

# **Measuring Egyptian Women's Vulnerability to Sexual Harassment Threat: Reliability and Validity Evidence**

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## Abstract

This study developed an instrument to assess Arab women's perception of the threat of sexual harassment (SH). In order to capture the cultural and interpersonal aspects related to Arab women's views of such a phenomenon, this study utilized an instrument of seven scales with a total of 76 items: Threat of SH, exposure to SH, society awareness, social engagement, religiosity, the effect of media, and perceived stress. The convenience sample in the study consisted of 1948 females aged 19-45 years from five governorates in Egypt. The study results provided evidence of internal consistency reliability and internal structure evidence of validity for the scales. Implications for social work education and practice were presented.

Sexual harassment remains a salient phenomenon in societies around the world. In fact, in some societies there is evidence that incidences of sexual harassment are increasing. In the last 20 years the spread and rise of sexual harassment in the Arab world has been reported in a number of studies (Al-Kylani, 2014; Ilahi, 2009; Soliman, Abdelmonem, & Koran, 2019). Egypt is considered among the countries where street harassment has become a risk that young women have to face on a daily basis (Davidson, Butchko, Robbins, Sherd, & Gervais, 2016). The trend of incidents of changes in behavior, attitude, and sense of responsibility has dramatically changed among Egyptians following the events and political changes of 2011 (El-Ashmawy, 2017).

The purpose of this study was to understand and measure sexual harassment as a culturally-embedded phenomenon. The initial review of the literature showed the need for culturally appropriate and theoretically grounded measures encompassing the interactive nature and the multiple facets of sexual harassment. This study collected reliability and validity evidence with scales that assess Egyptian women's perceptions of the threat of sexual harassment: The Women's Perspective of the Threat of Sexual Harassment (WPTSH).

## Literature Review

Sexual harassment has been defined as a behavioral construct with three distinct dimensions: gender harassment, unwanted sexual attention, and sexual coercion (Fitzgerald, Gelfand, & Drasgow, 1995; Wasti, Bergman, Glomb, & Drasgow, 2000). Gender harassment comprises offensive, misogynist, or degrading remarks and behavior not intended to elicit sexual cooperation. Unwanted sexual attention is characterized by "sexual behaviors that are unwelcome and

unreciprocated by the target” (Wasti, et al., 2000, p. 766). The sexual harassment phenomenon is also considered as a form of sexual assault in regard to its impact on victims, communities, and societies (Campbell, Greeson, Bybee, & Raja, 2008). Religious belief is also recognized as a dimension that can influence women’s perception of the threat of sexual harassment. Religious beliefs and practices are associated with dimensions of mental health and illness, such as self-esteem and mastery, depressive symptoms, anxiety, and emotional adjustment (Krause & Tran, 1989). The expected thoughts and behavior that correlate with religiosity is the promotion of a specific level of ethics and self-consciousness where the individual would become aware of his or her actions and activities.

Sexual harassment is a concept that incorporates the psychological and the organizational climate of any social system. For example, within a particular organization, sexual harassment can be extended to include: a) the risk associated with reporting a sexual harassment episode, b) the seriousness with which a complaint would be addressed; and c) the likelihood that actions would be taken in response to complaint (Estrada, Olson, et. al., 2011).

Women’s experiences of sexual harassment are embedded in an interactive context of interpersonal, cultural, and environmental practices, beliefs, and attitudes (Bo-Shaljeem, 2017; Wasti, Bergman, Glomb, & Drasgow, 2000). In Arab countries sexual harassment has been recognized as a threat to the social fabric of the society as it challenges its traditions, values and dominant cultural principles (Al-Motalak, 2017; Gad-Allah, 2016). Arab researchers highlighted specific causes of sexual harassment, such as social and psychological (Abu-Alkhair, 2015) and economic (Amin, 2006). The cultural manifestations of sexual harassment include many factors, such as traditions, religion, views of gender, and existing norms reflecting the society’s responsibility toward its members.

Researchers have agreed that specific norms and beliefs within the Arab culture (i.e., the male domination perspective) may promote a sense of power among young males (Al- Ajami, 2016). However, this was explained further to identify lack of sexual education, strict parenting or spoiling children as confusing values for children in viewing females and the way they should treat them. Arab researchers have cited additional causes of sexual harassment, such as the absence of religious reasoning, the rise of cost of marriage, and the lack of effective parenting for children (Gad- Allah, 2016).

In Egypt, three factors were identified as strong motives for sexual harassment behavior: 1) the rise of unemployment among youth, 2) the deterioration of the education system and 3) the spread of moral corruption (Ghanem, 2015). Other studies highlighted additional causes, such as the negative impacts of the media, the deterioration of quality of life, deficiency in parenting, and the difficulty for youth to be financially ready for marriage (Yousef, 2013).

In general, there are a number of studies intended to measure sexual harassment behavior and its nature (Estrada, Olson, Harbke, & Berggren, 2011; Fitzgerald, Magley, Drasgow & Waldo, 1999); however, most of these studies do not integrate cultural variables into their domains. In Arab countries in particular, comprehensive studies of sexual harassment need to incorporate measures of religious and cultural beliefs that may be excluded from instruments developed in other cultures.

### **Theoretical Framework**

Social theories offer deep insight into the mechanisms and dynamics underlying the experience of sexual harassment. The feminists theorize vulnerability as a state of tension and ambiguities of experiences of gender, sexuality and power in contemporary life (Alcoff, 2009). The vulnerability perspective explains that women may be on the weak side reflected in their physical weakness, tendency, passivity, incapacitation, incapability and powerlessness (Gilson, 2015, 2016). According to the vulnerability perspective, women are exposed to sexual harassment acts due to the inability of the legal system to provide protection to women and systemically impose punishment on the violators (Mackenzie, Rogers, & Dodds, 2014). Thus, the vulnerability perspective is relevant for assessing how females view their exposure and victimization in sexual harassment.

The objectification theory presents a logical interpretation of sexual harassment (Szymanski, Moffitt, & Carr, 2011). The existing social structure tends to repeat specific assumptions about women (Bernard, Legrand, Klein, 2016). Such internalization of views about women can be a rationale for normalizing sexual harassment behavior, leading to accepting it as part of existing social structure (Loughnan, Pina, Vasquez, & Puvia, 2013). This review of relevant theories suggests that sexual harassment measures will be particularly helpful for research if they are grounded in a theoretical framework based on the vulnerability perspective, attribution theory, and objectification theory.

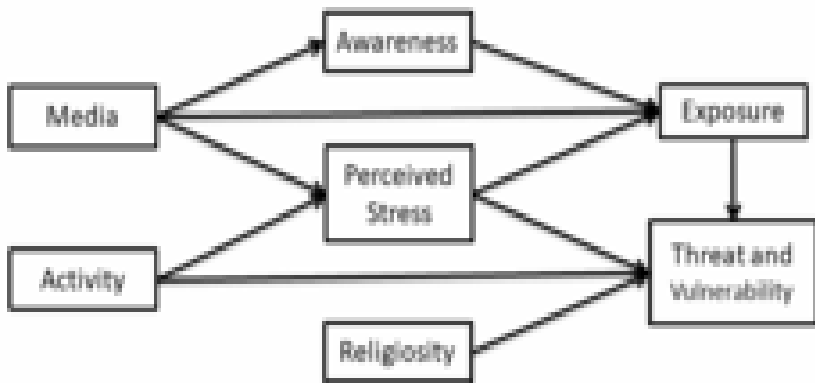
## Method

A survey design was used to measure attitudes, opinions and feelings of Egyptian women towards the threat of sexual harassment. This design was appropriate to gain participants' views on a topic which represents a major concern for Egyptian women as news of victimization and assaults against women have become common in Arab societies in general and in Egypt in particular.

## Study Instrument

The study instrument included seven scales. These scales were selected following the review of both the Arab and western literatures with a focus on culture, religion, and the nature and the values related to women's roles and expectations of women in society. The following is the basis for conceptualization and operationalization of each of the study subscales (Figure # 1).

Figure 1. Connections among society, culture, and social pressure factors related to sexual harassment.



## Threat and Vulnerability

This construct refers to females feeling of fear, worry and concern of being targeted as a victim of harassment. Ten items were developed from existing literature to reflect how a female feels sense of vulnerability to harassment, lack of safety measures for protection, lack of laws and implementation of rules in the society to deter violators, or protect females' rights. Additionally, items were included to determine females' thoughts about reporting violations and the impact of reporting on their own safety, and how punishment of violators can be an effective solution to diminish harassment behaviors. Items in this domain were adopted from the Estrada et al. (2011) instrument on women's perception of harassment.

## **Exposure to Sexual Harassment**

This domain is measured using 10 items, which identify the level of harassment behavior that a female may be experiencing during her daily life. The items adopted from the Sexual Experiences Questionnaire (Wilson, 2010) survey, and the work of Wasti et al. (2000). The items include types of verbal and non-verbal remarks a woman may hear or suggestive stories or sexual discussion revealed with others in the female's presence. Non-verbal remarks include leering eyes on the victim's body, offensive pin-ups, demands for sexual favors, unnecessary touching/unwanted contact, physical assault, and sexual coercion.

## **Perceived Stress**

This domain was measured by 10 items that are based on the Perceived Stress Scale (Cohen, Kamarck, & Mermelstein, 1983). The scale was reworded to fit with Arab culture in order to address the overall pressures that a female experienced within the last month. The items identify behavioral and personal reaction to life events, which may cause the female to feel upset, loss of control, feeling irritated, coping with pressures, and ability to handle personal problems.

## **Activity & Social Engagement**

Six items were developed to measure level of participation of a female in social, sports, and cultural activities. These activities imply the level of confidence, maturity, and trust a woman gains by being part of different activities which will enable her to learn about society and culture. These growth activities include being open to interact with people and share ideas though open-meetings, volunteering in community initiatives, and participating in discussion with various groups.

## **Media Impact**

Eight items were constructed based on the literature on media influence in assessing the impact of media on viewers' perception. For example, individuals within any society are open to experience many types of media influences regarding the nature of sexual and intimate relationships, which may imply the normalization of certain aggressive sexual behaviors. Using the argument developed by Gerbner (1998) on the cultural impacts of media on people's lives, eight items were developed to assess the negative impact of media on the behavior of sexual harassment perpetrators. Specifically, the items measure females' perception of violent messages portrayed in the media, stimulation of sex and the hidden meaning behind the media

content, presentation of crime without discussion of punishment, media views of women's abilities, and the ethical standards of harassment as a crime in society.

### **Society Awareness**

This construct refers to the level of understanding of sexual harassment from social, cultural, and legal dimensions. The construct is based on the assumption that societal realization of the risk and the impact of sexual harassment on the victims and the moral standards of the community is influenced by the political features, the economic features, and the stability of people's living environment. In other words, when life's circumstances produce an imbalance between life demands and supplies and people feel insecure about their own existence, then crime may rise. Accordingly, 12 items were developed based on the societal stability protocol (Clien Center for Democracy, 2011) to assess females' views on their awareness of social, political, and economic conditions that may contribute to the practice of sexual harassment within the society. Items focused on sense of stability, law breaking behaviors, inconsistency in punishment, sense of security, protection of citizens, and general level of frustration.

### **Religiosity**

This domain assesses religious influences on the female's attitudes and opinion regarding her view of people's behavior, interaction and conduct. Nine items were developed based on the work of Abu-Raiya (2008) on the assessment of religiosity of people. These items identify the impact of religion on people's behavior, awareness of the influence of religion on people's thoughts, making life decision based on religious instructions, the concept of rewards and punishment in religion, and how religion influences a person's views and judgement.



## **Adaptation of the Scales into Arabic**

The standardized instruments adopted in this study were translated into the Arabic language and back translated to the original English language to ensure accuracy and consistency of the constructs reviewed in the study. Based on the comparison of the back translation with the original version, a few items were revised or rewritten to better match with the Arab culture and to become understandable to women across education level backgrounds.

## **Population and Sampling**

The target population was women in Egypt who are socially and professionally active. In Egyptian society women who are college students, working, or are consistently involved in social activities are exposed to the public on a daily or weekly basis. Because street harassment in Egypt is the common form of harassment, the selection of women who had experienced leaving the home to engage in social, educational, or work activities was most appropriate in this study. Excluded from this population were women or girls less than 19 years old or older than 45 years old. Egypt has 29 governorates spread geographically from the Mediterranean Sea to the south part of upper Egypt, close to the border of Sudan. The broad geography and practical limits of data collection forced the researchers to identify 16 governorates close to Cairo, the capital of Egypt, for the sake of feasibility. Four governorates were randomly selected from the 16 governorates, and the Cairo governorate was added to the sample due to its large population and its diverse group of women.

A deliberate convenience sample was sought from the five governorates in Egypt: 50% from Al-Sharqiah, 20% from Cairo, 20% from Al-Qaliubia, 5% from Al-Daqahlia, and 5% from Al-Fayoum. Within these five governorates the study was voluntarily implemented in universities (55%), high schools (15%), government offices (10%), medical centers and hospitals (10%), factories (5%), and homes and shopping centers (15%). No incentives or compensation were provided to participants. Participants were told that the purpose of the study was to learn about women's views of social risks and challenges that Egyptian women experience. Participants were informed about the approval of a human subjects committee of the intention and the process of the study. Members of the sample were told that answering the items in the study instrument was totally voluntary and anonymous. The data collection generated considerable interest among participants because of its focus on a practical issue of concern to society.

For this study responses from 1948 women were analyzed. The demographic distribution of the sample included a mean age of 29.41 years ( $SD = 7.57$  years, median = 29 years, mode 19 years). The range of age was 19 to 44 years. The participants marital statuses were single (499, 25.6%), engaged (179, 9.2%), married (1016, 52.2%), divorced (147, 7.5%) and widowed (107, 5.5%). They resided in villages (911, 46.8%), small towns (554, 28.4%), and large cities (483, 24.8%). Education levels of participants indicated that 55 (2.8%) were illiterate, 25 (1.3%) finished elementary education, 667 (34.2%) acquired a high school diploma, 1097 (56.3%) were currently in college or completed a bachelor's degree, and 104 (5.3%) held graduate degrees (Masters or doctorate). In terms of the type of dress the women wore, it was found that 1423 (73%) wore "hijab" that covers hair, 160 (8.2%) had no hair covered, 170 (8.7%) wore "niqab", which covers hair and face, and 195, (10%) wore "Isadale" a long hijab that covers the upper part of the body. Finally, participants in the study provided information on their work status, which included: 1281 (65.8%) unemployed (mainly students), 524 (26.9%) clerk, 31 (1.6%) sales associate, 108 (5.5%) school teachers, and 4 (0.2%) factory workers.

## Data Analysis

Analysis methods were selected to provide internal structure evidence of measurement validity (American Educational Research Association, American Psychological Association, National Council on Measurement in Education, Joint Committee on Standards for Educational, & Psychological Testing, 2014) and evidence of internal consistency reliability. Because the factor structure of the scales in this instrument has not been fully investigated to date with this population, exploratory factor analysis was employed to examine the factor structure of each scale. Maximal reliability was subsequently computed for each common factor. Cronbach's alpha was computed for the items associated with each common factor.

## Results

The data from the exploratory sample were screened for outliers using Mahalanobis distance, and 333 cases (17.1 percent) were identified as multivariate outliers and investigated. Nothing notable was found in the identified cases, and all cases were retained. Means, standard deviations, skew, and kurtosis for the 67 instrument variables are in Table 1. There were no missing data. All of the variables had skew values that were within  $\pm 2$ . Many variables had skew values exceeding  $\pm 1$ , but all of these values indicated negative

skew. Thus, it was determined that there was a low chance of artifactual factors forming due to dramatic differences in skew. Many of the variables had kurtosis values exceeding  $\pm 2$ . This accounted for 17.1 percent of the cases being identified as outliers despite no issues with those cases. However, none of the variables had kurtosis values exceeding  $\pm 7$ . Thus, it was acceptable to analyze the data without further transformation.

Table 1 *Univariate Descriptive Statistics of Study Variables*

#	Variables	M	SD	Skew	Kurtos	#	Variables	M	SD	Skew	Kurtos
1	Activity Charity work	3.39	1.06	-.515	-.879	35	Media encour. Harass.	3.91	.824	-1.205	2.116
2	Activity Reading	3.08	1.043	-.195	-1.210	36	Expos. reveals story	2.93	1.164	.012	-1.165
3	Activity Museums	2.93	1.032	.073	-1.020	37	Expos. street whistle	3.12	1.265	-.166	-1.209
4	Activity public meetings	3.08	1.025	-0.91	-1.173	38	Expos. sex discussion	2.96	1.227	-.083	-1.226
5	Activity meeting others	3.37	1.020	-.461	-0.871	39	Expos. talk sex	2.82	1.203	.079	-1.198
6	Activity sports	2.64	1.097	.481	-.740	40	Expos. comment body	3.61	2.28	0.23	-1.45
7	Relig. impact behavior	3.99	.807	-1.198	2.198	41	Expos. sex moves	2.79	1.184	.155	-1.123
8	Relig. disrespect religion	4.01	.668	-1.117	2.848	42	Expos. glance body	2.81	1.212	.139	-1.147
9	Relig. selection friends	3.91	.700	-1.224	2.953	43	Expos. talk me sex	2.57	1.167	.297	-1.075
10	Relig. observe behavior	3.93	.709	-1.250	3.036	44	Expos. asking number	2.67	1.220	.315	-1.076
11	Relig. Consistency	3.92	.689	-1.103	2.500	45	Expos. touch body	2.59	1.239	.326	-1.105
12	Relig. Reward/punish	4.00	.699	-1.272	3.728	46	Threat No deterrent	3.98	.960	-1.451	2.206
13	Relig. prohibit behavior	4.01	.661	-1.135	3.491	47	Threat Difficulty report	3.96	.893	-1.488	2.757
14	Relig. believe in fate	4.05	.651	-1.098	3.450	48	Threat measures	3.92	.907	-1.288	1.989
15	Relig. Accountable	4.20	.682	-.996	2.508	49	Threat complaints	3.86	.882	-1.192	1.760
16	Society stability	4.36	.692	-1.266	2.749	50	Threat victim's right	3.80	.962	-1.166	1.406
17	Society break laws	4.12	.691	-1.140	3.091	51	Threat punishment	3.23	1.219	-.363	-1.056
18	Society abuse others	4.12	.686	-1.148	3.321	52	Threat stop behavior	3.32	1.226	-.271	-1.230
19	Society indiv. Punish	4.07	.741	-1.271	3.187	53	Threat avoid problem	3.66	1.110	-.763	-.398
20	Society Raising stress	4.24	.654	-1.025	2.991	54	Threat blame victims	3.98	1.015	-1.205	1.064
21	Society Avoid punish	4.04	0.639	-1.345	4.763	55	Threat afraid complaint	3.18	1.154	-0.300	-.987
22	Society sense security	4.01	.650	-1.214	3.791	56	Threat feel vulnerable	3.03	1.127	-.011	-1.040
23	Society unexpect. change	3.98	.661	-1.268	3.915	57	Threat Nothing protect	3.04	1.152	-.006	-1.055
24	Society feeling comfort	4.02	.669	-1.291	4.117	58	Sense unexpect. event	3.68	.987	-.899	.270
25	Society Loss control	4.00	.657	-1.263	3.910	59	Sense control matters	3.66	.984	-.985	.423
26	Society Protect dangers	4.11	.677	-1.127	3.463	60	Sense felt pressure	3.76	.981	-.990	.606
27	Society Difficulty marry	4.37	.709	-1.360	2.974	61	Sense trust abilities	3.59	.953	-.678	.046
28	Media Portray violent	3.94	.695	-1.453	4.012	62	Sense Life normal	3.48	.945	-0.669	-.113
29	Media stimulate sex	4.02	.729	-1.201	2.973	63	Sense do what expect	3.54	.958	-.693	-.154
30	Media encourage violence	3.85	.692	-1.322	2.951	64	Sense control matters	3.53	.961	-0.629	-.238
31	Media women sex Object	3.85	.739	-1.284	2.694	65	Sense able to control	3.42	.959	-.493	-.457
32	Media ignore punishment	3.85	.687	-1.277	2.754	66	Sense out of control	3.30	1.012	-.345	-.793
33	Media underest. women	3.83	.712	-1.363	2.866	67	Sense Over. difficult	3.22	1.050	-.156	-.951
34	Media lack ethics	3.86	.690	-1.356	3.030						

Due to its excessive size, the correlation matrix for the 67 instrument variables is omitted here but is available from the authors upon request. However, a correlation matrix of the total scores on the scales is shown in Table 2.

Table 2 *Subscale Total Score Correlation Matrix*

	1.	2.	3.	4.	5.	6.	7.
1. Activity	1						
2. Religiosity	0.34**	1					
3. Society	0.11**	0.48**	1				
4. Media	0.09**	0.38**	0.50**	1			
5. Exposure	0.17**	0.10**	0.03	0.18**	1		
6. Threat	0.14**	0.28**	0.14**	0.23**	0.43**	1	
7. Sense	0.07*	0.22**	0.26**	0.26**	0.16**	0.34**	1

Note. \*  $p < .05$ , \*\*  $p < .01$

SPSS, version 25 (IBM, 2017), software was used to conduct exploratory factor analysis on each scale. Brief results of the factor analyses for all seven scales are shown in Table 3. When the second eigenvalue was greater than 1.0, parallel analysis (Horn, 1965) and Velicer's minimum average partial (Velicer, 1976) were used to determine the number of factors to extract. Principal axis factoring was used because it was desired to factor only the common variance among the study variables. Where more than one factor was extracted, solutions were submitted to oblimin rotation because there was no reason to believe that constructs within the same scale would be uncorrelated with one another. Given the range of communalities and the number of variables associated with individual factors, the large sample size in this study was appropriate to obtain stable solutions (Hogarty, Hines, Kromrey, Ferron, & Mumford, 2005; MacCallum, Widaman, Preacher, & Hong, 2001).

Table 3. Exploratory Factor Analysis Results for Seven Scales.

Scale	No. items	Communalities		Eigenvalues		No. factors	% variance
		Minimum	Maximum	1st	2nd		
Threat	12	.24	.67	4.73	2.12	2	57.05
Exposure	10	.46	.75	6.81	0.69	1	68.14
Sense	10	.39	.70	4.34	2.20	2	65.35
Activity	6	.30	.59	3.31	0.86	1	55.08
Media	8	.52	.65	4.90	0.65	1	61.29
Awareness	12	.34	.78	6.30	1.42	2	64.30
Religiosity	9	.26	.64	5.00	0.94	1	55.57

The 12 items on the Threat and Vulnerability scale formed two related factors with correlation .40. Items 46 to 51 loaded on the first factor, which had to do with deterring and reporting harassment. The maximal reliability for this first factor was .90. Items 51 to 57 loaded on the second factor, which had to do with vulnerability. The maximal reliability for this second factor was .86. Item 51 loaded about the same on both factors with structure coefficients of .51 on the first factor and .54 on the second factor (pattern coefficients .36 and .39, respectively). Cronbach's alpha for Items 46 to 50 was .88, and Cronbach's alpha for Items 51 to 57 was .81.

The ten items on the Exposure to Sexual Harassment scale formed a single factor with maximal reliability .95 and Cronbach's alpha .95. Loadings ranged from .68 to .86. This suggests that these items measure a single construct on a unidimensional scale. The ten items on the Perceived stress scale formed two related factors with correlation .36. Items 58 to 60 and Items 66 to 67 loaded on the first factor, which had to do with external pressure and lack of control.

The maximal reliability for this first factor was .90, and Cronbach's alpha for this set of items was .84. Items 61 to 65 loaded on the second factor, which had to do with self-confidence. The maximal reliability for this second factor was .88, and Cronbach's alpha for this set of items was .88.

The six items on the Activity & Social Engagement scale formed a single factor with maximal reliability .85 and Cronbach's alpha .83. Loadings ranged from .55 to .71. This suggests that these items measure a single construct on a unidimensional scale. The eight items on the Media Impact scale formed a single factor with maximal reliability .91 and Cronbach's alpha .91. Loadings ranged from .69 to .80. This suggests that these items measure a single construct on a unidimensional scale.

The 12 items on the Society Awareness scale formed two related factors. However, all 12 items crossloaded on both factors, and the factor correlation of .66 was high. This suggests that these items functionally measure a single construct on a unidimensional scale. Using the single factor solution maximal reliability was .92, and Cronbach's alpha for all 12 items was .92. The nine items on the Religiosity scale formed a single factor with maximal reliability .91 and Cronbach's alpha .90. Loadings ranged from .51 to .80. This suggests that these items measure a single construct on a unidimensional scale.

## **Discussion**

This study contributed to the development of multi-dimensional, culturally appropriate, and theoretically grounded scales to measure Egyptian women's perceptions of the threat of sexual harassment and related factors. Empirical data collected with Egyptian women was used to investigate internal consistency reliability and internal structure evidence of validity. The results supported a structure of ten internally consistent scales measuring diverse cultural, religious, and personal factors related to the phenomenon of sexual harassment.

As with all exploratory analyses, it is important to remember that the models presented for each scale are only one possible representation of the relations among the items. Alternative models may explain the data just as well or better than the models in this study. However, because of their grounding in existing theory, the seven WPTSH scales represent a configuration that is particularly useful for researchers engaged in theory-based investigations of sexual harassment threat among Egyptian women.

This study provided a number of important contributions to the literature. First is the theoretically grounded nature of the instrument. Grounded in an existing theoretical framework in the vulnerability perspective, attribute theory, and the objectification perspective, the WPTSH scales were developed with consideration of how women in society can be victimized due to pressures, misunderstanding, and failure of specific systems in reducing women's vulnerability to various types of violence, specifically sexual harassment. The instrument identified factors which addressed society's responsibility towards the phenomenon and exposed a lack of awareness of the phenomenon.

Second is the assembly and combined testing of seven scales to reflect the multi-dimensional and complex nature of sexual harassment. The WPTSH scales addressed how the media portrays certain content that becomes part of the social climate that influences women's vulnerability to sexual harassment. On the personal level, individual women's vulnerability and exposure to various forms of harassment threat was characterized by the exposure scale. Other interpersonal characteristics included moral and religious perspectives which may influence women's understanding and response to the sexual harassment threat. Other factors reflected the women's level of engagement and participation in social life as an indicator of their maturity and various aspects of gaining life experiences. The women's overall view of victimization was included in a scale assessing sexual harassment threat. The WPTSH scales present a more comprehensive set of measures encompassing the interactive context and multiple facets of sexual harassment so that it can be studied as a complex phenomenon.

Finally, the culturally appropriate nature of the WPTSH scales for a population of Egyptian women and specific characteristics of Arab culture is an important contribution of this study. A measure of Islamic religiousness was included as a culturally appropriate dimension that can influence women's perception of the threat of sexual harassment. Items on all other scales were adapted for use in Arab culture. The availability of culturally-appropriate measures related to sexual harassment is especially important given the recent rise of sexual harassment in the Arab world (Al-Kylani, 2014; Ilahi, 2009). The social culture in Egypt is an especially important area for current study following the events and political changes of 2011.

Finally, the results of this study suggest that the WPTSH scales show promise as an instrument for studying the sexual

harassment phenomenon from the women's perspective in Egyptian society. There is a great opportunity for research to benefit from the instrument, which integrates a number of new scales to measure women's perceptions of threat of sexual harassment. In future research the WPTSH scales may be used to measure the interrelations between interpersonal aspects and characteristics of women's experience of sexual harassment and existing cultural, societal, and environmental factors.

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