influence their parenting styles. The research focuses on the main tenets of parenting in the Islamic tradition such as fatherhood, motherhood, children's and parent's rights and responsibilities, discipline methods, and physical punishment. The study also informs the role of marriage in Islam and the adopted concepts and theories of Western sociological literature. Findings show that authoritative parenting was the most predominant parenting style among study participants. The study also revealed that those who frequently read the Qur'an tended to be less authoritarian. Parents that experienced physical punishment as a child and who think Islam allows spanking were more likely to sponsor an authoritarian parenting style. The study findings provide insights into the complex roles of religion and parenting in Muslim groups.

I dedicated this thesis to:

My parents, and My husband, Yalcin Akin, and my son, Mehmet Ali Akin, and My daughter,

Kayra Nihal Akin, in appreciation of their endless support , guidance, patience and belief in me.

ACKNOWLEDGMENTS

I would like to take this opportunity to thank first and foremost my advisor, Dr. Fernando Rivera, for his support, guidance and enthusiasm, and I feel very fortunate to have met and worked with him. I sincerely thank my committee members, Dr. Elizabeth Grauerholz, and Dr. David Gay, for their support, comments, suggestions and time. I would also like to thank Dr. Jana Jasinski for her help on acceptance of me as a graduate student to the department.

I would like to thank again my husband, my son, my daughter, my parents, my sister, and my friend, Dr. Eren Tatari for their motivation, encouragement, support and love.

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1. INTRODUCTION

Past research has consistently demonstrated that parental behaviors affect children's development. The fundamentals of parenting styles were established by Baumrind (1966), Maccobs and Martin (1983), and Lamborn (1991). Baumrind (1966, 1968, 1971) conceptualized the term "parenting style," defined as parents' typical behaviors and characteristics applied to a wide range of situations during interactions with their children. Parenting styles fall under three categories: permissive, authoritarian and authoritative. Permissive parents usually give their children excessive freedom and little discipline; their expectations of their children are generally low. They fulfill their children's wishes without refrain (Dwairy 2008; Onder and Gulay 2008; Brown and Iyengar 2008). Authoritarian parents discipline their children's behavior with strict rules. Authoritative parents have close and strong relationships with their children, and support their families with verbal and physical expression. According to Kircali (2004), Simons and Conger (2007), and Yaman et al. (2010), the most acceptable parenting style in the world is authoritative. Although studies show authoritative parenting styles are seen in both, Western and non-Western Muslim countries, a predominant parenting style has not been established among Muslims. The varying parenting styles might be influence by culture, religion, tradition, education and socioeconomic status.

Islamic parenting is a holistic paradigm, one that is based on the rights and responsibilities of both parents and children. Parenting in Islam is viewed as a divinely mandated

responsibility. Parents are held accountable to God and to their children for fulfilling their roles as guardians. Islam regulates parent-child relationship within a framework of checks and balances. Parents and children have responsibilities and rights over each other. Although this system of rights does not allow physical punishment, studies show that Muslim parents use physically punishment as a disciplinary method (Dwairy 2006; Erkman and Rohner 2006; Orhan et al. 2006). Thus, Islamic theology and practice contradict each other in terms of childrearing. This issue creates societal problems because many children are victims of mistreatment by their parents (Dwairy 20010; Erozkan 2009; Turkel and Tezer 2008).

The purpose of this study is to explore Muslims' parenting styles. Particularly, the impact of religion, education, income, physical and verbal punishment experienced as a child, and perception of Islamic childrearing on parenting styles. The research focuses on the main tenets of parenting in the Islamic tradition such as fatherhood, motherhood, children's and parents' rights and responsibilities, discipline methods, and physical punishment. The study also informs the role of marriage in Islam and the adopted concepts and theories of Western sociological literature.

2. THEORY: PARENTING IN ISLAMIC THEOLOGY

2.1 The Definition of Human Being and the Purpose of Creation in Islam

The word Islam is derived from the Arabic term "*salema*", meaning peace, purity, submission and obedience. The book of Islam is the Qur'an and the prophet is Muhammad. According to Islam, the universe was created by God, and human beings are the most honorable creatures of all living deputies (Gulen, 2006; Unal, 2006, Celik, 2011).

Islam regulates not only the relationship between God (The Creator) and his creations, but also a Muslim's responsibilities in society, including marriage and parent-child relationships. It is a religion based on love: love to God, love for God, and love due to God. In other words, Muslims should love God, love all creations for the sake of God, and love all creations because God created them. In Islam, the ultimate goal is to love God and to earn the love of God through kindness to all human beings and creations. The Qur'an emphasizes mercy, forgiveness, sacrifice, respect, and responsibility to fulfill these goals.

There are two major resources that are used in understanding and practicing Islam: The Qur'an (the Holy Book) and the Sunnah, which is a collection of actions and sayings of Muhammad (Hadith). Muslim scholars narrate and interpret the information in these sources to help people understand the meaning and context of the Islamic rules, regulations, and orders of God.

2.2 Meaning and Role of Marriage in Islam

According to Islam, solitude is a state specific to God, and human beings are created as couples by God, with numerous Qur'anic verses stating this.

> *"O humanity; fear your God, Who created you from a single soul, and from it created its spouse, and from the two of them did spread forth a multitude of men and women"* (Qur'an 4:1).

> *"We created you from a single pair of male and female"* (Qur'an 49:13).

Marriage is incumbent upon every Muslim, man or woman, who is physically and financially able to pursue conjugal life. Marriage is strongly recommended for the faithful both in the Qur'an and the Sunnah.

> "*And among God's signs is this: that He created for you spouses from among yourselves, so that you might find rest in them; and He has set between you love and compassion. Truly there are signs in this for people who reflect*" (Qur'an 30:21).

> "*Our Lord, grant us the delight of our eyes from our wives and our offspring*" (Qur'an 25:74).

> "*He is the One who created you from a single soul, and from that created a spouse, that they might find comfort in one another*" (Qur'an 7:189).

> "*They [your spouses] are your garments and you are their garments…*" (Qur'an 2:187).

> "*And marry those among you who are single…if they are needy, God will make them free from want out of His grace*" (Qur'an 24:32).

> "*The believing men and women are protectors of one another…*" (Qur'an 9:71)

> "Marriage is my recommended custom. Whosoever turns away from my recommended custom is turning away from me" (Hadith).

> "Get married so you multiply. I shall indeed be proud of your multitude on the Day of Ressurrection." (Hadith).

> "O you young people, men and women! Whosoever can bear the burden of marriage let him or her get married. Marriage is indeed contentment to the eye and a protection to the modest parts. One who marries for the sake of God, or gives in marriage for the sake of God, earns the right to God's friendship" (Hadith).

The first important role of marriage in Islam is procreation. In fact, procreative functions are sanctified and orderly by the institution of marriage. Having children requires the following: the realization of God's desire, the fulfillment of the Prophet's call to marry and increase his followers' numbers, and the addition of the fruit of a child's prayer. "When the son of Adam dies, nothing would be of any more benefit to him except three things: a continuous charity, some useful knowledge he has left behind and a child who may pray for him" (Hadith). Muslims believe that when they die and leave children on Earth, dead parents benefit from their children's good deeds. However, if children die before their parents, the dead children ask forgiveness from God for their parents (Jawad, 1998).

The second role is fulfilling sexual desire. According to Islam, marriage is the only way to have sexual intercourse. Its function prevents adultery and fornication, which are forbidden in Islam (Jawad, 1998). "O you young people! Whoever of you can afford to get married, let him do so. Those who cannot afford it, let them practice fasting, as it may be a protection to them [against sin]" (Hadith).

The third role is aid to religion. Marriage helps the mind's ability to concentrate during prayers and worship. For that reason, Muhammad said as the first step in choosing a partner when an individual wants to get married "A women may be chosen for her wealth, or for her beauty, or for her nobility or for her religion. So choose a religious women and hold fast to her…" (Hadith). This particular Hadith shows the importance of marriage for religion, influencing each step so that an individual may be prepared, not just for this life, but also for their existence in the hereafter.

2.3 Parent-Child Relationship in Islam

Islam regulates the parent-child relationship within the framework of responsibilities and rights. In other words, parents have responsibilities for and rights over their children and children have responsibilities for and rights over their parents.

2.3.1 Children's Rights and Parents' Responsibilities

Islam provides many rights for children, many of which relating to the topics discussed in this thesis. The name of children is talked about directly 297 times and indirectly 342 times in the Qur'an (Asimgil, 2004). Children's rights in Islam are indicated by two sources, the Qur'an and Hadith. According to Islam, children are a gift from God entrusted to the parents. The parents will be held responsible for this trust during the Day of Judgement. For that reason, children's rights are also to be regarded as a gift from God (Asimgil, 2004; Beshir, 2007; Canan 2010). This right is the essence of child-parent relationships and is a reminder that these responsibilities are important, not only for this life, but also for comfort and happiness in the hereafter. As a result, parents are firstly responsible to God when they are raising their children. In Islam, children's rights include everything that children need in order to be prepared for real life. The family is responsible for meeting those needs including but not limited to, teaching reading and writing, moral education, character education, sports, and career choice.

Children also have a right to kindness, gentleness and mercy, which parents are responsible to show. A Hadith showing this is: 'One of Muhammad's companies saw Muhammad kissing his grandson, and said "I have ten children, I have never kissed any of them." Muhammad said "God will not have mercy on a person who does not have mercy on

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others" (Beshir, 2007). Another Hadith, "The one who does not have mercy on our young ones and does not show respect to our elders is not from among us." Aisha (Muhammad's wife) said "God is kind and gentle. He loves kindness in all affairs".'

Moreover, verbal communication is an important attribute in providing strong bonds between parents and their children. The Qur'an and the Sunnah provide guidelines for how one must speak to children.. For example, if Muhammad advised the children, He chose His words very carefully, starting with the phrase "O my dear son", sharing their interests and talking to children in a way they could understand. The Qur'an also uses the same phrase when the Prophet Luqman gave the advice his son.

Listening to children is another method of communication including aspects such as body language. Beshir (2007) emphasizes the importance of verbal and non-verbal communicative methods when parents are attempting to communicate with their children, urging them to be kind and gentle. Moreover, the parent should let their children express their feelings and share their happiness and pain. Prophet Muhammad was an active listener. If a child had a problem, He would ask the children to describe the problem, share his/her feelings, and intervene to solve the problem if he/she wants; He would suggest several ideas to deal with the problem, and let the children choose (Bashir, 2007).

The Qur'an makes a point about prohibiting offensive nicknames: "And do not defame one another, nor call one other by [offensive] nicknames. Evil is the name denoting wickedness after faith. And those who do not repent, they are wrong-doers" (Qur'an 49:11). One of Muhammad's companies named Anas bin Malik said that Muhammad did not use insults or bad language or curse. His wife Aisha said that "Muhammad was not improper or obscene in his

language, nor was he loud-mouthed in the streets, nor did he return evil for evil, but he would forgive and pardon" (Bashir, 2007)

Parents are responsible for providing their children's materialistic needs such as sustenance and housing. Additional parental responsibilities to the child include: i) to give him/her a good name, ii) to teach him/her how to read and write, and iii) to marry him/her when he comes to an age appropriate to pursue conjugal life. Parents are responsible for raising their children from this world to the hereafter. For that reason, parents encourage the spiritual life as well as the bodily health of their children.

2.3.2 Parent's Rights and Children's Responsibilities

In order to obey God and Muhammad, children must be obedient and respectful to their parents. The Qur'an says "And we have enjoined upon man concerning his parents: his mother bore him in weakness upon weakness, and his weaning is in two years. Therefore, show gratitude to Me and to both your parents: unto Me is the eventual journeying" (Qur'an 31:14). In order to obtain the God' rewards, children must obey their parents. Muhammad said, "The pleasure of God lies in the pleasure of the parents and the displeasure of God lies in displeasing the parents". In another Hadith he stated that "God has commanded that if anybody prays equal to the invocations performed by the prophets, such prayers will do no good if that person has been cursed by his or her parents". Thus, parents and children are contingent upon one another for proper Islamic practice.

"Worship none save God [only], and be good to parents" (Qur'an 2:83; Schleifer, 1996 :8). The verse relates the obligation children in Islam have in regards to their behavior, and says to pray to God for forgiveness and also shows good treatment to your parents. Another verse

speaks on parent's rights "Give thanks unto Me and unto thy parents" (Qur'an 31:14). The verse shows gratitude, or thanks, to God and also to the parents. Islam often calls for respect and kindnesss to parents: "And do good [show kindness] unto parents, and unto kinsfolk and orphans, and the needy" (Qur'an 4:36; Schleifer, 1996:10).

These verses also show children's responsibilities for how they should behave and treat their parents once their parents have reached an old age:

> "Your Lord has decreed that you worship none but Him, and that you be kind to your parents. If one or both of them attain old age in their life, do not say to them a word of disrespect, nor repel them, but address them in terms of honor. And out of kindness, lower to them the wing of humility, and say, 'My Lord! Bestow on them Your mercy, just as they cherished me in childhood.'" (Qur'an 17:23,24)

There are many more Hadiths about children's responsibilities on how to act towards their parents,instructing on kindness and the ideal parent-child relationship:

> "The greatest of the major sins are to make others partners with God and to kill a human being and to be undutiful to parents and to bear false witness." The other "Safeguard the love for your parent. Do not cut it off or your light will be extinguished by God" (Schleifer, 1996:11).

> "I asked Muhammad which deed was the first preferred? He said: Prayer at its proper time. Then I asked: Which is next? He said: Kindness to parents" (Schleifer, 1996:11).

> "The satisfaction of the God is [in] the satisfaction of the parents, and the displeasure of the God is [in] the displeasure of the parents" (Schleifer, 1996).

2.4 Motherhood in Islam

Mothers play a strong role in Islamic social structure because they raise children to fill future community positions. Thus, mothers are given a special status in the home and abroad. "Paradise is at the foot of the mother" (Schleifer, 1996:88). The Hadith heralds the reward of

mothers as Paradise. Another one, "those who carry children, give birth to them, feed them at the breast, and treat them kindly, if they do their prayers, go to Paradise" (Hadith).

Women in Islam are the main actress for raising children. In this way, the meaning of motherhood in Islam refers to the immediate personal responsibility of women to raise their children as faithful Muslims with motherly love and affection enhanced by their piety (Saktanber, 2002). The assignment of this specific role immortalizes women, acknowledging them as a keeper of Islam, and also warrants reducing their indispensability to dependency. Mothers have a strong role in controlling and influencing the inconsistency that may occur in parenting, resulting in psychological disorder (Dwairy, 2008). Thus, "Home and family are seen as the foundation of Islamic society, and 'mothering' has become the most indispensable function performed for the survival of these foundations" (Saktanber, 2002:43). Saktanber indicates women in Islam are thought of as having been created with the innate qualities of motherly mercy and affection according to the Islamic discourse on gender complementarities. Mothers have very strong functional roles within Islam such as raising children to arrange future society. For that reason, mothers are given special status. The Qur'an provides examples for why we should respect mothers:

> "Narrated Abu Hurairah; A man asked the Mohammed "To whom should I show kindness?" He replied: "To your mother". I said again: "And then to whom?" He answered: "To your mother." I asked a third time, he said "To your mother." When I asked a fourth time, he said: "To your father, then to the closest relative after him, and then the next closest." (Hamid, 2002:13)

The Hadith shows that mothers are the most deserving, given preference based on their tireless efforts for the rearing and bearing of their children, their compassion, their service, their pregnancy, and delivery (Schleifer, 1996). In fact, mothers are more actively involved with their children than fathers (Ozgun and Honig, 2005; Erkman and Rohner, 2006; Erkal et al. 2007).

There are varieties of reasons that result in mothers being more involved with childcare activities such as culture, established gender roles, and the position of being an unemployed housewife.

2.5 Fatherhood in Islam

Muslim fathers also have an important role in the lives of their children. A father's role is more clearly described than a mother's in the Qur'an and Hadith (Tarazi, 1995). According to the Islamic value system, a Muslim father is responsible for protecting his family and children (Hossain et al. 2005). It is expected that fathers should provide for the educational and financial needs of their children. One Hadith says "A father gives his child nothing better than a good education". Muhammad pointed out that the Hadiths dictate how fathers should behave towards their family and wife: "What a man spends on his family is a charity [*sadaka*], and a man will be rewarded even for the morsel that he raises to his wife's lips". Furthermore, "A man will be rewarded for what he spends on his wife, even for putting a morsel of food into her mouth. When Allah grants wealth to one of you, he should spend it first on himself and his family". On the other hand, another Hadith completed the first one: if a father is miser, Muhammad said "He is not one of us who possesses money but keeps his family away from his wealth" (Hadith).

There are several Hadiths outline fathers' behaviors relating to how they should take care of their children and their family members:

> "Whoever performs his prayers correctly, and spends on his children in spite of his modest means, and does not speak ill against others will be in Paradise as close to me as these [two fingers of mine]" (Hadith).

> Muhammad said "The most perfect of the believers in faith is he who has the best character, and is most gentle toward his family" (Hadith).

> "Whoever is given three daughters and spends on them and treats them well…surely God will reward him in Paradise" (Hadith).

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A'isha (Muhammad's wife) explained when the company asked her how Muhammad did at home. "He was at the service of his family." He helped his family in their chores, and when the prayer time came, he would go out to pray. She also says that "he did as any man does, he cleaned his shoes and picked up his clothes" (Harthford, 2007). This Hadith shows fathers are responsible not only for their family's material desires but also they are also responsible for their spiritual life. "Nobody shall meet God with a sin greater than that of having left his family in ignorance" (Maqsood, 61).

2.5.1 Ultimate Role Model: Prophet Muhammad as a Father

Muslims consider Muhammad as the ultimate role model in all aspects of life, including parenting. He was compassionate and never neglected or abused his children, grandchildren or any other children in his life. He encouraged, caressed and loved them (Gulen, 1996). He prepared his children for this life as well as the hereafter (Gulen, 1996). Anas Bin Malik, his servant for 10 years, says: "I have never seen a man who was more compassionate to his family members than Muhammad" (Gulen, 1996:241). Another witness was Aise , Muhammad's (PBUH) wife, said He was helpful in the service of his family when He was at home (Hamid, 2003).

There are many cases that show his attachment and involvement with his family. For example, Hamid (2003) notes one occasion in which Muhammad carried his grandson on his shoulders, and said: "O God, I love him, so You love him too". This shows the importance of affection for children as outlined by God's message.

Muhammad showed great involvement and willingness to spend time with his children. For example, one day when his grandchildren were on his back, his friend said: "What a beautiful mount you have!" Muhammad added: "What beautiful riders they are!" (Gulen, 1996:242). With so many parenting examples, Muslim parents should look to Muhammad as a guide for appropriate and gentle childrearing.

Even during worship, he regarded his children as one of his highest priorities. He never abstained from being kind to children, even during individual or congregational prayers. For instance, His granddaughter would climb on his shoulders and back when he was praying in the mosque. Being careful to be kind to children, He would take care to put her down when He prostrated, and put her back on His shoulders when He straightened up (Gulen, 1996). Another example, His grandson visited Him at the mosque during congregational praying one day and was sitting on His back as He was prostrating. The people asked him: "O Messenger of God! The prostration was so long, we thought something had happened to you?" He answered: "No! Nothing is happened. My child had climbed on my back. I though it inappropriate to hurry him to get off before he was ready to [I waited until he got down before continuing]". Muhammad said "I stand up to pray and I intend to pray at length; but when I hear the cry of a child I shorten it for fear that the mother might be distressed" (Gulcur, 2009).

For example, when Fatima (one of his daughters) visited Him, He stood up and gave her His seat. He talked with her about her health, family, and also caressed her and said many compliments; they have strong relationship with each other (Gulen, 1996).

2.6 The Concept of Parental Discipline in Islam

According to Islam, parents should be role models of virtue for their children. Parents should nurture, educate, and train their children to the best of their ability (Gulcur, 2009). However, conflicts that call for discipline should also be addressed. In her book, *The Child in Islam,* Norma Tarazi (1995) suggests strategies for dealing with parent-child problems.

- Ignoring faults and errors: Do not ignore everything that children do. There should be balance and parents should not become frustrated by their children's misbehavior. "The one who covers the failings of someone in this world will have his shortcomings covered by God on the Day of Judgment" (Hadith).

- Do not accuse in a direct way: If a child has made a mistake, parents should give their advice in private not in public, especially if parents have more than one child. Parents must not publicly accuse or reprimand their child, talking to the child in private and give him/her to the chance to think about their actual situation rather than about the embarrassment he/she is feeling. "The one who does not have mercy on our young ones and does not show respect to our elders is not from among us" (Hadith).

- Modifying the Environment: Confrontation should be avoided when solving problems in parent-child relationships. The Qur'an states, "God desires ease for you, and He does not desire hardship" (Qur'an 2:185). Effective communication methods should be used to resolve conflict between parents and children.

- Substitution: Parents should replace dangerous or undesirable actions and objects with more useful and desirable situations. Muhammad suggests finding something else to do if something is not beneficial.

- Natural Consequences: Parents should let their children experience the consequences of their misbehaviors. " O mankind, be mindful of your God, and fear a Day when no parent will be of any avail to his child, nor will a child be of any avail for his parent" (Qur'an 31:33). Children cannot always rely on parental sheltering and should thus be encouraged to explore and experience the consequences of their actions.

- Time Out and negative emotions: Time out is removing a child temporarily from a situation when he or she is out of control. There are many verses and Hadiths about the dangers of anger and how to control the emotion. Hadith says "Do not be angry". Muhammad described the strongest person as the one who controls himself when he is in a fit of rage, not as the one who wrestles others. Another Hadith suggests to change position. "If one of you gets angry while he is standing, let him sit down, and if he is still angry, let him lie down".

When it comes to physical punishment, Muhammad never struck anyone with his hand, neither a women nor a servant throughout his life (Tarazi, 1995). However, there is a one Hadith about instruction, "Order your children to pray when they become seven years old, and spank them for it when they become ten years old". Tarazi notes that the main purpose of spanking is to represent a parent's dissatisfaction and the seriousness of the child's mistake. However, spanking should be used as a last resort by parents who are normally kind and in control. The

Hadith is very specific because of the importance of daily prayer. The Islamic guidelines, derived by scholars of the Hadith, are as follows;

1- Do not hit the face, head, or tender parts of the body

2- Do not hit hard enough to leave a mark on the skin

3- Do not spank when you feel you might lose control. (Tarazi, 1995; Asimgil, 2004).

There are no other Hadith or Qur'anic verses about spanking or other corporal punishment for children in Islam. Other Hadiths say "do not beat your children (*tifil*)" and "do not hit on your children's face" (Asimgil, 2004). Moreover, verbal abuse is also prohibited; one Hadith says "do not pray against your children…for if you pray at the time when prayers are accepted, God may accept your prayer" (Gulcur, 2009).

In one Hadith the Prophet asked His companions

"Do you know who is poor?" They responded that a poor person is someone who does not have wealth. He said "The poor one among my *ummah* [companions] is the one who will come on the Day of Resurrection with prayers and fasts and *zakah*, but he will have abused others, slandered others, unlawfully taken the wealth of others, and shed the blood of others and beaten others, and his virtues will be credited to the account of one [who suffered at his hand]. If his good deeds fall short of clearing the account, his sins will be entered into [his account] and he will be thrown into Hellfire." (Tarazi, 1995)

The Hadith shows that Islam prohibits abusing, beating, slandering, and shedding the blood of children as well as all humankind. According to Islam, one of the greatest sins is hypocritically worshiping God while abusing and injuring others.

Muhammad also emphasized verbal communication, saying that "A believer is not given to accusing others or cursing them, nor is he immoral or shameless" and "A believer does not taunt, curse, abuse, or talk indecently".

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One time a man's cloak was snatched away because of the wind and he cursed the wind. Muhammad said "Do not curse it, for it is under (God) command, and if anyone curses a thing undeservedly, the curse returns upon him. As the paper was told that according the Islam, children is trusted to parent from God".

The previous examples highlight the prophet's authoritative parenting styles seen throughout the Qur'an and Hadith. Authoritative parents have close and strong relationships with their children and support their families with verbal and physical expression. They use their authority when necessary, and combine support and warmth to reinforce rules in their household. When rules are enforced, parents explain their meaning and discuss their importance with their children. The Qur'an also shows examples of strong parent-child relationships between prophets and their families. For example, the chapter of Luqman in the Qur'an states that the prophet Luqman gives his son critical advice for this life and the afterlife. He also gives his son advice on how to conduct himself with good manners. Furthermore, Luqman establishes the foundation for his son's afterlife by encouraging prayer and patience and highlighting the positive effects of such actions: "O my son! Establish regular prayer, enjoin what is just, forbid what is wrong, and bear with patient constancy whatever betide thee; for this is firmness in affairs" (Qur'an 31:13; Tarazi,1995). Not only does the Qur'an present Muhammad as an example of authoritative parenting, but also Luqman and other prophets.

3. PRACTICE: PARENTING IN PREDOMINATLY MUSLIM COUNTRIES

3.1 Parenting Styles

Parenting styles include attitudes and beliefs about childrearing methods. These sets of attitudes and beliefs transform a theoretical position into a collection of fluid parenting practices (Kircaali, 2004). These methods differ from each other based on structural and functional perceptions. Parenting styles are classified according to parental behavioral controls towards children. According to Diana Baumrind's 1967 theory "Family Attitudes" there are three different parenting styles: permissive, authoritarian and authoritative. Research shows these three parenting styles are seen throughout predominantly Muslim countries. However, Western and non-Western countries do not have the same perception of these parenting styles (Dwairy, 2008). Some studies indicate that authoritarian parenting results in positive outcomes and that indulgent/permissive parenting helps develop a child's skills.

Alev Onder and Hulya Gulay (2009) worked with 604 parents and 328 preschool children to study parenting styles in Turkey. They indicated three different parenting styles: permissive, authoritarian and authoritative according to Baumrind's theory. Permissive parents give their children excessive freedom and a lower level of discipline. Their expectations from their children are also low. They approve their children's wishes without any searching (Dwairy 2008; Onder and Gulay 2008; Brown and Iyengar, 2008). Authoritarian parents give their children excessive levels of authority and control their children's behavior with strict rules. Authoritarian parenting is often related to negative psychosocial outcomes (Takeuchi 2010; Simons and Conger 2007;

Gershoff 2002). However, studies show that authoritarian parenting is not the most predominant style in authoritarian cultures. There exists a discrepancy between parenting style and cultural contributions to these negative outcomes (Dwairy, 2008; Yaman et al. 2010). Lastly, authoritative parents have close and strong relationships with their children, and support their children with verbal and physical expression. According to Kircali (2004), Simons and Conder (2007), Onder and Gulay (2009) and Yaman et al. (2010), the most acceptable and ideal form of parenting style is authoritative parenting. Research shows that these three parenting styles - permissive, authoritarian and authoritative - are seen in Turkey. They are interchangeable depending on the parent's socioeconomic level, cultural impact, and other lifestyle determinants (Uslu et al. 2010; Turla et al. 2010; Demir and Sayil 2009).

Turkel and Tezer (2008) study how parental support, warmth, and monitoring contribute to the development of an adolescent's self-control skills such as behavior, emotion, and thought. They worked with 834 adolescents in Ankara, Turkey's capital, utilizing respondents of middle to lower socioeconomic status from suburban areas. There is a relatively large amount of the population that may be classified as middle to lower middle class throughout urban and rural areas in Turkey. For that reason, the respondents serve as an accurate representation of the most dominant class in Turkey. Turkel and Tezer (2008) categorize Turkish parenting styles into four different types: authoritative, authoritarian, neglectful, and indulgent. This study indicates that the positive outcomes that result from authoritative and indulgent parenting styles include acceptance and involvement; these styles provide a warm environment for a child's development.

There is a significant issue when we consider parenting styles. For example, Simons and Cogner (2007), point out that parenting styles are not neatly classified; one parent may be authoritarian while the other is permissive. In other words, these differences show that mothers and fathers could practice different childrearing strategies under the same roof. These varied combinations may result in positive outcomes as seen with the authoritative parenting style. Alternatively, they could create negative outcomes when they use other parenting styles.

3.2 Parental Discipline

Parents use disciplinary practices to socialize their children (Kircaali, 2004). Childhood disciplinary techniques depend on parameters related to child, parent, family, and resources such as level of income and education (Orhon et al. 2006). Kircaali (2004) illustrates how Turkish mothers discipline their children. The research involved 50 mothers with preschool-aged children in the urban city of Eskisehir. Because of the limited scope of respondents, the research does not portray a wide picture of Turkey as a whole, but rather shows a sample of some of the methods of praise and punishment in the country. Mothers displayed two main disciplinary methods: strengthening positive child behaviors and overcoming problematic behaviors. The results show that verbal explanation is one of the most popular disciplinary methods among Turkish parents. Moreover, verbal praise aids in strengthening parent-child relationships. In addition to verbal praise, other behavioral techniques are used for strengthening positive child behaviors such as tangible objects (giving or buying books, toys, or other prizes), activities (doing something pleasant together such as going out, playing or designating free time), edible rewards (giving chocolate, ice cream or other treats), and tokens (giving tokens such as money that can be exchanged for something else). Conversely, disciplinary methods for overcoming behavioral

problems include verbal explanation, redirecting attention, threatening, and physical punishment. The research shows such punishments have little effect on the psychological adjustment of a child due to his or her perception of parental acceptance (Dwairy, 2008). "It seems that authoritarian socialization, when applied within an authoritarian culture such as Muslim/Arab has a meaning and effect different from that known in western societies" (Dwairy 2008:617). Children in Eastern collective cultures view punishment as a normal duty of parents and teachers. For example, Chinese, Turkish, African American, and Arab children comprehend authoritarian parenting as a positive parental attitude, and its meaning is loving and caring (Dwairy 2008). Another study explores the level of parenting input and warmth among Turkish and American adolescents (Kagitcibasi, 2009). The author states that Turkish adolescents have more parenting input than American adolescents, yet the perception of parental warmth is the same between the two groups. She also advises that perceptions of parental warmth and parental control are changing among different social classes and urban and rural areas.

Demir and Sayil's 2009 study reflects on individualistic and collectivistic trends, especially those that change as a result of socioeconomic statures and age differences those impact Turkish children, adolescents and mothers. Younger children display more collectivistic values such as less social networking and closer relationships with family. On the other hand, older adolescents are more individualistic and independent, responding positively to broad social networks and activities (Demir and Sayil, 2009). In short, the punishment and reward process is more useful and obedience to parents is greater when children are younger.

3.3 Physical Punishment/Dehumanization

Physical punishment is one disciplinary method present in non-Western cultures. While many cultures may use physical punishment as a means of child discipline, the perception of its use is different in non-Western and Western countries. The varying perceptions between the two societies reflect the cultural differences between the East and West. Orhon et al. (2006) studied attitudes of Turkish populations toward child disciplinary methods and the acceptance of physical punishment. The study showed that severe physical punishment was accepted as a disciplinary method. Some of the respondents said certain punishments, such as spanking or shaking a child, are acceptable. However, extremely severe punishments were not accepted as disciplinary methods. The results also showed that most of the respondents experienced physical punishment during childhood. Research studying Saudi female college students showed that 67.5% said they received physical punishment at various stages of their lives. However, 65.1% said that this physical punishment was justified (Dwairy 2008). It may be concluded that physical punishment is an accepted means of parenting in collective cultures in non-Western countries. One study of university students in Samsun, Turkey showed that many students experienced physical punishment during childhood (Turla et al. 2006 – 2007). Out of 988 university students surveyed, 527(53.3%) respondents experienced physical punishment during childhood (64.0% in males, 41.6% in females) (Turla et al, 2010). The results showed that the top reasons were "loss of abuser's self-control" and "establishment of discipline at home." After physical punishment, respondents were humiliated and felt that the punishment was unjustified (Turla et al, 2010). The respondents, who were of higher educational levels, claimed that the abuse happened 10 to 15 years prior to enrolling at the university. This higher educational level and physical punishment have an inverse ratio. The research shows that the respondents accepted

physical punishment as a key to nurturing child development (Turla et al, 2010). Male

respondents were more accepting to this idea than female respondents. The research did not give

any background on the respondents such as class, urban or rural upbringing, or family structure.

Such background information could be helpful to determinate the scope of the research. Turkish

culture has a multiethnic structure that distinguishes the nation from other Muslim countries.

This multiethnic culture has different ideas of physical punishment as a means to discipline or

nurture children. There are some adages to support physical punishment as a defense mechanism

to cover abusers' excessive behavior. "Cultural acceptability" backs these adages as appropriate

methods of discipline; "beating has come out of heaven (beating heals bad manners and so leads

to the heaven)" or "roses grow everywhere on the body of a child beaten by his/her own mother

(a mother beats his/her children to obedience and good deeds)" (Turla et al. 2010; Uslu et al.

2010).

Males are the dominant gender within Turkish families. Due to the common functional

perspective of the parents where the female is the unemployed housewife and the male is the

breadwinner. However, mothers are more responsible for establishing close relationships with

their children than fathers in Turkish society. Mothers are the primary disciplinarians at home,

and they furnish more and severe physical punishment upon their children than do fathers (Uslu

et al. 2010). Young children typically encounter physical punishment more than adolescents; the

same may be said for boys versus girls (Erkman and Rohner, 2006).

In conclusion, studies show that physical punishment is an integral facet of Non-Western

parenting styles. While physical punishment is widely accepted, there are differing opinions on

the justifications of such reprimands by receivers of physical punishment. Thus, positive and

negative perceptions of physical punishments are changing among non-Western countries and

Turkey.

4. DATA AND METHOD

4.1 Hypotheses

Based on the review of the literature, the following hypotheses are tested in order to explore what factors influence parenting style among Muslims in the United States:

i) *What is the relationship between income, education and parenting styles?*

1. Hypotheses regarding parents' socio-demographic characteristics:

Hypothesis 1.a: Parents with higher education levels are less likely to practice an authoritarian parenting style.

Hypothesis 1.b: Parents with higher income levels are less likely to practice an authoritarian parenting style.

ii) *What is the relationship between religion and parenting style?*

2. Hypotheses regarding parents' religiosity:

Hypothesis 2: Parents with higher levels of religiosity are less likely to practice an authoritarian parenting style.

iii) *What is the relationship between physical/verbal punishment experienced in childhood and the parenting style?*

3. Hypotheses regarding parents' childhood experiences:

Hypothesis 3.a: Parents who have experienced physical punishment in their own childhood are more likely to practice an authoritarian parenting style.

Hypothesis 3.b: Parents who have experienced verbal punishment in their own childhood are more likely to practice authoritarian parenting styles.

iv) *What is the relationship between a parent's view about Islamic Parenting and the parenting style?*

4. Hypotheses regarding Islamic parenting perceptions:

Hypothesis 4.a : Parents who perceive that Islamic parenting allows spanking are more likely to practice an authoritarian parenting style.

Hypothesis 4.b: Parents who perceive that Islamic Parenting allows slapping are more likely to practice an authoritarian parenting style.

The sample for this study is Muslim parents who live in the state of Florida. Parenting styles of Muslims in the US have not yet been studied, although approximately there are about 7 million Muslims living in the United States. Sampling Florida Muslim populations is a first step to understand the parenting styles of Muslims in the US.

A survey was developed to test the aforementioned hypotheses and was approved by the Institutional Review Board (IRB) at the University of Central Florida (See Appendix D). Muslim parents living in Florida were interviewed utilizing a snowball sampling technique. The survey consisted of 40 questions (see Appendix B) and data collection began in January 2012, and continued through March 2012. Hard copies of the survey were distributed by participating in activities in the Muslim community and a K-12 Private Muslim School. The surveys were also sent out by Turkish email groups in Tallahassee, Gainesville and Miami, and an all-Muslim email group in Orlando, Florida. All the surveys were conducted in English because it is the common language among study participants. The surveys were conducted in masjids (a place of worship, or Mosque), community events such as festivals, meetings and a private Muslim school since these are the ideal places to be able to reach Muslims with various backgrounds in United States. For example, the K-12 Private Muslim School is an ideal place to reach Muslim parents. The festivals are some of the favorites social events for local Muslims, as individuals have the opportunity to see their culture, art, music, dance and food in America. On the other hand, the masjids are among the first places parents bring their children to have prayer and religious and social activities in United States

In detail, I went to a Bosnian and Turkish joint program in Tampa at the Largo Community Center on February 5, 2012. The center hosted a celebration for the birthday of Prophet Muhammad. The majority of participants were Bosnians who lived in Tampa. The surveys were separated between those parent participants who wanted to volunteer to fill it out the survey before the program started and those who wanted to take the survey after the end of the program. In addition, I visited the Miami Turkish Festival on February 18 in Huzenga Plaza at Bubier Park in Fort Lauderdale, and the Arab Festival of Orlando on March 25 at Lake Eola Park in Orlando. I distributed surveys to guests and vendors who had children. I then visited 4 masjids : Al Rahman Masjid, Al Malik Masjid, Al Quaba Masjid, and Al Noor Masjid in Orlando. I participated in the mosques' family nights and child classes, congregational prayer meetings on Fridays, and a Sunday class for parents.

In total, 233 Muslim parents between the ages of 20 and 60 participated in the survey. Twenty-six participated via email and the rest filled out hard copies of the survey.

4.2 Dependent Variable

Parenting styles were measured through an index composed of nine items developed using other dissertations (Marsh, 1996; Krishnan, 2004; Castelli, 2009) and published papers on parenting styles, physical punishment, and child discipline (Baumrind, 1966, 1968, 1971 Dwairy, 2008). Parenting styles are classified by the dimensions of parental control such as demand and responsiveness (Baumrind, 1966, 1968). Parents are categorized based on these two dimensions. For example, if parents have high dimensions in both categories, they are called authoritative parents (Simon and Conger, 2007). Authoritative parents use their authorities when necessary and combine support and warmth to reinforce rules. On the other hand, authoritarian parents lack

responsiveness and focus on control. They anticipate obedience from their children, and do not tolerate mistakes. They do not support their children emotionally and do not respond when their children need them. Simon and Conger (2007) have developed four items for parenting scales: Warmth/support, hostility, consistent discipline, and monitoring. Based on this scale, a parenting style scale was created. The new scale includes nine items with the goal of measuring parents' attitudes towards and behaviors surrounding childrearing. In total, 13 questions are utilized to determine `parental control. They measure practical parent-child relationships, social bonds, attachment and involvement (See Appendix A and B).

The questions measure parents' attitudes and behaviors toward their children. Questions regarding discipline ask parents about their opinions in regards to verbal and physical punishment. Parents are asked about their practices and perceptions of the following nine items: Play time, opinion of physical punishment (positive), opinion of physical punishment (negative), verbal abuse, leisure and pleasure activities, answering a child's questions, types of clothing, sacrifice of personal time, and expression of affection. The answers are collected using three main categories. The first response category includes: playtime, leisure and pleasure activities, answering a child's questions, sacrificing personal time, expression of affection, and types of clothing. The response options are: Never (5), Rarely (4), Sometimes (3), Frequently (2) and Always (1). The second response category includes: Obedience, perception of physical punishment (positive and negative), and perception of verbal abuse. The response options are: Strongly agree (1), Agree (2), Neither agree nor disagree (3), Disagree (4), and Strongly disagree (5). These ranges change the direction of the response was adjusted to correspond to the range of the scale.

The scale includes thirteen questions. This scale was created with the sum of the parenting styles questions and physical punishment questions. The parenting styles and physical punishment questions are summed together (see Appendix A and B). The scale range from 1 through 5 and numbers in the lower values are associated with authoritative parenting and numbers in the higher values are associated with authoritarian parenting (Table 1). The scale had good reliability with an alpha of =.769.

4.3 Independent Variables

The following independent variables were tested:

Income level and education level: Income and education have been found to relate to parenting styles in regards to childrearing (Demir and Sayil 2009; Turla et al. 2010). Parents with higher income and education levels are less likely to practice authoritarian parenting styles (Uslu et al. 2010). Education level was measured by the following question in the survey: "What is your education level?" The response options ranged from "Elementary school (1)," "Middle school (2)," "High school (3)" to "University (4)".

Level of income was measured with following question in the survey: "What is your annual household income?" The response ranged from (1) less than $9.999, (2) $10.000-19.999, (3) $20.000-29.999, (4) $30.000-39.999, (5) 40.000-49.999, (6) $50.000-74.999, (7) $75.000-99.999, (8) $100.000-199.999, to (9) $200.000 or more.

Level of religiosity: Religiosity has been found to impact parenting styles (Mahoney, 2010). The study tests the respondents' religiosity levels and how their faith influences their parenting style.

The level of religiosity tests through self-perception, level of practice, and level of morals. The following questions are asked in the survey to find out the respondent's self-perception: "How religious do you consider yourself to be?" The potential answers ranged from "Not religious at all(1)," "Somewhat religious(2)" to "Very religious(3)". The respondent's level of practice is tested with the following two questions in the survey: "How often do you pray (*salat)*?" and "How often do you read the Qur'an?" The response categories for pray ranged from never(1), only religious days(2), about once a week(3), more than once a week(4), at least once a day(5), more than once a day(6) to five times a day(7). Higher values indicate frequency of prayer. The response categories for reading Qur'an were never (1), only religious days(2), about once a week(3), more than once a week(4), at least once a day(5) and more than once a day(6). The question about level of morality was: "How often do you lie?" The response ranged from never(1), at least once a week(2), several times a week(3), at least once a day(4), to several times a day.

Experience of physical and verbal punishment in childhood: An adult's childhood has been found to influence parenting styles. Parents who have experienced physical and/or verbal punishment in their childhood are more likely to practice authoritarian parenting styles (Turla et al. 2010). This variable determined if the respondents experienced physical punishment or abuse during their childhood. This question bridges respondents' perceptions from the past to the present and is measured utilizing the following three questions: "How often were you physically punished?" "How often were you verbally punished?" and "How severe was the physical punishment?" Answer categories for physical and verbal punishment were never, rarely, sometimes, frequently and always, coded from 1 (never) to 5 (always). The third question on background was in regards to the severity of the physical punishment the respondents received as

a child. In the survey, the range for severity of physical punishment was mild(1), moderate(2), severe(3) and very severe(4).

Perception of Islamic Parenting: The perception of Islamic Parenting often influences parenting styles (Dwairy, 2008). This variable was used to investigate Muslim parents' perceptions of Islamic Parenting. The variable was tested with five questions in the survey. The questions were: "In your opinion, does Islam allow a parent to slap a child under some conditions?" "In your opinion, does Islam allow spanking child/ren for misbehavior?" "In your opinion, does Islam allow cursing?" and "Teaching my child/ren about Islamic theology and practice is one of my top priorities as a parent." The response categories were "yes" (0) and " no," (1). The last question for the perception of Islamic parenting is, "I raise my child/ren" (mark all that apply) and the responses categories are, "to continue the family name and my lineage so that I am remembered after I die," "to please God," "to be good Muslims," "to take care of me physically and financially when I am old," "so that I am not alone in life" and "others." Each category in this question was answered separately. The range for this question depended on the number of responses; if a respondent marks one of the responses, the category was 1 and if a respondent marks no response, the category was 0.

<u>4.4 Control Variables</u>

Control variables were participants' age, gender, years of marriage, and numbers of children. The age of the participants was obtained through an open-ended question. The age ranged 23 and 65 years. Gender was a question with two response categories including male and female. In the regression analysis a dummy variable is created for gender and coded (1) if female and (0) if male. The marital status of participants had three response categories: Married,

divorced/separated, and widowed. If the participants chose the "married" option, they were also asked about the number of years they were married. The range of years participants had been married was between 1 and 42 years. Nationality was also measured as a control variable; a dummy variable for nationality was included and coded (1) if not American and (0) if American.

Parents responded to an open-ended question asking about the number of children they had. The number of children was measured by asking, "How many children do you have?" The responses ranged from1 through 7. Parents choose all the ages of children that apply among five categories: 0-5(1), 6-10(2), 11-15(3), 16-20(4), and 21(5) years old and older.

5. ANALYSIS AND RESULTS

5.1 Descriptive Results

The mean and standard errors of all dependent and independent variables appear in Table 1. The parenting scale had a mean score of M=25.29. Higher scores on the parenting scale indicated an authoritarian parenting style and lower scores suggested an authoritative parenting style. The results showed that the majority of the parents have a college degree, and that the mean income is 5.49 which is between "$40.000-$49.999" and "$50.000-$74.999." Approximately 1% answered "not religious at all," 49% answered "somewhat religious" and 50% answered "very religious." The religiosity questions about practice and morals, 92% of parents at least pray five times or more than once a day. The mean for reading the Qur'an is 3.87, which is roughly more than once a week. The results show that respondents in the study are relatively religious parents. The mean for physical punishment as a child is 2.03, which is between rarely and sometimes. In the survey, the range for severity of physical punishment is 1-4 and the answer categories are mild, moderate, severe and very severe. About 73% of respondents experienced physical punishment as a child. Verbal abuse is more common than physical punishment among respondents. Around 94% of the respondents answered "yes" to the question about teaching children Islamic theology and religious practice is one of the top priorities for respondents and their children. The mean for allowing slapping is .27 and the mean of allowing spanking is .47.

Table 1: Descriptive Statistics for all Independent and Dependent Variables

Explanatory Variables	Range	Means	Standard Deviations	Total N
Parenting Style	13-65	25.29	7.535	232
Education Level	1-4	3.75	.541	230
Income Level	1-9	5.49	2.002	199
Religiosity Level	1-6	3.87	1.396	227
Experiencing Physical Punishment as a Child	1-5	2.03	.816	227
Experiencing Verbal Punished as a Child	1-5	2.39	.903	225
Perception of Allowing Slapping	0-1	.27	.447	223
Perception of Allowing Spanking	0-1	.47	.500	216

A total of two hundred thirty-three (233) Muslim parents participated in the study. The demographic characteristics of the study are seen in Table 2. The majority of the parents in the study are female (66%) and approximately 34% of them are male. Fifty one percent of the parents are aged between 23 and 38, and the remaining 49% of the parents are aged between 39 and 65. 18% of the participants are American. Participants had been living in the U.S. between 1 and 13 years (51%), with the rest living in the US between 14 and 65 years. The nationality of

participants in the survey is 16% American and 84% non-American. Participants answered American cities as their home (41%). Approximately 76% of participants attended a two or four-year college, 21% graduated from high school and 3% have not completed high school. Annual household incomes of the majority of parents are between $40,000 and $74,999. The majority of the parents are currently married (94%). On average, the parents in the study have been married for 13.8 years. Seventy nine percent of the parents have reported having approximately one to three children while 21% report having four to seven children. The dominant age group of the parents' children was one to ten-years-old.

Table 2: Descriptive Values for Parents who Participated in the Survey.

	Range	Mean/ Percentage (%)	Standard Deviation	Total (N)
Gender	0-1		.473	229
Male		34%		77
Female		66%		152
Age	23-65	39.44	8.382	227
23-38		51%		116
39-65		49%		111
Ethnicity	0-1		.362	207
American		16%		32
Non-American		84%		175
US Citizenship	0-1		.387	225
American		18%		41
Non-American		82%		184
Time Lived in US for Non-Americans	1-65	16.25	11.172	216
1-13 years		51%		111
14-65 years		49%		105
Home City	0-1		.493	222
American Cities		41%		91
Non-American Cities		59%		131
Education	1-4	3.75	.541	230
University		76%		175
High School		21%		48
Middle/Elementary		3%		7
Income	1-9	5.47	2.017	199
Less than $9.999-$29.999		17%		35
$30.000-$49.999		31%		62
$50.000-$99.999		32%		63
$100.000-$200.000 or more		20%		39
Marital Status	1-3		.292	233
Married		94%		218
Divorced/Separated		5%		13
Widowed		1%		2
Years of Marriage	1-42	13.75	7.780	205
1-18		76%		156
19-42		24%		49
Number of children	1-7	2.62	1.349	232
1-3		79%		184
4-7		21%		48

5.2 Multivariate Results

The relationship among variables were analyzed by multiple linear regression models which ideal for the investigation of more complex real life models. The models were established based upon research questions, existing literature and previous research about some factors affecting parenting styles. Five different models were tested to compare the predictive ability of the independent variables on the dependent variable. In other words, the models explain the variance in the dependent variable on each of the independent variables.

The first part of the analysis section includes an exploration of the parenting scale. The second part of the analysis describes the association of independent variables on the parenting styles. As stated before, to calculate the dependent variable (parenting scale), participants were asked to answer 13 questions and received a score between 13 (lowest) and 65 (highest) (Cronbach's alpha, 769). The mean of the parenting scale was 25.29 suggesting an authoritative parenting style.

A set of multiple linear regression models were used to analyze the data using the Statistical Package for Social Science (SPSS, 19) software the Enter Method, which simultaneously includes all of the independent variables in the equation, was used regardless of their significance level. The results of the models indicated the magnitude and direction of the relationship between the dependent variable and independent variables. The percent of the variance in the parenting style is explained by the independent variables. An alpha level of .05 was used to determine whether any independent variable significantly predicted the dependent variable.

A total of five models were investigated to test the study hypotheses in this analysis. The dependent variable was parenting style and the independent variables were parent's educational level and family income. In addition, parent's age, gender, ethnicity, years of marriage, and number of children were included in the models as control variables. The first model includes parent's educational level and family income. The frequency of reading the Qur'an was added as an independent variable to the second model. The third model involves a parent's educational level, family income, frequency of reading the Qur'an and the frequency of physical and verbal punishment experienced in childhood. Parents' views on whether Islam allows slapping and spanking under certain conditions were added to the equation in the fourth model. Finally, in the fifth model gender, age, years of marriage and number of children variables were added to the previous models.

R1:What is the relationship between income, education and parenting styles?

Model 1 tested the relationship between socio-demographic characteristics and parenting style. The regression results for the first model revealed no significant association between a parent's socio-demographic characteristics and parenting style, $F(2, 172)=1.078$, $p>.05$). The results showed that education level and income level did not have significant effects on parenting style in the specific sample group.

R2. What is the relationship between level of religious practice and parenting style?

As the next step, the second model tested the relationship between religious practice and parenting style. The second model included reading the Qur'an in addition to socio-demographics characteristics. The results of the second model indicates that there is no

significant associations between religious practice and parenting style, F(3,171)=1.919, p>.05) (Table 3).

Table 3: Summary of Regression Analyses for Independent Variables Predicting Parenting Style

Variable	Model 1			Model 2		
	B	*SE B*		*B*	*SE B*	
Reading the Qur'an				− .73	.39	−.14
Education Level	−1.47	1.01	− .11	−1.32	1.01	− .10
Income Level	.11	.27	.03	.07	.27	.02

*P<.05, **P<.01, ***P<.001

R3. What is the relationship between experiencing physical and verbal punishment as a child and parenting style?

In the third model, a significant association between the frequency of physical punishment in childhood and parenting style was found (β=2.98, *SE*= .75, *t*=3.88, *p*<.001). The results show that parents who experienced physical punishment more often tend to score higher on the parenting style, thus suggesting support for hypothesis 3. Parents' educational level, family income, frequency of reading the Qur'an and frequency of verbal punishment as a child, were not significantly associated with parenting style *F*(5, 169)=5.027, *p*<.001.

R4. What is the relationship between the Islamic parenting perceptions and parenting style?

Table 4 displays the result of multiple regressions in Model 4. According to this model, parents' educational level, income, frequency of verbal punishment experienced as a child and views on allowing slapping under certain conditions revealed no significant associations with parenting style. On the other hand, frequency of reading the Qur'an, frequency of physical punishment experienced as a child and perception of allowing spanking were significantly associated with parenting style. Parents who read the Qur'an less frequently compared to those who read the Qur'an more frequently, parents who experienced more frequent physical punishment in their childhood compared to those who experienced less frequent physical punishment, and parents who think Islam allows spanking compared to those who think Islam does not allow spanking tend to score higher on the parenting scale (authoritarian). $F_{(7, 167)}=7.539$, $p<.001$. Parents who read the Qur'an more frequently and parents who perceive Islamic parenting scored lower on authoritarian parenting scale. The results reveal a significant association between higher levels of religiosity and lower levels of authoritarian parenting. Parents who perceive that Islamic parenting does not allow spanking are less likely to practice the authoritarian parenting style. Lastly, the scores sponsoring authoritarian parenting increases if parents experienced physical punishment as a child.

Table 4: Summary of Regression Analyses for Independent variables predicting parenting style

Variable	Model 3			Model 4		
	B	$SE\ B$	β	B	$SE\ B$	β
Reading the Quran	−.59	.37	−.11	−.76*	.35	−.14*
Education Level	−1.13	.97	−.08	−1.46	.92	−.11
Income Level	.06	.26	.01	−.07	.24	−.02
Experience of Physical Punishment	2.98***	.74	.33***	2.25**	.72	.25**
Experience of Verbal Punishment	−.42	.67	−.05	−.03	.64	−.00
Perception of Allowing Slapping				2.12	1.18	.13
Perception of Allowing Spanking				3.96***	1.07	.27***
R^2		.12			.24	

Variable	Model 3			Model 4		
	_____			_____		
	B	*SE B*	*β*	*B*	*SE B*	*β*
F for change in R^2	9.40***			12.16***		

*P<.05 , **P<.01, ***P<.001

Model 5 controlled for gender, nationality, age, number of years married and number of children. First, ethnicity and gender were recoded as dummy variables. The range of nationality was non-American, 1 and American, 0. The range for gender was Female, 1 and Male, 0. In model 5 (Table 5), the relationship between (name them) is significant (F=4.417; d=12,123; p<.05). The results revealed that education level had a negative significant association with the authoritarian parenting scale. When level of education increased, authoritarian parenting decreased. As predicted, the results showed a significant association between higher education and lower levels of authoritarian parenting. On the other hand, higher experience of physical punishment as a child, and higher opinion of allowing spanking resulted in higher levels of authoritarian parenting style. The results revealed that experiencing physical punishment as a child and allowing spanking remained positively and significantly associated with higher scores in the parenting styles after the scale, even inclusion of control variables. The results show that the level of education was negatively related to authoritarian parenting styles. Consistent with

hypothesis 4 parents who have higher levels of education are less likely to score higher on the

parenting scale. The control variables do not yield any significant relations

Table 5: Summary of regression analyses for independent and control variables predicting parenting styles.

Variable	Model 4			Model 5		
	B	*SE B*	*β*	*B*	*SE B*	*β*
Reading the Quran	−.76*	.35	−.14*	−.34	.40	−.07
Education Level	−1.46	.92	−.11	−2.47*	1.11	−.19*
Income Level	−.07	.24	−.02	−.03	.29	−.00
Experience of Physical Punishment	2.25**	.72	.25**	2.41**	.84	.27**
Experience of Verbal Punishment	−.03	.64	−.00	.53	.76	.06
Perception of Allowing Slapping	2.12	1.18	.13	1.67	1.35	.10
Perception of Allowing Spanking	3.96***	1.07	.27***	4.00 ***	1.16	.29***
Gender				−.44	1.18	−.03

Variable	Model 4			Model 5		
	B	$SE\ B$	β	B	$SE\ B$	β
Age				.07	.11	.09
Ethnicity				1.05	1.67	.05
Years married				$-.14$	.13	$-.15$
Number of Children				.57	.50	.10
R^2		.24			.30	
F for change in R^2		12.16***			4.41*	

*P<.05 , **P<.01, ***P<.001

6. CONCLUSION AND DISCUSSION

The purpose of the study was to explore the predominant parenting styles among Muslims living in the state of Florida. The original hypothesis that was an authoritarian parenting is the predominant parenting style among Muslims. However, the study did not support this hypothesis as it was found that the predominant parenting style is authoritative. This finding is inconsistent with previous research, which found that the authoritarian parenting style is observed more often among Muslims parents (Erkman and Rohner, 2006; Orhon et al. 2007; Dwairy, 2008; Turla et al. 2010). One plausible explanation for this finding is that the study sample is drawn from a group of Muslims living in the United States, whereas the majority of the previous research was conducted in predominantly Muslim countries. Since religion and culture are interwoven and parenting is influenced by both religion and culture, the findings in the present study could be explained by cultural differences between the respondents and the country where they live. Another explanation could be related to religiosity of Muslim parents. Rohner (2006) and other researchers (Orhon et al. 2007; Dwairy, 2008; Turla et al. 2010) did not measure religiosity within their samples, nor was religiosity considered as an independent variable. However, in this study, religiosity was measured and it was found to be associated to parenting styles.

The relationship between parenting styles and independent variables such as income, education, religiosity, experiencing physical and verbal punishment as a child and the perception that slapping and spanking was also explored.

The second research question explored whether there is a relationship between socio-demographic characteristics and parenting styles. It was hypothesized that parents with higher income and education levels were less likely to sponsored an authoritarian parenting style. The results show income and education level were not related to parenting style. Surprisingly, this finding is counterintuitive to the proposed hypotheses. It can be speculated that the result of these variables would be different if the study was conducted in predominantly Muslim countries. Since most of participants in this study had a high level education and above average annual income. If this study was conducted in a predominantly Muslim country, parents from every scoio-economic background would have been included.

The third research question explored whether there was a relationship between religiosity and parenting style. Religiosity is one of the major independent variable in this study. It was hypothesized that religious parents would be more authoritative. The hypothesis was partially supported. The results show that people who frequently read the Qur'an are less authoritarian, and their authority level changes based on the frequency of reading the Qur'an.

The next question was about the influence of physical punishment on parenting styles. Hypothesis 3a suggested that parents who have experienced physical punishment in their childhood were more likely to practice authoritarian parenting with their own children. Hypothesis 3b which suggests that parents who have experienced verbal punishment are more likely to practice authoritarian parenting was not supported by the third model. Since physical punishment is a more serious form of punishment than verbal punishment, physically punished parents sponsored an authoritarian parenting style. This is consistent with the literature that claims that experience of physical punishment in childhood influences parenting styles. Experiencing verbal punishment was not significantly associated with the parenting styles. The

results suggests that experiencing physical punishment as a child has more impact on an individual's authoritarian parenting style than experiencing verbal punishment as a child. One plausible explanation for this result is cultural differences, and the acceptance of physical punishment in different cultures.

Finally, the relationship between Islamic parenting perceptions and parenting styles was analyzed. Parents who perceive that Islamic parenting allows spanking and slapping are more likely to practice authoritarian parenting. The results show that this is consistent with hypothesis 4a, which claims that parents who think Islam allows spanking are more authoritarian than parents who think Islam does not allow spanking. There were no significant influences with regards to perceptions on allowing slapping. A potential reason could be the lack of knowledge on the Islamic perspective on childrearing among Muslim parents.

Previous research suggests that physical punishment is used as a punishment for children in Western and non-Western countries, regardless of religion and culture. However, this phenomenon might be seen more in non-Western and Muslim countries because of traditions and culture. These instances can be traced back to the native, collective cultures of those countries prior to their adaptation of Islam. Social norms and values in all cultures affect children's emotional and social development. Culture is a significant determinant of an individual's lifestyle. As a result, childrearing is influenced by culture (Demir and Sayil, 2009). Individualistic and collective cultures have many different trends that influence childrearing. Cultural differences may result in distinctive perceptions of physical punishment as an acceptable childrearing practice. Studies indicate that non-Western cultures are more collectively oriented than individualist Western cultures. These cultural differences may result in different

perceptions of the use of physical punishment among parents. That is why physical punishment in non-Western culture does not have negative outcomes compared to Western cultures. Moreover, physical punishments in some predominantly Muslim countries with collective cultures have positive outcomes among children. Children in collective cultures may view punishment as a normal duty of parents and teachers. Chinese, Turkish, African-American, and Arab children comprehend authoritarian parenting as a loving, caring and positive parental strategy (Dwairy 2008). Some studies also show that transformations from collective culture to individual culture may occur in many predominantly Muslim countries.

Various parenting styles are practiced in predominantly Muslim countries as well as Western countries, and there   are different opinions about physical punishment. For example, authoritarian parenting has negative outcomes in individualistic cultures, although it has positive outcomes in some collective cultures. The impact of parenting styles and cultures should be considered together. Finally, sometimes parenting consists of a combination of one of the parenting styles. For example, one parent could be authoritarian, while another could be neglectful. Authoritarian parenting styles use physical punishment in comparison with other parenting styles; predominantly Muslim countries more commonly employ authoritarian parenting. However, studies show authoritarian parents have positive outcomes among children in some primarily Muslim countries (Turla et al. 2009; Dwairy 2008) Authoritarian parents have the same definitions in Western individual culture, but the impacts of culture towards parenting styles in collective cultures should be considered. A future study could draw a comparison between Western and non-Western authoritarian parenting styles, as well as other parenting styles because of cultural differences between Western and non-Western countries.

It should be noted that the fundamentals of parenting styles were established by Western researchers using Western respondents (Baumrind, 1966; Maccobs and Martin 1983; Lamborn, 1991), therefore these parenting styles may not be completely applicable to non-western countries because of culture, values, morals and religious differences. At the same time, age, gender roles, socioeconomic status, and parents' behaviors all impact the disciplinary methods of the childrearing styles of parents. These factors help to transfer or change cultures and parenting styles. In conclusion, childrearing in Islamic theology and childrearing in practice in predominant Muslim countries show key differences. Even though Islam as a religion does not allow physical punishment to children, studies show some Muslim countries use physical punishment as a disciplinary method.

The design of this study is not longitudinal, and it does not indicate the respondents' ancestral history, such as the level of religiosity of his or her parents and grandparents. This longitudinal information would be helpful to connect the past to the present and would likely be a more robust measure to establish causality. The structure of the sample in this study also does not portray a wide picture of Muslim parents as a whole, but rather shows a sample of religious Muslim parents in Florida. The results of this study cannot be generalized to the whole Muslim population within Islamic countries because of cultural and religiosity differences.

In addition, It should be noted that the fundamentals of parenting scale was established by Western researchers using Western respondents (Baumrind, 1966; Maccobs and Martin 1983; Lamborn, 1991), therefore these parenting scales may not be completely applicable to non-Western countries and Muslim population because of culture, values, morals and religious differences. Further research may be considered to establish a new parenting scale for Muslim parents.

Even though there are many studies available to measure the level of religiosity of Christians, there is limited information available on Muslims. Future studies about Muslim parenting styles could include qualitative and ethnographic research. Additionally, understanding culture and making meaningful connections between cultural values and parenting style would allow researchers to take insider perspectives rather than outsider. Instead of generalizing the definition of authoritarian parenting, culture specific or context specific definitions should be considered to narrow the definition of authoritarian parenting. It could be an operational definition of parenting styles for different cultures.

Further tests could extend the analyses to Muslim countries and other states within the United States of America. New parenting styles could even be developed, since parenting styles could be different between collective cultures and individual cultures. Future studies would include research that compares the understanding or perception of the meaning of authoritarian parenting between Western and non-Western cultures. Such a study could question the relationship between culture and parenting styles.

Even with these limitations, this study is one of few studies has analyzed parenting practices among Muslims in the United States. It also contributes to the literature by measuring level of religiosity according to Islam. Finally, the study shows how the religiosity of Muslim parents influences their parenting styles.

APPENDIX A: DEPENDENT VARIABLE

DV Indicators	Survey Questions
Opinion of Physical Punishment (Negative)	27, 28, 30,32
Opinion of Physical Punishment (Positive)	31*,33*
Perception of Verbal Punishment	34
Sacrifice of Personal Time	20
Leisure and Pleasure Activities	21
Play Time	22
Expression of Affection	23
Answering Child's Questions	24
Types of Clothing	25*

* Recoded

APPENDIX B: FREQUENCIES OF DEPENDENT VARIABLE

How often do you sacrifice personal time for your child/ren's routine?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	106	45.5	47.3	47.3
	Frequently	82	35.2	36.6	83.9
	Sometimes	30	12.9	13.4	97.3
	Rarely	4	1.7	1.8	99.1
	Never	2	.9	.9	100.0
	Total	224	96.1	100.0	
Missing	99	9	3.9		
Total		233	100.0		

How often do your child/ren give you pleasure and enjoyment?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	136	58.4	59.1	59.1
	Frequently	74	31.8	32.2	91.3
	Sometimes	18	7.7	7.8	99.1
	Never	2	.9	.9	100.0
	Total	230	98.7	100.0	
Missing	99	3	1.3		
Total		233	100.0		

How often do you and your child/ren play with eachother?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	78	33.5	34.7	34.7
	Frequently	88	37.8	39.1	73.8
	Sometimes	56	24.0	24.9	98.7
	Rarely	3	1.3	1.3	100.0
	Total	225	96.6	100.0	
Missing	99	8	3.4		
Total		233	100.0		

How often do you express affection by hugging,kissing, and holding your children?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	152	65.2	66.7	66.7
	Frequently	55	23.6	24.1	90.8
	Sometimes	18	7.7	7.9	98.7
	Rarely	2	.9	.9	99.6
	Never	1	.4	.4	100.0
	Total	228	97.9	100.0	
Missing	99	5	2.1		
Total		233	100.0		

When your child/ren asks you a question, what fraction of the time do you feel like answering it in an enthusiastic and interested way, rather than feeling irritated that your child/ren is bothering you?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	87	37.3	39.0	39.0
	Frequently	72	30.9	32.3	71.3
	Sometimes	54	23.2	24.2	95.5
	Rarely	6	2.6	2.7	98.2
	Never	4	1.7	1.8	100.0
	Total	223	95.7	100.0	
Missing	99	10	4.3		
Total		233	100.0		

how often during the last month have you argued over which clothes to wear with your child/ren?2*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never	77	33.0	34.4	34.4
	Rarely	72	30.9	32.1	66.5
	Sometimes	48	20.6	21.4	87.9
	Frequently	21	9.0	9.4	97.3
	Always	6	2.6	2.7	100.0
	Total	224	96.1	100.0	
Missing	99	9	3.9		
Total		233	100.0		

PHYSICAL PUNISHMENT QUESTIONNARIE

Parent should have the right to physically punish their children

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	66	28.3	29.5	29.5
	Disagree	54	23.2	24.1	53.6
	Neither Agree, Nor Disagree	45	19.3	20.1	73.7
	Agree	45	19.3	20.1	93.8
	Strongly Agree	14	6.0	6.3	100.0
	Total	224	96.1	100.0	
Missing	99	9	3.9		
Total		233	100.0		

Physical Punishment teaches obedience

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	77	33.0	34.4	34.4
	Disagree	60	25.8	26.8	61.2
	Neither Agree, Nor Disagree	53	22.7	23.7	84.8
	Agree	25	10.7	11.2	96.0
	Strongly Agree	9	3.9	4.0	100.0
	Total	224	96.1	100.0	
Missing	99	9	3.9		
Total		233	100.0		

Physically punishment is helpful for children

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	77	33.0	35.2	35.2
	Disagree	73	31.3	33.3	68.5
	Neither Agree, Nor Disagree	48	20.6	21.9	90.4
	Agree	17	7.3	7.8	98.2
	Strongly Agree	4	1.7	1.8	100.0
	Total	219	94.0	100.0	
Missing	99	14	6.0		
Total		233	100.0		

Physical punishment is harmful for childre?2*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	68	29.2	30.6	30.6
	Agree	79	33.9	35.6	66.2
	Neither Agree Nor Disagree	44	18.9	19.8	86.0
	Disagree	17	7.3	7.7	93.7
	Strongly Disagree	14	6.0	6.3	100.0
	Total	222	95.3	100.0	
Missing	99	11	4.7		

Physical punishment is harmful for childre?2*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	68	29.2	30.6	30.6
	Agree	79	33.9	35.6	66.2
	Neither Agree Nor Disagree	44	18.9	19.8	86.0
	Disagree	17	7.3	7.7	93.7
	Strongly Disagree	14	6.0	6.3	100.0
	Total	222	95.3	100.0	
Missing	99	11	4.7		
Total		233	100.0		

It is abusive to use physical punishment on a child?2 *

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	56	24.0	25.5	25.5
	Agree	63	27.0	28.6	54.1
	Neither Agree Nor Disagree	42	18.0	19.1	73.2
	Disagree	35	15.0	15.9	89.1
	Strongly Disagree	24	10.3	10.9	100.0
	Total	220	94.4	100.0	
Missing	99	13	5.6		
Total		233	100.0		

Physical Punishment is a proper childrearing technique

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	79	33.9	36.1	36.1
	Disagree	79	33.9	36.1	72.1
	Neither Agree, Nor Disagree	36	15.5	16.4	88.6
	Agree	23	9.9	10.5	99.1
	Strongly Agree	2	.9	.9	100.0
	Total	219	94.0	100.0	
Missing	99	14	6.0		

Physical Punishment is a proper childrearing technique

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	79	33.9	36.1	36.1
	Disagree	79	33.9	36.1	72.1
	Neither Agree, Nor Disagree	36	15.5	16.4	88.6
	Agree	23	9.9	10.5	99.1
	Strongly Agree	2	.9	.9	100.0
	Total	219	94.0	100.0	
Missing	99	14	6.0		
Total		233	100.0		

Verbal abuse is a proper childrearing technique

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	89	38.2	40.3	40.3
	Disagree	89	38.2	40.3	80.5
	Neither Agree, Nor Disagree	20	8.6	9.0	89.6
	Agree	13	5.6	5.9	95.5
	Strongly Agree	10	4.3	4.5	100.0
	Total	221	94.8	100.0	
Missing	99	12	5.2		
Total		233	100.0		

APPENDIX C: SURVEY QUESTIONNAIRE

1. Are you male or female?
☐ Male   ☐ Female

2. Age _____

3. How many child/ren do you have? _____

4. How old is your child/ren?
☐ 0-5   ☐ 6-10   ☐ 11-15   ☐ 16-20   ☐ 21

5. What is your current marital status?

☐ Married (number of years _____)   ☐ Divorced/separated   ☐ Widowed

6. Were you born as a US citizen? ☐ yes ☐ no (if yes, skip to question #9)

7. If you are not born as a U.S. citizen, what is your country of origin? _____

8. How long have you lived in the US?_____ years

9. What is your ethnicity?_____

10. What is your home city? _____

11. What is your annual household income?
☐ Less than $9,999   ☐ $10,00-19,999   ☐ $20,000-29,999   ☐ $30,000-39,999
☐ $40,000-49,999   ☐ $50,000-74,999   ☐ $75,000-99,999   ☐ $100,000-199,999
☐ $200,000 or more

12. What is your educational level?
☐ University   ☐ High school   ☐ Middle school   ☐ Elementary school

13. Did you attend and/or graduate from one of these school? If yes, mark all that apply.
   If not, skip this question.

☐ Religious studies (University)

☐ Islamic Divinity Students High School

☐ Public Qur'an courses

☐ Religious private tutoring (regular meetings with observant Muslims to learn about Islamic theology and practice)

☐ Other_____

14. How religious do you consider yourself?
☐ Not religious at all   ☐Somewhat religious   ☐Very religious

12. How often do you pray (Salat)?

☐ Five times a day   ☐ More than once a day   ☐ At least once a day

☐ More than once a week   ☐ About once a week   ☐Only religious days

☐ Never

15. How often do you read the Qur'an?

☐ More than once a day   ☐ At least once a day   ☐ More than once a week

☐ About once a week   ☐ Only religious days   ☐ Never

16. How often do you lie?

☐ Several times a day   ☐ At least once a day   ☐ Several times a week

☐ At least once a week   ☐ Never

17. How often were you physically punished as a child?

☐ Always   ☐ Frequently ☐ Sometimes ☐Rarely   ☐Never

18. How often were you verbally punished as a child?

☐ Always   ☐ Frequently ☐ Sometimes ☐ Rarely   ☐ Never

19. In general, how severe was the physical punishment you received as a child?

☐ Mild   ☐ Moderate   ☐ Severe   ☐ Very severe

20. How often do you sacrifice personal time for your child/ren's routine?

☐ Always   ☐ Frequently ☐ Sometimes ☐ Rarely   ☐ Never

21. How often do your child/ren give you pleasure and enjoyment?

☐ Always   ☐ Frequently ☐ Sometimes ☐ Rarely   ☐ Never

22. How often do you and your child/ren play with each other?

☐ Always   ☐ Frequently ☐ Sometimes ☐ Rarely   ☐ Never

23. How often do you express affection by hugging, kissing, and holding your child/ren?

☐ Always ☐ Frequently ☐ Sometimes ☐ Rarely ☐ Never

24. When your child/ren asks you a question, what fraction of the time do you feel like answering it in an enthusiastic and interested way, rather than feeling irritated that your child/ren is bothering you?

☐ Always ☐ Frequently ☐ Sometimes ☐ Rarely ☐ Never

25. How often during the last month have you argued over which clothes to wear with your child/ren?

☐ Always ☐ Frequently ☐ Sometimes ☐ Rarely ☐ Never

26. What kind of discipline do you use when your child/ren misbehaves? (Mark all that apply)

☐Send to room ☐Take away privileges ☐Explain what your child did wrong

☐Yell or shout ☐Other_____

YOUR CURRENT OPINON OF PHYSICAL PUNISHMENT

TO WHAT EXTENT DO YOU AGREE WITH THE FOLLOWING STATEMENTS?

27. Parent should have the right to physically punish their children.

Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree
☐	☐	☐	☐	☐

28. Physical punishment teaches obedience.

Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree
☐	☐	☐	☐	☐

29. My parents used physical punishment and I turned out fine. If not applicable, skip this question.

Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree

☐   ☐   ☐   ☐   ☐

30. Physically punishment is helpful for children.

Strongly   Neither agree   Strongly

Disagree   Disagree   Nor disagree   Agree   Agree

☐   ☐   ☐   ☐   ☐

31. Physical punishment is harmful for children.

Strongly   Neither Agree   Strongly

Disagree   Disagree   Nor disagree   Agree   Agree

☐   ☐   ☐   ☐   ☐

32. Physical punishment is a proper childrearing technique.

Strongly   Neither Agree   Strongly

Disagree   Disagree   Nor Disagree   Agree   Agree

☐   ☐   ☐   ☐   ☐

33. It is abusive to use physical punishment on a child.

Strongly   Neither Agree   Strongly

Disagree   Disagree   Nor Disagree   Agree   Agree

☐   ☐   ☐   ☐   ☐

34. Verbal abuse is a proper childrearing technique.

Strongly   Neither Agree   Strongly

Disagree   Disagree   Nor Disagree   Agree   Agree

☐　　　　☐　　　　　☐　　　　　☐　　　　☐

35. In your opinion, does Islam allow a parent to slap a child under some conditions?

☐ Yes　　　☐ No

36. In your opinion, does Islam allow spanking child/ren for misbehavior?

☐ Yes　　　☐No

37. In your opinion, does Islam allow cursing (beddua)?

☐ Yes　　　☐No

38. Teaching my child/ren about Islamic theology and practice is one of my top priorities as a parent.

☐ Yes　　　☐No

39. I raise my child/ren (mark all that apply)

☐　to continue the family name and my lineage so that I am remembered after I die.
☐　to please God.

☐　to be good Muslims.

☐　to take care of me physically and financially when I am old.

☐　So that I am not alone in life.

☐　Others_____

APPENDIX D: IRB APPROVAL LETTER

EXPLANATION OF RESEARCH

Title of Project: **Exploring Theology and Practice in Islamic Parenting**

Principal Investigator: Mergin Akin, MA Candidate

Faculty Supervisor: Fernando Rivera, Ph.D.

You are being invited to take part in a research study. Whether you take part is up to you.

- The purpose of this study is to explore Muslims' parenting styles and determine how factors such as culture, religion, education and income influence their parenting styles.

- You are being invited to participate in a survey by the researcher, Mergin Akin. The questions will ask your practical parent-child relationships like child discipline methods, and influential factors of parenting styles such as income, education, religion, background, ethnicity and perception on Islamic parenting. I will conduct the research in Turkish Cultural Centers (Orlando, Tampa, Jacksonville, Tallahassee, Miami), and Mosques (Masjid Al-Malik (University Mosque) and Islamic Society of Central Florida) in Orlando.

- The survey will take approximately between 5 or 10 minutes for each person.

You must be 18 years of age or older to take part in this research study. There are no expected risks to you for participating in this study. However, some people become anxious or upset when answering questions about behaviors, beliefs and well being. If you believe you need counseling, please contact the UCF Counseling Center; http://counseling.sdes.ucf.edu/. To make an appointment: (407) 823-2811 or Email councntr@mail.ucf.edu

Study contact for questions about the study or to report a problem: If you have questions, concerns, or complaints talk to Mergin Akin, Graduate Student, Department of Sociology, College of Sciences, Howard Phillips Hall, Orlando, FL, 32816, Phone (850) 345-1094 or by email merginakin@knights.ucf.edu

IRB contact about your rights in the study or to report a complaint: Research at the University of Central Florida involving human participants is carried out under the oversight of the Institutional Review Board (UCF IRB). This research has been reviewed and approved by the IRB. For information about the rights of people who take part in research, please contact: Institutional Review Board, University of Central Florida, Office of Research & Commercialization, 12201 Research Parkway, Suite 501, Orlando, FL 32826-3246 or by telephone at (407) 823-2901.

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