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A STUDY OF SEXUALLY ABUSIVE TENDENCY: THE ROLE OF CHILDHOOD
SEXUAL ABUSE EXPERIENCES AND RELIGIOSITY

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and Religiosity
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This research project is submitted in partial fulfillment of the requirements for the Bachelor of Social Science (HONS) Psychology, Faculty of Arts and Social Science, Universiti Tunku Abdul Rahman. Submitted on March 2019.

A STUDY OF SEXUALLY ABUSIVE TENDENCY

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A STUDY OF SEXUALLY ABUSIVE TENDENCY

APPROVAL FORM

This research paper attached hereto, entitled “A Study of Sexually Abusive Tendency: The Role of Childhood Sexual Abuse Experiences and Religiosity” prepared and submitted by Lee Kezee and Ng Yee Fong in partial fulfillment of the requirements for the Bachelor of Social Science (HONS) Psychology is hereby accepted.

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Abstract

One of the global issues that has yet to be overcome is child sexual abuse (CSA), a sensitive subject to be discussed in Malaysia that would bring several negative impacts to the child. Victims might become sexual abuser by developing cognitive distortions after being sexually abused. In another side, religious always provides people with a sense of forgiveness, love and altruism, hence, the interacting effect of intrinsic religiosity and sexual abuse experiences in child abuser's cognitive distortion were worth to discuss. This quantitative research aims to investigate the sexual abuse experiences (sexual contact, coercion, attempted rape, and rape) in child abuser's cognitive distortion and how religiosity plays a role of moderator on these two variables by using self-administered survey questionnaire. By using stratification double sampling, a total of 224 incarcerated adolescents participated in the study and 43.7% reported with child sexual abuse experiences were used for further analysis. The results of one-way ANOVA indicated that no significant difference in cognitive distortion for the sexual abuse experiences groups. Meanwhile, the finding of the two-way ANOVA revealed insignificant interacting effect of religiosity and sexual abuse experiences in child abuser's cognitive distortion. Overall, this study allows people to promote awareness regarding CSA. Information and knowledge should be delivered to adults and children in case they face these issues and knowing how to response and react. Related programmes could put an effort in the other factors rather than religiosity without categorizing victims into groups to diminish or prevent the negative impacts of traumatic experiences.

Keywords: child sexual abuse, sexually abusive tendency, childhood sexual abuse experiences, religiosity

DECLARATION

We declare that the material contained in this paper is the end result of our own work and that due acknowledgement has been given in the bibliography and references to ALL sources be they printed, electronic or personal.

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List of Abbreviations

CSA	Child Sexual Abuse
STB	Sekolah Tunas Bakti
TSP	Taman Seri Puteri
PTSD	Post-Traumatic Stress Disorder
SES-SFV	Sexual Experiences Survey – Short Form Victimization
DUREL	The Durel University Religion Index
ABCS	Abel-Becker cognitive Scale
ANOVA	Analysis of Variance
SPSS	Statistical Package for the Social Sciences
et al. (Latin)	et alia – “and others”

Chapter I

Introduction

Background

In this modern age, topics regarding sexuality are still being regarded as a sensitive and even a taboo subject to be discussed in Malaysia. One of the global issues that has yet to be overcome is child sexual abuse, in also known as CSA. According to Loghun (2017), out of 10 children in Malaysia, there is at least one of them who have been or is being sexually abused. A total of 22,135 CSA cases were reported between 2010 and May 2017 but these huge amounts were only reported cases (Yiswaree, 2018). The unreported cases showed a staggering number of nearly more than three times greater than the reported cases (Yiswaree, 2018). Conversely, the improvement of the community's awareness on CSA led to an increase of reported cases, in which are more complex and worse in severity such as gang bang and incest (Zahilah Filzah & Fahisham Taib, 2015). Various campaigns, awareness training, and educational programmes that advocate these issues have been conducted since years ago by the relevant parties, yet, statistics still showed a significant rise in cases reported throughout the years (Victoria, 2018).

CSA is described as the involvement of any child, under the age of 18, regardless of penetrative and non-penetrative in sexual activities through the use of violence, trick, or even when both parties are consensual towards it (Beckett, Holmes, & Walker, 2017; Finkelhor, 1999). Penetrative sexual activities refer to "sexual intercourse" which means the action of insertion of one's body parts or objects into another person. For example, rape, and oral sex (Beckett et al., 2017). Meanwhile, they defined that non-penetrative sexual activities as "sexual outercourse" including touching-related activities such as masturbation, cuddling, rubbing, kissing, and even touching over the cloths. Additionally, non-penetrative sexual activities are also present in various forms as it also involves non-touching-related activities.

For instance, forcing the child to watch pornography, and asking the child to pose and take pictures of them without having their clothes on (Beckett et al., 2017). CSA is not limited to the involvement of physical contact, it can also happen through the use of technology (Beckett et al., 2017). In reference to the statement, this refers not to the case on technology, but rather the technology itself may have enhanced the human behaviours into engaging such acts (Lim, 2016).

Unfortunately, CSA does not merely revolve around the people one does not recognized, but also to people that they know (“Child sexual abuse”, 2011). Anyone in the society might be one of the abusers who committed these acts. For example, parents, relatives, friends, neighbors, or even strangers. Society generally underlined the “stranger danger” to their children since early childhood (Youth Village, 2012). They are taught to keep themselves away from strangers and avoid any contact but in fact, a research by Othman and Yahaya (2012) mentioned that only approximately 10% of the CSA cases are committed by a stranger (Youth Village, 2012). They further indicated that the abuser is usually a caregiver who is trusted by and acquaintance with the victim. Past studies have reported up to 80% of the victims knowing the abuser, whom are most probably their parents, guardian, or someone they are close with which consequently led to the tendency of unreported cases (Jalil, 2017; Kamles, 2017; Loghun, 2017; Minderjeet, 2017).

Moreover, research studies mentioned that the sexually abusive tendency could be identified through multidimensional perspectives (Greathouse, Saunders, Matthews, Keller, & Miller, 2015; Wegner, Abbey, Pierce, Pegram, & Woerner, 2015). For examples, there are family history, cognitive, personality, and environment influences. However, Kolton (1996) revealed that cognition have a dominance in predicting the tendency of becoming an abuser. Most of the abusers are held dysfunctional thoughts (Szumski & Zielona-Jenek, 2016). In fact, child sexual abusers usually use their self-statement such as distorted beliefs,

viewpoints, and opinions to reason or deny their sexually abusive behaviours (Swaffer, Hollin, Beech, Beckett, & Fisher, 1999; Szumski & Zielona-Jenek, 2016; Thakker, Ward, & Navathe, 2007). Consequently, they feel more comfortable and might continue their behaviours to instantly fulfill their own emotional and sexual gratification needs without concerning about the impact (Roth, 1952). Instead of assessing their sexually abusive tendency from multidimensional perspectives, the current research focuses on the cognitive part that could contribute the most to their sexually abusive behaviours.

Unsurprisingly, victims of CSA are significantly associated with multiple destructive psychological and physical consequences in terms of their feelings, thoughts, and behaviours (“Child sexual abuse”, 2011; Hall & Hall, 2011; Widom, 1989). CSA often brings about immediate impact to the victims, which include physical damages or long-term psychological trauma (Widom, 1989). As some of the authors mentioned, victims of CSA are usually linked to low self-esteem, self-worthlessness, helplessness, and abnormal views towards sex (“Child sexual abuse”, 2011; Irving & Ferraro, 2006; Nurcombe, 2000). Besides, after effects such as depression, sleeping problems, relationship problems, substance abuse are also highly correlated with CSA (“Child sexual abuse”, 2011; Hall & Hall, 2011; Nurcombe, 2000). More serious problems including HIV disease and pregnancy (Wekerle, Goldstein, Tanaka, & Tonmyr, 2017). “Child sexual abuse” (2011) also indicated that referring to feelings of helplessness and low social economics will develop a withdrawn adult that might result in increasing suicidal tendencies. However, CSA is reported to be linked with other serious social problems once they grow up into an adult, for example becoming a child abuser or sex worker (“Child sexual abuse”, 2011; Nurcombe, 2000; Widom, 1989). Rasmussen (2012) referred the phenomena of an abused child becoming an abuser as a form of “victim to victimizer.” The current research then, targeted to look into the sexual abusive tendency among people who experienced child sexual abuse.

Whereas, Farrington, Loeber, and Ttofi (2012) suggested that promoting protective factors in abusive tendency could minimize the risk effects by building the children's resiliency. Eshuys (2007) mentioned that the involvement of religiosity plays a vital role so as to buffer them from the adverse experiences. Moreover, one of the studies stated that religiosity is a protective factor against problematic behaviours such as smoking, drug use, attempted suicide, and premature sexual activity (Eshuys, 2007; Niewiadomska et al., 2015). Hence, the current research aimed to explore more about the interaction between religiosity and childhood sexual abuse experiences in becoming a child sexual abuser.

Recently, cases of the child sexual abuse in Malaysia are getting more severe and there is also a large increase in the number of victims involved. It is important to identify the elements that attribute to the tendency of becoming an abuser and to examine the possible implications to prevent it. In short, the current research aimed to examine the sexually abusive tendency in terms of cognitive distortions among adolescents who experienced child sexual abuse and the interacting effect of religiosity.

Problem Statement

Sexual abuse to children is a crime that occurs worldwide and in various ethnicity. Bryan's (2018) reports gave rise to attention from the international community when ISIS forced nearly 5,000 Yazidi women to be their sex slaves, with more than 150 of them identified as children as recorded in 2017. They were forced to serve the terrorists as their "master" and satisfy their sexual desires and these have raised the people's hackles and crusade against their atrocity behaviours and thus, child sexual abuse cases were re-examined in each of the countries (Craw, 2017).

According to Jalil (2017), he reported an astonishing fact that the Malaysia government has received 5052 cases of children being sexually abused in the past five years. Infuriatingly, Jalil (2017) disclosed that 80% of the sexual abuse cases are from the primary

caregiver, relatives or acquaintances. The government paid high attention to this trend and punish abuser severely under Sexual Offences against Children Act 2017 to prevent spreading of sexual abuse behaviours among people (Jalil, 2017). This act is enforced to protect children who are under the age of 18 from sexual abusers with sentences of thirty years imprisonment or a fine of RM 5000 if any offenses are found (“Laws of Malaysia”, 2017).

Generally, people tend to evade this topic because of shame, and some face multiple disadvantages, including marginalization, poverty, and education level which made them neglect from seeking help (Minderjeet, 2017). This has fostered silence and underreporting of the cases which have made victims suffered from nightmares of hopelessness, distress and fear (Hilton & Mezey, 1996). According to Minderjeet (2017), 824 CSA cases were reported in 2016 and these are only a part of the iceberg with an estimate of about 90% abuses cases still underreported.

In the Malaysian context, CSA led to a series of social issues. For example, teen pregnancy, baby-dumping or underage marriage have dramatically risen since 2007 (The Star Online, 2018). The newest edition of Malaysia Health Systems Research (2016) mentioned that 43% of adolescents aged 13-18 have mental health burdens, and Wahab, Tan, Maarimuthu, Razali, and Muhamad (2013) have indicated that CSA inflicted traumatic, negative consequences to adolescents, which made them suffer from long-term mental issues.

Based on Noon, Haneef, Yusof, and Amin’s (2003) study, they found 2869 secondary students involved in various social issues. It included gambling, vandalism, smoking, drug addiction, bullying, and unwanted pregnancies. However, 42% students reported that they are religious and participate in religious rituals regularly. They came from religious families and have been believers since they were children. Hence, people questioned the importance of religion in conveying moral values to people.

Previous documented literature did not see beyond the scope of the abuser's characteristic, the effectiveness of interventions in suppressing or eliminating the abuser's problematic behaviours, and the long-term psychological or physical impacts to victims. Indeed, these researches had answered the questions on common concerns but not in a more specific and incisive investigation. This paper aimed to help people understand the abuser's belief system from the religious perspective and childhood sexual abuse trauma viewpoint.

Research Objective

1. To identify the prevalence rate of incarcerated adolescents who experienced child sexual abuse.
2. To examine the difference of sexual abuse experiences (sexual contact, coercion, attempted rape, and rape) in child abuser's cognitive distortion among incarcerated adolescents who experienced child sexual abuse.
3. To explore the interacting effect of religiosity (low vs. high) and sexual abuse experiences (sexual contact, coercion, attempted rape, and rape) in child abuser's cognitive distortion among incarcerated adolescents who experienced child sexual abuse.

Significance of Study

The goal of this research is to examine the tendency of people with child sexual abuse experiences that leads them to become an abuser. The current study would provide prevalence data to ensure the relationship between the child sexual abuses experiences and the tendency to become an abuser in the Malaysia context. The possible data that could be gained from this study is important so that the potential incentive could be recognized. Therefore, it is also expected to bring up the society awareness regarding the CSA. In this case, the people involved can go further with their emotions, cognitions, and even behaviours. The findings of the study might be able to provide some statistical evidence to

allow related people, teams, organizations, or government to pay more attention and plan possible actions to tackle the problem.

Besides that, examining the interacting effect of religiosity and sexual abuse experiences in the tendency of becoming an abuser among adolescents who experienced child sexual abuse could also contribute to the society as it is important in implicating prevention programs in the future. Therefore, relevant parties could emphasize on the potential protective factor such as religiosity among the targeted people so as to minimize and buffer the effects of the potential factors. In this case, the implications for preventing this from happening could be more effective.

Apart from that, while the research is being conducted, information for seeking help will be provided to all the participants and they are encouraged to seek help rather than concealing it and let the cases go unreported. Some of the participants might not have the idea or information to respond and deal with the problems they faced. Moreover, this study is also at a risk of evoking participants' negative memories and might once again trap them into a terrible situation during the data collection. However, it is a good chance for them to gain proper and helpful information so that they can get some help to overcome it rather than remaining silent.

In addition, the current research is also significant as to fill in the knowledge gap of CSA literature and enriching the knowledge in the Malaysia context by being a reference for future studies related in this field. Future researchers can conduct new studies to explore new perspectives in the Malaysian context. In this case, the purpose of this research was to provide more evidence-based data under the Malaysia context.

Research Question

1. What is the prevalence rate of incarcerated adolescents who experienced child sexual abuse?
2. Is there a difference of sexual abuse experiences (sexual contact, coercion, attempted rape, and rape) in child abuser's cognitive distortion among incarcerated adolescents who experienced child sexual abuse?
3. Is there an interacting effect of intrinsic religiosity (low vs. high) and sexual abuse experiences (sexual contact, coercion, attempted rape, and rape) in child abuser's cognitive distortion among incarcerated adolescents who experienced child sexual abuse?

Hypotheses

H₀₁: There is no difference in sexual abuse experiences (sexual contact, attempted coercion, coercion, attempted rape, and rape) in child abuser's cognitive distortion among incarcerated adolescents who experienced child sexual abuse.

H₀₂: There is no interacting effect of religiosity (low vs. high) and sexual abuse experiences (sexual contact, attempted coercion, coercion, attempted rape, and rape) in child abuser's cognitive distortion among incarcerated adolescents who experienced child sexual abuse.

Definitions of Terms

Victim.

Conceptual definition. According to the Oxford dictionary, a victim refers to a survivor that are being harmed, injured, or killed and suffered from a crime, accident, event, or action.

Operational definition. Victim refers to the person who was sexually abused or forced to receive unwanted sex activities by the opposite party using various methods. The current research targeted victims who will be the samples for our study who have experienced childhood sexual abuse.

Abuser.

Conceptual definition. According to the Oxford dictionary, an abuser refers to a person who cruelly or violently treats another person or animal, especially periodically or iteratively.

Operational definition. An abuser refers to the person who coercively impose their own advantages through sexual activities without the opposite party's agreement. This research is investigated whether victims of child sexual abuse have the tendency to become an abuser.

Child sexual abuse.

Conceptual definition. According to Koss, Gidycz, and Wisniewski (1987), child sexual abuse is coercive and involves aggressive sexual behaviours applied from an abuser to a minor in order to gain sexual gratification.

Operational definition. Sexual Experiences Survey- Short Form Victimization (SES-SFV) by Koss et al. in 2006 was used in this study to indicate the unwanted sexual abuse experience with a point rating scale. It reports child sexual abuse including sexual contact, forced sexual activities and rape in a more comprehensive way.

Religiosity.

Conceptual definition. Religiosity refers to the connectness of established, structured, faiths and behaviours regarding the sacred (Hafizi, Tabatabaei, & Koenig, 2014).

Operational definition. The Duke University Religion Index (DUREL) by Koenig and Büsing in 2010 was used in this study to assess respondents' intrinsic religiosity. It refers to the personal commitment and motivations towards the sacred beliefs they are attached to.

Cognitive distortions.

Conceptual definition. Cognitive distortions in this paper indicated the abuser's distortion beliefs system in sexual abuse against child. Abel-Becker defines it as a way of thinking that an abuser perceives, makes judgment, and justify their abusive behaviours to become acceptable responses (Abel, Becker, & Cunningham-Rathner, 1984).

Operational definition. Modified Abel-Becker Cognition Scale by Kolon in 1993 included in the questionnaire to estimate the respondents have irrational thoughts that contribute to abusive behaviours. This scale reflects abuser's dysfunctional belief system regarding perceptions of sexual abuse against child by rating the points respectively.

Summary

This chapter provided the general ideas of CSA in Malaysia. The above discussed about the issues and the severity of CSA throughout the years. Some statistical data of Malaysia CSA cases were also stated. Besides, contributions of this study were also included in the chapter. Research questions are to be further discussed in the following chapters. Operational definitions of the terms in this study were also stated with further explanations.

Chapter II

Literature Review

This chapter serves to summarize and explain the findings and knowledge related to the research questions from the past and recent empirical studies.

Childhood Sexual Abuse Experiences

According to Vaillancourt-Morel et al. (2016), child sexual abuse influences sexual satisfaction in adulthood. The study involved 1475 Canadians by using self-report measurement and results clearly showed that victims of child sexual abuse have avoidance tendency and aggressive responses when their romantic partner is trying to have sexual activities with them. It is distinct from the traumatic event and other circumstances and it showed that past abuses were associated with unhealthy thoughts caused by sexual issues. Victims used avoidance and aggressiveness as coping strategies to protect themselves from re-connecting to traumatization (Vaillancourt-Morel et al., 2016). Meanwhile, victims of child sexual abuse who did not receive proper treatment seek for “scapegoat” as a way to relieve their painful memories. As they engage in long-term unhealthy feelings and thoughts, they might feel unfair and subsequently become abusers in order to comfort their distress. Hilton and Mezey (1996) suggested that victims who suppress traumatic events and living along with it led to serious distress and depression. Therefore, betrayal, rage, fear, and helplessness would turn into irrational thoughts and are projected unto to another child.

In addition, offender-victim relationship was suggested by a number of studies as one of the variables to estimate the probabilities of victims in becoming abusers. Currently, offender-victim relationship has been found to be consistently and significantly correlated to various abuse consequences (Faller, 1993; Fortier, DiLillo, Messman-Moore, Peugh, & DeNardi, 2009; van Egeraat, n.d). van Egeraat (n.d.) concluded that victims who were abused by family members or acquaintances were more likely to develop insecurity, social isolation

and antisocial behaviours. Abuser threatened to end close relationships with the victims and forced them keep the abuse in dark. Victims obeyed because they feared losing their living needs providers (Hall & Hall, 2007). Gradually, these victims became depressed, gloomy, withdrawn, and fearful which directly caused self-destructive behaviours (Tennfiord, 2008). According to Bifulco, Brown, and Adler (1991), parents or caregivers delivered inappropriate care such as physical and emotional neglect exposed the child to abuse. Family members or close friends of parents who were allowed easy access to children may be abusers in disguise. Therefore, parents who lack alertness and care towards their children led to the long-term sexual abuse sufferings of the victims (Wahab et al., 2013). As supported by Jenny and Crawford-Jakubiak's study (2013), long-term abuse damage the victim's mind and body, causing unhealthy psychological development or mental disorder. As a result, childhood sexual abuse experiences led to inevitable psychological and physical damage to victims.

Cognitive Distortions of Sexual Abuser

Mann, Webster, Wakeling, and Marshall (2007) measures child sexual abuser's beliefs and their behaviours by using Modified Abel-Becker Cognition Scale. Meanwhile, Kolton (1996) devoted on assessing abuser's cognitions distortion by using the same scale. These two researches into opposite opinion against to victims will develop into abuser due to past traumatic experiences. Mann et al. (2007) categorised participants with abusers and victims and results showed that abusers had significantly higher offence-distorted thoughts than the victims' group. Interestingly, victims' group were found to have relatively insignificant correlation to two components in modified ABCS which were having sexual activities with the child are non-threatening and child attracted adults having sexual activities with them. Results were consistent with "the Precondition theory", posits that abusers tend to rationalize their abusive actions. Victims had low degree of tolerant to any sexual offensive behaviours and disagree with abuser's distortion thoughts. On the other hand, Kolton (1996)

revealed the abuser's irrational thoughts by recruiting abusers as respondents and then differentiating them into being sexually offended or never. However, the study still found that abusers denied their responsibilities and escape from guilt by acting innocent. Faller (2015) agree with the point that past abuse events should not be included in investigating the tendency of victims in becoming abusers. Victims and abusers have a low degree of overlap in psychological structure. Nurture was found less likely to affect victims turning into abusers significantly, due to the genetic influences on violent and assaultive behaviours (Ward & Beech, 2006). In general, it is vital to assess an abuser's irrational thoughts to understand their cognitive structure because abusers insisted that they were not causing any harm.

Childhood Sexual Abuse Experiences and the Tendency of Becoming a Sexual Abuser

According to Finkelhor's precondition theory, early traumatic experiences that trigger the abuser's emotional congruence had fulfill the most important requirement in potentially abusing a child. Hilton and Mezey (1996) indicated in their study that a person who experienced early sexual abuse have a higher chance in becoming an abuser. Abusers reported that they gain emotional gratification more than physical gratification because they are able to project their hopelessness and fear unto the victims while abusing them. Hook, Hook, Davis, Worthington, and Penberthy (2010) proposed addiction to sexual arousal and sexual gratification made abusers involve themselves in long-term abusive behaviours, in which they were unable to withdraw themselves from it. This helped them to reinforce the abusive behaviours by linking between underlying traumatic experiences and offending behaviours. Malhotra and Biswas (2006) also applied the precondition theory in their study and hypothesized that abusers selected victims based on the victim's characteristics such as age, gender and ethnicity. This is done so that they can replicate their own experiences while they abuse the victim. These proactive factors were unchangeable in selecting victim can be track based on their demographic background. Undeniably, past sexual abuse experiences

contributed to the development of an abuser is beliefs and consequently their deviant behaviours.

Furthermore, Glasser et al. (2001) also shared their viewpoint to these controversial aspects. They indicated that the links between being a victim and becoming an abuser are complex and dynamic cycle. They categorised the factors into external and internal attributions. External attribution meant that trauma events are perceived as outside circumstances and can be changeable. For example, social support, family structure, education level and poverty. For intrinsic attribution, a traumatic event is attributed to personal factors. It is much more complicated and stable over time because it depends on one's perception. For instance, resilience, religiosity, self-conception and personality. It is notable that one of these factors may influence this cycle of child sexual abuse and difference studies can illustrate each of the factors clearly.

Religiosity as a Protective Factor

Religiosity is considered as a protective factor in promoting an individual's well-being under different circumstances (Welch, Tittle, & Grasmick, 2006). From past studies, researchers found different results when investigating the impacts of CSA on victims when religiosity was integrated into their studies.

Welch et al., (2006) examined the relationship between religiosity and CSA victims' well-being and found that they are less likely to suffer anxiety and depression than non-religious victims. 261 victims were invited to participate in his study and their anxiety and depression levels were assessed using questionnaires. Results showed victims who had religious affiliation scored lower in anxiety and depression levels. Webb and Whitmer, (2003) supported these findings and pointed out that victims remained their perspectives on GOD and seek for solace and support from their religion. Religious community help victims

overcome traumatic events and find meaning and hope in their lives able to enhance relationship with the GOD.

Yet however, there are more studies that indicate victims will feel disconnected, betrayed and lose of trust to their faith (Spataro, Mullen, Burgess, Wells, & Moss, 2004). Victims had difficulties in accepting the childhood trauma, and consequently become invective by expressing blame to GOD for failing to protect them from abuse. Victims were more likely to change their spiritual affiliation or abandon their faith as an expression their resentful against GOD (Spataro et al., 2004). This diminished the effect of religiosity on overcoming traumatic experiences while their spiritual support collapsed. Moreover, they also faced major challenges in regulating their emotions, social function and religious coping mechanism (Oncul, 2016). Hence, the contradicting results prove that the role of religion needed to be further examined.

Additionally, other researchers also investigated the abuser's abusive behaviors in terms of religiosity. Salter (2012) clarified that religion significantly influences a person's adherence to social norms and sustainment in self-control. It contended that abusers who reported having no religion had higher deviant behaviors tendency and were less likely to empathize with others' feelings. Interestingly yet, abusers with religion claimed that their abusive behaviors are persuaded by "evil" and were more willing to admit their sins compare to non-religious abusers. In fact, believers who were willing to invest a lot of time and energy in ritual events had enhanced self-control associated with religious beliefs (Tailor, Piotrowski, Woodgate, & Letourneau, 2014). They were able to constrain themselves from involving in abusive, criminal, harmful and destructive behaviors than non-religious people. At the same time, believers strived to achieve spiritual gratification and religious forgiveness to indicate that they are faithful to GOD (Webb & Whitmer, 2003). This facilitated them to engage in moral rationalization and self-sacrifice for social welfare beyond the self-

gratification level. In other words, religion helped people internalize moral values and self-control to deter them from having criminal or deviant behaviors.

Theoretical Frameworks

Finkelhor's Precondition Theory.

Finkelhor proposed four typical preconditions that needed to be fulfilled in order to constitute that child sexual abuse had occurred (Ward & Hudson, 2001).

- Emotional congruence. It is defined as abusers gaining emotional or physical satisfaction while undergoing sexual activities with children.
- Sexual arousal. Sexual arousal describes an abuser's craving for having sexual behaviours due to being attracted by the child.
- Blockage. Social order and judicial law inhibiting abusers from satisfying their distorted sexual desires are considered as blockage.
- Disinhibition. Disinhibition is portrayed as abusers finally releasing themselves physically or mentally to behave in a way that violates judicial law.

He pointed out that abusers still had to overcome internal inhibitions and external inhibitions for sexual abuse to occur. Internal inhibitions are personal factors that may avoid a person involves in sexually abuse a child. For example, stress, moral value, social status, impulsive control and sexual interest in children. External inhibitions refers to reasons that can restrain their abusive behaviours including peers, legal sanction and family members. This is a descriptive framework to clarify how psychological activities in an abuser can contribute to the occurrence of sexual abuse.

Marshall and Barbaree's Integrated Theory. This theory is a general theory to explain the consequences of sexual abuse on children victims. Apart from physical injuries, adults or adolescences who experienced detrimental growing process are more likely to develop a distorted working model. During adolescence, victims start to develop their sexual

preference, sexual attitude and perception that acquiring from environment factors. Hence, victims are likely develop sexually abusive and sexually aggressive behaviours when they are being sexually abuse across a long period. Besides, victims will also attribute themselves as the main reason for being sexual abuse. The schemas generate irrational thoughts unconsciously and cause victims to constitute a misconception that they deserves to be sexually offended. In short, this theory proposed the victim's beliefs, values, and biopsychosocial integrated with social learning theory to address the victim's developmental issues.

Theory of religion. The theory of religion was proposed by Loyal Rue in 2011 and focuses on personal wholeness and social coherence in terms of religion. From the philosophical perspective, he described personal wholeness as the human body as a capacity not only for organs, but also foremotions, the mind and most importantly, a spirit to constitute a "whole person". A person's behaviors and cognitive systems were based on religion to explain the meaning of life. He indicated that the meaning of life is a question expanding from the human's nature to survive. People have to find out the value of their existence in this world and strive to achieve it over their life time. Religion provides a motivation for life and life goals to make people achieve a positive well-being and deter them enrichment had away from deviant thoughts or behaviors.

Furthermore, he also contended that religion is a powerful tool in facilitating social coherence among people. It is a fundamental element in developing social stability as people hold faith and morality in their daily lives. Individuals who are devoted to their religion insist to practice their morality and religious mantra as means of comfort to their spiritual well-being and as redemption of their sins. This is essential to build up a society with order and strengthen the law-abiding culture. He mentioned that religion is actually considered as a

kind of placebo effect, but it effectively enhances personal and social well-being and flourish people life.

From past studies, it can notice that Finkerhor's precondition theory and Marshall and Barbaree's integrated theory are widely used in the topic regarding CSA (Spataro et al., 2004). The combination of these two theories are used to comprehend and analyze preconditions, and evaluate the consequences in terms of child sexual abuse. According to a study conducted by Glasser et al. (2001), emotional congruence, sexual arousal and disinhibitions that are always greater than blockage caused the abuser to be involved in abusive behaviours. They tend to comply with their irrational behaviours and seek pleasure from it without considering about others point of view. Looking from the precondition theory perspective, abusers obeyed to emotional congruence and sexual arousal and were unable resist the pleasure that was brought to them (Hook et al., 2010).

Back to origin of their sexual abusive behaviours, Webb and Whitmer (2003) study contended that victims of child sexual abuse have tendency to becoming sexual abusers in the future. They found that numerous abusers had have been in sexually abused as a child but in varying severity. Marshall and Barbaree's integrated theory were also implicated in the study to investigate this unique psychological development from the victim's viewpoint. Victims faced difficulty in accepting the traumatic event, and struggle to understand why they became victims, and in the process, this damaged their belief system. This is because a complex and irrational cognitive system replaced normative functioning and caused them to transit into distorted internal working systems (Hilton & Mezey, 1996).

The theory of religion posits that religion can inhibit people from performing criminal behaviours through positive life goals and having a meaning of life. Religion facilitates social coherence which is also an approach in inhibiting victims from developing into abuser with provided that they receive adequate assistance and support network. Research conducted by

Cheah and Choo back in 2016 showed that respondents who have religion response had lower levels of aggressiveness, social withdrawal, and higher tolerance. This can be explained by religion providing people with a sense of hope and inspiration, which is an essential help for desperate and despondent people (Salter, 2012).

In conclusion, integrating these three theories and applying them in our research is needed to provide a comprehensive framework for this paper. The overlapping part of these three theories was religion able to enhance the internal and external inhibition that mentioned in precondition theory. This framework can provide a clear distinction in understanding CSA experiences effect on abuser's distortion belief system and how moderate by religion.

Conceptual Framework

In the current study, we have sketched out the overlapping parts of these three theories to ensure that the framework is systematic. Child sexual abuse experiences serves as the independent variable, abusive tendency as dependent variable, and religion act as moderator. Childhood sexual abuse experiences and sexually abusive tendency are investigated with the interacting effect of religiosity.

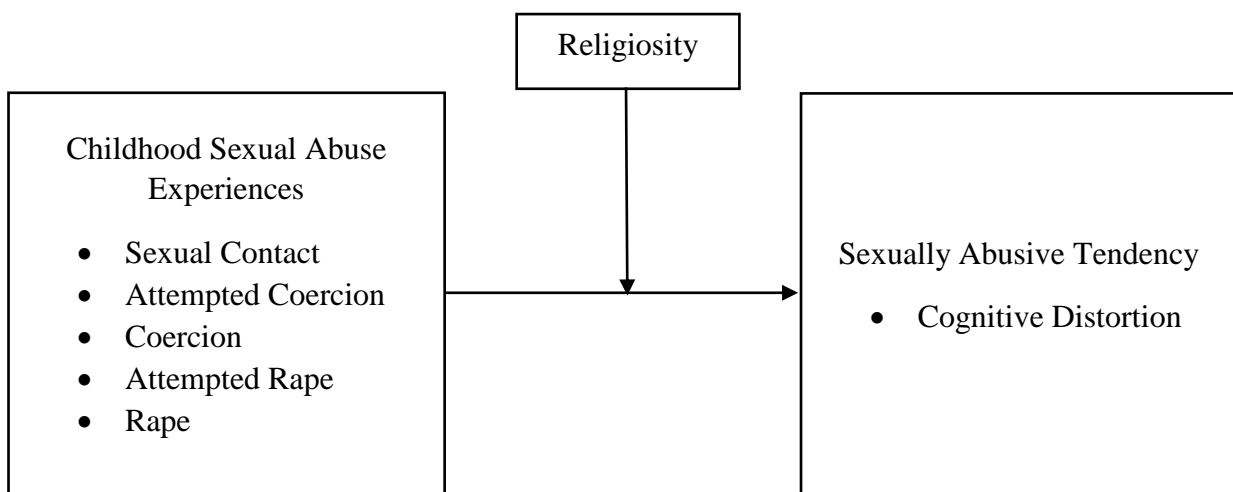


Figure 1.1 The conceptual framework of the theories.

A study conducted by Bebbington et al. (2011) found that child sexual abuse experience contributed to psychological, emotional, and physical consequences regardless of severity and the duration of being abused. This result was obtained from 267 respondents and found that they suffer cognitive disturbance and problems in regulating their emotions. Besides, Hilton and Mezey (1996) reported bruises, wound and lacerations found on the victim's bodies. They concluded that there is a high degree of complexity in the interacting effect between behavioural and psychological consequences results from individual's psychological structure. Victims tend to have psychiatric disorder which is Post-Traumatic Stress Disorder (PTSD) after being sexually abuse over a long period of time. Victims reported that sexual abuse consequences were similar to the symptoms of PTSD including negative thought, avoiding reminders, intrusive thoughts and poor sleep quality (Mann et al., 2007). In short, most of the research pointed out that child sexual abuse will lead to cognitive disturbance and dysfunction.

Religion as the moderating effect in examining the cognitive distortion was also included in various studies. Poole, Cook, and Higgo (2018) claimed that religion served as a source of inner strength. It provides people faith in living and having courage when facing troubles. Besides, religious ethics also preach the message of forgiveness and peace. In the context of humanity, it is not only forgiving others but also to forgive oneself's weakness, mistakes and experiences (Tailor et al., 2014). Therefore, it increases people satisfaction towards life, healthy psychological construct and spiritual improvement.

From the past studies, it can realized that, one theory is not comprehensive enough in explaining the effects of child sexual abuse experiences that contributed to the abuser's abusive cognitive distortions. Religiosity needs a theory to clarify its power in diminishing the impacts that would bring to sexual abuse victims. Hence, this integrated framework was applied in this paper.

Summary

In short, the researchers have a different area to study but they share the similar theoretical framework to examine the victims or abusers' psychological and cognitive systems respectively. Precondition theory and integrated theory combined and form a new framework apply in various studies. It allows researchers able to understand victims' characteristic are more conservative and comprehensive in provides crucial information to prevention program (Fortier et al., 2009). Although all the researchers have different standing point, they suggested similar recommendations in each of the studies. For example, clinical-based interview is recommended to use in order to highlight the personal background, abuse history and current status to estimate the sensitivity of predictive factors (Conway, McCarthy, Talreja, & Conway, 2013; Schwartz & Lindeman, 2005; Stephenson, Pulverman, & Meston, 2014). In this presenting paper, we gain new insights and combine some recommendations from past studies in order to obtain satisfactory results and new knowledge.

Chapter III

Methodology

This chapter described and justified the research design, sampling techniques, research procedure, instrumentations, translation procedure, reliability, normality, and data analysis techniques.

Research Design

This current quantitative research is a descriptive research design in terms of conducting a self-administered survey questionnaire. The survey questionnaires were conducted through small groups in order to assist the respondents in their understanding towards the questions so that the responses obtained would be more accurate. Small-group method allowed the researchers to handle every one of them and look after their condition. In some case that few of them are having reading disability, researchers assisted them by verbally read the questions for them. Additionally, cross-sectional study design was conducted in the current research in which the data were collected at a single point of time.

Sampling Techniques

Sample size. The research sample of this study was expected to recruit a minimum of 110 incarcerated adolescents between the age of 13 to 21 with the experiences of being sexually abused during their childhood. G*power by Erdfelder, Faul, and Buchner (1996) was used to calculate the sample size. Conway et al. (2013) mentioned that sexual abuse history with a small effect size predicted illogical reasoning. They also specified that effect sizes between 0.22 and 9.61 indicated that people with childhood traumatic experiences had higher rate of psychosis. The larger effect size indicated that there would be a constant and obvious results, however, current researchers intended to conduct a research with the medium effect size of 0.5 in order not to take risk (Madsen, Sayre, & Mckagan, 2016). In sum, the actual study has recruited a total of 276 incarcerated adolescents between the ages of 13 and

21. After filtering the incomplete data, a total of 224 responses were encoded. Lastly, after excluding the non-victim group of sexual abuse experiences as to fulfill current research criteria, there are a total of 98 responses utilized for the further analysis.

Sampling method. A two-phase method of sampling in terms of stratification double sampling was utilized in this research whereby the initial random sample were recruited from targeted schools and second sample allowed researchers to target solely on the respondents who experienced child sexual abuse (Stephanie, 2018).

Research locations. The Malaysian government has provided detention children several public juvenile rehabilitation institutions for protection, special placement and additional care for example, Sekolah Tunas Bakti (STB) and Taman Seri Puteri (TSP). According to Jabatan Kebajikan Masyarakat Malaysia (2016a), STB aims to provide education and training for child offenders who involved with crime or uncontrollable. It helps to build up their positive attitudes and strong personalities. While Jabatan Kebajikan Masyarakat Malaysia (2016b) also indicated that TSP aims to provide protection for children who is illegitimate pregnancy, committed sexual acts, or exposed to prostitution. It helps to foster and provide them attitude and values that are appropriate to the norms of society. The current research aimed to recruit adolescents who had experienced sexual abused in their childhood, and hence, STBs and TSPs were the targeted locations of recruitment. By using random choice generator online, the targeted locations in this study were Sekolah Tunas Bakti Sungai Lereh – Melaka, Sekolah Tunas Bakti Taiping – Perak, Sekolah Tunas Bakti Telok Air Tawar – Pulau Pinang, Taman Seri Puteri Cheras – Selangor, and Taman Seri Puteri Batu Gajah – Perak.

Research Procedure

Before proceeding with data collection, researchers applied for approvals from the Scientific and Ethical Review Committee of UTAR and also the Department of Social Welfare Malaysia (*Jabatan Kebajikan Masyarakat - JKM*). Three STBs and two TSPs were targeted. School application letter was e-mailed to each school and further arrangement were made. Informed consents were provided to their present guardian such as Department of Social Welfare Malaysia officers, STB principals, and TSP principals.

Survey questionnaire was conducted through 2- to 10-respondent groups and guided by the researchers. Researchers briefly explained about the topic, objective of study, risks, and confidentiality. Informed consent was verbally explained to the respondents and they were required to sign an agreement of voluntary participation in the study. Researchers also mentioned that they have their rights to withdraw from the study whenever they wanted to without any penalty. Since this research was topic of sensitive as it might have the possibly evoke the respondents' terrible memories or trauma, the researchers provided and highlighted the information for seeking help. As the respondents were under institutionalized, researchers could only refer them to the rehabilitation counsellor and had no rights to breach the confidentiality of the respondents beyond the institution. Additionally, this study was necessary to conduct under the rehabilitation counsellors' supervision to ensure respondents able to receive proper psychological assistance in time if they present anxiety, pain or sadness while response to the questionnaire. This entire questionnaire roughly took 30 minutes to complete. Once the group of respondents have completed the survey questionnaire, researchers continued with the following group of respondents.

Instrumentations

Demographic information. Demographic information included in the questionnaire were age, gender, ethnicity, and religion.

Modified Abel-Becker Cognition Scale (Modified ABCS). Kolton (1996), modified a 29-items self-report instrument which to measuring a child abuser's cognitive distortions. It had a five-point Likert scale ranging from "strongly agree" to "strongly disagree". "Strongly agree" was scored as 1 while "strongly disagree" scored as 5 (Benbouriche, Longpré, Guay, & Proulx, 2015). Lower scores indicate a higher tendency of holding cognitive distortion (Benbouriche et al., 2015). Aims of the modifications are to simplify and accommodate with the poor reading ability of the respondent. Modified ABCS showed a good Cronbach's alpha with the value of 0.93, while test-retest reliability showed an excellent value with 0.99.

Sexual Experiences Survey – Short Form Victimization (SES-SFV). This measurement established by Koss et al. in 2006 consisted a total of 10 items as to measure unwanted sex experience that divided into six independent categories such as non-victim, sexual contact, attempted coercion, coercion, attempted rape, and rape. Respondents were required to answer how many times from 0, 1, 2, or 3+ for item 1 to 7 with 5 similar statements describing how the experiences happened to them in the past 12 months starting from age of 14. While items 8 to 10 were about some other information. Non-victim is scored as 0 on all items in every subscale. Sexual contact is scored as >0 on item 1 in any subscale and 0 for all other items. Attempted coercion is to scored >0 in item 5, 6, or 7 on subscale a and b; 0 for all items on subscale c, d, and e. Coercion is to scored >0 for item 2, 3, or 4 on subscale a or b; 0 for all items on subscale c, d, and e. Attempted rape is to scored >0 on item 5, 6, or 7 on subscale c, d, and e; 0 in item 2, 3, and 4 on subscale c, d, and 4 regardless of any responses for every item on subscale a and b. While rape is to scored >0 in item 2, 3, and 4 on subscale c, d, and e regardless of any responses to other items (Koss et al., 2007). A

research specified that although SES is widely used, the working on its methodology and psychometric properties was absent (Anderson, Cahill, & Delahanty, 2016; Cecil & Matson, 2006; Testa, Hoffman, Lucke, & Pagnan, 2015). However, since the current research focused only on the adolescents who experienced child sexual abuse, the non-victim category was excluded. Moreover, researchers made some modifications on the scale to align with the focus of the current study. It required respondents to indicate whether they have undergone the experiences stated in the statements regardless of their age.

The Duke University Religion Index (DUREL). Koenig and Büssing developed a 5-item measurement to indicate religious involvement back in 2010. It consisted of three dimensions, which are: organizational religious activity, non-organizational religious activity, and intrinsic religiosity. Item 1 (organizational religious activity) and item 2 (non-organizational religious activity) were rated on 6-point Likert scale while items 3 to 5 (intrinsic religiosity) were rated on a five-point Likert scale which required respondents to indicate to what extent religious beliefs connected to them. The total scores are summed up independently based on the dimensions (Koenig & Büssing, 2010). DUREL displayed a high internal consistency with the value 0.78-0.91. However, specifically for intrinsic religiosity, it showed a value at 0.89. The test-retest reliability also showed a good value of 0.91. Johnson and Schroeder (2014) stated that intrinsic aspects tend to decrease the probability of youth violence. Hence, the current research emphasizes to assess the intrinsic religiosity which is defined as the principles that are rooted and well-organized within a person rather than extrinsic religiosity (Jafari, 2011). Therefore, only items 3-5 will included in the research questionnaire. Researchers classified the scores into two categories (low vs. high) for further analysis purpose.

Translation Procedure

The original instruments utilized in this current research were all in English version. However, Nadia Amirah (2018) indicated that among all the STB in 2016, there was about 82% (n = 899) of the incarcerated adolescents racially Malay. Hence, to accommodate with Malaysia's official language, and preferred the language of the targeted respondents, translation of the entire questionnaire to the Malay version was necessary to ensure a better understanding for the respondents. Forward translation into Malay language was carried out by the researchers. Then, backward translation was performed by a peer who was proficient in both the Malay and English Language. The backward translation is then compared with the original English version of the instruments and final amendment to ensure the validity. These translations were necessary to gain a higher accuracy of the data and reduce the possible misunderstanding of the respondents. Moreover, it also helped to promote a better reliability by ensuring the respondents understood the questionnaire.

Reliability

Table 3.1 has shown the results of reliability coefficient for all the instruments used in actual study. George and Mallery (2003) indicated that good reliability value showed at .80 and above while .90 and above as excellent. The Modified Abel-Becker Cognitive Scale (Modified ABCS) showed the reliability value at .77 and Sexual Experiences Survey – Short Form Victimization (SES-SFV) showed an excellent reliability value at .90. While the reliability value showed .69 for The Duke University Religion Index (DUREL).

Table 3.1

Reliability Coefficient for All the instruments Used in Actual Study

Instruments	Cronbach alpha, α	
	Original scale	Actual study
Modified Abel-Becker Cognition Scale (Modified ABCS)	.93	.77
Sexual Experiences Survey – Short Form Victimization (SES-SFV)	-	.90
The Duke University Religion Index (DUREL)	.89	.69

Normality

Normality of the data was determined by using skewness and kurtosis index. Kline (2011) mentioned that ± 3 and ± 10 are the recommended cutoff value for both skewness and kurtosis. Hence, Table 3.2 showed that the skewness and kurtosis of Modified Abel-Becker Cognition Scale (Modified ABCS) are respectively 0.70 and 2.18 which indicated that it is normally distributed. The Duke University Religion Index (DUREL) are considered as normally distributed as the value of skewness at -1.55 and kurtosis at 2.14.

Table 3.2

Normality of variables (n = 224)

	SD	Mean	5% Trimmed Mean	Skewness	Kurtosis
Modified Abel-Becker Cognition Scale (Modified ABCS)	21.21	100.30	99.59	0.70	2.18
The Duke University Religion Index (DUREL)	2.62	12.87	13.14	-1.55	2.14

Data Analysis Techniques

IBM SPSS Statistics software version 20 was used to run the data analysis.

Descriptive data was used in this current research so as to provide the prevalence rate of incarcerated adolescents who had experienced child sexual abuse. Besides, one-way ANOVA was computed to determine the differences in sexual abuse experiences (sexual contact, coercion, attempted rape, and rape) in the child abuser's cognitive distortion. Next, two-way ANOVA was tested to determine the interacting effect of intrinsic religiosity (low vs. high) and sexual abuse experiences (sexual contact, coercion, attempted rape, and rape) in the child abuser's cognitive distortion.

Summary

This chapter mentioned that by using simple random sampling, a cross-sectional self-administered survey questionnaire, were utilized in this study. The research procedures and translation procedures were indicated above. The research instruments utilized in this study included demographic information, Modified Abel-Becker Cognition Scale (Modified ABCS), Sexual Experiences Survey – Short Form Victimization (SES-SFV), Duke University Religion Index (DUREL). Reliability and normality were discussed above and the results were further disclosed in the next chapter.

Chapter IV

Results

This chapter clearly reported the result and the analysis of data. The analysis is then presented under both descriptive and inferential analysis.

Descriptive Statistics

Demographic information. A total of 224 incarcerated adolescents participated in this study. After excluded incarcerated adolescents without sexual abuse experience, a total of 98 of them were subjected to the further analysis. Table 4.1 showed that age 13 to 21 incarcerated adolescents ($M = 17.29$, $SD = 1.53$), 48.0% of them are males and 52.0% are females. The ethnicities are as followed, Malays 91.8%, Chinese 3.1%, Indian 3.1%, Iban 2.0%. Hence, most of the respondents are Muslims (94.9%), followed by Buddhists (3.1%), Hindus (1.0%), and Christians (1.0%).

Research Question 1: What is the prevalence rate of incarcerated adolescents who experienced child sexual abuse?

The findings of the study indicated 43.7% out of 224 incarcerated adolescents aged between 13 and 21 ($M = 17.28$, $SD = 1.42$) who have experienced child sexual abuse.

Table 4.1

Frequency Distribution of Demographics Information (n = 98)

	n	%	M	SD	Min.	Max.
Age			17.29	1.53	13	21
Gender						
Male	47	48.0				
Female	51	52.0				
Ethnicity						
Malay	90	91.8				
Chinese	3	3.1				
Indian	3	3.1				
Others	2	2.0				

Religion		
Islam	93	94.9
Buddhist	3	3.1
Hindu	1	1.0
Christianity	1	1.0

Note. %: Percentage, M: Mean, SD: Standard Deviation, Min.: Minimum, Max.: Maximum

Variables. The frequency distribution of variables was shown in Table 4.2 ($n = 98$). Modified Abel-Becker Cognition Scale (Modified ABCS) showed a mean score at 100.30 while standard deviation at 21.21. Among the groups of Sexual Experiences Survey – Short Form Victimization (SES-SFV), 15.3% of the respondents are in the group of sexual contact, 7.1% in the group of coercion, 3.1 % in the group of attempted rape and 74.5% in the group of rape. While to specify in the Duke University Religion Index (DUREL) ($M = 12.87$, $SD = 2.62$), 10.2% of them are low intrinsic religiosity and 89.8 of them are high intrinsic religiosity.

Table 4.2

Frequency Distribution of variables ($n = 98$)

	n	%	M	SD	Min.	Max.
Modified Abel-Becker Cognition Scale (Modified ABCS)			100.30	21.21	47	182
Sexual Experiences Survey – Short Form Victimization (SES-SFV)						
Sexual contact	15	15.3				
Coercion	7	7.1				
Attempted rape	3	3.1				
Rape	73	74.5				
Duke University Religion Index (DUREL)			12.87	2.62	3	15
Low	10	10.2				
High	88	89.8				

Note. %: Percentage, M: Mean, SD: Standard Deviation, Min.: Minimum, Max.: Maximum

Inferential Statistics

Research Question 2: Is there a difference of sexual abuse experiences (sexual contact, coercion, attempted rape, and rape) in child abuser's cognitive distortion among incarcerated adolescents who experienced child sexual abuse?

H₀₁: There is no difference in sexual abuse experiences (sexual contact, coercion, attempted rape, and rape) in child abuser's cognitive distortion among incarcerated adolescents who experienced child sexual abuse.

A one-way between groups ANOVA was performed to compare the sexual abuse experiences (sexual contact, coercion, attempted rape, and rape) on child abuser's cognitive distortions were presented in Table 4.3. Levene's statistic was non-significant, $F(3, 94) = .743, p = .529$, and thus the assumption of homogeneity of variance was not violated. There was no significant difference in cognitive distortion for the sexual abuse experiences groups ($F(3, 94) = .269, p = .848, \eta^2 = .006$). There is not enough evidence to reject the null hypothesis that there is no difference in sexual abuse experiences (sexual contact, coercion, attempted rape, and rape) in child abuser's cognitive distortion among incarcerated adolescents who experienced child sexual abuse.

Table 4.3

One-Way Analysis of Variance of Cognitive Distortion by Sexual Abuse Experiences

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	370.940	3	123.647	.269	.848
Within Groups	43255.479	94	460.165		
Total	43626.418	97			

Table 4.4 and Table 4.5 that utilized post hoc comparison using Tukey HSD test indicated that the mean score for each sexual abuse experiences category did not significantly differ from one another. However, among these, coercion (M = 105.43, SD = 12.026) and attempted rape (M= 96.33, SD = 14.224) category showed more difference in the mean scores while the sexual contact (M = 102.73, SD = 28.888) and coercion (M = 105.43, SD = 12.026) category showed the less differences in the mean scores.

Table 4.4

Descriptive of the Variables

	N	Mean	Standard Deviation	Standard Error	95% Confidence Interval for Mean		Min.	Max.
					Lower Bound	Upper Bound		
Sexual Contact	15	102.73	28.888	7.459	86.74	118.73	47	182
Coercion	7	105.43	12.026	4.545	94.31	116.55	91	123
Attempted Rape	3	96.33	14.224	8.212	61.00	131.67	80	106
Rape	73	99.47	20.514	2.401	94.68	104.25	61	169
Total	98	100.30	21.207	2.142	96.04	104.55	47	182

Table 4.5

Tukey HSD Comparison for Child Abuser's Cognitive Distortion

SES Group (I)	SES Group (J)	Mean Difference (I - J)	Standard Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Sexual Contact	Coercion	-2.695	9.819	.993	-28.38	22.99
	Attempted Rape	6.400	13.567	.965	-29.09	41.89
	Rape	3.268	6.081	.950	-12.64	19.17
Coercion	Sexual Contact	2.695	9.819	.993	-22.99	28.38
	Attempted Rape	9.095	14.803	.927	-29.62	47.81
	Rape	5.963	8.488	.896	-16.24	28.16
Attempted Rape	Sexual Contact	-6.400	13.567	.965	-41.89	29.09
	Coercion	-9.095	14.803	.927	-47.81	29.62
	Rape	-3.132	12.637	.995	-36.19	29.92
Rape	Sexual Contact	-3.268	6.081	.950	-19.17	12.64
	Coercion	-5.963	8.488	.896	-28.16	16.24
	Attempted Rape	3.132	12.637	.995	-29.92	36.19

Research Question 3: Is there an interacting effect of intrinsic religiosity (low vs. high) and sexual abuse experiences (sexual contact, coercion, attempted rape, and rape) in child abuser's cognitive distortion among incarcerated adolescents who experienced child sexual abuse?

H₀₂: There is no interacting effect of intrinsic religiosity (low vs. high) and sexual abuse experiences (sexual contact, coercion, attempted rape, and rape) in child abuser's cognitive distortion among incarcerated adolescents who experienced child sexual abuse.

Two-way ANOVA presented in Table 4.6 was used to examine the interacting effects of intrinsic religiosity (low vs. high) and sexual abuse experiences (sexual contact, coercion, attempted rape, and rape) on child abuser's cognitive distortion. The two-way ANOVA was statistically non-significant, $F(2, 91) = .687, p = .506, \text{partial } \eta^2 = .015$.

Table 4.6

Two-Way Analysis of Variance for Cognitive Distortion as a Function of Sexual Abuse Experiences and Intrinsic Religiosity

Source	df	MS	F	SD
Sexual abuse experiences	3	88.771	.191	.902
Intrinsic religiosity	1	39.334	.085	.772
Sexual abuse experiences X Intrinsic religiosity	2	319.623	.687	.506
Error	91	465.155		

Note. MS: Mean Score, M: Mean, SD: Standard Deviation

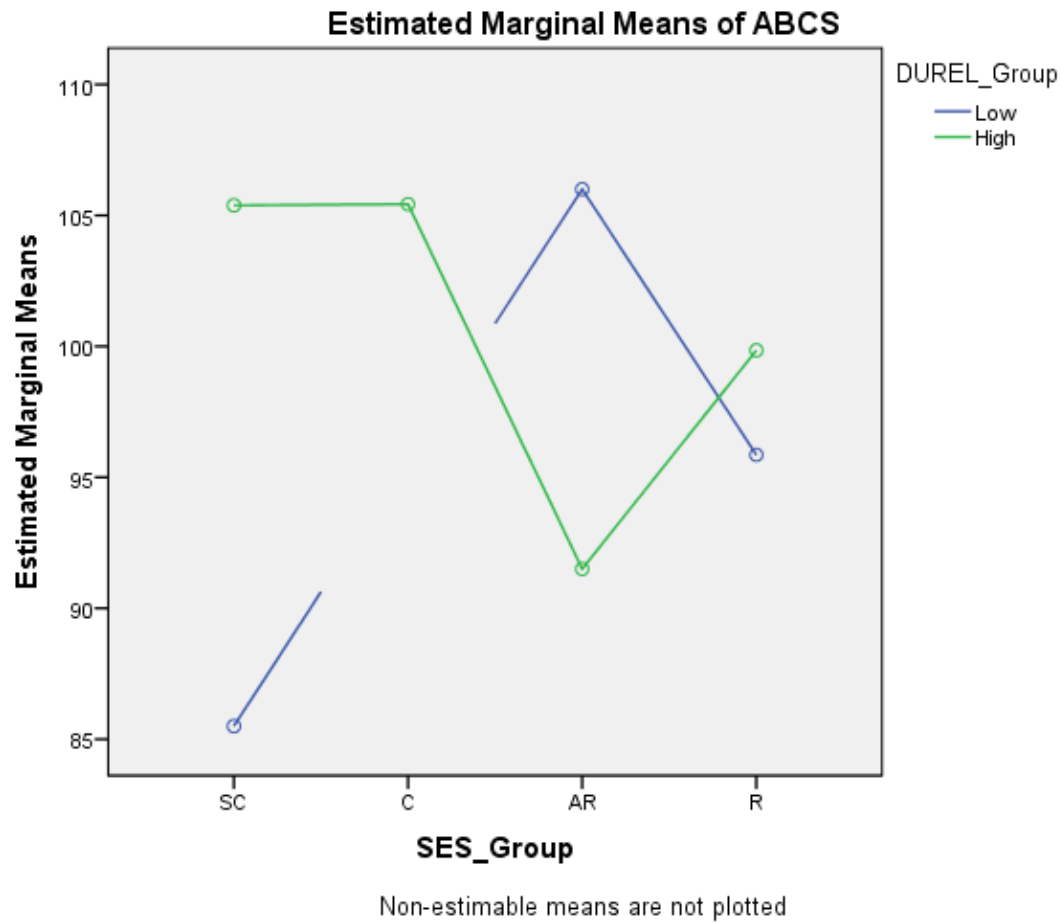


Figure 4.1 Interaction effect of intrinsic religiosity and sexual abuse experience on on child abuser's cognitive distortion.

Summary

In short, the respondents' demographics information was described by using descriptive data. Finding showed that there was no significant difference in cognitive distortion for the sexual abuse experiences groups. Besides, the finding also revealed that there was no interacting effects of intrinsic religiosity and sexual abuse experiences in child abuser's cognitive distortion.

Chapter V

Discussion & Conclusion

This chapter aimed to highlight and interpret statistical research findings obtained from the result in the earlier chapter and provide alternative explanations based on these. Followed in this chapter were the implications, limitations, and recommendations suggested by the researchers that had conducted the study.

Prevalence Rate

In this study, the prevalence rate of incarceration adolescents who experienced child sexual abuse had reached 44%. 224 respondents participated in the study and 98 of them reported they were being sexually abused. This was not aligned with Vaillancourt-Morel and his colleague's (2016) study where they found that 21.5% of respondents reported history of being sexually abuse. They had recruited 222 participants for the study but only 48 of them revealed they were being sexually abused before the age of 16. Therefore, 44% prevalence rate is quite alarming and calling for more attention to deal with this issue.

Sexual Abuse Experiences in Child Abuser's Cognitive Distortion

The result of the present study conducted was inconsistent with previous studies showed no significant difference in cognitive distortion for the sexual abuse experiences groups. This phenomenon can be explained using Finkelhor's precondition theory where it claimed that preconditions that occurred resulted child sexual abuse did not seem to be satisfying. According to the theory, the abuser must overcome the internal and external inhibitions in order to sexually abuse the child (Ward & Beech, 2006). Internal inhibitions means morality, integrity, and sexual interest towards a child that need to be overcome by the abuser to remove the moral bondage of humanity before abusing a child. Abusers also have to overcome external inhibitions such as parental absence and lack supervision on the child. Glasser et al. (2001) study showed that victims were less likely to overcome the internal

inhibitions and they tend to face difficulties in projecting inhibitions and thence divert their painful memories to another child. They too found that victims showed strong disagreement on the abuser's cognitive distortion in which they perceived engaging sexual activities with the child were acceptable. Therefore, the group that had experienced sexual abuse showed no significant differences in cognitive distortions was due to the fact that they had rejected the abuser's cognitive distortions.

Moreover, Hilton and Mezey's (1996) study can be used to explain the results obtained in terms of external factors and internal factors. They suggested that circumstances of victims' disclosure, how significant others responded to it, what were the support and assistance available for the victims as key external factors. Internal factors referred to the victim's explanatory style and personality traits as additional elements to strengthen the explanation for the victim's cognitive distortion. First, significant others took appropriate procedures to help victims disclose and overcome the traumatic events act as a crucial reason in avoiding victims from developing cognitive distortions (Faller, 2015). Social support, mental-help professionals and collaborative services were offered to help the victims to recover from traumatic events and foster long-term adaptive functioning in daily activities. Besides, the victim's attributional style determined the formation of irrational schemata in explaining the negative events that had happened in their life (Hilton & Mezey, 1996). In this paper, sexual abuse experience groups may receive adequate emotional support from significant others and have a positive explanatory style which resulted the results showed insignificance in cognitive distortions.

Benbouriche et al. (2015) discussed the difference in cognitive structure among victims and abuser could be used to explain the result obtained in this study. From the abuser's perspective, cognitive distortions served as a tool for them to escape from the boundaries of guilty, moral value and self-image defending. Excluding the schemata which

were congenital mental deficits or postnatal development, the cognitive distortions were able to maintain the abusers' deviant sexual behaviours and their well-being. They were able to avoid responsibilities by relying on their cognitive distortions in continuing their abusive behaviours. On the other hand, the victim's cognitive distortions were of another different structure from the abuser's schemata. In most situations, victims may develop distortion thoughts after being abused (Tennfiord, 2008). Victims would bias their interpretations on the reason for being sexually abused based on effective attribution. The traumatic events associated with the negative emotions would exhibit a pessimistic explanatory style rather than an aggressive response. Since the victims shared similar biased interpretations in explaining the traumatic events, this had resulted in insignificant cognitive distortions for sexual abuse experience groups.

In the context of integrated theory, child sexual abuse experience might have been exaggerated while examining the cognitive distortion among the victims (Faller, 2015). The theory posits that early abused experience should be associated with biopsychosocial factors that illustrate abusive behaviours showed later. From the biological perspective, sexual interest and sexual abusive tendency were controlled by the same brain region which was hypothalamus and amygdala (Ward & Beech, 2006). It was predisposed to congenital development and affected by pubertal hormones rather than environmental factors. Thus, a victim's brain regions may less likely developed into impaired functioning due to sexual abuse experience. Eventually, social skills associated with self-regulation skill might affect the victim's cognitive development. After being sexually abused, victims may seek help for social supports to foster their emotions regulation in order to bounce back from traumatic events (Hébert, Tremblay, & Parent, 2006). Hence, the victims could resolve the overwhelmed distress and return back to normal functioning so sexual abuse experiences groups showed insignificant in cognitive distortions.

In short, although significant difference cognitive distortion for the sexual abuse experiences groups was not found in the present study, but still this could be explained by the past studies with provided alternate explanations. Different sexual abuse experience groups might already receive standardized mental health support so they were able to show the insignificant difference in cognitive distortions.

Interacting Effect of Intrinsic Religiosity and Sexual Abuse Experiences in Child

Abuser's Cognitive Distortion

In this paper, it included religiosity as a moderator to examine its interacting effect on sexual abuse experiences in abuser's cognitive distortions. Result had showed no signs of high and low religiosity interacting on these two variables. This result had aligned with the minority of past studies indicated that religiosity as a supportive network for a later period rather than an immediate effect to child sexual abuse experience. Dura`-Vila`, Littlewood and Leavey (2013) examined the cognitive development among the nuns who had been sexually abused and religiosity as a factor to facilitate their growth from traumatic events. They mentioned that victims would develop the perceptions of betrayal, abandoned and cheated by God regardless of how strong or weak their belief they had towards the religion before. Victims reported that they changed their faith, religious affiliation, ritual practices to express their resentful and disappointment to their God who they perceived that was unable to protect them from being abused. Spataro et al. (2004) study indicated that low religiosity victims also presented anger, mistrust, fear and hopeless emotional response towards their faith and they left the religious community as well as high religiosity victims. Even past studies explained the victim's response to child sexual abuse experiences based on religious context but was not able to find religiosity playing a role in facilitating victims to develop abuser's cognitive distortions. Therefore, religiosity showed no interacting effect on child sexual abuse

experience and develop abuser's cognitive distortion due to the fact that they had moved from religion after being abused.

Returning to the origin of the theory of religion, religion allows people to achieve personal wholeness and promotes people to search for the meaning of life. It contradicted Oncul's (2016) study which found that religious victims would self-doubt and unable to explain traumatic events based on the meaning of life. Obviously, high and low religiosity victims encounter the same doubt when they try to explain the child sexual abuse experience that is linked to their faith. The effectiveness of religion in promoting people to develop the positive meaning of life after experiencing traumatic events is questioned. According to Taylor et al. (2014), their study investigated the victim's religious base cognitive distortions to explain the child sexual abuse experience. The result showed that high and low religious victims did not blame their religion for their child sexual abuse experience but only blamed the abuser. They tend to reflect their child sexual abuse experience to human factors rather than God who has punished them. This reflection helps the victims to protect their personal wholeness and relationship with God so they can continue with their religious beliefs (Welch et al., 2006). Victims who are trying to cut ties between religiosity and child sexual abuse experience are trying to maintain their beliefs and faith as their inner resources. Hence, religiosity showed insignificant interacting effect may due to the victim's defense mechanism and attribution style that had diminished its effect.

According to Salter (2012), religious people reported higher self-control from deviant behaviours. Meanwhile, the result also indicated that people who experienced sexual abuse tend to show hatred and anger towards the abuser. This had gone against religious creed that promoted people forgiveness, love and caring and that religious victims should relieve their negative emotions in other ways. Religious victims encounter contradicting situation and religion was the only act as a supportive network to help the victims restore their adaptive

functioning as they were not allowed to doubt God. Taylor et al. (2014) also mentioned that religious victim's reactions towards child sexual abuse experience were varied because some of the victims would not continue to serve their God but some would increase their spiritual commitment. The key component between these two reactions was to bond with religious authority. The actions and procedures taken by the religious authority after victims disclose the child sexual abuse experience does affect the bonding between religious and victims (Dura`-Vila et al., 2013). However, the religiosity only acted as later remission resource so it might have no effect in examining child sexual abuse experience groups to develop cognitive distortions. In other words, it has no interacting effect in this study.

In short, the result produced had no interacting effect of intrinsic religiosity and sexual abuse experience in child abuser's cognitive distortion can still be explained by the past studies. Indeed, religious provided people with emotional and spiritual support but it was insufficient to explain child sexual abuse experiences that contributed to the abuser's cognitive distortions (Woyciechowski, 2007). It is a complex cycle that involves multidimensional elements included biology, psychology, development stages and environment factors (Ward & Beech, 2006). These factors might facilitate religiosity interacting effect but some might diminish it which require further examination.

Implication

Theoretical implication.

Finkelhor's Precondition Theory. The study result was aligned with Finkelhor's precondition theory. The theory had clearly indicated that abuser must fulfil four preconditions before abusing a child. These preconditions included motivation sexually abuse a child, overcome internal inhibition and external inhibitions and overcome the child resistance to the abuse. In this study, the result has shown insignificant of child sexual abuse experience groups in cognitive distortions could be explained with victims has no fulfilled the

first precondition which is motivation to sexually abuse a child. Precondition theory provided a comprehensive explanation for study the factors that would construct a child sexual abuser. The result could be explained by the theory as it outlined the process of becoming an abuser and factors that might foster or inhibit the process with theoretical base evidence.

Marshall and Barbaree's Integrated Theory. The result was not aligned with this theory. This theory main proposed sexual abuse as a developmentally adverse event so the victims are likely to exhibit distortions thinking. If individual growth in an adverse environment would lead to antisocial attitude and sexual aggression. It mentioned child sexual abuse experience as a reinforcing factor for the cognitive distortions to maintain the deviant sexual behaviours. However, the study result was not consistent with this concept as other underlying factors might have a greater effect in shape the abuser's cognitive distortions.

Theory of religion. This theory posits religious bring a positive effect to three elements which are self-control, social coherence and meaning of life. In the context of child sexual abuse, religious able to help victims reconstruct a positive meaning of life and prevent victims involved in self-destructive and abusive cognitive distortions. It was not consistent with this paper found that religiosity has no significant interacting effects on child sexual abuse experience groups of cognitive distortions.

Practical implication.

Severity of CSA cases in Malaysia should be highlighted and raised widely in the society. The findings of this research revealed that there were 43.7% of the respondents experienced child sexual abuse. As a result, promoting awareness among the society is necessary. Adults should receive some knowledge to understand more about the information about CSA especially parents and teachers that play a significant role for a child. If a child reveals some sign of CSA, parents and teachers should be aware of it and know what to do

and how to respond. Therefore, children who experienced child sexual abuse could receive proper help and care. However, promoting awareness by conducting prevention workshop for the children is also necessary to educate them on how to react and protect themselves.

The results of current research showed that there was no significant difference in cognitive distortion for the sexual abuse experiences groups. It indicated that child abuser's cognitive distortion did not differ from the severity of sexual abuse experiences. Severity of the sexual abuse experiences neither sexual contact nor rape caused an insignificant difference in cognitive distortion. In this case, related organizations could provide project implementation instead of breaking them into different groups. Programmes implemented should focus on victim and non-victim groups rather than categorizing the victim to groups.

Nevertheless, the findings also revealed that there was no interacting effects of intrinsic religiosity and sexual abuse experiences in child abuser's cognitive distortion. Hence, it also indicated that neither high nor low intrinsic religiosity was a good protective factor to buff a victim's well-being from unpleasant events. Therefore, related programmes could put an effort in the other factors rather than religiosity to diminish or prevent the negative impacts of traumatic experiences.

Limitations

In spite of the findings of this study, few limitations that occurred were important to be highlighted. First, the research design of this study in terms of self-administered survey questionnaire was not well-designed. The entire questionnaire was too lengthy and few parts were complicated. Besides, current research that related to sexual abuse could be too sensitive for them. Hence, it might result in huge uncertainty of inaccurate or insincerity responses. Respondents might feel confused, fatigued and impatient while answering a number of questions in a short period of time.

Besides, this study utilized cross-sectional study in which the data were obtained in a short period of time. Hence, it could not determine the causal effects of the variables. Current research investigated the differences between sexual abuse experiences in child abuser's cognitive distortion but did not explain whether the sexual abuse experiences had caused the cognitive distortion. Therefore, this study was limited in drawing the causal effect of the variables.

Lastly, the current study did not meet the expected minimum requirement of sample size and the category for attempted coercion in sexual abuse experiences mentioned above was absent. Thus, the data obtained was not balanced and it was insufficient to generalize the findings to the society. In addition, there were up to 90% of the respondents were Malay and it might not able to represent Malaysia as Malaysia is a multi-ethnic country.

Recommendations

Referring to the limitations as discussed above, the current study would like to recommend future studies to re-examine the effectiveness in designing the research. Interview-based research design would be recommended to ensure the accuracy of the responses. In this case, researchers could verbally explain every single item. Qualitative research was also recommended for future studies so as to gain more in-depth information. Additionally, future studies might need to think twice about the selection of research instruments. Large amount of research items might overwhelm the respondents.

Next, longitudinal study is recommended for future studies to examine the cause and effect between the variables and to further determine the causal relationship. Longitudinal study the data that was observed from the same people continuously or repeatedly over a period of time could be useful in identifying the causal relationship between variables.

Furthermore, current study also suggested that future studies should focus on participants other than incarcerated adolescents from STBs or TSPs. It might reduce biasness

and promote the multi-ethnicity of Malaysia. Besides, future researchers are also suggested to consider some other factors such as attachment style, family relationships, and sex preference.

Summary

To conclude, the comparisons made between current research findings and past research were discussed with evidence supported in this chapter. Implications of the study were provided. Moreover, the sections above also indicated the limitations and recommendations from current study.

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Appendix A

Participant's Information Sheet

LEMBARAN MAKLUMAT PESERTA

Selamat datang ke kajian tentang Kajian bahawa kecenderungan yang penyalahgunakan seksual: Peranan Pengalaman yang menjadi penderaan seksual Kanak-kanak dan Keagamaan

Survei ini merangkumi beberapa soal selidik, iaitu maklumat demografi, pemikiran bahawa seks, pengalaman disalahgunakan dengan secara seks, Duke University Indeks Agama, dan kecenderungan sosial. Survei ini mengambil masa lebih kurang 30 minit untuk dilengkapkan.

Penyertaan anda adalah secara sukarela. **Anda boleh memilih untuk berhenti atau menarik diri pada bila-bila masa atau melangkau mana-mana soalan yang anda tidak mahu atau tidak dapat menjawab.** Anda tidak diwajibkan untuk mengambil bahagian dan tidak ada penalty sekiranya tidak mengambil bahagian dalam kajian ini.

Jawapan anda hanya akan dikodkan dalam bentuk angka untuk analisis data, perbincangan, dan pembentangan. Tiada maklumat peribadi akan dikeluarkan atau diterbitkan. Data akan disimpan di dalam computer penyelidik dan pangkalan data system survei dalam talian. Kata laluan diperlukan untuk mengakses data bagi kedua-dua kaedah. Selain itu, data akan disimpan selama 5 tahun selepas tamatnya kajian itu, selaras dengan dasar Persatuan Psikologi Amerika (APA). Selepas tempoh itu, data tersebut akan dipadamkan.

Para penyelidik dengan sukacitanya akan menjawab sebarang persoalan berkaitan prosedur kajian ini. Anda boleh menunjuk sebarang kebimbangan atau soalan kepada pennyelidik.

<p>Lee Kezee Pelajar Tel: 011-21101882 Email: kezee0122@gmail.com</p> <p>Department of Psychology and Counselling, Faculty of Arts and Social Science, Universiti Tunku Abdul Rahman, Jalan Universiti, Bandar Barat, 31900 Kampar, Perak, Malaysia.</p>	<p>Ng Yee Fong Pelajar Tel: 016-7078351 Email: yeefong_22@hotmail.com</p> <p>Department of Psychology and Counselling, Faculty of Arts and Social Science, Universiti Tunku Abdul Rahman, Jalan Universiti, Bandar Barat, 31900 Kampar, Perak, Malaysia.</p>
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Appendix B

Questionnaire

No. Responden:



BORANG PERSETUJUAN RESPONDEN

Saya dengan ini **bersetuju** / **tidak bersetuju*** untuk mengambil bahagian secara sukarela dalam menyertai kajian soal selidik yang disebut di atas.

Saya telah diberi penerangan secara menyeluruh mengenai dasar kajian soal selidik dari segi metodologi, risiko, dan implikasi. Saya memahami bahawa saya berhak menarik diri dari penyelidikan ini pada bila-bila masa tanpa memberi sebarang alasan. Saya juga memahami bahawa sebarang maklumat yang berkaitan dengan identity saya akan dirahsiakan.

Tandatangan Responden : _____

Tarikh : _____

Bahagian A**Demografi**

Sila isikan maklumat anda di tempat kosong dan pilihkan jawapan yang berkenaan.

I. Latar Belakang Individu

1. Tarikh lahir (hari/ bulan/ tahun): _____
2. Umur: _____
3. Jantina:
 - a. Lelaki
 - b. Perempuan
4. Kaum:
 - a. Melayu
 - b. Cina
 - c. India
 - d. Lain-lain : _____
5. Agama:
 - a. Islam
 - b. Buddha
 - c. Hindu
 - d. Kristian
 - e. Lain-lain: _____
6. Status hubungan:
 - a. Bujang
 - b. Dalam perhubungan
7. Keutamaan jantina:
 - a. Lelaki
 - b. Perempuan

BAHAGIAN B**Permikiran bahawa seks**

Bacakan setiap kenyataan di bawah. Kemudian lingkaran nombor yang sepadan dengan pemikiran anda.

1. Sangat setuju
2. Setuju
3. Neutral
4. Tidak setuju
5. Sangat tidak setuju

1.	Jika seseorang kanak-kanak melihat kerongkong saya, ia bermakna mereka tahu dan suka apa yang mereka lakukan.	1	2	3	4	5
2.	Adalah baik bagi seseorang lelaki untuk melakukan hubungan seks dengan anaknya jika isterinya atau teman wanitanya tidak suka seks.	1	2	3	4	5
3.	Kanak-kanak boleh berfikir untuk diri sendiri jika mereka mahu melakukan hubungan seks dengan orang dewasa.	1	2	3	4	5
4.	Sekiranya seseorang kanak-kanak tidak melawan orang dewasa ia bermakna mereka mahu melakukan hubungan seks.	1	2	3	4	5
5.	Sekiranya seseorang kanak-kanak bermain dengan orang dewasa ia bermakna mereka mahu melakukan hubungan seks.	1	2	3	4	5
6.	Apabila seseorang dewasa mempunyai hubungan seks dengan seseorang kanak-kanak, ia tidak menyakiti perasaan kanak-kanak.	1	2	3	4	5
7.	Menjalankan hubungan seks dengan anak adalah cara yang baik untuk kanak-kanak mempelajari seks.	1	2	3	4	5
8.	Sekiranya seseorang kanak-kanak melakukan apa yang saya mahu mereka lakukan secara seksual, ia bermakna mereka akan sentiasa mahu.	1	2	3	4	5
9.	Apabila seseorang kanak-kanak mempunyai hubungan seks dengan orang dewasa, ia membantu kanak-kanak senang berdekatan dengan orang dewasa pada masa akan datang.	1	2	3	4	5
10.	Kebanyakan kanak-kanak ingin melakukan hubungan seks dengan orang dewasa, dan tidak akan menyakiti mereka pada masa akan datang.	1	2	3	4	5
11.	Kanak-kanak tidak memberitahu perlakuannya dalam melakukan hubungan seks kerana mereka suka dan sentiasa mahu.	1	2	3	4	5

12.	Pada masa akan datang, kebanyakan orang akan berfikir bahawa seks antara kanak-kanak dengan dewasa boleh diterima.	1	2	3	4	5
13.	Seseorang dewasa boleh memberitahu bahawa melakukan hubungan seks dengan anak akan menyakiti kanak-kanak itu pada masa akan datang.	1	2	3	4	5
14.	Apabila anda dapat merasai tubuh anak adalah bukan seksual melainkan anda menyentuh bahagian seks kanak-kanak.	1	2	3	4	5
15.	Saya menunjukkan perasaan cinta kepada kanak-kanak dengan melakukan hubungan seks dengan mereka.	1	2	3	4	5
16.	Adalah lebih baik untuk melakukan hubungan seks dengan seseorang kanak-kanak daripada mempunyai hubungan sulit.	1	2	3	4	5
17.	Hanya menyentuh bahagian seks kanak-kanak atau menyuruh mereka sentuh anda tidak akan menyakitkan anak.	1	2	3	4	5
18.	Seseorang kanak-kanak tidak akan melakukan seks dengan orang dewasa melainkan jika kanak-kanak itu mahu.	1	2	3	4	5
19.	Kanak-kanak tahu bahawa saya masih mencintai mereka walaupun mereka tidak mahu melakukan hubungan seks dengan saya.	1	2	3	4	5
20.	Apabila kanak-kanak bertanya kepada orang dewasa tentang seks ia bermakna mereka mahu melakukan hubungan seks dengan mereka.	1	2	3	4	5
21.	Apabila kanak-kanak mempunyai hubungan seks dengan orang dewasa, mereka akan ketakutkan seks pada masa depan.	1	2	3	4	5
22.	Jika kanak-kanak berjalan di sekitar tanpa pakaian di atasnya, mereka cuba menggoda saya.	1	2	3	4	5
23.	Apabila saya menjalani hubungan seks dengan seseorang kanak-kanak, mengeratkan hubungan saya dengan mereka lebih baik.	1	2	3	4	5
24.	Sekiranya seseorang kanak-kanak mempunyai hubungan seks dengan orang dewasa, mereka akan membesar dan mengingati pengalaman tersebut adalah pengalaman yang baik.	1	2	3	4	5
25.	Satu-satunya cara untuk menyakiti seseorang kanak-kanak semasa melakukan hubungan seks dengan mereka adalah dengan menggunakan kekerasan.	1	2	3	4	5

4

26.	Apabila kanak-kanak nampak orang dewasa bermain dengan mereka, ia membantu kanak-kanak belajar tentang seks.	1	2	3	4	5
27.	Orang dewasa tahu berapa tahap seks yang akan menyakiti kanak-kanak pada hari yang berikutnya.	1	2	3	4	5
28.	Dewasa yang suka melakukan hubungan seks dengan kanakkanak harus menyelesaikan masalah itu sendiri dan tidak bercakap dengan orang lain mengenainya.	1	2	3	4	5
29.	Tidak ada layanan yang baik untuk pencabul kanak-kanak.	1	2	3	4	5

BAHAGIAN C

Pengalaman disalahgunakan dengan secara seks

Soalan-soalan berikut berkenaan dengan pengalaman seksual yang anda mungkin telah mengalami tetapi tidak diingini. Kami tahu bahawa ini adalah soalan peribadi, jadi kami tidak meminta nama anda atau maklumat yang berkaitan. Maklumat anda adalah sulit. Kami berharap ini membantu anda berasa selesa menjawab setiap soalan dengan jujur. Letakkan tanda semak dalam kotak menunjukkan pernah atau tidak pengalaman telah berlaku pada anda.

1.	Seseorang mencondongkan, mencium, atau menggosok tubuh badan saya sendiri (bibir, payudara / dada, kelengkungan atau punggung) atau mengeluarkan beberapa pakaian saya tanpa persetujuan saya (tetapi tidak mencuba penembusan seksual) dengan:	Pernah	Tidak pernah	Umur berlaku
a.	Membohong, mengancam untuk menamatkan hubungan, mengancam untuk menyebarkan khabar angin tentang saya, membuat janji yang saya tahu tidak benar, atau memberi tekanan secara berterusan kepada saya selepas saya berkata saya tidak mahu.			
b.	Menunjukkan rasa tidak puas hati, mengkritik seksualiti saya atau daya tarikan, marah tanpa menggunakan tenaga fizikal, selepas saya berkata saya tidak mahu.			
c.	Mengambil kesempatan ke atas saya ketika saya terlalu mabuk atau tidak mampu untuk menghentikan apa yang sedang berlaku.			
d.	Mengancam untuk pukulan fizikal terhadap saya atau orang yang rapat dengan saya.			
e.	Mengggunakan kekerasan, contohnya menekan saya dengan berat badan mereka, menyematkan tangan saya, atau menggunakan senjata.			

2. Seseorang mempunyai hubungan seks oral dengan saya atau membuat saya mempunyai hubungan seks oral dengan mereka tanpa persetujuan saya dengan:	Pernah	Tidak pernah	Umur berlaku
a. Membohong, mengancam untuk menamatkan hubungan, mengancam untuk menyebarkan khabar angin tentang saya, membuat janji yang saya tahu tidak benar, atau memberi tekanan secara berterusan kepada saya selepas saya berkata saya tidak mahu.			
b. Menunjukkan rasa tidak puas hati, mengkritik seksualiti saya atau daya tarikan, marah tanpa menggunakan tenaga fizikal, selepas saya berkata saya tidak mahu.			
c. Mengambil kesempatan ke atas saya ketika saya terlalu mabuk atau tidak mampu untuk menghentikan apa yang sedang berlaku.			
d. Mengancam untuk pukulan fizikal terhadap saya atau orang yang rapat dengan saya.			
e. Menggunakan kekerasan, contohnya menekan saya dengan berat badan mereka, menyematkan tangan saya, atau menggunakan senjata.			

Jika anda lelaki, sila langkau ke item 4

3. Seorang lelaki memasukkan zakarnya ke dalam faraj saya, atau seseorang memasukkan jari atau objek tanpa persetujuan saya dengan:	Pernah	Tidak pernah	Umur berlaku
a. Membohong, mengancam untuk menamatkan hubungan, mengancam untuk menyebarkan khabar angin tentang saya, membuat janji yang saya tahu tidak benar, atau memberi tekanan secara berterusan kepada saya selepas saya berkata saya tidak mahu.			
b. Menunjukkan rasa tidak puas hati, mengkritik seksualiti saya atau daya tarikan, marah tanpa menggunakan tenaga fizikal, selepas saya berkata saya tidak mahu.			
c. Mengambil kesempatan ke atas saya ketika saya terlalu mabuk atau tidak mampu untuk menghentikan apa yang sedang berlaku.			
d. Mengancam untuk pukulan fizikal terhadap saya atau orang yang rapat dengan saya.			
e. Menggunakan kekerasan, contohnya menekan saya dengan berat badan mereka, menyematkan tangan saya, atau menggunakan senjata.			

4. Seorang lelaki memasukkan zakarnya ke dalam pantat saya, atau seseorang memasukkan jari atau objek tanpa persetujuan saya dengan:	Pernah	Tidak pernah	Umur berlaku
a. Membohong, mengancam untuk menamatkan hubungan, mengancam untuk menyebarkan khabar angin tentang saya, membuat janji yang saya tahu tidak benar, atau memberi tekanan secara berterusan kepada saya selepas saya berkata saya tidak mahu.			
b. Menunjukkan rasa tidak puas hati, mengkritik seksualiti saya atau daya tarikan, marah tanpa menggunakan tenaga fizikal, selepas saya berkata saya tidak mahu.			
c. Mengambil kesempatan ke atas saya ketika saya terlalu mabuk atau tidak mampu untuk menghentikan apa yang sedang berlaku.			
d. Mengancam untuk pukulan fizikal terhadap saya atau orang yang rapat dengan saya.			
e. Menggunakan kekerasan, contohnya menekan saya dengan berat badan mereka, menyematkan tangan saya, atau menggunakan senjata.			

5. Walaupun ia tidak berlaku, seseorang CUBA untuk melakukan hubungan seks oral dengan saya, atau membuatkan saya mempunyai hubungan oral dengan mereka tanpa persetujuan saya dengan:	Pernah	Tidak pernah	Umur berlaku
a. Membohong, mengancam untuk menamatkan hubungan, mengancam untuk menyebarkan khabar angin tentang saya, membuat janji yang saya tahu tidak benar, atau memberi tekanan secara berterusan kepada saya selepas saya berkata saya tidak mahu.			
b. Menunjukkan rasa tidak puas hati, mengkritik seksualiti saya atau daya tarikan, marah tanpa menggunakan tenaga fizikal, selepas saya berkata saya tidak mahu.			
c. Mengambil kesempatan ke atas saya ketika saya terlalu mabuk atau tidak mampu untuk menghentikan apa yang sedang berlaku.			
d. Mengancam untuk pukulan fizikal terhadap saya atau orang yang rapat dengan saya.			
e. Menggunakan kekerasan, contohnya menekan saya dengan berat badan mereka, menyematkan tangan saya, atau menggunakan senjata.			

Jika anda lelaki, sila langkau ke item 7.

6. Walaupun tidak berlaku, seorang lelaki CUBA untuk memasukkan zakarnya ke dalam faraj saya, atau seseorang cuba memasukkan jari atau objek tanpa persetujuan saya dengan:	Pernah	Tidak pernah	Umur berlaku
a. Membohong, mengancam untuk menamatkan hubungan, mengancam untuk menyebarkan khabar angin tentang saya, membuat janji yang saya tahu tidak benar, atau memberi tekanan secara berterusan kepada saya selepas saya berkata saya tidak mahu.			
b. Menunjukkan rasa tidak puas hati, mengkritik seksualiti saya atau daya tarikan, marah tanpa menggunakan tenaga fizikal, selepas saya berkata saya tidak mahu.			
c. Mengambil kesempatan ke atas saya ketika saya terlalu mabuk atau tidak mampu untuk menghentikan apa yang sedang berlaku.			
d. Mengancam untuk pukulan fizikal terhadap saya atau orang yang rapat dengan saya.			
e. Menggunakan kekerasan, contohnya menekan saya dengan berat badan mereka, menyematkan tangan saya, atau menggunakan senjata.			

7. Walaupun ia tidak berlaku, seorang lelaki CUBA untuk memasukkan zakarnya ke dalam pantat saya, atau seseorang cuba memasukkan objek atau jari tanpa kebenaran saya dengan:	Pernah	Tidak pernah	Umur berlaku
a. Membohong, mengancam untuk menamatkan hubungan, mengancam untuk menyebarkan khabar angin tentang saya, membuat janji yang saya tahu tidak benar, atau memberi tekanan secara berterusan kepada saya selepas saya berkata saya tidak mahu.			
b. Menunjukkan rasa tidak puas hati, mengkritik seksualiti saya atau daya tarikan, marah tanpa menggunakan tenaga fizikal, selepas saya berkata saya tidak mahu.			
c. Mengambil kesempatan ke atas saya ketika saya terlalu mabuk atau tidak mampu untuk menghentikan apa yang sedang berlaku.			
d. Mengancam untuk pukulan fizikal terhadap saya atau orang yang rapat dengan saya.			
e. Menggunakan kekerasan, contohnya menekan saya dengan berat badan mereka, menyematkan tangan saya, atau menggunakan senjata.			

8. Adakah mana-mana pengalaman yang diterangkan dalam kaji selidik ini berlaku pada anda sekali atau lebih?
- Ya
 - Tidak
9. Apakah hubungan seks seseorang atau orang yang melakukannya kepada anda?
- Perempuan sahaja
 - Lelaki sahaja
 - Kedua-dua perempuan dan lelaki
 - Saya tidak melaporkan sebarang pengalaman
10. Adakah anda pernah dirogol?
- Ya
 - Tidak

Bahagian D**Duke University Indeks Agama**

<i>Bahagian berikut mengandungi 3 kenyataan mengenai kepercayaan atau pengalaman agama. Sila tandakan sejauh manakah kenyataan berikut benar atau tidak benar untuk anda.</i>						
		Sangat tidak benar	Agak tidak benar	Tidak pasti	Agak benar	Sangat benar
1.	Dalam hidup saya, saya mengalami kehadiran Ilahi. (<i>i.e.</i> , Tuhan)	1	2	3	4	5
2.	Kepercayaan agama saya adalah apa yang sebenarnya terletak di belakang seluruh pendekatan saya untuk hidup.	1	2	3	4	5
3.	Saya amat berusaha untuk menjalankan agama saya ke dalam segala urusan dalam kehidupan.	1	2	3	4	5

BAHAGIAN E**Kecenderungan sosial**

Senarai di bawah adalah beberapa kenyataan mengenai hubungan anda dengan orang lain. Sejauh manakah yang dipaparkan dibawah adalah **BENAR** atau **SALAH** untuk anda?

1. Sangat Benar
2. Agak benar
3. Tidak Tahu
4. Agak Tidak Benar
5. Sangat Tidak Benar

1.	Saya sentiasa sopan walaupun kepada orang-orang yang tidak disukai.	1	2	3	4	5
2.	Terdapat keadaan ketika saya mengambil kesempatan dari seseorang.	1	2	3	4	5
3.	Saya kadang-kadang bercuba untuk mencapai taraf yang sama daripada memaafkan dan lupa.	1	2	3	4	5
4.	Saya kadang-kadang berasa marah apabila saya tidak mendapat apa yang saya ingini.	1	2	3	4	5
5.	Tidak kira siapa yang saya bercakap, saya sentiasa menjadi pendengar yang baik.	1	2	3	4	5

Appendix C

Written Permission for SES-SFV

11/18/2018

Gmail - Request for the permission of using SES-SFV



Kezee Lee <kezee0122@gmail.com>

Request for the permission of using SES-SFV

5 messages

Kezee <kezee0122@gmail.com>

Sat, Nov 17, 2018 at 7:18 PM

To: "mpk@u.arizona.edu" <mpk@u.arizona.edu>

Dear Professor,

We are degree student at Universiti Tunku Abdul Rahman (UTAR) Malaysia completing our Final Year Project 1 thesis with the title of "A Study of Abusive Tendency: The Role of Childhood Sexual Abuse Experiences and Religiosity". I'm writing this email to ask for the written permission to use and modify the Sexual Experience Survey – Short Form Victimization in our research study as to accommodate with Malaysia culture. Our research is being supervised by our supervisor, Mr. Tan Soon Aun.

We would be very grateful and appreciate for your permission. Looking forward for your reply. Thank you!

Regards,

Lee Kezee

Ng Yee Fong

Koss, Mary P - (mpk) <mpk@email.arizona.edu>

Sat, Nov 17, 2018 at 10:37 PM

To: Kezee <kezee0122@gmail.com>

Cc: "gidycz@ohio.edu" <gidycz@ohio.edu>

Dear Kezee and Yee Fong,

I am very happy to hear of your interest in using the SES. There is already a Malay version of the SES. I don't have a copy, but I can search for the student's contact if you don't already know about it.

Here is the reference for the psychometrics. I would send the paper but our library stopped subscribing to this journal. You could write Chris if you can't get it. Cristine (Chris) Gidycz (gidycz@ohio.edu)

I appreciate your work in this field.

Mary

Mary P. Koss

11/18/2018

Gmail - Request for the permission of using SES-SFV

Regents' Professor, Public Health

University of Arizona

1295 N. Martin Avenue


Tucson, Arizona 85724

Office: 520-626-3998

e-mail: mpk@u.arizona.edu**Promote * Prevent * Protect**

From: Kezee <kezee0122@gmail.com>
Sent: Saturday, November 17, 2018 4:18 AM
To: mpk@u.arizona.edu
Subject: Request for the permission of using SES-SFV

[Quoted text hidden]

 **11 08 01 SES Materials.zip**
341K

Kezee <kezee0122@gmail.com>
To: "Koss, Mary P - (mpk)" <mpk@email.arizona.edu>

Sat, Nov 17, 2018 at 11:04 PM

Dear professor,

We are pleased to have your permission and further information provided. Thanks for being so supportive but we would like to translate SES ourselves with our supervisor's guidance as one of the opportunity to learn.

Deeply appreciate for that.

Regards,

11/18/2018

Gmail - Request for the permission of using SES-SFV

Lee Kezee

Ng Yee Fong

From: Koss, Mary P - (mpk)
Sent: Saturday, November 17, 2018 10:37 PM
To: Kezee
Cc: gidycz@ohio.edu
Subject: RE: Request for the permission of using SES-SFV

[Quoted text hidden]



THE UNIVERSITY OF ARIZONA
Mel & Enid Zuckerman
College of Public Health

image001.jpg
16K

Koss, Mary P - (mpk) <mpk@email.arizona.edu>
To: Kezee <kezee0122@gmail.com>

Sat, Nov 17, 2018 at 11:08 PM

That is great. Try to find a native English speaker who also speaks Malay so you can do translation and back translation as a first step. You have to modify some words to adjust to cultural sensitivities or idioms. Second, cognitive testing of the translation is also helpful (having a focus group of native speakers tell you what each question means to them. If they are not interpreting the translated item as you intended, make modifications.

From: Kezee <kezee0122@gmail.com>
Sent: Saturday, November 17, 2018 8:05 AM
To: Koss, Mary P - (mpk) <mpk@email.arizona.edu>

[Quoted text hidden]

[Quoted text hidden]

Kezee <kezee0122@gmail.com>
To: "Koss, Mary P - (mpk)" <mpk@email.arizona.edu>

Sat, Nov 17, 2018 at 11:20 PM

Dear professor,

We will follow the proper translation procedure under supervisor guidance. Really appreciate your help and advice given. Will try our best!

Thank you and have a good day!

Regards,

11/18/2018

Gmail - Request for the permission of using SES-SFV

Lee Kezee

Ng Yee Fong

From: Koss, Mary P - (mpk)

Sent: Saturday, November 17, 2018 11:08 PM

To: Kezee

[Quoted text hidden]

[Quoted text hidden]



THE UNIVERSITY OF ARIZONA
Mel & Enid Zuckerman
College of Public Health

image001.jpg
16K

Appendix D

UTAR Ethical Approval Letter



UNIVERSITI TUNKU ABDUL RAHMAN

Wholly Owned by UTAR Education Foundation (Company No. 578227-M)

Re: U/SERC/13/2019

8 February 2019

Dr Chie Qiu Ting
Head, Department of Psychology and Counselling
Faculty of Arts and Social Science
Universiti Tunku Abdul Rahman
Jalan Universiti, Bandar Baru Barat
31900 Kampar, Perak.

Dear Dr Chie,

Ethical Approval For Research Project/Protocol

We refer to the application for ethical approval for your students' research projects from Bachelor of Social Science (Hons) Psychology programme enrolled in course UAPZ3013/UAPZ3023/UAPZ3016. We are pleased to inform you that the application has been approved under expedited review.

The details of the research projects are as follows:

	Research Title	Student's Name	Supervisor's Name	Approval Validity
1.	A Study of Sexually Abusive Tendency: The Role of Childhood Sexual Abuse Experiences and Religiosity	1. Lee Kezee 2. Ng Yee Fong	Mr Tan Soon Aun	8 February 2019 – 7 February 2020

The conduct of this research is subject to the following:

- (1) The participants' informed consent be obtained prior to the commencement of the research;
- (2) Confidentiality of participants' personal data must be maintained; and
- (3) Compliance with procedures set out in related policies of UTAR such as the UTAR Research Ethics and Code of Conduct, Code of Practice for Research Involving Humans and other related policies/guidelines.

Kampar Campus : Jalan Universiti, Bandar Barat, 31900 Kampar, Perak Darul Ridzuan, Malaysia
Tel: (605) 468 8888 Fax: (605) 466 1313
Sungai Long Campus : Jalan Sungai Long, Bandar Sungai Long, Cheras, 43000 Kajang, Selangor Darul Ehsan, Malaysia
Tel: (603) 9086 0288 Fax: (603) 9019 8868
Website: www.utar.edu.my



Should the students collect personal data of participants in their studies, please have the participants sign the attached Personal Data Protection Statement for records.

Thank you.

Yours sincerely,



Professor Ts Dr Faidz bin Abd Rahman
Chairman
UTAR Scientific and Ethical Review Committee

c.c Dean, Faculty of Arts and Social Science
 Director, Institute of Postgraduate Studies and Research

Appendix E

JKM Approval Letter



JABATAN KEBAJIKAN MASYARAKAT

Department of Social Welfare
 Aras 6, 9-18, No. 55 Persiaran Perdana,
 Presint 4,
 62100 PUTRAJAYA.



Tel : 603 - 8323 1000
 Faks (Fax) : 603 - 8323 2045
 Laman Web : www.jkm.gov.my
 (Website)

JKMM 100/12/5/2 : 2018 / 468
 11 Disember 2018

LEE KEZEE
 JALAN UNIVERSITI,
 BANDAR BARAT,
 31900 KAMPAR, PERAK
 31900
 PERAK

Tuan/Puan,

KELULUSAN MENJALANKAN KAJIAN/PENYELIDIKAN DI JABATAN KEBAJIKAN MASYARAKAT

Dengan hormatnya saya merujuk kepada perkara di atas.

2. Sukacita dimaklumkan permohonan tuan/puan untuk menjalankan kajian/penyelidikan bertajuk **Kajian bahawa kecenderungan yang penyalahgunakan seksual: Peranan Pengalaman yang menjadi penderaan seksual Kanak-kanak dan Keagamaan (A Study of Abusive Tendency: The Prediction of Childhood Sexual Abuse Experiences)** dan tempat kajian/penyelidikan seperti di Lampiran telah **DILULUSKAN**. Tempoh kelulusan bagi melaksanakan kajian /penyelidikan di tempat yang dipilih adalah selama **TIGA (3) bulan** mulai **12 Disember 2018** hingga **12 Mac 2019**.

3. Sehubungan itu, tuan/puan diminta untuk menyerahkan **DUA (2) salinan tesis/laporan/penerbitan dan berjilid kepada Jabatan setelah kajian tuan/puan selesai**. Tuan/puan tidak boleh menggunakan/menerbitkan secara bersendirian atau berkumpulan apa-apa maklumat, artikel, gambar atau ilustrasi lain yang berhubungan selain daripada tujuan kajian/penyelidikan ini melainkan dengan persetujuan bertulis daripada pihak JKM terlebih dahulu.

4. Tuan/puan juga dikehendaki melaporkan diri ke **Jabatan Kebajikan Masyarakat Negeri** bagi tujuan pemakluman kajian di setiap lokasi yang diluluskan. Sebarang maklumat lanjut, tuan/puan boleh menghubungi Bahagian Perancangan dan Pembangunan, Jabatan Kebajikan Masyarakat di talian 03-8323 1930 atau emel noraidaibrahim@jkm.gov.my.

Sekian, terima kasih.

"BERKHIDMAT UNTUK NEGARA"
"BERKAT BERJASA"

Saya yang menurut perintah,

WAN NORAI DAH BINTI WAN MOHD ZAIN
 Bahagian Perancangan dan Pembangunan
 b.p. Ketua Pengarah Kebajikan Masyarakat
 Malaysia



s.k Ketua Pengarah Kebajikan Masyarakat
Timbalan Ketua Pengarah (Strategik)

Pengarah Negeri

Jabatan Kebajikan Masyarakat Negeri Melaka

Jabatan Kebajikan Masyarakat Negeri Perak

Jabatan Kebajikan Masyarakat Negeri Pulau Pinang

Jabatan Kebajikan Masyarakat Negeri Selangor

Jabatan Kebajikan Masyarakat Wilayah Persekutuan Kuala Lumpur

Agensi Kajian

Sekolah Tunas Bakti (p) Sungai Lereh

Sekolah Tunas Bakti Taiping

Sekolah Tunas Bakti Telok Air Tawar

Taman Seri Puteri Cheras

Sekolah Tunas Bakti Sungai Besi

Taman Seri Puteri Batu Gajah

Surat ini adalah janaan komputer, tandatangan tidak diperlukan.

LAMPIRAN

Rujukan Surat : JKMM 100/12/5/2 : 2018 / 468

Tarikh : 11 Disember 2018

Tajuk Kajian : Kajian bahawa kecenderungan yang penyalahgunakan seksual:
Peranan Pengalaman yang menjadi penderaan seksual Kanak-kanak
dan Keagamaan (A Study of Abusive Tendency: The Prediction of
Childhood Sexual Abuse Experiences)

Alamat Tempat Kajian :

- 1) Sekolah Tunas Bakti (P) Sungai Lereh
- 2) Sekolah Tunas Bakti Taiping
- 3) Sekolah Tunas Bakti Telok Air Tawar
- 4) Taman Seri Puteri Cheras
- 5) Sekolah Tunas Bakti Sungai Besi
- 6) Taman Seri Puteri Batu Gajah

Appendix F
School Application Letter
(STB Sungai Lereh)



UNIVERSITI TUNKU ABDUL RAHMAN
Wholly Owned by UTAR Education Foundation (Company No. 578227-M)

13 December 2018

Sekolah Tunas Bakti Sungai Lereh,
Sungai Lereh,
76400 Melaka.

Sir/Madam,

REQUEST APPROVAL TO CONDUCT RESEARCH IN SEKOLAH TUNAS BAKTI SUNGAI LEREH.

Referring to abovementioned.

Our research team would like to request your permission to conduct research in your school on the research title of **"A Study of Sexually Abusive Tendency: The Role of Childhood Sexual Abuse Experiences and Religiosity"**. This is a general study that aims to examine the sexually abusive tendency among adolescents who experienced childhood sexual abuse and the interacting effect of religiosity in Malaysia. Please be assured that all information collected is for academic purpose only and strictly confidential.

Below is the detail of data collection:

Preferred date : 2 January 2019
Duration : 5 Hours
No. of students : All students

Herewith attached the research proposal, JKM approval, and sample questionnaire (in Bahasa Melayu) for your consideration.

We look forward to your favorable reply.

Thank you.

Yours truly,

LEE KEZEE

Student,

Department of Psychology & Counselling,

Faculty of Arts and Social Science,

Universiti Tunku Abdul Rahman,

Jalan Universiti Bandar Barat, 31900

Kampar, Perak.

(Email: kezee0122@gmail.com, No. Tel: 011-21101882)

Kampar Campus : Jalan Universiti, Bandar Barat, 31900 Kampar, Perak Darul Ridzuan, Malaysia

Tel: (605) 468 8888 Fax: (605) 466 1313

Sungai Long Campus : Jalan Sungai Long, Bandar Sungai Long, Cheras, 43000 Kajang, Selangor Darul Ehsan, Malaysia

Tel: (603) 9086 0288 Fax: (603) 9019 8868

Postal Address: PO Box 11348, 50744 Kuala Lumpur, Malaysia

Website: www.utar.edu.my

School Application Letter
(TSP Cheras)



UNIVERSITI TUNKU ABDUL RAHMAN

Wholly Owned by UTAR Education Foundation (Company No. 578227-M)

13 December 2018

Taman Seri Puteri Cheras,
KM 18,
Jalan Cheras,
43000 Kajang, Selangor.

Sir/Madam,

REQUEST APPROVAL TO CONDUCT RESEARCH IN TAMAN SERI PUTERI CHERAS.

Referring to abovementioned.

Our research team would like to request your permission to conduct research in your school on the research title of **"A Study of Sexually Abusive Tendency: The Role of Childhood Sexual Abuse Experiences and Religiosity"**. This is a general study that aims to examine the sexually abusive tendency among adolescents who experienced childhood sexual abuse and the interacting effect of religiosity in Malaysia. Please be assured that all information collected is for academic purpose only and strictly confidential.

Below is the detail of data collection:

Preferred date : 3 January 2019
Duration : 5 Hours
No. of students : All students

Herewith attached the research proposal, JKM approval, and sample questionnaire (in Bahasa Melayu) for your consideration.

We look forward to your favorable reply.

Thank you.

Yours truly,

LEE KEZEE

Student,

Department of Psychology & Counselling,

Faculty of Arts and Social Science,

Universiti Tunku Abdul Rahman,

Jalan Universiti Bandar Barat, 31900

Kampar, Perak.

(Email: kezee0122@gmail.com, No. Tel: 011-21101882)

Kampar Campus : Jalan Universiti, Bandar Barat, 31900 Kampar, Perak Darul Ridzuan, Malaysia

Tel: (605) 468 8888 Fax: (605) 466 1313

Sungai Long Campus : Jalan Sungai Long, Bandar Sungai Long, Cheras, 43000 Kajang, Selangor Darul Ehsan, Malaysia

Tel: (603) 9086 0288 Fax: (603) 9019 8868

Postal Address: PO Box 11348, 50744 Kuala Lumpur, Malaysia

Website: www.utar.edu.my

School Application Letter
(STB Telok Air Tawar)



UNIVERSITI TUNKU ABDUL RAHMAN

Wholly Owned by UTAR Education Foundation (Company No. 578227-M)

13 December 2018

Sekolah Tunas Bakti Telok Air Tawar,
13050 Butterworth,
Pulau Pinang.

Sir/Madam,

REQUEST APPROVAL TO CONDUCT RESEARCH IN SEKOLAH TUNAS BAKTI TELOK AIR TAWAR.

Referring to abovementioned.

Our research team would like to request your permission to conduct research in your school on the research title of **"A Study of Sexually Abusive Tendency: The Role of Childhood Sexual Abuse Experiences and Religiosity"**. This is a general study that aims to examine the sexually abusive tendency among adolescents who experienced childhood sexual abuse and the interacting effect of religiosity in Malaysia. Please be assured that all information collected is for academic purpose only and strictly confidential.

Below is the detail of data collection:

Preferred date : 7 January 2019
Duration : 5 Hours
No. of students : All students

Herewith attached the research proposal, JKM approval, and sample questionnaire (in Bahasa Melayu) for your consideration.

We look forward to your favorable reply.

Thank you.

Yours truly,

LEE KEZEE

Student,

Department of Psychology & Counselling,

Faculty of Arts and Social Science,

Universiti Tunku Abdul Rahman,

Jalan Universiti Bandar Barat, 31900

Kampar, Perak.

(Email: kezee0122@gmail.com, No. Tel: 011-21101882)

Kampar Campus : Jalan Universiti, Bandar Barat, 31900 Kampar, Perak Darul Ridzuan, Malaysia

Tel: (605) 468 8888 Fax: (605) 466 1313

Sungai Long Campus : Jalan Sungai Long, Bandar Sungai Long, Cheras, 43000 Kajang, Selangor Darul Ehsan, Malaysia

Tel: (603) 9086 0288 Fax: (603) 9019 8868

Postal Address: PO Box 11348, 50744 Kuala Lumpur, Malaysia

Website: www.utar.edu.my

School Application Letter**(STB Taiping)****UNIVERSITI TUNKU ABDUL RAHMAN**

Wholly Owned by UTAR Education Foundation (Company No. 578227-M)

13 December 2018

Sekolah Tunas Bakti Taiping,
Jalan Bukit Larut,
34000 Taiping,
Perak Darul Ridzuan.

Sir/Madam,

REQUEST APPROVAL TO CONDUCT RESEARCH IN SEKOLAH TUNAS BAKTI TAIPING.

Referring to abovementioned.

Our research team would like to request your permission to conduct research in your school on the research title of **"A Study of Sexually Abusive Tendency: The Role of Childhood Sexual Abuse Experiences and Religiosity"**. This is a general study that aims to examine the sexually abusive tendency among adolescents who experienced childhood sexual abuse and the interacting effect of religiosity in Malaysia. Please be assured that all information collected is for academic purpose only and strictly confidential.

Below is the detail of data collection:

Preferred date : 8 January 2019
Duration : 5 Hours
No. of students : All students

Herewith attached the research proposal, JKM approval, and sample questionnaire (in Bahasa Melayu) for your consideration.

We look forward to your favorable reply.

Thank you.

Yours truly,

LEE KEZEE

Student,
Department of Psychology & Counselling,
Faculty of Arts and Social Science,
Universiti Tunku Abdul Rahman,
Jalan Universiti Bandar Barat, 31900
Kampar, Perak.
(Email: kezee0122@gmail.com, No. Tel: 011-21101882)

Kampar Campus : Jalan Universiti, Bandar Barat, 31900 Kampar, Perak Darul Ridzuan, Malaysia

Tel: (605) 468 8888 Fax: (605) 466 1313

Sungai Long Campus : Jalan Sungai Long, Bandar Sungai Long, Cheras, 43000 Kajang, Selangor Darul Ehsan, Malaysia

Tel: (603) 9086 0288 Fax: (603) 9019 8868

Postal Address: PO Box 11348, 50744 Kuala Lumpur, Malaysia

Website: www.utar.edu.my

School Application Letter**(TSP Batu Gajah)****UNIVERSITI TUNKU ABDUL RAHMAN**

Wholly Owned by UTAR Education Foundation (Company No. 578227-M)

13 December 2018

Taman Seri Puteri Batu Gajah,
Batu 1 Jalan Pusing,
31000 Batu Gajah, Perak.

Sir/Madam,

REQUEST APPROVAL TO CONDUCT RESEARCH IN TAMAN SERI PUTERI BATU GAJAH.

Referring to abovementioned.

Our research team would like to request your permission to conduct research in your school on the research title of **"A Study of Sexually Abusive Tendency: The Role of Childhood Sexual Abuse Experiences and Religiosity"**. This is a general study that aims to examine the sexually abusive tendency among adolescents who experienced childhood sexual abuse and the interacting effect of religiosity in Malaysia. Please be assured that all information collected is for academic purpose only and strictly confidential.

Below is the detail of data collection:

Preferred date : 9 January 2019
Duration : 5 Hours
No. of students : All students

Herewith attached the research proposal, JKM approval, and sample questionnaire (in Bahasa Melayu) for your consideration.

We look forward to your favorable reply.

Thank you.

Yours truly,

LEE KEZEE

Student,

Department of Psychology & Counselling,
Faculty of Arts and Social Science,
Universiti Tunku Abdul Rahman,
Jalan Universiti Bandar Barat, 31900
Kampar, Perak.

(Email: kezee0122@gmail.com, No. Tel: 011-21101882)

Kampar Campus : Jalan Universiti, Bandar Barat, 31900 Kampar, Perak Darul Ridzuan, Malaysia

Tel: (605) 468 8888 Fax: (605) 466 1313

Sungai Long Campus : Jalan Sungai Long, Bandar Sungai Long, Cheras, 43000 Kajang, Selangor Darul Ehsan, Malaysia

Tel: (603) 9086 0288 Fax: (603) 9019 8868

Postal Address: PO Box 11348, 50744 Kuala Lumpur, Malaysia

Website: www.utar.edu.my

Appendix G
Turnitin Originally Report
(FYP 1)

A Study of Abusive Tendency The Prediction of Childhood Sexual Abuse Experiences

ORIGINALITY REPORT

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SIMILARITY INDEX

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INTERNET SOURCES

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PUBLICATIONS

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STUDENT PAPERS

PRIMARY SOURCES

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"College Students' Perceived Risk of Sexual
Victimization and the Role of Optimistic Bias",
Journal of Interpersonal Violence, 2014
Publication

<1%

2

Tony Ward. "A critique of hall and hirschman's
quadripartite model of child sexual abuse",
Psychology, Crime & Law, 2008
Publication

<1%

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Exclude matches Off

Turnitin Originally Report**(FYP 2)****A Study of Sexually Abusive Tendency: The Role of Childhood Sexual Abuse Experiences and Religiosity**

ORIGINALITY REPORT

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SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to Universiti Tunku Abdul Rahman Student Paper	1%
2	www.midss.ie Internet Source	1%
3	Lindsay M. Orchowski, Amy S. Untied, Christine A. Gidycz. "Factors Associated With College Women's Labeling of Sexual Victimization", Violence and Victims, 2013 Publication	<1%
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21	www.jkm.gov.my Internet Source	<1%
22	Linda M. Williams, Victoria L. Banyard. "Chapter 14 Gender and Recall of Child Sexual Abuse", Springer Nature, 1997 Publication	<1%
23	Kader Maideen, Siti Fatimah, Sherina Mohd. Sidik, Lekhraj Rampal, and Firdaus Mukhtar. "Prevalence, Associated Factors and Predictors of Depression among Adults in the Community of Selangor, Malaysia", PLoS ONE, 2014. Publication	<1%

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