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Coping and Insecurity Feeling

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# **Wives' Positions and the Relationship between Coping and Insecurity Feeling**

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*Abstract: This article aims to analyze the effect of wives' position on the relationship between coping styles and insecurity feeling (IF) in self-sacrificers and normal groups. The method was survey and the groups involved self-sacrificers (including martyr, veteran, and POW) and normal wives in north eastern Iran. The sample size consists of 588 martyr and 590 normal wives which were selected using combined strategies of sampling. The results indicate that the wives with different positions used different positive or negative styles in order to cope with their insecurity feeling, while these styles correlated to the rate of insecurity feeling. Autonomy is used more by martyr, veteran, and POW wives, Problem Solving by martyr and veteran wives, Seeking social support by POW, martyr and veteran wives, Religious acts by veteran and martyr wives, Avoidance by veteran and POW wives, Tolerance by POW and martyr wives, Confrontation by POW wives, and Cognitive flexibility by martyr wives.*

Keywords: Coping Styles, Insecurity Feeling, Position, Self-sacrificers, Wives

## **Introduction**

**F**ACTORS SUCH AS husband's physical injuries or disabilities (handicapped) or his temporary or permanent absence increases burden of wives indoor as well as outdoor and change their role and position structure in relationship with their husband, children, kin and the public. These changes among self-sacrificers<sup>1</sup> are basically different from those of normal wives whose husband is not affected by war. Self-sacrificers have to face with different expectations and attitudes in the part of public, because they enjoy different formal support programs and thus are exposed to social comparison by others. Of course, wives' self-sacrificer position is highly respected formally in Iran because it is relevant to Islamic revolution. Indeed, Foundation of Martyr and Veterans Affairs (FMVA) is instituted in order to give comprehensive aids and supports to martyr and veteran families. They are introduced publicly as symbols of pride, resistance and Islamic advocacy. But these formal aids by government have resulted in backfire in the forms of negative attitudes, expectations, and social comparison by the public, especially lower class people and kin, which have resulted in different insecurity feeling (IF) for the self-sacrificer wives and therefore have forced them to use different coping strategies compared to normal wives, even with the same feeling. Of course, an important part of IF by all wives may be related to their position as women and the relevant problems in the whole society that calls for some kind of response and

<sup>1</sup> The Self Sacrificers Group (equivalent for Isargaran in Farsi) subsumes three groups of Shahid, Janbaz and Azadeh which are the Farsi equivalents for Martyr (A woman who has lost her husband in the war), Veteran (A woman whose husband has been injured or handicapped in the war), and Prisoner of war (A woman whose husband has been imprisoned during the war).

coping by all the wives. So, coping strategies by the wives may be viewed as relevant to their general as well as their specific positions as self-sacrificers. Therefore, they should regulate their relationships accordingly and cope with their insecurity feeling differently. Control of position in this relationship is important for the reasons that some coping styles may result in more IF, depending on the wives' position and thus, coping may vary according to the wives' position which needs serious consideration. Moreover, researches on moderating factors in the relationship between coping strategies and the individuals' problem are inconsistent (Shelton et al. 2006). Some have controlled this relationship for the perception of living, social support, demographic and clinical variables (Wahl, Hanestad, Wiklund, & Moum, 1999) but control of position variable has been comparatively less frequent in the previous research. Finally, considering the importance of self-sacrificers' position in moderating coping and insecurity can help supportive and responsible organizations to deal with their problems more effectively and enhance their achievements.

Researchers have reported numerous events of IF of women in Iran including threatening situations, socio-economic disasters, intolerable living conditions, family conflicts, domestic violence and aggression, and finally negative attitudes towards women (Behravan, 2006; Ezazi, 2004; Bakhtiari, 2003; Zanjanizadeh, 2001; Sedigh Oraee, 2000; Najibi Rabiee, 2005; Navidnia 2006; Ministry of Culture and Islamic Guidance, 2000). Stressful situations and contexts are reported in other parts of the world (Conger et al. 1999; Voydanoff and Donnelly 1988; McLoyd 1990; Wadsworth and Berger 2006). Situations are related to problems and are shown that poverty contributes to and exacerbates family conflict, which in turn is linked to mental health problems (Conger et al. 1999; Voydanoff and Donnelly 1988). Researches have shown that one's situation creates context of stress like family conflict, economic strain, violence exposure, and discrimination (McLoyd 1990; Wadsworth and Berger 2006). Coping strategies are related to the individual's situation as well as one's problem. Researches have found the relationship between coping strategies and many problems such as illness among youngsters and adults (Hyland, 1992; Lazarus, 1991), reasonable level of well-being (Felton, Revenson, 1984; Lok, 1996) and depression due to facing aversive life circumstances (Compas, Malcarne,&Fondacaro, 1988; Kendler, Kessler, Heath, Neale,&Eaves, 1991; Mitchell, Cronkite, & Moos, 1983; Troop, Holbrey, Trowder, & Treasure, 1994; Folkman and Lazarus,1986; Wolchik and Sandler,1997), but the relationship between coping and IF has been rarely studied, specially with an attention to controlling position. Since it is assumed that stressful and worrying situations affect coping strategies (Griffith et. al., 2000; Follingstad, Brennan, Hause, Polek, & Rutledge, 1991; Gelles & Harrop, 1989; Sato & Heiby, 1992), it is quite conceivable that there will be differences in coping styles with IF among self-sacrificers and normal wives who have different socio-economic positions in Iran.

By insecurity feeling, we mean, with respect to the literature, the uncertainty surrounding women in many situations in their family environment or outdoors in their social interactions, which includes feelings of physical threat and danger, financial and health difficulties, distrust in relationships, negative attitudes, denial of their legal rights, relational uncertainty, helplessness and failure to meet their basic needs.

The most widely used definition of coping is that offered by Lazarus and Folkman, stating: "constantly changing cognitive and behavioral efforts to manage specific external or internal demands that are appraised as taxing or exceeding the resources of the person" (1984, p. 141). Coping styles are the more trait-like underlying aims or intentions of the coping efforts (e.g. avoidance)" (Fresco, Williams, Nugent, 2006:204). Some researchers have referred to

factors that seem particularly important in determining successful adjustments which include effective coping (Claerhout, Elder, & Janes, 1982; Finn, 1985; Launius & Jensen, 1987) and perceived control (Cantos, Neidig, & O' Leary, 1993; Miller & Porter, 1983; Overholser & Moll, 1990). Problem solving and emotion-focused coping are the terms used by Compas (1987), and Lazarus and Folkman (1984) whom have found problem solving to be utilized in order to change situations while altering situations themselves elicit emotion-focused coping. Moos, (1984) and Roth and Cohen (1986) made use of the terms approach and avoidance coping and have found approach to be directed towards changing situations whereas avoidance coping is directed towards denying its existence and losing hope. There is some degree of overlap between the two classifications, because approach and problem solving strategies are focused on changing situations while emotion-focused coping and avoidance focus on uncontrollable situations. Coping strategies such as cognitive, social support, confrontation coping, distancing, self-controlling, seeking social support, accepting responsibility, escape–avoidance, planning, solving, and positive reappraisal are employed by Connor et al (2000), DeCarlo and Wadsworth (2008), and Brantley et al (2002) as forms of voluntary cognitive and behavioral interventions in the situations. Studies have indicated that emotion-focused coping strategies afford better adjustment when one faces uncontrollable stressors (Cairns and Wilson, 1989). In contrast, problem-focused coping strategies may be more effective in decreasing psychological distress when dealing with high-control stressors (Conway & Terry, 1992; Cooper & Payne, 1991; Goldberger & Breznitz, 1993; Lazarus, 1993; Whatley, Foreman, & Richards, 1998).

The previous works in the related literature have also reported that the requisites for stressful situations that are related to one's position affect coping strategies (Griffith et al., 2000). The effect of ethnicity on coping strategies was addressed by Lazarus and Folkman (1984), as well as Plummer and Slane (1996) who examined ethnic differences in coping strategies. High levels of stress may call for a wider range and greater use of coping strategies (Plummer & Slane, 1996; Smith, 1985). Brantley, O'Hea, Jones, and Mehan, found that the "middle income sample's two greatest endorsed strategies were planning problem solving (problem-focused) and seeking social support (problem/emotion-focused)" (2002:44). The latter study aimed to promote coping research by revealing the impact of demographic variables on the use of different types of coping strategies. It has been suggested in the literature that lower-control situations, which are commonly found in low income environments, may contribute to more passive or emotion-focused coping approaches (Folkman & Lazarus, 1988; Stegelin & Frakel, 1993). Some have considered Coping as a buffer or moderator of the effect of stress on adjustment (Hewitt and Flett 1996). We can conclude that the wives' social environment and specific situations that surround them have a significant effect on their IF as well as coping strategies.

In this study, we have made use of some coping models mentioned above by researchers, and discuss that the wives of different positions may utilize different styles or tactics for the same aim, or the same wife may utilize the same coping tactic in different situations or at different degrees to cope with her insecurity feeling. Analyses are based on the differences in support programs by government and social comparison and expectations by family or kin and by the public in the larger society. Position of self-sacrificers mainly determines IF as well as coping strategies. We consider coping style as the effect or response of IF and the two are considered as the effects of the wives' position. We compare the two groups of self-sacrificer and normal wives with the total statistics and analyze the differences in correlation

coefficient between coping styles and IF with reference to the meaning of a style as efficient (positive) or inefficient (negative) behavior.

### **Coping Styles Model**

This model is based on the reality as well as on the literature and theory. To evaluate the efficacies of these styles, we consider coping styles whether they, in essence, can help wives in reality to get better adjustment, even if they perceive them as effective. Then, we consider the meaning of styles, with reference to the items applied for measurement as positive or negative.

1. *Problem solving*: It can be utilized in order to change situations and is positive (Compas, 1987; Lazarus and Folkman 1984).
2. *Avoidance*: is directed towards denying its existence and losing hope (Moos, 1984; Roth and Cohen, 1986) and is negative.
3. *Emotion-focused*: focus on uncontrollable situations (Cairns and Wilson, 1989) which includes two coping styles: **confrontation and religious act**. We consider the meaning of confrontation style as negative since its items denote complain and protest and the meaning of religious act as positive that denotes praying to God and receiving mitigation.
4. *Autonomy*: is defined as accepting responsibility, self-controlling and interventions in the situations (Connor et al, 2000; DeCarlo and Wadsworth, 2008; Brantley et al, 2002) and is positive.
5. *Tolerance*: we define it as distancing, cognitive, emotion-focused and behavioral adjustment to the situations when one faces uncontrollable stressors (Cairns and Wilson, 1989) and is negative.
6. *Seeking social support*: we define it as positive reappraisal, voluntary, cognitive and behavioral interventions in the situations aimed at decreasing psychological distress when dealing with high-control stressors (Conway & Terry, 1992; Cooper & Payne, 1991; Goldberger & Breznitz, 1993; Lazarus, 1993; Whatley, Foreman, & Richards, 1998) and is positive.
7. *Cognitive flexibility*: we define it as a form of escape–avoidance, cognitive and behavioral interventions to change the situations and mitigate social pressures (Connor et al, 2000; DeCarlo and Wadsworth, 2008; Brantley et al, 2002) and is negative.

The author of the present article suggests that the use of different strategies is correlated to the rate of IF (e.g. the severity of stressor) and that the social position is the main factor that affects the degree of correlation between coping and IF meaning that it improves or exacerbates the relationship between the two. In other words, coping style as the response to IF changes controlling for one's position.

### **Theoretical Framework**

To theorize the effect of wives' position on coping styles we refer to Ajzen's (1988) "reasoned action theory", "planned behavior theory" and "perceived behavior control" to explain actual behavior. These concepts imply that the specific behavior is the result of simplicity or difficulty of doing the behavior that the individual perceives. Also, we refer to Bandura's (1977) "self-efficacy theory" and "social cognitive theory" or "social learning theory" to

discuss the effect of environmental, personal and behavioral factors on the change in behavior. These theories imply that the wives can successfully execute the behaviour required to produce the outcome they want and subsequently act on their perceptions of the ease or difficulty of the particular behaviour which is linked to controlled beliefs about the presence of factors that may facilitate or impede performance of the behaviour. According to Bandura, self-efficacy is the most necessary precondition for changing the behaviour of the wives, since it determines the use of coping styles. Previous investigations have shown that the behaviour of people is strongly influenced by their confidence in their ability to perform that behaviour (Bandura, Adams, Hardy, & Howells, 1980). The theory of planned behaviour accounts for the ways in which the wives are influenced by social norms and normative beliefs based on their social networks and the collectivistic culture-related variables. Moreover, we can refer to the rational choice theory to conclude that the wives have certain cognitive limitations and consider cost-benefits in their decision making. According to Boudon (1981; 2000; 2003) individuals often act rationally in the sense of having good reasons for doing what they do, even if these actions are not necessarily those prescribed by expected utility theory. Thus, we discuss that the wives cope with their IF in various styles because they consider these styles to be good and beneficial for their situation. In fact, they have different conceptions of the same situation. Social networks and norms affect how individuals act by forming preferences, beliefs and opportunities (Burt, 1992). According to Abell (1996), acts are optimized to maximize individual welfare. Social comparison is a theory that explains how individuals evaluate their own opinions and desires by comparing themselves to others. The idea is that there is a drive within individuals to look to outside images in order to evaluate their own opinions and abilities. These images may be a reference to physical reality or in comparison to other people. People look to the images portrayed by others to be obtainable and realistic, and subsequently, make comparisons among themselves, others and the idealized images (Festinger, 1954). "The tendency to compare oneself with some other specific person decreases as the difference between his opinion or ability and one's own become more divergent" (Festinger, 1954: 117-140). Coping styles, then, are explained by the ways in which the wives' IF decreases through perceived abilities and control over their behaviour, social influences, social expectations of peer groups, family and others, perceived norms, self perception, religious acts, and cognitive flexibility. Of course, the ways that the wives apply may have drawbacks or backfire in the form of increasing IF, even if their acts are beneficial or effective in their own view.

## **Method**

This survey included four groups of wives which are: martyr (husband died in the war and the wife may remarry or not), veteran (husband wounded or handicapped in the war), POW (husband was prisoner of war), and normal (was living with her husband who does not have the above conditions) who were living in the neighborhood of the former three groups. The three groups (entitled as self-sacrificers) amounts to 29,796 families within the total population with the proportion of %36 martyr, %55 veteran, and %9 POW in the province of Khorasan Razavi in the year 2008 (FMVA, 2008). The total sample size equated to 1177 wives so that the total number of self-sacrificer wives amounts to 587 which was proportionately determined as 171 martyr, 344 veteran, 72 POW, and the number of normal wives amounts 590 wives to control the sample size effect. This was calculated with respect to the probability ( $t$ ) of

0.95 and the decision (d) of 0.82 out of 68 insecurity numbers and 210.35 as the variance of dependent variable. Sampling strategy was the combination of two stages (firstly city and secondly wives), stratified (wives and city size groups), random, cluster (city name), and systematic (list of the wives). To put it more elaborately we can say that at the first stage, all cities were classified into three groups of population size (except Mashhad as the capital that was a single population group) then the sample size was proportionately determined for the four city groups. One city in each of the groups of degree 1 and 2 and two cities in the degree 3 (because of the greater number of cities) besides Mashhad was selected randomly. Then at the second stage, the sample wives were selected in the sample cities using the lists of the self-sacrificer wives addresses by systematic sampling strategy. The normal wives were selected randomly by the self-sacrificers' neighbors in the four directions.

### **Insecurity Feeling Measure**

To measure insecurity feeling 68 items were used following the question: "some wives in our society feel insecurities which are described for you. Although some of them may be more or less important for some wives, how much do you feel these to be important for you? Please report what you feel now not what you felt in the past". Every item could have yes (1) or no (0) as reply so that the total score adds up to 68.

### **Coping Style Measure**

The items were gathered using 17 interviews with the four groups involved. The items followed the question: "wives in our society act differently in order to cope with their insecurity feelings which were described for you. How do you act to cope with your insecurity feelings which you specified earlier on? The answer for every item could be yes (1) or no (0) and the total score of every style for the respondent equaled the number of the items. Factor analysis of the items extracted 8 styles of coping with insecurity feelings (Table 1).

### **Validity**

Four methods of content validity of the two measurements were used as follows: 1) using existing studies and theoretical documents and explorative interviews with wives; 2) coworker judgments; 3) concurrent criterion validity using parallel open questions and a correlation matrix 4) construct validity using factor analysis.

### **Reliability**

Cronbach's alpha for the IF measurement with 68 items was 0.94 and 0.59 for items of coping styles (Table 1).

### **Position as an Effective Factor**

To analyze the importance of wives' position in using styles, we used simple and partial correlation between coping styles and IF without and with controlling for wives' position to consider whether the coefficient change after controlling position. We consider coping style as the dependent variable (i.e. response) and IF as the independent variable. We conclude

that the higher the coefficient, the more frequently the response is used by the wives. Thus, to determine position as an effective factor we used two concurrent criteria: 1) partial correlation coefficient that may be significantly higher or lower after control; 2) the meaning of the style that may be positive or negative. Therefore, four categories are imaginable:

1. High correlation after control and positive meaning (positive effect)[m]
2. High correlation after control and negative meaning (negative effect)[b]
3. Low correlation after control and positive meaning (negative effect)[b]
4. Low correlation after control and negative meaning (positive effect)[m]

## Results

### **Wives' Position and Relationship between Coping Styles and IF**

Table 2 shows the results for the four groups of wives and the total population of wives in separate sections. A significant correlation implies that a style is used frequently by the wives to cope with IF whereas an insignificant correlation is indicative of the fact that a style has not been working towards reducing the weight of that feeling and thus has no effect. The higher the coefficient, the more frequent a style (i.e. response) we may infer that wives use. The column for total wives indicate the relationship between coping styles and IF without controlling for the wives' position, whereas the four other columns indicate the relationship after controlling for the wives' position.

The most important styles used by each of the groups of wives are as follows in descending order (Table2):

#### **Martyr's most important styles orderly:**

*1-Avoidance, 2-tolerance, 3-problem solving, 4-autonomy, 5-seeking social support, 6-cognitive flexibility, 7-religious acts, and 8-confrontation.*

#### **Veteran's most important styles:**

*1-Avoidance, 2-autonomy, 3-problem solving, 4-religious acts, 5-seeking social support, 6-tolerance, 7-confrontation and 8-cognitive flexibility.*

#### **POW's most important styles:**

*1-Avoidance, 2-tolerance, 3-confrontation, 4-seeking social support, 5-autonomy, 6-religious acts, 7-problem solving, and 8-cognitive flexibility.*

#### **Normal position most important styles:**

*1-Avoidance, 2-autonomy, 3-problem solving, 4-tolerance, 5-seeking social support, 6-confrontation, 7-religious acts, and 8-cognitive flexibility.*

**The effect of position on coping style:** The following styles were used more by the wives after controlling for positions:

a. Positive coping styles:

*Autonomy*: martyr, veteran, and POW used more than normal wives.

*Problem solving*: martyr and veteran used more than POW and normal wives.

*Seeking social support*: POW, martyr and veteran used more than normal wives.

*Religious acts*: veteran and martyr used more than POW and normal wives.

b. Negative coping styles:

*Avoidance*: veteran and POW used more than normal and martyr wives.

*Tolerance*: POW and martyr used more than veteran normal wives.

*Confrontation*: POW used more than martyr, veteran and normal wives.

*Cognitive flexibility*: martyr used more than POW, veteran and normal wives.

## Discussion

The results indicate that wives of different positions have used different styles to subdue their insecurity feelings. Wives' Position had apparently positive as well as negative effects on coping styles as follows:

### **Positive Styles**

*Autonomy*: self-sacrificer groups used more autonomy than normal wives, in spite of the fact that autonomy was the second most coping style used by normal wives. We can infer that wives do not reveal their problems and needs and do not also turn to their husband's family.

*Problem solving* : Martyr and veteran wives used it more than normal and POW. This means that martyr and veteran wives have acted more rationally, and POW wives have fewer problems that need to be managed using this sort of careful planning. In fact, management of husband and children by veteran and martyr wives and communication with the outside world involves careful planning on the part of these wives, some things that the POW wives do not have to confront. Lack of husband or being disabled increases the burden of wives' responsibilities indoor and outdoor and put them in situations in which they have to face more suspicions in communication with men and thus need more masculine behavior and thus try to explain themselves and rely on their abilities. Normal wives are more engaged indoor and encounter less problems with outdoor communications.

*Seeking social support*: seeking social support was used more by martyr, veteran and POW wives than normal wives with greater amount in POW wives than other groups. This means that they seek help more from next of kin or borrow when financial difficulty heightens. This can be interpreted as less social capital and social network by martyr and veteran wives due to social comparisons made by the public. This coping style extends social network and social capital and a positive interpretation of their relationship and the social networks that lead them to this style.

*Religious acts*: It was used more by veteran and martyr wives than normal and POW wives. This means that they make a Nazr with God or pray and bless the lord to mitigate IF. This indicate also their less social communication and more social pressure they may feel

in some situations as single women or burden of responsibilities. By contrast, the POW and normal wives are seemed to adopt a more rational approach to the problems rather than being emotional. The latter groups face fewer difficulties in their social lives, since they have a husband or their husbands as POW receive more attention by the public as epitomes of resistance in prison, and less negative attitudes is directed towards them by the public due to less social comparisons made. Thus, as the environment is to some extent more controlled for the POW wives, they do not need to adopt emotion-focused coping style to make better adjustments, while this style helped veteran and martyr to overcome adjust to their environment better.

### **Negative Coping Styles**

*Avoidance:* It is the most serious negative response applied by all the wives but we found some differences according to the wives' positions. Veteran, POW and martyr wives respectively used more avoidance than normal wives. This means that they do not introduce themselves to others, try not to reveal their address of residence, and try to visit their kin and friends less frequently. The results approve negative attitudes towards self-sacrificer wives in the public view that may be considered as the result of social comparison on the basis of their social welfare and supports provided by the government. This may lead to social expectations on the part of some people who are next to them like kin and friends and relative deprivations expressed by them as alleged indebtedness of sacrificers, which could play a major role in forming negative attitudes towards all self-sacrificer groups and attaching negative labels to them. This is considered negative since it may limit their social network and, consequently, negatively affect their self-perception. Moreover, in the public areas a single widow is always under suspicion, even by her children, when interacting with stranger men alone.

*Tolerance:* This style was used more by martyr and POW wives than veteran and normal wives. This means that they surrender to violence and tolerate and endure. Thus they are living under social pressure and, therefore, cannot change it except through intellectual and psychological means. POW wives receive more pressure from their husbands and the martyr wives suffer from more pressure by the public view. This may indicate a fear of the husband and if used by the martyr group is a signal of not having authority over the children especially boys.

*Confrontation:* This style was used more by POW wives and less by martyr and veteran wives than normal wives. This implies that martyr and veteran wives have less complaints and objections than the other two groups. This behavior is consistent with the wives' perceptions of social expectations due to receiving support from the government which is true more in the case of the martyr and veteran wives compared to the POW and normal wives. Furthermore, the martyr and veteran wives receive financial support in the form of salary from the government while POW wives do not. Therefore, POW does not differ from normal wives in this respect. This may be interpreted as more deprivation of these wives in comparison to the other groups which encourages them to try to change the situation.

*Cognitive flexibility:* This style is used more by martyr and normal wives than veteran and POW wives. This means that they did remarry to avoid public suspicions. This style is only the case fore the wives who are remarried and is more common in martyr wives. The two-sided issue of remarrying or not for the martyr wives may imply that they are under

social pressure and suspicions for the single woman in which case they may be blamed by the public either way.

The results are in accord with the concept of self-efficacy proposed by Bandura stating that the wives modify their behavior when they have confidence in their ability to perform that behavior and “perceived behavior control” cited introduced by Ajzen (Bandura, Adams, Hardy, & Howells, 1980; Ajzen, 1988; Brantley et al, 2002; Cantos, Neidig, & O’ Leary, 1993; Miller& Porter, 1983; Overholser & Moll, 1990). The results are also consistent with some of the claim made in the previous literature that insisted on the efficacy of problem solving coping strategy (Compas, 1987; Lazarus and Folkman, 1984), and are consistent with the social network theory, planned behavior, and problem-focused coping strategies (Burt, 1992, Conway & Terry, 1992; Cooper & Payne, 1991; Goldberger & Breznitz, 1993; Lazarus, 1993; Whatley, Foreman, & Richards, 1998). According to the related literature high levels of stress may call for a wider range and greater use of coping strategies. Social networks and norms affect how individuals act by forming preferences, beliefs and opportunities (Plummer & Slane, 1996; Smith, 1985; Burt, 1992; Cairns and Wilson, 1989; Moos, 1984; Roth and Cohen, 1986). These results accord with rational choice and social learning theories of Boudon (1981; 2000; 2003) and Festinger’s (1954) view about perceived behavior control and social comparison. According to Connor et al. (2000), DeCarlo and Wadsworth (2008), and Brantley et al. (2002) confrontation may be viewed as forms of voluntary cognitive and behavioral interventions in the situations. The results are in accord with the literature of insecurity feeling and worrying situations for women in Iran (Behravan, 2006, Ezazi, 2004, Bakhtiari, 2003, Zanjanizadeh, 2001, Sedigh Oraee 2000, Najibi Rabiee, 2005, Navidnia 2006, Ministry of Culture and Islamic Guidance, 2000). So, the wives have made their decision to control the stressful environment and to do what they perceive to be more beneficial.

## **Conclusion**

The results showed that using various styles by the wives are significantly correlated to the rate of IF they experienced differently depending on their positions. Also, the styles used by the wives vary across the groups according to their intellectual perceptions of their conditions. Moreover, the results indicated that sacrificer position has resulted either positive or negative effects and is used more by the wives.

The results are consistent with the theories of social learning, planned behavior, self efficacy, rational choice theories and thus expanded the generalization scope of these theories. Differences between the wives in using various styles according to their positions demonstrated that the support programs for self-sacrificer groups provided by the government are more partial than comprehensive and need serious revision. Finally, these styles necessitate certain rehabilitation and educational programs for wives to take part in, so that they can adjust to the worrying situations and overcome their difficulties more efficiently. Although this study introduced new measures of coping styles which better suited with Iranian culture, it is limited in its generalization scope and further research is necessary to increase the test bay in larger areas.

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**Table 1: Dimensions and Items of Coping Styles for Mitigating of IF**

<b>Dimensions</b>	<b>Items</b>	<b>Factor Loading*</b>
Avoidance:		
	I do not introduce myself to others	0.81
	I advise my children not to introduce themselves to others	0.78
	I try not to reveal my home address	0.64
	I try to visit my kin and friends less often	0.55
Confrontation:		
	I accuse others and complain	0.77
	I protest and object	0.75
Religious Acts:		
	I make a Nazr <sup>1</sup> with my God to mitigate my IF	0.84
	I pray to the lord to mitigate my IF	0.82
Problem Solving:		
	I interact with men in masculine ways	0.72
	I plan carefully	0.61
	I try to explain in order to modify public misconceptions	0.53
Cognitive flexibility:		
	I did remarry to avoid public suspicions	-
Autonomy:		
	I do not allow others to interfere	0.77
	I do not turn to my husband's family	0.64
	I try to hold my needs and difficulties from the others	0.56
Tolerance:		
	I surrender to violence	0.67
	I tolerate and endure	0.65
Seeking social support		
	I seek help from my next of kin	0.74
	I borrow when my financial difficulty heightens	0.64

Note: \*items with less than 0.50 were deleted. Cronbach alpha for 19 items was 0.59

<sup>1</sup> A religious act in Islam involving paying money or doing a good deed in exchange for the help of god in solving a problem.

**Table 2: Correlation between Coping Styles and IF Controlling for the Wives' Position  
(Styles Sorted by Coping Styles Alphabetically)**

Coping Styles	Style Meaning	Martyr <input checked="" type="checkbox"/>	Veteran <input checked="" type="checkbox"/>	POW <input checked="" type="checkbox"/>	Normal <input checked="" type="checkbox"/>	Total Wives <input checked="" type="checkbox"/>
		Corr . Co.	Corr . Co.	Corr . Co.	Corr . Co.	Corr . Co.
<b>Autonomy</b>	+	<i>m</i> .281(**)	<i>m</i> .280(**)	<i>m</i> .276(*)	<i>b</i> .234(**)	0.249(**)
<b>Avoidance</b>	-	<i>m</i> .403(**)	<i>b</i> .499(**)	<i>b</i> .447(**)	<i>m</i> .390(**)	0.410(**)
<b>Cognitive flexibility</b>	-	<i>b</i> .189(*)	<i>n</i> 0.054	<i>n</i> .	<i>b</i> .087(*)	0.025
<b>Confrontation</b>	-	<i>m</i> 0.148	<i>m</i> 0.099	<i>b</i> .330(**)	<i>n</i> .151(**)	0.157(**)
<b>Problem Solving</b>	+	<i>m</i> .303(**)	<i>m</i> .259(**)	<i>b</i> -0.008	<i>b</i> .193(**)	0.218(**)
<b>Religious Acts</b>	+	<i>m</i> .165(*)	<i>m</i> .232(**)	<i>b</i> 0.034	<i>b</i> .087(*)	0.141(**)
<b>Seeking social support</b>	+	<i>m</i> .269(**)	<i>m</i> .215(**)	<i>m</i> .320(**)	<i>b</i> .154(**)	0.205(**)
<b>Tolerance</b>	-	<i>b</i> .343(**)	<i>m</i> .177(**)	<i>b</i> .355(**)	<i>m</i> .187(**)	0.232(**)

Correlation is controlled by position, using partial correlation test.  
 Correlation is not controlled by position.  
*m*. positive effect *b*. negative effect *n*. no effect

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