Translation of the Composite Abuse Scale (Revised) Short Form (CAS_R-SF) into isiXhosa

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By

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Abstract

Intimate partner violence (IPV) is a common occurrence in South Africa, yet appropriately validated tools that screen for IPV are not easily available, particularly in African languages. Establishing isiXhosa language versions of screening tools broadens and improves access to mental healthcare services for isiXhosa-speaking groups. This study aimed to develop an isiXhosa language version of the Composite Abuse Scale Revised Short Form (CASR-SF). The CASR-SF is a self-report measure designed to gauge the presence, intensity, and severity of IPV across three domains: physical, psychological, and sexual abuse. Previous translations of this questionnaire indicated its transportability across different languages and contexts, which in addition to the cost and time effectiveness of adapting instead of developing a new questionnaire, led to the decision to translate and adapt it into isiXhosa. The CASR-SF was translated using a four-staged translation design, which included: 1. Forward translation, 2. Back translation, 3. Committee discussion, and 4. Qualitative pilot in a small sample of first language isiXhosa speakers. Four independent translators worked independently to produce the forward and back translation in stages 1 and 2 and the translations team met in stage 3 to discuss and resolve challenging items with the goal of producing an equivalent final isiXhosa version of the CASR-SF. The resulting preliminary version was piloted on a sample of 7 first-language isiXhosa speakers who partook in cognitive interviews as a confirmatory step. The results indicated that for the most part broad concept equivalence was easier to achieve than linguistic equivalence, and participants generally did not struggle with understanding the items. However, questionnaire items on emotions and relatively new terms such as social media were far more complex to translate. African languages such as isiXhosa use metaphors as more respectful/acceptable expressions for topics such as sexual acts, which complicated the translation process at times. There were also various terms that could be used for different English concepts and the aim of this translation was to find one term that would be appropriate and meaningful across different isiXhosa language dialects, which proved challenging at times.

Keywords: Intimate partner violence (IPV), Composite Abuse Scale (Revised) – Short Form (CASR-SF), isiXhosa, translation

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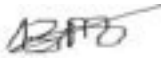
Signed  Date 28 November 2024

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Introduction

At the start of this research project, there was no Xhosa screening tool for Intimate Partner Violence (IPV) despite its high prevalence in South Africa. This identified research gap is one which this research intends to attempt to fill. An isiXhosa language version of a screening tool for IPV will make a meaningful contribution to the discipline of psychology in general and IPV in particular, where practitioners could use the tool to assist in guiding appropriate interventions and as a qualitative tool to initiate conversations around IPV.

Context

IPV is defined as "any act of physical and sexual aggression or harm, sexual coercion, controlling behaviours, psychological/emotional abuse within an intimate relationship by a current or former partner/spouse" (Mthwmbu et al., 2021:2). Hegart et al. (1999) define IPV as a chronic syndrome that the perpetrator uses to control their partner. IPV has been identified as a stressor as it not only has physical but also psychological consequences (De Wet-Billings & Godongwana, 2021). Women who have experienced IPV also report depression, anxiety, suicidal ideation, and other mental distress, which positions the topic as an extremely important public health issue within psychology (De Wet-Billings & Godongwana, 2021; Pocock & Bradbury-Jones, 2019). Statistics South Africa (Stats SA) (2021) showed that women who had low levels of education and socio-economic status were the most adversely affected by physical and sexual violence, with the Eastern Cape having the highest cases of physical violence (31.6%), while the North-West has the highest prevalence of sexual violence (11%). Yet, at present, tools to measure IPV are not available in all the official South African languages.

IPV has various dimensions to it, and therefore, a scale that adequately captures IPV must reflect this. Various psychometric scales have been developed to measure IPV, but these tools often did not cover all the aspects of IPV or had little or no reliability and/or validity, and where psychometric properties were established, this evidence was based on small sample sizes (Hegarty, Sheehan & Schonfeld, 1999). These led to the development of the Composite Abuse Scale (CAS).

The Composite Abuse Scale (CAS)

The CAS can be defined as a comprehensive self-report measure of multiple forms of partner violence (Loxton et al., 2013). CAS has demonstrated such high validity and reliability that it is often used as a criterion standard for other tools (Ford-Gilboe et al., 2016; da Rocha et al.,

2022). The questionnaire is made of four subscales, which make up a total of 30 items. The first subscale is severe combined abuse, which is made up of eight items that measure severe physical, emotional, and sexual abuse (Hegarty et al., 1999). The second subscale is emotional abuse, which has a total of twelve items that measure verbal and psychological aspects of violence, dominance, and isolation (Hegarty et al., 1999). The third subscale is physical abuse, which is made up of seven items that measure physical abuse that is of a less severe nature (Hegarty et al., 1999). The last subscale is harassment, which is made up of four items that measure being stalked and harassed (Hegarty et al., 1999).

While the CAS has demonstrated high internal consistency ($\alpha > .90$), content validity, construct validity, and face validity (Hegarty et al., 1999), one of the critiques of this scale was that it was too long. There has since been a shortened version developed which has 16 items. It covers three subscales, which are sexual, physical, and psychological abuse (Ford-Gilboe et al., 2016). The scale was named the Composite Abuse Scale (Revised)-Short Form (CASR-SF). The CASR-SF also showed similarly high reliability and validity (Ford-Gilboe et al., 2016). The CASR-SF has been translated into various languages, including Russian, Portuguese, Arabic, Spanish, Japanese, Chinese, Turkish, and Dutch, with proven transportability across different languages and cultural contexts (Alhabib, Feder & Horwood, 2013; Ford-Gilboe et al., 2016).

Based on this evidence of strong cross-cultural application, the CASR-SF was deemed well-suited as a self-report inventory to measure IPV in the South African context across different language versions. However, South Africa comprises a variance of cultural groups who do not necessarily subscribe to the values and conceptual and philosophical foundations of most psychological tests (Ford-Gilboe et al., 2016). As a result, careful consideration of the translation of the tool would be important in preparing it for use in the South African context. Furthermore, because of the rich cultural variance across languages, this translation was intended for use by isiXhosa speakers who are able to read and understand isiXhosa.

Translation in the South African context

The target population for the translation of the CASR-SF is isiXhosa speakers as isiXhosa is one of the most popularly spoken languages in South Africa (Matshabane et al., 2023), particularly within the Eastern Cape province, where the researcher is based. Here it is spoken by 82.7% of the population of 6 734 001 people (South African Government, 2022). In 2018, Stats SA indicated that 14.8% of 57.79 million South Africans speak isiXhosa as their first language, making it the second most commonly spoken language in the country.

The CASR-SF is built on Western ideologies and values as it originated in Australia (Hegarty, Sheehan & Schonfeld, 1999; Ford-Gilboe et al., 2016). This may disadvantage or misrepresent those who are non-English first language speakers and may not fully capture the way in which IPV would be described in local contexts and languages. Thus, the tool was translated into isiXhosa with the hopes of adequately capturing the extent to which the phenomenon being investigated affects this group without assuming that this is a homogenous group. The use of a multidisciplinary translation team that consisted of linguists and people with a psychology or mental health background and cognitive interviews with a sample of isiXhosa-speaking was employed to achieve a locally suitable IPV screening tool.

Alhabib, Feder and Horwood, (2013) argue that it is important to ensure cultural appropriateness in translation but also to be cognisant of the various dialects of the language and use common terms. The isiXhosa CASR-SF was therefore piloted among a group of people with geographical and dialectic differences to assess the extent to which the translation was accessible to various isiXhosa-speakers. Existing tools are not value-free. Therefore, the translation and adaptation of psychometric tools are necessary because there is a need for measures that are ethnically and culturally sensitive and compliant with South African legislation, which speaks to a need for psychological tests that accommodate different ethnical and cultural groups (Hill et al., 2013).

One advantage of translating existing tools instead of co-creating tests in different languages is that translation reduces costs as it means there are already well-researched tools that can be used instead of starting entirely from scratch (Steele & Edwards, 2008). But a mere change of language may not capture the distress that the tool intends to measure (Alhabib et al, 2013) so the careful consideration of the translation design and process was extremely important.

Various translation processes exist, but the five-stage translation method used by Campbell & Young (2014) and Matshabane et al (2023) has demonstrated effectiveness in producing isiXhosa translations of self-report inventories that show good validity and reliability. However, the process is long and time-consuming. It also requires much thought into who is selected to be a part of the translation team to ensure that the terminology in the self-report inventory is not too technical while capturing its conceptual meaning (Alhabib et al. 2013).

Research aim

The aim of this research was to develop an isiXhosa version of CASR-SF for use amongst

South African isiXhosa speakers as a self-report screening tool to collect data on IPV in what is hoped will be a more accessible way. To date, as far as the author is aware, the CASR-SF has not been translated into any other official South African languages. According to Ford-Gilboe et al. (2016), it is important to collect data that is representatively valid and reliable as this allows for an accurate estimation of IPV. The translation and adoption of the CASR-SF into isiXhosa would aid in achieving this goal.

Translation methods

The research was conducted using qualitative methods and the first four stages of the translation design employed by Matshabane et al. (2023). However, it is beyond the scope of this project to complete the final fifth quantitative piloting stage, so only the first four stages were reported on in this project. The quantitative piloting will take place in a separate project. The Four-Stage Translation Design included 1) Forward translation into isiXhosa, 2) Back translation into English, 3) Committee approach and 4) Qualitative piloting.

1. Forward translation: In the first stage of the translation process, two translators who are isiXhosa first language speakers, one linguist, and one mental health practitioner translated the English CASR-SF questionnaire into isiXhosa. According to Alhabib, Feder, and Horwood (2013), translations should not be a mere change in language but should demonstrate linguistic, grammatical, syntactical, and conceptual equivalence to the original document. As such, the expectation was that it would hold its meaning even in the forward-translated version (Cha et al., 2007).

2. Back translation: In the second stage, the isiXhosa forward-translated versions were back-translated into English by a different pair of translators who are bilingual and who are first-language isiXhosa speakers. Its purpose was to help facilitate the process of ensuring that the translated version is linguistically equivalent to the source questionnaire in English (Cha et al., 2007).

3. Committee approach: three of the four translators, along with the researcher who is also a first language isiXhosa speaker – referred to henceforth as the translation team - came together and, through a committee approach, discussed the forward and back-translated versions of the scale and came to a consensus on the final translation to be piloted. This discussion was audio-recorded and transcribed for later analysis to identify challenges in the translation process and specific items that are proving problematic to translate.

4. Qualitative piloting: Cognitive interviews took place with 7 participants who were conveniently sampled through online advertising using social media platforms (i.e., Facebook and WhatsApp). Previous experience of IPV was not a requirement to partake in the research. Participants were first language isiXhosa speakers and were asked to comment on their understanding of the questions, why they responded in the way they did, and lastly, whether the items related to their understanding of IPV. These two questions were:

    i. How did you understand the question?
    ii. Why did you respond in the way that you did?

    Cognitive interviews allow the researcher to get a sense of whether participants understand or can make sense of the concepts and phrases in the questionnaire in the way they have been translated and whether this matches the initial intention of the (source text) English language version of the measure (Kebbell & Milne, 1998). Interview content was audio recorded and transcribed for later analysis to identify challenges in the translation process and specific items that were proving problematic to translate equivalently.

Data analysis

The data that was obtained through the forward and back translation, the committee meeting and cognitive interviews were analysed by grouping the reflections from the participants and common patterns from the translation process that shared similar elements. The output of this whole process was to be able to develop an isiXhosa language version of the CASR-SF questionnaire that is as conceptually equivalent as possible to the original questionnaire.

Individual cognitive interviews were conducted with a small sample of 7 isiXhosa-first language speakers. These interviews were also recorded and transcribed. The goal of the analysis was to identify recurring themes in the translated Xhosa version and problematic items to understand why particular items are problematic and how they could be effectively improved. These learnings feed into a better understanding of the translation process from English into isiXhosa, more generally, particularly for psychological self-report measures.

The resultant qualitative data from the cognitive interviews and translation process was integrated to present evidence of the equivalence and utility of the CASR-SF isiXhosa language version for use amongst South African isiXhosa language speakers.

Chapter outline

In the following chapters, I will attempt to locate this research within the field of psychology and the South African context through an array of literature reviews under various themes. A comprehensive description of the research methodology will follow this. The results will be shared, followed by an analysis of the data, and finally, a discussion to pull it all together.

Literature review

Historic background of psychometric tests in South Africa

Psychometric testing in South Africa does not have a pleasant history, as it was primarily used as a scientific tool to support marginalization, exclusion, and discrimination (Laher & Cockcroft, 2014; Sehlapelo & Terre Blanche, 1996). Furthermore, it is argued that psychometrics intertwines heavily with the political, economic, and social history of South Africa (Laher & Cockcroft, 2014).

This is an important point of departure as psychometric testing has been instrumental in the perpetuation of overt and covert racism, and it is only fitting that it should be central in facing up to and overcoming the consequences of racism (Sehlapelo & Terre Blanche, 1996).

Psychology as a discipline has Western origins which are evident in its Euro-America central ideologies and epistemology (Laher & Cockcroft, 2014, Sehlapelo et al, 1996, Dlamini, 2020). The works of Martin (1915), Leipoldt (1916), Loades and Rich (1917), Dunston (1923), Macrone (1928), and Fick (1929), among others, are said to have aided in providing 'evidence' through their pseudo-science of the rationale behind the heinous Colonial and Capitalist history that this nation is built on.

Dlamini (2020:86) states that "the dominance of white, middle-class, English and Afrikaansspeaking people within professional psychology, both in training and practice, continues the marginalization of black lifeworlds". This highlights a gap in the ability to service the South African Nguni population, as even the tools (both personnel and tests) are not appropriate or suited to accommodate the majority of this population. As such, Sehlapelo and Terre Blanche (1996) argued that the transformation of psychology would not be complete without transforming psychometric testing practices since psychometrics have played a central role in the development and legitimization of the discipline in South Africa (Laher & Cockcroft, 2014) and has implications for its citizens (e.g., accessible psychotherapy care, career and education suitability testing). One such example was measuring native intelligence against European intelligence standards (Sehlapelo & Terre Blanche, 1996) and rendering natives as less intelligent despite using tests normed and developed for white children used on black children (Laher and Cockcroft, 2014). The history of psychological assessments in South Africa is in line with the social, economic, racial, and political discrimination and marginalization, and the use of such tools further perpetuates these injustices on the indigenous African population as inappropriate conclusions are made based on the score to support a particular narrative

(Laher & Cockcroft, 2013). Psychological assessments were adopted from the West and those that were developed in South African were based on Western principles and pushed the Apartheid agenda of deprivation of black South African economic and educational resources (Laher & Cockcroft, 2013). Without any consideration of the geographical, cultural, social, and economic background of these psychological assessments that were developed and standardized for white educated people, they were administered on black undereducated or illiterate South Africans, and this was used as "proof" to legitimize apartheid policies that sustained the position of black South Africans who were denied access to resources (Laher & Cockcroft, 2013). This is a history that has led to the mistrust of psychological assessments among black South Africans (ibid).

Laher and Cockcroft (2014), however, argue that there have been positive developments toward the redress of the historically biased, unfair, and discriminatory practices in the discipline of psychology and the establishment of a more equitable and just South Africa. Several milestones have been reached, including South African normed tests with cross-cultural consideration, albeit starting out with the same bias of norming and developing for particular ethnic groups or for white people and using them on black people (Laher and Cockcroft, 2014).

Intimate Partner Violence (IPV)

Intimate Partner Violence (IPV) is defined as "any act of physical and sexual aggression or harm, sexual coercion, controlling behaviours, psychological/emotional abuse within an intimate relationship by a current or former partner/spouse" (Mthembu, Mabaso, Reis, Zuma, & Zungu., 2021:2). In Hegarty et al., (1999:401) IPV was defined "as a chronic syndrome that the perpetrator uses to control their partner". While literature often portrays it as a unidirectional act with men as perpetrators, IPV can be bidirectional or reciprocal (Garrido et al, 2022). IPV has been identified as a stressor as it has not only physical but also psychological consequences (De Wet-Billings & Godongwana, 2021).

IPV in South Africa is of epidemic proportion as it is responsible for a substantial amount of illness and death (Gordon, 2016; De Wet-Billings & Godongwana, 2021) and is far higher than the global average (Pelowich et al., 2024). Because it affects different areas of an individual's well-being, Gordon (2016) also emphasizes the importance of having competent practitioners across the medical field to deal with the sequelae that result from such experiences of violence. This can be extended to screening tools used to identify IPV.

Despite the lack of literature on the topic, South Africa is among the many nations in which violence is romanticized, internalized and normalized (Rowlands, 2021), which may well be a contributor to the low reporting and the bewildering prevalence of IPV in South Africa, as victims may not even recognize it as abuse (Gordon, 2016) but rather an act of love (Sjodin, 2019; Beske, 2013). Literature of various cultures, a sample which also included some African countries, showed that while the romanticizing of violence serves multiple protective purposes, it also enables it (Sjödin, 2019; Beske, 2013).

There is no denying the impact on women and girls (De Wet-Billings & Godogwana, 2021; Beske, 2013; Mthembu et al, 20021; Sjödin, 2019), however, what is evident from the literature that follows is that IPV is everyone's problem as it affects various populations with far-reaching damaging consequences, irrespective of who the victim and/or perpetrator is. The selected screening tool chosen for this research was selected because of its broadness in the constructs measured but also because it is not gendered, therefore making it applicable for any person irrespective of their sexual orientation.

Feminist theory is said to see IPV as a consequence of gender and power inequality and "an outcome of living in a society that condones aggressive behaviours perpetrated by men while socializing women to be non-violent" (Thobejane & Luthanda, 2019:13).
While IPV and Domestic Violence (DV) are acknowledged to denote different things, it is noted that people who became perpetrators or victims of IPV are often children who witnessed or were affected by DV (Gordon, 2016; Pelowich et al., 2024). DV is defined as violence perpetrated within a home setting that is not gendered and rather directed to anyone (i.e., children, spouse, and relatives of any gender can be victims within the household (Thobejane & Luthada, 2019). As such, while a lot of literature exists on women and girls as victims of IPV in heterosexual relationships, it is important to note that men and people in homosexual relationships are also affected by IPV (Thobejane & Luthada, 2019; van Niekerk, 2015; Gordon, 2016; Gass et al., 2011).

IPV in same-sex relationships

Rowlands (2021) argues that IPV among couples in the Lesbian, Gay, Bisexual, Trans, Queer and Intersex (LGBTQI) community is as astonishing or even beyond the high number of women who are abused in South Africa. Stephenson and colleagues (2020) concurred in specific reference to men who have sex with other men (MSM) when they said that this particular population has comparable or higher rates than for heterosexual couples.

Variation within the LGBTQI community was noted, as men who have sex with men and other women (MSMW) were said to report even higher rates of physical and sexual violence than MSM in South Africa (Eaton, 2013 in Stephenson et al., 2020). Furthermore, MSM were said to have reported perpetrating IPV more than men having sex with women (Stephenson et al., 2020).

Similarities in triggers that resulted in IPV were noted across hetero and homosexual relationships, including power, control, autonomy, jealousy and dependency (Thobejane & Luthanda, 2019). This was also seen in the article by Stephenson et al. (2020), who reported that in addition to financial dependence, substance use, and jealousy, MSM also experience and perpetrate IPV because of wanting to be the alpha male, sexual positioning, minority stress, external and internalized homophobia, and disclosure of sexual identity. De Wet-Billings and Billings (2024) also reported a correlation between age and IPV prevalence as a factor that triggered IPV in lesbian couples in South Africa, where the older partner was more likely to be physically abused by their younger partner.

Impact of IPV on South African men

Some may argue that while violence against men is acknowledged as an existing phenomenon, it is not afforded the same attention as violence against women (Kwaramba, 2000). Thobejane and Luthanda (2019) argue that lack of literature on men as victims is due to reasons related to stigma, patriarchy, and social norms that position men as strong and incapable of being victims of IPV. They argued that because men are expected to be strong while their female counterparts are expected to be submissive, weak, and obedient when they are victims of IPV, women are more likely to be believed and taken seriously than men. The social norms related to gender that position men and women on a hierarchy have created a stigma that discourages men from reporting or admitting to incidences of violence perpetrated by women. The topic of men as victims of IPV has, therefore, been largely ignored (Thobejane and Luthanda, 2019). Rowlands (2021) concurred that psychological, physical, and financial abuse were the most commonly reported forms of violence reported by the sample of 25 men who participated in the investigation of violence against men in Johannesburg, South Africa.

The prevalence of men's experiences of IPV was further evident in the statistics provided by the British Crime Survey, which showed that men accounted for 11.5% of lifetime IPV, 7%

physical IPV, and 4.2% for emotional IPV in the UK between 2004-2009 (Kaliefeh et al., 2013; Thobejane & Luthanda, 2019). Thobenjane and Luthanda (2019) make an argument that the aspect of power, with specific reference to having a financial advantage, makes women perpetrators of violence in relationships where the man is undermined. These men, who are often unemployed and unable to provide, are often physically, psychologically, and economically abused. While women are said to get violent as a form of self-defence typically and learned coping from previous relationships, it is also acknowledged that they sometimes do so without provocation in their intimate relationships (Thobenjane & Luthanda, 2019). These UK examples are likely relevant in South African contexts too where the fluidity and evolution of society also suggest that while patriarchy positions men as superior, independent women with good careers and finances can hold the position of power and use it to control their partners (Tshoane et al., 2024).

The belief that men should not display any weakness is said to be among the reasons that the abuse of men turns fatal because they are condemned to silence (Tshoane et al., 2024). They also note that patriarchal societal expectations, the justice system, and African cultural norms cause men to be reluctant to report the women who inflict various forms of abuse on them. Pelowich et al (2024) argue that while the aforementioned factors put men at risk for IPV, it also has consequences such as stress and substance abuse that come as a result of unemployment which leads to the victimization of women. They noted that "in societies where there is unequal access to economic or political resources by gender, the likelihood of IPV against women increases" (Pelowich et al, 2024:9).

Impact of IPV on South African women and girls

While women remain highly researched, it is acknowledged that every individual who is in a relationship stands a chance of experiencing IPV, as demonstrated in the different populations already discussed above. Hegarty et al. (1999:400) echoed and defended this position by saying, "Concentrating on partner abuse against women alone does not deny that men are also victims; however, it is consistent with the position that domestic violence against women may be a different form of domestic violence because it converges with the broader social patterns of discrimination against women in society."

Findings have suggested that women at the hands of their male partners are most affected by

IPV (De Wet-Billings & Billings, 2024; Thobajane & Luthanda, 2019; World Health Organisation, 2013). When quantified, 13% of all women globally are said to be victims of at least one form of IPV in their life, and 50% of all murdered women were a direct result of IPV (Billings & Billings, 2024). The number of women murdered in South Africa is said to be five times that of the global average (De Wet-Billings & Godongwana, 2021).

Women who have experienced IPV also report depression, anxiety, suicidal ideation, and other mental distress (De Wet-Billings & Billings, 2024; De Wet-Billings & Godongwana, 2021; Hatcher et al., 2014), HIV, unintended pregnancy, miscarriages, and hypertension, among other health issues (De Wet-Billings & Billings, 2024;), which positions the topic as an extremely important public health issue within psychology.

Stats SA (2021) showed that women who had low levels of education and socio-economic status were the most adversely affected by physical and sexual violence. Pelowich et al. (2024) supported this finding, noting that women who find themselves financially dependent on their male partners may experience IPV and endure it. The Eastern Cape has the highest cases of physical violence (31.6%), while the North-West has the highest prevalence of sexual violence (11%) (Stats SA, 2021). Yet, at present, tools to measure IPV are not available in all the official South African languages.

IPV has various dimensions to it and therefore a scale that adequately captures IPV must reflect this. Various psychometric scales have been developed to measure IPV. These include the Conflict Tactic Scale (CTS) (Straus, 1979), the Measure of Wife Abuse (MWA) (Rodenberg & Fantuzzo, 1993), and the Abuse Risk Inventory for Women (ARI) (Yegidis, 1989). Still, these tools often did not cover all the aspects of IPV or had little or no reliability and/or validity. Where psychometric properties were established, this evidence was based on small sample sizes (Hegarty, Sheehan & Schonfeld, 1999). These led to the development of the Composite

Abuse Scale (CAS).

Composite Abuse Scale (CAS)

The CAS is a comprehensive self-report measure of multiple forms of partner violence (Loxton et al., 2013). This partner abuse screening questionnaire scale was developed by Hegarty, Sheehan, and Schonfeld (1999) upon noticing the gap in existing partner abuse scales at the time that were either not well-validated or/and comprehensive, did not account for frequency and consequence of the abuse; or centered on perspective of women as victims and men as the

perpetrators of IPV. They were also said to be narrow in their definition and operationalization of IPV and often limited to physical and sexual violence (Ford-Gilboe et al., 2016) or only measuring a specific type of violence, which did not allow a full picture without using a combination of tools (Hegarty et al., 1999)

Extracts from the Conflict Tactics Scale (CTS), Measure of Wife Abuse, Inventory of Spouse Abuse, and Psychological Maltreatment of Women Inventory were used to develop a comprehensive and validated scale that addressed these limitations while taking the frequency and consequence of abuse into account (Hegarty et al., 1999). Items that were included for consideration included all CTS items and other scale items from the tools mentioned above that were not repetitions from the CTS. Items that demonstrated a factor loading between .3 and .5, (depending on the scale and area of abuse measured), with good face validity, representing a broad range of dimensions of abuse were considered for inclusion in the CAS (Hegarty et al., 1999). All items were presented in first-person, were made gender neural, and culturally appropriate modifications were made on some items (Hegarty et al., 1999). The resultant 74-item scale was piloted on a sample of 427 female nurses who had been/were in a relationship, and based on findings from this pilot, a final 30-item version was published comprising four dimensions of abuse (Hegarty et al., 1999).

These domains of abuse were Severe Combined Abuse (SCA), Emotional Abuse (EA), Physical Abuse (PA), and Harassment (H). The SCA domain is made up of eight items that measure severe physical, emotional, and sexual abuse (Hegarty et al., 1999). The EA domain has a total of twelve items that measure verbal and psychological aspects of violence, dominance, and isolation (Hegarty et al., 1999). The PA domain is made up of seven items that measure physical abuse that is of a less severe nature (Hegarty et al., 1999). The H domain comprises of four items that measure being stalked and harassed (Hegarty et al., 1999).

CAS has demonstrated such high validity and reliability that it is often used as a criterion for other tools (Ford-Gilboe et al., 2016; da Rocha et al., 2022). This was important in the global context of rife IPV, which poses a major public health issue. Valid and reliable tools allow for accurate estimates of IPV as they make it possible to collate representative data (Ford-Gilboe, Wathen, Varcoe, MacMillan, Scott-Storey, Mantler, Hegarty, & Perrin, 2016). While the CAS has demonstrated high internal consistency ($\alpha > .90$), content validity, construct validity, and face validity (Hegarty et al., 1999), one of the critiques was that it is too long (Ford-Gilboe et al, 2016).

Composite Abuse Scale Revised Short Form (CASR-SF)

A shortened version of the CAS has been developed, which has 16 items. The scale was named the Composite Abuse Scale (Revised)-Short Form (CASR-SF). The purpose of its development was to have "a brief self-report measure of IPV based on the CAS that captures the complexity of IPV, including severity while limiting participant burden and enhancing emotional safety" (Ford-Gilboe et al., 2016:2). The CASR-SF measures experiences of sexual abuse, physical abuse, psychological abuse, and overall IPV, as well as their intensity and frequency (FordGilboe et al., 2016). Thabojane and Luthanda (2019, p.13) reported that "definitions of sexual violence include using physical force to compel a person into sexual activity against his or her will and attempted or completed sexual acts with a person who is unable to understand the nature of the act, decline participation, or communicate unwillingness". Physical violence which was the second component measured by the scale is said to be "typically defined as the intentional use of force with the potential to cause death, disability, injury, or harm (Thabojane & Luthanda, 2019, p.13). The last component, which is psychological violence, is those acts of abuse that are non-physical, such as showing visible agitation, threats, humiliation, insults, and isolation used to control the victim (Dokkedahl, Niels kok, & Elklit, 2019).

This revised short form was achieved through a two-phased process that included the distribution of the CAS questionnaire and an additional item on choking for rating by IPV experts based on the importance, clarity, and appropriateness of the item; in combination with content and factor analysis to decide on items to drop, keep, and combine (Ford-Gilboe et al., 2016). Changes were also made to the instructions to broaden the experience of IPV described within the questionnaire. Some wording was changed to accommodate context and different social backgrounds, and rating options were extended to include different experiences of IPV (Ford-Gilboe et al., 2016).

A total of 12 items remained after the full process of keeping, combining and dropping after the expert rating, factor analysis, and piloting. The validity and reliability of these 12 items was similar to that of the original CAS and three additional items were added based on the recommendations made, resulting in a 15-item scale (Ford-Gilboe et al., 2016). The full CASRSF also showed similarly high reliability and validity (Ford-Gilboe et al., 2016; Loxton et al., 2013). The CAS has been translated into various languages, including Russian, Portuguese, Arabic, Spanish, Japanese, Chinese, Turkish, and Dutch, which proves its transportability across different languages and cultural contexts of European and the Middle Eastern background (Alhabib, Feder & Horwood, 2013; Ford Gilboe et al., 2016).

Conclusion

In this chapter, I have looked at the history of psychometric testing in South Africa and the relevance of having culturally aligned tests. The context within which this particular test fits was also discussed, as it was highlighted that IPV is a prevalent issue across South African couples that has adverse mental, physical, and social effects. The chapter concluded with a history of the CAS and the development of the CASR-SF.

Translation of the CASR-SF

Introduction

In the previous chapter, which covered a brief history of psychological assessments in South Africa, the prevalence of IPV in South Africa, and the CAS and CASR-SF, which are self-report screening tools for IPV, a foundation was set for this chapter, which further demonstrates the motivation behind adapting and translating the CASR-SF. In this chapter, the aim is to elaborate on and demonstrate the transportability of this screening tool by providing examples of previous adaptations of the tool into different languages. A review of the translation strategies used and the ability to maintain and demonstrate equivalence of the tool across languages and contexts is presented. The second objective was to look at South African research translating existing psychological measures into isiXhosa and review the translation strategies and challenges documented. Thirdly, the chapter seeks to motivate for the adaptation of the CASR-SF into isiXhosa by providing the rationale for this and discussing international guidelines employed in carrying out this translation study. Lastly, the chapter looks at various translation theories that informed this study.

Review of the various translations of the CAS and CASR-SF

1. Translation to Arabic

Alhabib et al. (2013) translated the CAS into Arabic for use among Saudi women in the United Kingdom. This cultural adaptation and translation was made using a four-stage process that included forward translation, panel translation, focus group discussions, and back translation. Here the forward translation stage involved the transfer of the source text material into the new text language (Steele & Edwards, 2008; Alhabib, et al., 2013; Abubakar et al, 2013). This is achieved by providing a bilingual translator with the English text (Steele & Edwards, 2008; Alhabib, et al., 2013) which they translated by paraphrasing and considering the full sentence to ensure equivalence. A bilingual dictionary and the original text were used to check comprehension (Alhabib, et al., 2013). The panel translation involved the review of the initial forward translation by two bilingual experts who checked for linguistic validity, conceptual, content, natural equivalence (Alhabib, et al., 2013). In the third stage, two focus groups of Suadi women in London with diverse expertise and ages completed the Arabic and English questionnaire before the focus group discussion whose purpose was to further investigate the quality of the initial translation (Alhabib, et al., 2013). The purpose of this stage is to pilot the text on the target population. The fourth stage involved the back translation of the CAS by a

bilingual translator who was uninformed of its purpose. Back translation is the process of translating the target language text back to the source language to establish sematic equivalence (Tsai et al, 2018). The researcher compared these two versions and resolved any discrepancies (Alhabib et al., 2013).

They reported their findings on translating and adapting the CAS into Arabic. Their findings revealed that to ensure the cultural appropriateness of the tool changes such as removing or reworking some items had to be made as they could have unintended implications. An example of this was a change in the term "intimate relationships" to "be married or engaged", as relations of this nature before marriage are not condoned in Arabic culture, and item 25 "put foreign objects in my vagina" was considered invasive. They found that they experienced difficulties with the translations more in terms of cultural appropriateness rather than on a linguistic basis. Most of the items were retained, with adjustments to the wording to reduce ambiguity and develop a culturally and religiously sensitive equivalent to the original were made.

2. Translation to Brazilian Portuguese

The CAS was translated and adapted into Brazilian Portuguese by Rocha and colleagues (2022) who sought to develop a version of the tool that would aid in accurately identifying abuse in this population. This was contextually important because Brazil is said to have the sixth highest rate of femicide, with black women being the worst affected compared to white women (Rocha et al., 2022). Rocha and colleagues (2022) used the Translation and Cross-Cultural Adaptation (TCCA) approach through a ten-step protocol to reach a valid Brazilian Portuguese version of the CAS. The protocol was established through the use of a literature review and the analysis of fifteen articles that were in English, Spanish, and Portuguese. TCCA data was extracted, and the following protocol was established:

(1) conceptual analysis; (2) double-blinded forward translation; (3) comparison and first reconciliation of forward, (4) back-translation; (5) back-translation review by the developer and second reconciliation; (6) review by a specialist committee; (7) comparison of specialist reviews and third reconciliation; (8) cognitive interviews; (9) user evaluations and final reconciliation; and (10) presenting the final version of the questionnaire to the developer. The authors concluded that this ten-step protocol for TCCA was a viable option when seeking to ensure the reliability of the CAS TCCA (Rocha et al, 2022).

3. Translation to Spanish

Garrido and colleagues (2022) conducted research in the Dominican Republic, intending to develop a Spanish, brief, self-report IPV measuring tool. The CASR-SF was identified as a multidimensional measure of IPV promising good psychometric properties.

The CASR-SF was critiqued for various reasons, including that Garrido et al (2022: 5) reported that "of the current 16 items that compose the CASR-SF, only 13 were assessed in Ford-Gilboe et al. (2016), making psychometric testing a pressing requirement for the other three items (C6, C14, and C16; Table 1)". They also argued that a fourth dimension which is stalking which comprises of item 5 "Followed me or hung around outside my home or work." and item 9 "Harassed me by phone, text, email or using social media" was evident despite not being mentioned as a dimension in the original CASR-SF (Garrido et al., 2022).

This cross-cultural study used a sample of 1117 participants residing in the Dominican Republic to develop a reliable and valid Spanish-language version of the tool. The method used was similar to the process employed by Ford-Gilboe et al. (2016). The results indicated that the CASR-SF, in fact, had four domains as opposed to the three previously identified which includes sexual abuse, physical abuse, psychological abuse, and stalking (Garrido et al., 2022). It proved to be a suitable tool for collecting IPV data among the Spanish-speaking group and culture (Garrido et al., 2022). It also proved congruent with literature which argues that various biographical factors contribute to IPV and its other health consequences (Garrido et al, 2022).

The rationale for translating the CASR-SF

Based on the above examples of successful cross-cultural and language translation and adaptation, the CASR-SF would be well suited as a self-report inventory to measure IPV in the South African context across different language versions. However, South Africa comprises a variance of ethnical groups who do not necessarily subscribe to most psychological tests' values and conceptual and philosophical foundations (Laher & Cockcroft, 2014; vande Vijver & Bothmann, 2004). As a result, careful consideration of the translation of the tool was important in preparing it for use in the South African context.

The target population for the translation of the CASR-SF was isiXhosa speakers as isiXhosa is one of the most commonly spoken languages in South Africa (Matshabane et al., 2023), particularly within the Eastern Cape province, where it is spoken by 82.7% of the population of 6 734 001 people (South African Government, 2022). In 2018, Stats SA indicated that 14.8%

of 57.79 million South Africans speak isiXhosa as their first language, making it the second most commonly spoken language in the country.

The CASR-SF is built on Western ideologies and values as it originated in Australia (Hegarty, Sheehan & Schonfeld, 1999; Ford-Gilboe et al., 2016). This may disadvantage or misrepresent those who are not English first language speakers, as the tool may not fully capture the way in which IPV would be described in local contexts and languages. Thus, the tool will be translated into isiXhosa with the hopes of adequately capturing the extent to which the phenomenon being investigated affects this group without assuming that this is a homogenous group. Alhabib, Feder and Horwood, (2013) argue that it is important to ensure cultural appropriateness in translation but also to be cognizant of the various dialects of the language and use common terms. Existing measures are not value-free. Therefore, the translation and adaptation of psychometric tools are necessary because there is a need for ethnically sensitive measures compliant with South African legislation, which speaks to a need for psychological tests that accommodate different ethical and cultural groups (Hill et al., 2013).

One advantage of translating existing tools instead of co-creating tests in different languages is that translation reduces costs, as there are already well-researched tools that can be used instead of starting entirely from scratch (Steele & Edwards, 2008). However, a mere language change may not capture the distress the tool intends to measure (Alhabib et al., 2013), so carefully considering the translation design and process is extremely important.

Various translation processes exist, but the five-stage translation method used by Campbell & Young (2016) and Matshabane et al. (2023) has demonstrated effectiveness in producing isiXhosa translations of self-report inventories that show good validity and reliability. However, the process is long and time-consuming. It also requires much thought into who is selected to be a part of the translation team to ensure that the terminology in the self-report inventory is not too technical while capturing its conceptual meaning (Alhabib et al. 2013).

Several psychometric tools have been translated for use among isiXhosa-speaking populations. Four articles that outlined these processes were reviewed. The first article by Mashabane and her colleagues (2023) looked at the translation of the Internalised Stigma of Mental Illness (ISMI) scale. This was done through a five-stage process that involved forward translation from the source language to the target language, back translation from the target language back to the source language, a committee approach during which the translation team meets and discusses discrepancies in the translation, a quantitative pilot and qualitative pilot using

cognitive interviews (Mashabane et al., 2023). A clinical sample of 65 Xhosa-speaking people with schizophrenia participated in the quantitative pilot, and of these, five were recruited for the qualitative piloting. The tool showed internal consistency, utility, and content validity. Transportability was reported to be a challenge due to the limited availability of terms to denote key English terms (Mashabane et al., 2023).

Similar findings were reported by Steele and Edwards (2008) in their translation of the Beck Depression and Anxiety Inventories. Among the various problems that they encountered was the issue of ambiguity that the isiXhosa translation gave, differences in written and spoken language, and differences in the language found in different geographical locations. Again, the multi-step process that guided the translation process allowed for a high-quality version whose psychometric properties were comparable to those of the original English version (Steele & Edwards, 2008).

The authors achieved this by putting together a translation team made up of bilingual translators and practitioners and geographically diverse people to pilot the translated version. The translation process was a five-stage process with aspects similar to the various forms mentioned above and more so to the Alhabib et al. (2013) process. The process included forward translation, back translation, and resolving discrepancies in the first stage. Stage two included input from bilingual clinicians. Stage three required was further back translation, and a committee discussion, while Stage four involved identifying critical phrases and words, and the last stage was a review by clinicians (Steele & Edwards, 2008).

The third article examined the translation of the Clinical Outcomes in Routine Evaluation – Outcome Measure (CORE-OM) and the shortened version CORE-10 from English to isiXhosa (Campbell & Young, 2016). This tool, originating in the UK, measures general distress and dysfunction. A five-step translation process, as described above by Matshabane et al. (2023), was used, and various challenges were noted, such as the difficulty of achieving linguistic equivalence in finding words in the target language to describe what was intended in the source language. A sample of 254 isiXhosa speaking university students participated in the piloting of the isiXhosa version of the CORE-OM (Campbell & Young (2016). The translation required a reduction of the 34-item CORE-OM to a shorter 10-item SA CORE-10 version to achieve measurement equivalence across the two languages, demonstrating the complexity of these translation processes (Campbell & Young, 2016).

While this brief review of four examples of translation studies from English into isiXhosa demonstrates some success, there are also evident challenges.

Van Vuuren, Rabie, and Naidoo (2022) note that with English being the language of tuition of many South Africans, test takers do tend to respond to English versions of tests. This unfortunately aligns with the observation of how indigenous language development has been neglected (van Vuuren et al., 2022). This is despite movements such as the Indigenous Psychology Movement which is over 24 years old which was against the dominance of Western conceptual frameworks and measures as a standard for behavioural and social science in the world (Behling & Law, 2000). It called rather for the development of concepts and measures based on local cultural realities (Behling & Law, 2000). The implication of this to the current research is that careful consideration needs to be made in deciding upon the translation route where the application of the constructs being measured in the local setting is important. The nature of the translation should, therefore, prioritise equivalence that allows for the target language test to be used independent of the source text and remain meaningful and reliable. As such, prioritizing conceptual equivalence over linguistic equivalence to achieve the above would be implored.

Types of equivalence

Vinay and Darbelnet (2004) define equivalence which they also refer to as idiomatic translation as a situation where different languages describe the same situation using different stylistic or structural means. Various forms of equivalence have been identified that can be used to establish the extent to which the target text is equivalent to the source text. While this is not an extensive list of equivalence, below are different types of equivalences that are mentioned and used in this document.

Conceptual equivalence refers to the degree to which a concept, independent of the words used to operationalize it, exists in the same form in the source and target cultures. This is important because many tools across different cultures are designed to operationalize concepts, and concepts are meaningful to members of the source culture (Behling & Law, 2000; Ursin, Hyytinen, Silvennoinen, & Toom, 2022). This means that irrespective of the word/s used to denote the concept, the target language items should operationalize the variables in a similar fashion.

Various forms of equivalence fall under what is considered linguistic equivalence. Linguistic equivalence comprises of elements from semantic, conceptual, and idiomatic equivalence and

is centred around the opinion that words should hold the same meaning in the target language (Ursin et al, 2022). According to Smith, Adams and Munikk (2022) linguistic equivalence is the renderance of words that refer similar ideas/items/concepts in different languages.

Semantic equivalence involves the choice of terms and sentences and sentence structures that ensure that the meaning of the source language statement is preserved in the translation (Behling and Law, 2000). It is finding words and phrases in the target language that match the meaning of those in the source language instrument. Idiomatic equivalence is the attempt to establish equivalent expressions in the different languages to represent the colloquialisms or idioms (Arafat, et al., 2016) Contextual equivalence refers to the ability of the test to be understood and have relevance in a similar way even when the context is altered. In experiential equivalence, according to Ursin et al. (2022), the target language version and source text need to address similar intentions or functions. It is acknowledged that changes sometimes have to be made in the target language in order to convey what is intended. Item equivalence is concerned with the extent to which the translation holds expressions and concepts that are similar to the source text. Normative equivalence refers to the degree to which the researcher has dealt successfully with the problems created by differences in societal rules relating to the openness with which ideas are expressed and the way in which strangers, particularly strangers asking questions, are treated (Behling & Law, 2000, p. 17).

Translation guidelines

The development of concepts and measures based on local cultural realities is reflected in many movements and calls for actions that have evolved over the years however, we are still at the mercy of the dominance of Western-based interventions and psychometric tools. As such, various guidelines to rather adapt these existing tools to fit the context and culture have emerged. Such guidelines provided direction into best practices to ensure the suitability of these translations for the population in question and equivalence to the source language from which it is being translated and adapted. They also offer challenges that often surface as well as proposed solutions to these problems.

Behling and Law (2000) noted that three problems tend to surface when translating questionnaires and other research instruments. These are the lack of semantic, conceptual, and normative equivalence. Solving semantic equivalence problems can be resolved by back translation using the parallel blinded technique or random probe technique. The parallel blind technique is when two independent translators produces their versions of the translation before

these are collated and compared to resolve differences (Behling & Law, 2000). In the random probe technique, the target language version test is piloted on a population of the target language speakers who are then asked to comment on the reasoning behind their responses to evaluate whether the intent of the question was conveyed (Behling & Law, 2000). When creating a new instrument, they proposed source language centring and multicultural team approaches that can be applied to solve this issue.

The second problem is the lack of conceptual equivalence across cultures to which they proposed logical and empirical statistical testing to demonstrate evidence of this equivalence, including factor analysis. The third problem was a lack of normative equivalence across societies, which includes openness with which topics are discussed, information about family and personal matters and the manner in which ideas are expressed. They proposed developing close relations with respondents, providing assurances of anonymity, rethinking the translator's role, using decentring, pilot testing, and quantitative piloting using statistical methods in order to demonstrate evidence of equivalence (Behling & Law, 2000).

Guillemin, Bombardier, and Beaton (1993, p.1417) put forth that when choosing to adopt a measure that already exists in another language, an application of "a set of standardized guidelines for this process based on previous research in psychology and sociology and on published methodological frameworks" should be used. They suggest aiming for "semantic, idiomatic, experiential, and conceptual equivalence in translation by using back-translation techniques and committee review, pre-testing techniques, and re-examining the weights of scores."

While various researchers put forward and/or used various guidelines to guide their translation and adaptation process, these all shared commonalities in that emphasis is put on selecting the tool that will be used and vetting it for appropriateness for the intended use in the chosen context (for examples see ITC, 2017; Sousa et al, 2010; Guillemin, 1993; Gudmundsson, 2008).

Secondly, importance is also placed on the selection of the translation team and how the process of translating is carried out, as this has implications for the reliability, validity, utility, legality, cultural actability, and equivalence of the resultant translation (for example see ITC, 2017; Sousa et al, 2010; Guillemin, 1993; Gudmundsson, 2008; Behling & Law, 2000). The third feature that was noted is the inclusion of a space to have the work reviewed by various stakeholders and experts, the original test developer (if possible), and the translation team, to reach agreements on what to use, drop, and alter, and to assess whether the resultant translation

is fit for purpose for examples see ITC, 2017; Sousa et al, 2010; Guillemin, 1993; Gudmundsson, 2008.

An important part of the cross-cultural adaptation portion of the process is ensuring that the people involved in the translation process understand the nuances, metaphors, culture, norms, religion, politics, and social values and standards that affect language use in both the target and source language to ensure that the version that is agreed upon has good psychometric properties (ITC, 2017; Sousa et al, 2010; Smith et al, 2022).

A popular document that researchers who engage in translation work often engage with is the International Test Commission Guidelines for Translating and Adapting Tests (ITC) (ITC, 2017). This document consists of a ten-step process mentioned above and serves as a guide for researchers whose aim is to produce a cultural translation of an existing document into their chosen language.

These ITC guidelines, are a set of 18 guidelines that are divided into six categories which are namely: 1. Precondition, 2. Test development, 3. Confirmation, 4. Administration, 5. Scoring and interpreting, 6. Documentation. These guidelines provide a useful framework for thinking through the translation design, many of which informed the methods for this project (see appendix D). According to the ITC (2017), the purpose of these guidelines is to provide the user with some direction on how to conduct, evaluate, and produce an ethical cross-cultural adaptation or development of psychological tests. These guidelines commence with the preconditions, which, as the name suggests, are aimed towards giving direction on what to do before setting out on this task. The second category is about the actual task of adaptation. The confirmation guidelines are aimed at providing direction on how to establish and provide empirical evidence of the adapted test's equivalence, validity, and reliability. The final three categories provide guidelines to minimize problems during the administration of the test that could lead to compromised validity, ensuring that the scoring is considerate of population differences and accounted for contextual factors during interpretation and lastly are the guidelines on documenting the adaptation process which serves to support its use within the target population (ITC, 2017).

Translation theory and practice

Various theories with diverse epistemological foundations exist within translation studies. Translation gained popularity in the 19th century when Holmes proposed what is called

translation studies, a multidiscipline whose role was to facilitate linguistic and cultural transfer (Panou, 2013). The process of translation is defined as the process of taking a source text and transforming it into a target text that is in a different verbal language. The source text is the existing text to be transferred into a different language, while the target text is the new text version. Munday (2016) describes the discipline of translation as one that is multilingual and interdisciplinary. It comprises languages, linguistics, communication studies, philosophy, and cultural studies.

According to Jakobson (in Venuti, 2012), there are three forms of translation, namely, intralingual, interlingual, and intersemiotic translation. Intralingual translation refers to translation within the same language (i.e., rewording), and intersemiotic translation refers to the translation from verbal to non-verbal sign systems (Munday, 2016; Panou, 2013). Interlingual translation, which is the focus of this research, refers to the transfer of a source text from a source language to a target text in the target language (Munday, 2016; Panou, 2013).

Early translation theories of the 19th century led to assumptions that translation "should comprehensively reproduce the original and be completely identical to it, therefore, the translation, primarily of the literary text" (Atamirzayeva, 2021:566). This led to the assumption that translation was impossible as it would require the transfer of the unique features of languages, such as grammatical structure, and vocabulary (Atamirzayeva, 2021; Behling & Law, 2000), i.e., individual languages have unique grammatic properties that may make the transfer of text from one language to another difficult.

An alternative to this predicament was the acceptance that there could never be a completely identical transfer, and later theories proposed aiming rather for translation equivalence, which can be defined as equality of meaning which, depending on the theory, compares the source and target text features that show that both communicate the same intended meaning (Atamirzayeva, 2021; Panou, 2013). Many scholars in this area (such as Munday, 2016 and Panou, 2013) maintain that full equivalence is not always possible.

They also argued that when equivalence of idioms, cliques, and proverbs is sought at the level of sense, and not image (i.e., sense for sense (conceptual) instead of word for word (literal), Behling and Law, 2000), "the stylistic impact of the source-language (henceforth SL) text can be maintained in the target-language (henceforth TL) text." (Panou, 2013, p.2) and equivalence which they defined as "a procedure in which the same situation is replicated as in the original but different wording is used (Vinay and Darbelnet, 1995, p.32)" can be reached (Panou, 2013,

p. 2). This implies that while it might be difficult to achieve semantic and conceptual equivalence when literal (i.e., word-for-word) translation is used, it can be achieved through sense-for-sense translation. As such, it is rather encouraged to focus on the meaning of the full text which is sense for sense (conceptual) translation.

Conclusion

In this chapter, I looked at the various translations of the CAS and CASR-SF which demonstrate its transportability. This was important to establish for the purpose of this research as its main objective is to transfer the English questionnaire to an accessible and meaningful isiXhosa version. A brief review of guidelines that informed various translations of psychological tests, including the ITC which has been referenced in many of the reviewed literature were also discussed. The chapter concluded with a brief orientation of translation theories and procedures.

Methodology

Having reviewed the literature on translation designs and how these pertain to the CASR-SF, this chapter will provide an overview of the translation process that was employed in translating the CASR-SF into isiXhosa.

Research aim

This research aims to develop an isiXhosa version of CASR-SF for use amongst South African isiXhosa speakers. To date, as far as the author is aware, the CASR-SF has not been translated into any other official South African languages. According to Ford-Gilboe et al. (2016), it is important to collect data that is representatively valid and reliable as this allows for an accurate estimation of IPV. The translation and adoption of the CASR-SF into isiXhosa would aid in achieving the goal of collecting this data.

Research paradigm

Matshabane et al (2023), whose translation work was used to inform the translation of the CASR-SF, drew from a mixed methods translation design. Mixed methods is a combination of qualitative and quantitative methods (Heale & Forbes, 2013) for data collection and analysis to achieve the intended purpose of the research (Bryman, 2012). However, due to the narrow focus of the present study, the quantitative portion of the process was not carried out, making the study largely qualitative. Denzin and Lincoln (1994:2) hold that qualitative research involves studying "things in the natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them." It is a useful paradigm when seeking data that speaks to the rationale of behaviour as it provides an in-depth source of information on what motivation, values and beliefs led to a particular response from those who directly experiences it as they have a unique viewpoint (Castleberry & Nolen, 2018). For that reason, qualitative research was used in the process. This qualitative research paradigm informed the sampling size, data collection tools, and analysis of the collected data.

Due to the nature of qualitative research, which is not concerned with generalizing but rather obtaining in-depth data, it is often time-consuming and influential on the sample size and means of getting that sample (Bryman, 2012). The sample size is often small and, therefore, not fit for generalization as it is often not very representative of the sample population. It is often data that is rich in words and other expressions that are not of numerical value. The subjective nature of qualitative data is, therefore, not as straightforward in terms of measures of reliability as

there are researcher and participant biases and values that may be at play (Bryman, 2012; Yin, 2011; Heale & Forbes, 2013).

To overcome the challenges of qualitative data, triangulation was used. This is the use of multiple approaches to answer a research question. It increases confidence in the findings by confirming the presupposition using two or more measures (Heale & Forbes, 2013). Triangulation is, therefore, "a means to avoid potential biases arising from the use of a single methodology. This technique is used to confirm suggested findings, but it can also be used to determine the completeness of data." (Heale & Forbes, 2013, p. 98). The philosophical stance of this research is therefore not of a positivist nature as it is not based on experiments but rather on the personal views of those who partake, and the data generated is subject to their own experiences, views, and meaning-making (Yin, 2011).

Multiple triangulation, which is the use of multiple forms of triangulation in collecting the data, was employed to foster validity and credibility (Heale & Forbes, 2013; Bans-Akutey & Tiimub, 2021; Carter, Bryant-Lukosius, DiCenso, Blythe, Neville, 2014). The different types of triangulation that were used included forward and back translations, a committee approach and qualitative piloting which are explained in more detail below. Within the forward and back translation as well as the committee approach, investigator triangulation was used as the multidisciplinary team reviewed and discussed the data generated from the translations to reach an acceptable final isiXhosa version. Investigator triangulation refers to the use of multiple investigators in the study (Bans-Akutey & Tiimub, 2021). Each translation team member brought different expertise to the process both individually and as a collective during the forward and back translations as well as the committee approach. Methodological triangulation was also used in the cognitive interviewing phrase where the research participants had to complete the Xhosa CASR-SF self-report questionnaire (Bans-Akutey & Tiimub, 2021). This was followed by one-on-one interviews, which provided more detail about what was on the questionnaire, and how they experienced or understood it. This research project also employed an interdisciplinary approach that drew from psychology and linguistics, specifically translation theory, to transfer meaning about the psychological construct from the source text to the target text with as much equivalence as possible.

Sampling: Translation team

The translators were sampled using a combination of snowballing and purposive sampling.

Purposive sampling is a form of nonprobability sampling, where the people are sourced based on their ability to fulfill the purpose for which they are being needed. This could include posing certain characteristics (Luna & Berg, 2017) which in this case were their home language and expertise. Snowballing which is also known as chain referral sampling or respondent-driven sampling is a form of nonprobability sampling where existing people identify other people who would be suited to the research need (Luna & Berg, 2017). In other words, snowballing draws further participants from the existing sample who direct the researcher to other people who meet the criteria set out by the researcher.

A total of five female translators, aged 71, 35, 29 and 29, formed part of the translation team. These included the researcher, two linguistics and two translators with psychology backgrounds. The purpose behind this number of translators was so that we could have a team of two translators independently forward translating and two translators independently back translating, and the researcher to oversee the process.

The criteria for the translators were that they had to be isiXhosa-mother tongue speakers who can read, write, and speak the target language, isiXhosa, and the source language, English. Translators were sourced through the Rhodes University African Languages Department and the COVID-19 vaccination site nurses who were permanent Fort England Psychiatric Hospital staff. This allowed for translation perspectives from individuals working within the disciplines of linguistics and psychology. The translation team comprised five female isiXhosa mother tongue speakers with tertiary education training. One was the researcher; two were recruited through the Department of African Languages to represent linguists. Two psychiatric nurses were recruited using purposive sampling and snowballing. The final team comprised one nurse, one experienced translator with a psychology background and previous work that involved translating and transcribing psychological assessment tools, and two linguists whose primary training included translation within the discipline of African Languages, particularly isiXhosa.

Translation design

Having reviewed examples of different translation design elements and the ITC guidelines (ITC, 2017), we decided to use the five-stage translation design employed by Matshabane et al. (2023) for this study as it provided an in-depth, structured and previously applied design which yielded good outcomes. The Five-Stage Translation Design includes 1) Forward translation into isiXhosa, 2) Back-translation into English, 3) Committee approach, 4) Qualitative piloting, and 5) Quantitative piloting.

However, the quantitative pilot will be conducted in a separate project as it falls beyond the scope of a master's by coursework and research dissertation. As such, only the first four stages were completed for the purposes of this research project. To stay within the bounds of this research, the four-stage translation process that was adopted as mentioned above is described below.

1. **Forward translation:** In the first stage of the translation process, two bilingual translators who are isiXhosa first language speakers, one linguist, and one mental health practitioner translated the English questionnaire into isiXhosa. This was done through independent blind translation, where both parties translated the CASR-SF from the source language, which was English, to the target language, which was isiXhosa. Two translators were used so that we could draw on the understanding of not just one but two translators' understanding of what the Xhosa equivalent of each item should be. It also allowed for comparison between translators to see the extent to which the purpose of the source language is reflected. According to Alhabib, Feder, and Horwood (2013), translations should not be a mere change in language but should demonstrate construct equivalence with the original document. As such, the expectation was that it would hold its meaning even in the forward-translated version (Cha et al., 2007). An electronic version of the tool was shared with each translator separately, and no specific direction or expectations of how they should translate the tool were communicated.

2. **Back translation:** In the second stage of the translation process, the two Xhosa questionnaire versions obtained in the first stage were shared electronically with two independent bilingual translators who are first-language isiXhosa speakers. One served as a linguist and the second as an experienced translator with a psychology background. The translators took an average of 14 days to return the questionnaire from the day they received it. The purpose of this stage was to facilitate the process of ensuring that the translated version is linguistically equivalent to the source questionnaire in English (Cha et al., 2007). To help identify and resolve any discrepancies, the five versions (i.e., one original, two independent forward-translated Xhosa versions, and two independently back-translated English versions) were tableted on Microsoft Excel with clearly marked headings with the sixteen items going vertically (y-axis), and the questionnaire versions going horizontally (x-axis). A sixth space was left blank for the final version which would be populated in the third stage.

3. Committee approach: The translation team came together in 3 separate meetings, using a hybrid method where participants had the option to meet virtually or in person. This manner of structuring the meetings was informed by necessity as only two of the four translators were within the Eastern Cape at the time of these meetings. The hybrid option was used in the first meeting held on 22 November 2022. The meeting duration was 3 hours and 23 minutes. The consecutive meetings were held exclusively online to provide a backup recording device through the meeting application and for the convenience of the translators who had to travel to the central venue for the first meeting. These meetings were held on 16 December 2022, and their duration was 2 hours 15 minutes, and 2 hours 30 minutes on 1 February 2024. These meetings were held on Zoom, Microsoft Teams, and in the Rhodes University Psychology Clinic seminar room. These meetings were recorded using a recording device and a built-in recording feature on the Zoom application.

The purpose was to discuss the forward and back-translated versions of the scale and come to a consensus on the final translation for the qualitative piloting. The intended structure of the discussion was to collectively look at the data set and evaluate whether it bared appropriate equivalence to the original and if any items were seen as being particularly difficult. An electronic copy of the Excel document prepared in the previous stage was shared for the translators to follow as we went through each item of the questionnaire. Items with discrepancies, especially in the forward translations, were discussed and compared to the original and back translations to resolve discrepancies. All times were initially discussed, but consensus was eventually reached that to preserve time, only the items with discrepancies would be discussed.

4. Qualitative piloting: Cognitive interviews are a form of qualitative inquiry whose origin is within the discipline of psychology and survey methodology (Willis, 2015). Willis (2015) argues that cognitive interviews and their analysis can generate both qualitative and quantitative data. They are a data collection method in which the participant's thought processes are brought to light (Wolcott and Lobczowski, 2020). This is achieved through the use of "targeted interview questions that are focused on evaluating participant comprehension during an activity" (Wolcott & Lobczowski, 2020, p.181). Cognitive interviews allow the researcher to get a sense of whether participants understand or can make sense of the concepts

and phrases in the questionnaire in the way they have been translated and whether this matches the initial intention of the source language version of the measure (Kebbell & Milne, 1998).

Sampling: Once a final Xhosa questionnaire was compiled based on the committee meetings and discussions, this questionnaire was piloted on seven participants who were asked to complete the questionnaire. Participants were recruited through social media platforms (i.e., Facebook and WhatsApp). They were selected using convenience sampling. This form of sampling which is also known as availability or accidental sampling is a non-probability sampling strategy in which participants are chosen because it is convenient to the research because they are readily available, making them easy to access (Biggam, 2011; Luna & Berg, 2017). It is a useful strategy when seeking to access information quickly and inexpensively (Bryman, 2012; Berg & Lune, 2017). Berg and Lune (2017), however, warn against selecting participants because they are readily available as this can lead to the researcher not getting the information that they were seeking out. This sample consisted of individuals aged between 24 years and 36 years. An unintended consequence of this sample was that it was made up of a varied geographically representative sample, which, while small and not sufficient to provide generalizable data, provided diversity in dialect. One participant was from Plettenberg bay in the Western Cape Province, two from Gqeberha, one from Flagstaff, one from Makhanda, and one from Butterworth.

Differences in the expressions used in these areas are notable. For example, Flagstaff is in a part of the Eastern Cape that is considered to be the Mpondo region, which has a dialect that is considered a language of its own. Flagstaff and Butterworth are considered more rural in comparison to the Metropol of Gqeberha and the urban Makhanda and Plettenberg Bay. All of the participants were in relationships at the time of the interviews and had been in relationships previously. Two reported that they were married and only one had children. None of the participants were cohabiting with their partners. They all had a minimum of a tertiary qualification, with the lowest being an undergraduate degree and the highest level of education being a master's degree. They all reported that they were Christians. Four participants were employed within the mental health sector, one in basic education, one was a civil engineer, and one was a project facilitator within the wellness sector. Two participants identified as males and five identified as female.

Data collection: Individual interviews were conducted with each of the participants who first completed the isiXhosa translation of the CASR-SF questionnaire. These one-on-one

interviews were conducted in January 2023. Participants were asked to reflect on their experience of responding to the questionnaire and identify items which they had found, difficult to understand. They were asked two specific questions: What did the question make you think of? And why did you respond in the way that you did? These cognitive interviews were done face-to-face and telephonically using a telephone and WhatsApp audio call. These interviews ranged between twenty minutes and one hour in length. While self-report questionnaires encourage participants to respond according to their initial understanding of each item, participants were allowed to make changes in this study as this was seen as a valuable measure of how far their initial understanding was from what was intended. Input regarding grammar and typing errors was also accepted during the cognitive interview.

Data analysis

While qualitative data provides the researcher with rich in-depth data that cannot be achieved quantitatively, qualitative data also poses the challenge of being difficult to reduce to manageable data and being able to identify patterns within it (Castleberry & Nolen, 2018).

The qualitative data collection methods that are used allow the researcher to use the participants' own words in the data analysis stage to describe the experiences and meaning made by the participants (Lochmiller, 2021; Bryman, 2012).

The data that was generated was segmented into domains which grouped the reflections from the participants and common patterns from the translation process that shared similar elements. These are discussed in the results and analysis chapter which is organised in the order of the translation process.

All the committee meetings and cognitive interviews were conducted in both English and Xhosa and were audio recorded. These recordings were sent to an external transcriber who rendered a written verbatim transcription of the audio and translated the Xhosa transcription into English. While the researcher is aware of the value of transcribing one's own work as it builds familiarity with the data, it is also a time-consuming process. This was overcome by the researcher reviewing both the audio and transcribed data to build familiarity and identify any patterns that would emerge. According to the ITC guidelines, "The goal of any analyses is not to establish the structure of a test, though that is a by-product of any analyses, but to confirm the equivalence of the structure of the test across multiple language versions" (ITC, 2015:9). This was achieved by evaluating the data in all the four stages of the translation process. In the

forward translation, the two versions produced by the translators were compared to identify potentially problematic items in the questionnaire where they struggled to find linguistic and conceptual equivalence. The back translations were compared to the source text to confirm problematic items that demonstrated challenges in conceptual and linguistic equivalence. These items were clustered into the domain on the challenges in their translation. Data from the committee meetings was analysed for the strategies used by the translation team to address difficult items. Data from the cognitive interviews analysed across respondents to evaluate the success of the strategies used in the committee approach to find adequate equivalence across the two language versions of the tool.

Ethical considerations

This research forms part of a bigger project that seeks to investigate the relational predictors of violence among African couples using South Africa and Ethiopia as the research populations. Ethical approval for this project was granted by the Rhodes University Research Ethics Committee (See appendix A. Permission to translate the Composite Abuse Scale Revised Short Form (CASR-SF) was obtained from the developer in March 2022 (see appendix C).

Research ethics emphasizes the importance of transparency, particularly in qualitative research, and the minimization of risk for both the researcher and the participant. As such, before commencing with the data collection process, all the participants (i.e., the translation team and qualitative pilot sample) were informed that this research was part of a bigger project and that the information they provided would be used in future studies and that it would be audio recorded. After giving details regarding this research, participants were given an informed consent form that also reiterated that their identity would be kept confidential, the data collection process would be audio recorded, data would be used in other research, and they were participating voluntarily and could choose to not participate at any time (see appendix B).

The topic of this research (IPV) is a sensitive one and the researcher, as an intern counselling psychologist was able to provide containment and support if needed by any of the members of the translation team or piloting participants. To protect the identity of the participants, no information that could be used to identify them was used. This includes their names and other obviously descriptive features. Instead, pseudo-name codes were used to identify each participant.

Except for the translation team, who were compensated for their translation works, participants were not compensated in any way as this is said to have the potential of compromising the

integrity of the research as they may be included to provide what they believe are acceptable responses for the researcher.

The data is stored on the researcher's computer, which is password-protected. All the data was shared on a shared Google Drive folder accessible only to those who are part of the project and have been granted permission to access the content.

Results and Discussion

In carrying out the aim of this research, which was to develop a isiXhosa version of the Composite Abuse Scale Revised-Short Form (CASR-SF) that is meaningful and useful to the isiXhosa speakers of South Africa, the four-stage translation process outlined in the previous chapter was implemented, and the results are provided below in the chronological order in which they were done. The results are discussed in relation to relevant literature on translation and adaptation in order to illustrate some of the emerging challenges in the translation process.

Stage 1: Forward Translation

The forward translations produced by the two independent translators, one linguist (henceforth referred to as translator 1) and a second who is a psychiatric nurse (henceforth referred to as translator 2) were collated on an Excel document, and the two versions were compared with each other to identify potential problematic items where the translators had difficulty finding linguistic and conceptual equivalence. These comparisons are provided in Table 1 below. Specific differences between the forward translations are noted in Table 2.

Challenges with reaching equivalence in the translation process

When reading the two forward translations, it can be noted that while translator 1 seems to employ a more sense-for-sense (focusing on conceptual equivalence and meaning across the two language versions) translation method, translator 2 used direct (i.e., word-for-word/literal) translation. This is illustrated in item 10 ("told me I was crazy, stupid or not good enough") which was translated by translator 1 into "undixelele ukuba ndiphambene, ndisisidenge okanye ndiyasilela" meaning "told me that I am crazy, I'm stupid, or **I am lacking**"; while the same item was translated by translator 2 into "wandixelela uba ndiyaphambana, ndisisidenge okanye andilunganga ngokupheleleyo" meaning "told me I was crazy, stupid or **not good enough**". This was also evident in item 13 "confined or locked me in a room or other space" which was translated into "undivalele okanye unditshixele egumbini okanye kwindawo ethile" by translator 1 which can be translated to "**confined or locked me** in a room or some other place". Translator 2 translated this same item to "wandivalela okanye wanditshixela kwigumbi okanye kwenye indawo". This can be translated to "**confined or locked in** a room or other place".

Two obvious distinctions that were noted in the Xhosa versions were the different tenses that were used, where translation 1 used the present tense and translation 2 used the past particular

tense. This was evident in all of the items. For example, item 7, “chocked me,” was translated to “**undi**krwitshile” by translator 1 and to “**wandi**kwitsha” by translator 2, the latter prefix indicating past tense. The second was the different words that were used by the translators who understood them to have similar meanings or connotations. These are listed in Table 2 below and illustrate the challenges in finding linguistically equivalent terms and vocabulary in the isiXhosa language for English concepts.

Table 1

Collated original CASR-SF and forward translations 1 and 2.

Item	**original**	**Forward translation 1 (T1)**	**forward translation 2 (T2)**
1.	Shook, pushed, grabbed or threw me	Undidlikidlile, wandityhiliza, wandixhakamfula okanye wandiwisa	Wandishukumisa, wandityhala, wandibamba okanye wandijula.
2.	Tried to convince my family, children or friends that I am crazy or tried to turn them against me	Uzamile ukuqinisekisa usapho lwam, abantwana okanye abahlobo ukuba ndiphambene okanye uzamile ukubenza ukuba baxabane nam	Uke wazama ukuqinisekisa usapho lwam, abantwana okanye abahlobo bam ukuba ndiyaphambana, okanye wazama ukuba bandijikele
3.	Used or threatened to use a knife or gun or other weapon to harm me	Usebenzise okanye woyikise ngokusebenzisa imela okanye umpu okanye esinye isixhobo ukuze andenzakalise	Uke wasebenzisa okanye wagrogrisa ngokusebenzisa imela, umpu okanye esinye isixhobo
4.	Made me perform sex acts that I did not want to perform	Undenzise ezinye iindlela zokundilala ebendingafuni kuzenza	Wandenza ndenza izenzo zocantsi endandingafuni ukuzenza
5.	Followed me or hung around outside my home or work	Undilandele okanye wandibek’ iliso ngaphandle kwikhaya lam okanye emsebenzini	Wandilandela okanye wajikeza phandle ekhaya okanye emsebenzini

6.	Threatened to harm or kill me or someone close to me	Undoyikise ngokuthi uza kundenzakalisa okanye andibulale okanye enze njalo kumntu osondele kum	Wagrogrisa ngokundenzakalisa okanye ukundibulala okanye umntu osondeleyo kum
7.	Choked me	Undikrwitshile	Wandikrwitsha
8.	Forced or tried to force me to have sex	Undinyanzele okanye uzame ukundinyanzela ukuba andilale	Wandinyanzela okanye wazama undinyanzela ukuba ndabelane ngesondo
9.	Harassed me by phone, text, email or using social media	Undikhathaza ngokufowuna, ukuthumela imiyalezo, i-imeyili okanye kusasazo lweendaba zasentlalweni	Undixhaphaze nge fowuni okanye ngomyalezo obhaliweyo, imeyile okanye ukusebenzisa imidiya yoluntu
10.	Told me I was crazy, stupid or not good enough	Undixelele ukuba ndiphambene, ndisisidenge okanye ndiyasilela	Wandixelela ukuba ndiyaphambana, ndisisidenge okanye andilunganga ngokupheleleyo.
11.	Hit me with a fist or object, kicked or bit me	Undibethe ngenqindi okanye ngento ethile, wandikhaba okanye undibethile	Wandibetha ngenqindi okanye ngento, wandikhaba okanye andilume.
12.	Kept me from seeing or talking to my family or friends	Undithintele ekuboneni okanye ekuthetheni nosapho lwam okanye abahlobo	Wandigcina ukuba ndingaboni okanye ndingathethi nosapho lwam, okanye abahlobo bam
13.	Confined or locked me in a room or other space	Undivalele okanye unditshixele egumbini okanye kwindawo ethile	Wandivalela okanye wanditshixela kwigumbi okanye kwenye indawo.
14.	Kept me from having access to a job, money or financial resources	Undithintele ukuba ndingakwazi ukufumana impangelo, imali okanye imithombo yoncedo lwemali	Wandigcina ndangakwazi ukufumana umsebenzi, imali okanye indawo zokufumana imali
15.	Blamed me for causing their violent behavior	Utyhole mna ngokubangela isimo sakhe sobundlobongela	Wabeka mna ityala ngezenzo zakhe zobundlobongela

16.	Made comments about my sexual past or my sexual performance that made me feel ashamed, inadequate or humiliated.	Uthethe ngexesha lam elidlulileyo lokulalwa okanye ngenkqubo yam xa ndilalwa ngendlela endenze ndaziva ndineentloni, ndisilela okanye ndiphoxekile	Wenza amagqabantshintshi malunga nesimo esidlulileyo sezesondo sam, okanye indlela endenza ngayo isondo okundenze ndaziva ndineentloni, ndingafaneleki okanye ndithotyiwe

Table 2

List of differences in forward translation 1 and 2

Item	Extracts from source text	Forward translation 1 (T1)	Forward translation 2 (T2)
4, 8	Sex	Ukulala/lalwa	Sondo
15	Blame	Tyhola	Beka ityala
12, 14	Kept	Thintela	Gcina
1	Threw	Wisa	Jula
2	Turn against me	Xabana nam	Bandijikele
3, 6	Threaten	Woyikise	Wagrogisa
5	Hang around	Wandibeka'iliso	Wajikeza
9	Harassed	Undikhathaza	Undixhaphaze
9	Social media	Kusasazo lweendaba zentlalo	Imidiya loluntu
10	Not good enough	Ndiyasilela	Andilunganga ngokupheleleyo
11	Bit	Undibethile (beat)	Andilume (bites)
14	Job	Imphangelo	Umsebenzi
14	Financial resource	Imithombo yoncedo lwemali	Indawo zokufumana imali
16	Made comments	Uthethe	Wenze maqabantshintshi
15	Causing their violent behaviour	Ngokubangela isimo sakhe sobundlobongela	ngezenzo zakhe zobundlobongela
13	Other space	Kwindawo ethile	Kwenye indawo
15	Humiliation	Ndiphoxekile	Ndithotyiwe
15	Inadequate	Ndisilela	Ndingafanelekanga

The complexities of language, which make each language unique make the transfer from one language to another fairly difficult. This makes reaching full equivalence difficult. the differences spotted in the two translations above are bare evidence of this difficulty. This is particularly because of the different translation strategies that the two individuals chose to employ, which were word-forward and sense-for-sense translation. This eludes to the difficulty of attaining different types of equivalence simultaneously when translating languages with significant differences such as English and isiXhosa (Atamirzayeva, 2021). Steele and Edwards (2008) share a similar predicament where one form of equivalences had to be sacrificed for another as it was not possible to achieve all of them. An example of this was in the translators' decision to focus on overall meaning instead of word-for-word (literal) translation to ensure conceptual and experiential equivalence, therefore sacrificing the linguistic and grammatical-syntactical equivalence (Steele & Edwards, 2008).

Stage 2: Back translation

The back translations produced by the African Language (Xhosa home language) graduate (i.e., linguist) – Translator 3; and the translator with the Psychology background – Translator 4 are presented in Table 3. The two back translations were compared with the original English CASR-SF version to identify problematic items that were challenging to translate for the translators in producing linguistic and conceptual equivalent versions. No particular translation strategy was prescribed, therefore giving each translator the freedom to translate as they saw fit. The source document was not shared with the translators in an effort to allow for a back translation that is purely based on what they read from the document that they received. This allowed the translators to produce their untainted understanding of the forward translations that they received. The differences between the two back translations have been highlighted in table 3 below.

Challenges with reaching equivalence in the translation process

This provided indications into challenges of achieving semantic and linguistic equivalence, often requiring sentence restructuring and grammatical changes to accommodate the translation. These challenges were particularly evident in the following items:

- Item 4 "made me perform sex acts that I did not want to perform"; which had to be restructured grammatically and semantically by Translator 3 into: "has made me perform other sexual positions that I was not comfortable with". This change altered

the semantic meaning of the item somewhat. While the item still asked about sex, it communicated a different message as sex positions and acts are not necessarily the same thing and you can be uncomfortable with something and still willing to do it.

- Item 15 “Blamed me for causing their violent behaviour”, which was grammatically and semantically restructured into: “accused me of being the cause of his condition” by T3 and semantically changed to “blamed me for his violent actions” by T4.
- Item 16 “made comments about my sexual past or my sexual performance that made me feel ashamed, inadequate or humiliated” which was grammatically and semantically restructured into:. “brings up my break up history or uncomfortable past sexual experiences which made me feel disappointed” by translator 3.

The different tenses used in the two forward translations were also evident in the back translations. Overall, back translation 2 by translator 4 bore a greater resemblance to the source text than back translation 1 by translator 3. Here we see this struggle to achieve linguistic and semantic equivalence between English and isiXhosa terms, as highlighted by Matshabane et al (2023). The examples also illustrate how different translation strategies i.e.: focusing on conceptual equivalence and restructuring sentences to accommodate these translations often results in a loss of linguistic and semantic equivalence because the same terminology is not available in the two languages or it is not culturally appropriate. An example of this can be seen in Alhabib et al. (2013) where partner was changed to spouse because in Arab, sex before marriage is taboo.

Table 3

Back translations with marked translation differences

Item	original	Back translation 1 (T3)	Back translation 2 (T4)
1.	Shook, pushed, grabbed or threw me	Shaking, pushing, man-handling or pushed down	Shook, pushed, grabbed or threw me

Item	original	Back translation 1 (T3)	Back translation 2 (T4)
2.	Tried to convince my family, children or friends that I am crazy or tried to turn them against me	Has tried to make my family, children or friends think that I am insane or has tried to turn them against me	Tried to convince my family, children or friends that I am crazy or tried to turn them against me
3.	Used or threatened to use a knife or gun or other weapon to harm me	Has used or threatened to use a knife or a gun or another weapon to harm.	Used or threatened to use a knife or gun or other weapon to harm me
4.	Made me perform sex acts that I did not want to perform	Has made me perform other sexual positions that I was not comfortable with.	Made me perform sexual acts that I did not want to perform
5.	Followed me or hung around outside my home or work	Has followed me or surveilled me outside my home or at work	Followed me or hung around outside my home or workplace
6.	Threatened to harm or kill me or someone close to me	Threatens to harm me or kill me or threatens to kill someone closer to me.	Threatened to harm or kill me or someone close to me
7.	Choked me	Strangled me	Choked me
8.	Forced or tried to force me to have sex	Forced or tried to force themselves on me	Forced or tried to force me to have sex
9.	Harassed me by phone, text, email or using social media	Harasses me by calling, sending messages, emails or local news.	Harassed me by phone, text messages, email or using social media

Item	original	Back translation 1 (T3)	Back translation 2 (T4)
10.	Told me I was crazy, stupid or not good enough	Tells me that I am insane, stupid or slow	Told me that I was crazy, stupid or not good enough
11.	Hit me with a fist or object, kicked or bit me	Punched me or hit me with an object, kicked me or hit me	Hit me with a fist or object, kicked me or bit me
12.	Kept me from seeing or talking to my family or friends	Prevented me from seeing or talking to my family or friends	Kept me from seeing or talking to my friends or family
13.	Confined or locked me in a room or other space	Has locked me inside a room or in a certain place	Locked or confined me in a room or some other place
14.	Kept me from having access to a job, money or financial resources	Has prevented me from finding employment, money or assistance in other financial sources	Kept me from having access to a job, money or financial resources
15.	Blamed me for causing their violent behavior	Accuses me of being the cause of his condition	Blamed me for his violent actions
16.	Made comments about my sexual past or my sexual performance that made me feel ashamed, inadequate or humiliated.	Brings up my break-up history or uncomfortable past sexual experiences which made me feel disappointed.	Made comments about my past sexual status, or sexual behavior or the way I performed sexually in a way that made me feel ashamed and humiliated

Stage 3: Committee Approach

The forward and back translations were collated into one spreadsheet document, and a committee meeting was scheduled with the translation team. Meeting dates were proposed within a week of receiving the last back translation to avoid having a discussion regarding the translation at a time when the translators no longer recalled their reasoning behind their choice of translation. Only three of the four translators participated in the translation meeting, as the fourth indicated that she would not be available for at least the next four months. It was decided that a team of four bilingual IsiXhosa speakers instead of the preferred five would go ahead with the committee approach.

Appendix E was shared with the translation team. A hybrid meeting was held where three members of the translation team joined in person and one joined virtually through Microsoft Teams. Each item of the CASR-SF was reviewed and discussed. The different ways in which the translators understood the questionnaire items gave different translation options for each item. This informed the committee meeting and the data that emerged from this meeting was used to identify strategies that were used by the translation team to resolve the difficult items.

Once this discussion was complete, a sixth column was added which recorded the consensus from the committee members on the best isiXhosa translation to represent the content of the original CASR-SF. This document is presented in Table 4 below.

Problematic items and resolution strategies applied to reach equivalence

The different translation options were used as the base of the discussion on how to resolve the problematic items and address the items that were difficult to translate. A golden thread in the committee meeting was the goal to render a translation that is not only conceptually equivalent but also doing so in a language that was accessible to everyone (i.e., irrespective of dialects and having formal schooling in isiXhosa). This can be seen in the strategy used in resolving the challenge of translating item 9 “Harassed me by phone, text, email or using social media”, specifically the phrase social media which T1 translated to “ndaba zasentlalweni” which was in turn back translated to “local news” by T3, “midiya yoluntu” by T2 and back to “social media” by T4. The final version that was agreed upon by the translation team was “Undikhathaza ngokufowuna qho, ukuthumela imiyalezo, i-imeyili okanye kumajelo onxebelelwano” which can be translated to “harassed me by calling consistently, sending messages, emails or on social media” where social media was translated to “majelo

onxebelelwano" which is a commonly used term when compared to "imidiya yoluntu" and "indaba zasentlalweni" which deviated from what social media denotes.

Age and geography

Because language is evolving and influenced by culture, a recurring theme of discussion in the committee meetings was the influence of age and geographical location. Committee members felt that these factors would have an impact on the preferred words or familiarity with words of the CASR-SF respondents. What this meant in the context of this research was that the terms used by an older person might be different from what is used by a younger person because of the generation that they are from. Older people, sometimes in certain regions, are also exposed to a form of speaking that employs the practice of ukuhlonipha (respect) that results in omitting certain words and/or using alternatives that are not necessarily in the 'everyday language' (Storm, 2019; Raum, 1973). While our constitution recognizes isiXhosa as an official language, various tribes (Thembu, Gcaleka, Mpondo, Bhaca, etc.) exist within the Xhosa nation and all with different dialects (Storm, 2019; Nomlomo, 1993; Sigcau, 1998). As such, the stance of the translation team, as well as a challenge that was encountered, was that while we acknowledge that certain words were synonymous with each other, they could also have different connotations based on where one is.

Use of formal/academic language versus informal/layman language

This was one of the reasons some researchers opted to use formal or academic language as their standard translation format (for example see Steele & Edwards, 2008) to avoid encountering such problems. This approach was, however, not employed in this research because while the merit of it is evident, not all isiXhosa speakers have formal language training (i.e., what they know is based on what they are exposed to daily through conversations around them, and self-taught writing and reading). Secondly, formal or written Xhosa is said not to evolve as rapidly as spoken language and might then not be accessible to everyone (Sigcau, 1998; Mfaba, 2018). This was supported in the below passage by Deumert (2010, 150)

"The written, school-taught isiXhosa standard norm is frequently described as archaic by native speakers, a form of language that was locked in, a long time ago, maybe the time of the missionaries. It is perceived as an unchanging artefact which stands in strong opposition to

the vibrancy and innovation of the spoken language (Deumert, field notes). In addition, many urban isiXhosa speakers have limited exposure to the written norm of their language"

A second example is item 14 "Kept me from having access to a job, money or financial resources" where the translators had difficulty capturing all the three areas (i.e., job, money, financial resources), particularly "financial resources" which was translated to "*imithombo yoncedo lwemali"* (directly translates to streams of financial assistance) by T1 which was back translated to "*assistance in other financial sources"* by T3. T2 translated it to "*ndawo zokufumana imali"* (directly translated to places where money can be accessed) which T4 translated back to "*financial resources"* as well. The final agreement was on "Undithintele ukuba ndingakwazi ukufumana impangelo, imali okanye indawo enondinceda ndifumane imali" which can be translated to "kept me from getting employment, money and places that can help me get money" which the translation team felt covered the host of options to access financial resources. This example also demonstrates how grammatical changes to items were sometimes necessary to achieve conceptual equivalence, prioritized over linguistic equivalence, to ensure that the meaning is not lost to preserve linguistic equivalence.

The openness with which topics that are considered private and sensitive within the isiXhosa speaking population was also considered in translating items that talk about sex such that while "ukulalwa" (sex) was accepted by both the committee and in the qualitative pilot, the age range of the people who did the questionnaire was consided and a decision was made by the researcher to use "isondo" which is popularly and publicly used (e.g. news broadcasts) (Steele & Edwards, 2008) and more polite than "ukulalwa" (Cain,Schensul & Mhlobeli, 2010), making it acceptable and accessible for everyone despite being considered an isiZulu term.

Table 4

Translation outcome of the committee approach

Item	original	Forward translation 1 (T1)	forward translation 2 (T2)	Back translation 1 (T3)	Back translation 2 (T4)	Final Xhosa version
1.	Shook, pushed, grabbed or threw me	Undidlikidlile, wandityhiliza, wandixhakamfula okanye wandiwisa	Wandishukumisa, wandityhala, wandibamba okanye wandijula.	Shaking, pushing, man-handling or pushed down	Shook, pushed, grabbed or threw me	wandindlikidla, wandityhala, wandixhakamfula okhanye wandiwisa
2.	Tried to convince my family, children or friends that I am crazy or tried to turn them against me	Uzamile ukuqinisekisa usapho lwam, abantwana okanye abahlobo ukuba ndiphambene okanye uzamile ukubenza ukuba baxabane nam	Uke wazama ukuqinisekisa usapho lwam, abantwana okanye abahlobo bam ukuba ndiyaphambana, okanye wazama ukuba bandijikele	Has tried to make my family, children or friends think that I am insane or has tried to turn them against me	Tried to convince my family, children or friends that I am crazy or tried to turn them against me	uzamile ukuqinisekisa usapho lwam, abantwana okanye abahlobo ukuba ndiphambene okanye wazam ukuba bandijikele ngenjongo yokusixabanisa
3.	Used or threatened to use a knife or gun or other weapon to harm me	Usebenzise okanye woyikise ngokusebenzisa imela okanye umpu okanye esinye isixhobo ukuze andenzakalise	Uke wasebenzisa okanye wagrogrisa ngokusebenzisa imela, umpu okanye esinye isixhobo	Has used or threatened to use a knife or a gun or another weapon to harm.	Used or threatened to use a knife or gun or other weapon to harm me	usebenzise okanye wagrogrisa ngokusebenzisa imela okhanye umpu wagrogrisa esinye isixhobo ukuze andenzakalise
4.	Made me perform sex acts that I did not want to perform	Undenzise ezinye iindlela zokundilala ebendingafuni kuzenza	Wandenza ndenza izenzo zocantsi endandingafuni ukuzenza	Has made me perform other sexual positions that I was not comfortable with.	Made me perform sexual acts that I did not want to perform	undenzise izenzo zondilala ebendingafuni uzenza

5.	Followed me or hung around outside my home or work	Undilandele okanye wandibek' iliso ngaphandle kwikhaya lam okanye emsebenzini	Wandilandela okanye wajikeza phandle ekhaya okanye emsebenzini	Has followed me or surveilled me outside my home or at work	Followed me or hung around outside my home or workplace	Undilandele okanye wahlala ngaphandle kwikhaya lam okanye emsebenzini ngenjongo yokundibek' iliso
6.	Threatened to harm or kill me or someone close to me	Undoyikise ngokuthi uza kundenzakalisa okanye andibulale okanye enze njalo kumntu osondele kum	Wagrogrisa ngokundenzakalisa okanye ukundibulala okanye umntu osondeleyo kum	Threatens to harm me or kill me or threatens to kill someone closer to me.	Threatened to harm or kill me or someone close to me	wagrogrisa ngokuthi uza kundenzakalisa okanye andibulale okanye enjenjalo kumntu osondele kum
7.	Choked me	Undikrwitshile	Wandikrwitsha	Strangled me	Choked me	wandikrwitsha
8.	Forced or tried to force me to have sex	Undinyanzele okanye uzame ukundinyanzela ukuba andilale	Wandinyanzela okanye wazama undinyanzela ukuba ndabelane ngesondo	Forced or tried to force themselves on me	Forced or tried to force me to have sex	Undinyanzele okanye uzame ukundinyanzela ukuba andilale
9.	Harassed me by phone, text, email or using social media	Undikhathaza ngokufowuna, ukuthumela imiyalezo, i-imeyili okanye kusasazo lweendaba zasentlalweni	Undixhaphaze nge fowuni okanye ngomyalezo obhaliweyo, imeyile okanye ukusebenzisa imidiya yoluntu	Harasses me by calling, sending messages, emails or local news.	Harassed me by phone, text messages, email or using social media	Undikhathaza ngokufowuna qho, ukuthumela imiyalezo, i-imeyili okanye kumajelo onxebelelwano
10.	Told me I was crazy, stupid or not good enough	Undixelele ukuba ndiphambene, ndisisidenge okanye ndiyasilela	Wandixelela ukuba ndiyaphambana, ndisisidenge okanye andilunganga ngokupheleleyo.	Tells me that I am insane, stupid or slow	Told me that I was crazy, stupid or not good enough	Undixelele ukuba ndiphambene, ndisisidenge okanye andimanelisi
11.	Hit me with a fist or object, kicked or bit me	Undibethe ngenqindi okanye ngento ethile, wandikhaba okanye undibethile	Wandibetha ngenqindi okanye ngento, wandikhaba okanye andilume.	Punched me or hit me with an object, kicked me or hit me	Hit me with a fist or object, kicked me or bit me	wandibethe ngenqindi okanye ngento ethile, wandikhaba okanye wandiluma

12.	Kept me from seeing or talking to my family or friends	Undithintele ekuboneni okanye ekuthetheni nosapho lwam okanye abahlobo	Wandigcina ukuba ndingaboni okanye ndingathethi nosapho lwam, okanye abahlobo bam	Prevented me from seeing or talking to my family or friends	Kept me from seeing or talking to my friends or family	wandithintela ekuboneni okhanye ndithethe nosapho lwam okanye abahlobo bam
13.	Confined or locked me in a room or other space	Undivalele okanye unditshixele egumbini okanye kwindawo ethile	Wandivalela okanye wanditshixela kwigumbi okanye kwenye indawo.	Has locked me inside a room or in a certain place	Locked or confined me in a room or some other place	Undivalele okanye unditshixele egumbini okanye kwenye indawo
14.	Kept me from having access to a job, money or financial resources	Undithintele ukuba ndingakwazi ukufumana impangelo, imali okanye imithombo yoncedo lwemali	Wandigcina ndangakwazi ukufumana umsebenzi, imali okanye indawo zokufumana imali	Has prevented me from finding employment, money or assistance in other financial sources	Kept me from having access to a job, money or financial resources	Undithintele ukuba ndingakwazi ukufumana impangelo, imali okanye indawo enondinceda ndifumane imali
15.	Blamed me for causing their violent behavior	Utyhole mna ngokubangela isimo sakhe sobundlobongela	Wabeka mna ityala ngezenzo zakhe zobundlobongela	Accuses me of being the cause of his condition	Blamed me for his violent actions	utyhole ngezenzo zakhe zobundlobongela
16.	Made comments about my sexual past or my sexual performance that made me feel ashamed, inadequate or humiliated.	Uthethe ngexesha lam elidlulileyo lokulalwa okanye ngenkqubo yam xa ndilalwa ngendlela endenze ndaziva ndineentloni, ndisilela okanye ndiphoxekile	Wenza amagqabantshintshi malunga nesimo esidlulileyo sezesondo sam, okanye indlela endenza ngayo isondo okundenze ndaziva ndineentloni, ndingafaneleki okanye ndithotyiwe	Brings up my break-up history or uncomfortable past sexual experiences which made me feel disappointed.	Made comments about my past sexual status, or sexual behavior or the way I performed sexually in a way that made me feel ashamed and humiliated	Uthethe ngexesha lam elidlulileyo lokulalwa okanye ngenkqubo yam xa ndilalwa ngendlela endenze ndaziva ndineentloni, ndisilela okanye ndiphoxekile

Instructions

At the end of the translation process, a total of six versions of the CASR-SF were available as five were generated after the two forward and two back translations. Instructions from these translations are summarised in Table 5 below. While the instructions and Likert scale were not part of the committee discussion, it was the researcher's position that the discussed items and decisions made during the translation process could be used to inform similar decisions regarding the instructions.

Table 5

Collated instructions from the forward and back translation processes

Original	Forward translation 1 (T1)	Back translation 1 (T2)	Forward translation 2 (T3)	Back translation 2 (T4)	Final translation
INSTRUCTIONS: These questions ask about your experiences in adult intimate relationships. By adult intimate relationship we mean a current or former husband, wife, partner or boyfriend/girlfriend for longer than one month.	IMIYALELO: Le mibuzo ibuza ngamava akho kubudlelwane bobunqandam athe babantu abakhulu. Ngobudlelwane bobunqandam athe babantu abakhulu sithetha ngomyeni wangoku okanye wethuba elidlulileyo, inkosikazi, umlingane okanye isithandwa esingakutshata nga kwithuba elingaphezu kwenyanga enye.	INSTRUCTIONS: These questions ask about your experience in your adult intimate relationship. Adult intimate relationship refers a current husband or from the past, a wife, a partner or an unmarried lover of more than one month.	IMIYALELO. Lemibuzo ibuza malinga namava akho kubudlelwane obusondeleyobabantu abadala. Ngobudlelwane obusondeleyo babantu abadala sithetha umyeni wangoku okanye owayesakuba ngumyeni,inkosikazi, iqabane okanye isoka/intombi ixesha elide kune nyanga	INSTRUCTIONS These questions ask about your experiences in adult intimate relationships. By adult intimate relationship we mean a current husband or ex-husband, wife, partner or girlfriend/ boyfr iend for longer than one month.	IMIYALELO: Lemibuzo ibuza malunga namava akho kubudlelwane obusondeleyo babantu abadala. Ngobudlelwane obusondeleyo babantu abadala sithetha umyeni wangoku okanye owayesakuba ngumyeni,inkosikazi, umlingane okanye isoka/intombi ixesha elide kune nyanga

Difficulty reaching equivalence in the translation process

The translation of the instructions section demonstrated a challenge in finding linguistic and semantic equivalence for the English terms used in this section. For example, T1 used the phrase "ubudlelwane bobunqandamathe babantu abakhulu" for an adult intimate relationship. However, this language is colloquial and used in a small part of the Eastern Cape and uses words ("Bantu abakhulu") that may be perceived as denoting weight (directly translates to "big people" and commonly used to describe a person's physical heaviness) in other geographical areas. Someone who is not familiar with this 'respectful' way of referring to elders, may misconstrue its meaning. The possible ambiguity of this phrase illustrates poor conceptual and semantic equivalence compromised in an attempt to find linguistic equivalence.

In translating the scaling rank (see Table 6 below), it was noted that the first translation had additional words that were not in the original, which, while still holding the same meaning, deviated semantically from the source text, therefore rendering it as not having any semantic or text equivalence to the source text.

As it is acknowledged by Munday (2016) and other authors who have written about translation, it is not uncommon in translation to have a change in the structure and length of the text, especially when translating from English. While this was a common trend that was evident in the different language versions of the CASR-SF, it was also noted that some omissions affected content. After further review of the final version, various changes were made to ensure that the translation was as semantically, linguistically and conceptually equivalent to the source document as possible and that the target text retained the source text's intended meaning.

It was apparent that the length of the text has an impact on the accuracy, similarities, and differences that are observed between the different versions. This is evident in the high consistency across the different versions of the ranking scale descriptions which either used single words or short phrases.

Resolution strategies applied to reach equivalence

During the committee meeting, the translation team produced several alternatives that could be used to refer to a partner, and among them was "*isinqandamathe",* which was eliminated on the basis that it was, even for conversational language, a very informal term that would not be appropriate for a psychometric tool and might not be commonly used and therefore not familiar with some isiXhosa speakers, particularly older age groups. The term also made the instruction unnecessarily long. Of all the options, the translation of boyfriend/girlfriend produced by T2

was captured most concisely. However, when back translated produced the term “unmarried lover”. While these examples may be interpreted as illustrating the complexity of trying to find linguistically equivalent terms in the isiXhosa language for these English concepts, they could also be a result of the reader misreading or not closely reading the question.

Because of the above reason, it was the researcher’s decision to adopt forward translation 2, which shared a close resemblance to the source text. It was noted in back translation 2 that a difference between the translation and the source language was present as the translation used “ex” in place of the “former”. However, this did not change the meaning of the text as they both denote a previous spouse.

Table 6

Introduction and response options

Original	**Forward translation 1 (T1)**	**Forward translation 2 (T2)**	**Back translation 1 (T3)**	**Back translation 2 (T4)**	**Final Xhosa version**
We would like to know if you experienced	Sinqwenela ukwazi ukuba ingaba uye wanamava awo	We would like to know whether	Singathanda ukwazi ukuba ngaba uye wafumana naziphi na izenzo kwezi	We would like to know if you have experienced	Sinqwenela ukwazi ukuba ingaba uye wanamava awo
any of the actions listed below from any current or former partner or partners. If it ever happened to you, please tell us how often it usually happened in the past 12 months.	nawaphi amanyathelo adweliswe ngezantsi malunga nawuphi umlingane okanye abalingane wangoku okanye wexesha elidlulileyo. Ukuba kwakhe kwenzeka kuwe, nceda usixelele ukuba bekuqhele ukwenzeka kaninzi kangakanani	you have experienced any of the steps listed below concerning any of your partners or current partner or previous partner. If this has happened to you, please let us know how often, how many	zidweliswe ngezantsi, nakwewliphi iqabane langoku okanye kwiqabane noba ngamaqabane angaphambili. Ukuba yayike yenzeka kuwe,yenzeke kangakanani, Iqhele ukwenzeka kangakanani,kwiinyanga ezi-12 ezidlulileyo	any of the actions listed below from your current partner or in your most recent romantic relationship or previous relationships. If you have, how often did it happen, how often did it usually happen in the	nawaphi amanyathelo adweliswe ngezantsi malunga nawuphi umlingane okanye abalingane wangoku okanye wexesha elidlulileyo. Ukuba kwakhe kwenzeka kuwe, nceda usixelele ukuba bekuqhele ukwenzeka kaninzi

	kwiinyanga ezili-12 ezidlulileyo.	times has this happened to you in the last 12 months.		past 12 months	kangakanani kwiinyanga ezili-12 ezidlulileyo
My partner(s):	*Um(aba)lingane wam:*	*My Partner(s)*	*Amaqabane wam:*	*My partner/s:*	Um(aba)lingane wam:
Has this ever happened to you?	Ingaba oku kwakhe kwenzeka kuwe?	Has this happened to you?	Yayike yenzeka lento kuwe?	Has it ever happened to you?	Ingaba oku kwakhe kwenzeka kuwe?
IF YES, how often did it happen in the past 12 months?	UKUBA UTHI EWE, kwenzeke kaninzi kangakanani kwiinyanga ezili-12 ezidlulileyo?	IF YOU SAY YES, how often has this happened in the past 12 months?	Ukuba ewe, yenzeke kangakanani kwiinyanga ezili -12 zidlulileyo?	If yes, how often did it happen in the past 12 months	UKUBA UTHI EWE, kwenzeke kaninzi kangakanani kwiinyanga ezili-12 ezidlulileyo?
No	Hayi	No	Hayi	No	Hayi
Yes	Ewe	Yes	Ewe	No	Hayi
Not in the past 12 months	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	This has not happened in the past 12 months	Hayi kwiinyanga ezili-12 ezidlulileyo	Not in the past 12 months	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo
Once	Kanye	Once	Kanye	Once	Kanye
A few times	Kumaxa ambalwa	A few times	Amaxesha ambalwa	A few times	Kumaxa ambalwa
Monthly	Ngenyanga	Monthly	Ngenyanga	Monthly	Ngenyanga
Weekly	Ngeveki	Weekly	Ngeveki	Weekly	Ngeveki

Daily/almost daily	Yonke imihla/ phantse yonke imihla	Daily/ Almost daily	Yonke imihla/phantse yonke imihla	Daily/almost daily	Yonke imihla/ phantse yonke imihla

Stage 4: Qualitative piloting

The qualitative pilot stage served as a confirmatory stage during which the isiXhosa version was tested on a small sample of willing participants to see if the translation team was successful in addressing the challenging items which had emerged in previous translation processes.

Reflections from the qualitative piloting of the translated scale

Overall, participants reported that they found this scale easy to complete, which was facilitated by its simple structure (i.e., short statements and response options). It was also evident that item length provided both a challenge in translation for the translators and in understanding the lengthy sentences and paragraphs in the questionnaire for the participants. This means that the shorter the phrase/word/statement, the easier it was to translate for all translators and to read for the back translators and qualitative piloting participants.

This was evident in participant LT's response that he did not come across any difficult items in the CASR-SF questionnaire stating that " nakulena khange ndibena problem, ngu ewe ngu hayi qha qwaba (well even with this one, I didn't have any problems, its yes or no, that's it)".

Participant PM also echoed this in saying "the last scale I think went very well for ma (me). It asked exactly. I think bekungekho (there was no) confusion with the wording… with the language used I felt like I knew exactly lento ibuzwa kum (what was being asked from me". This spoke to the simple structure of the scale that was maintained as far as possible by the translators and the strategy used during the committee meeting, where the focus was on using everyday language.

However, feedback from the seven first-language isiXhosa speakers who engaged in the qualitative piloting indicated that while the scale was overall regarded as understandable and straightforward (i.e., clear in what it is asking and understood as intended), three participants admitted that throughout the questionnaire they translated the items to English in their head to ensure they understood it. This was evident in the quote from participant TN below who when asked what her understanding of the question was, she translated intimate relationship to

English instead of describing the isiXhosa translation. There were some evident misunderstandings that also emerged.

One important example was seen in question 1 of the instructions, where two participants who had indicated that they had been in a relationship in the personal information section of the questionnaire, but picked *b* (no) when asked if they had been in an adult intimate relationship since the age of 16. This also did not match with their subsequent responses that confirmed that they were in a relationship. The cognitive interviews revealed that it was a result of 1) human error for both participants and 2) misunderstanding adult intimate relationships as referring to a sexual relationship for one of the participants. Christian beliefs that frown on extramarital sex and having mentioned husbands and wives in the definition of an adult intimate relationship contributed to this interpretation of an intimate adult relationship as being one that is sexual. This can be seen in the below extracts from participants MN and TN who when asked what they understood the questions they were asking and why they responded in the way that they did, said the following:

Question 1: How did you understand the question?

MN: “Reading it now, I think I misunderstood the question. I thought it was asking me about being in a relationship with older people. Now I understand it to be asking if I have ever been in a relationship”.

TN: “if ndakhe ndakwi intimate relationship at a younger age nah… I’ve never been kwi intimate relationship, let alone at that age (referring to the 16 inside the bracket). a romantic relationship involving sexual engagement”.

Question 2: Why did you respond in the way that you did?

MN: “I probably didn't see the skip part of the question”.

TN: “hee yazi, it’s a mistake because I remember ndandiyiskipile and then xa sendiqhibe uphendula everything nda double checker and then I saw unanswered questions and then ndaziphendula. It was a mistake, sorry”.

Conclusion

This example illustrates again the complexity of finding isiXhosa linguistically and semantically equivalent terms that align with the conceptual meaning of the English concepts. Cross-cultural adaptation and translation of tools used for assessments, screening, etc., used

by mental health practitioners is imperative for various reasons. These include making useful tools more accessible and improving the validity of the inferences drawn from these tool's scores (Behling & Law, 2000; Laher & Foxcroft, 2013). This is because different cultures have different ways of thinking, feeling, and behaving which can be unrelated to dominant Western conceptualisations of distress, that often inform psychological measures. These differences in conceptual understandings impact the reliability and validity of these measures when applied to different contexts in different languages (Zou, 2016)

Equivalence theorists, however, have argued that not all forms of equivalence have to be reached and further go on to say it is not always possible (Munday, 2016). This particular study illustrates the complexity of finding a compromise between linguistic, semantic, and conceptual equivalence when translating these psychological measures from English into isiXhosa. According to Abubakar and colleagues (2013), an adequate translation should be supported by both qualitative and quantitative approaches. The next step in this process would be a quantitative pilot of the isiXhosa language version which will be conducted as a separate research process. The finalized isiXhosa language version of the CASR-SF is presented here:

CASR-SF QUESTIONNAIRE (Xhosa version)

I - ISIKALI SOKUXHATSHAZWA OKUHLANGANISIWEYO SIHLAZIYIWE – IFOMU EMFUTSHANE (CASR-SF)

IMIYALELO: Lemibuzo ibuza malunga namava akho kubudlelwane obusondeleyobabantu abadala. Ngobudlelwane obusondeleyo babantu abadala sithetha umyeni wangoku okanye owayesakuba ngumyeni,inkosikazi, umlingani, okanye isoka/intombi ixesha elide kune nyanga

1. Ngaba ukhe waba kubudlelwane obusondeleyo bobudala? (Ukusukela uneminyaka eyi-16)

a) Ewe

b) Hayi –Tsiba imibuzo elandelayo

2. Ingaba bukhona ubudlelwane okubo?

a) Ewe

b) Hayi- Yiya kumbuzo wesi-4

3. Ingaba uyamoyika umlingani wakho?

a) Ewe

b) Hayi

4. Wawuke wamoyika umlingani wakho?

a) Ewe

b) Hayi

Sinqwenela ukwazi ukuba ingaba uye wanamava awo nawaphi amanyathelo adweliswe ngezantsi malunga nawuphi umlingani okanye abalingani wangoku okanye wexesha elidlulileyo. Ukuba kwakhe kwenzeka kuwe, nceda usixelele ukuba bekuqhele ukwenzeka kaninzi kangakanani kwiinyanga ezili-12 ezidlulileyo

Um(aba)lingani wam/bam:	Ingaba oku kwakhe kwenzeka kuwe?		UKUBA UTHI EWE, kwenzeke kaninzi kangakanani kwiinyanga ezili-12 ezidlulileyo?					
1. Wandindlikidla, wandityhala, wandixhakamfula okhanye wandiwisa	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla
2. Uzamile ukuqinisekisa usapho lwam, abantwana okanye abahlobo ukuba ndiphambene okanye wazam ukuba bandijikele ngenjongo yokusixabanisa	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla
3. Usebenzise okanye wagrogrisa ngokusebenzisa imela okhanye umpu wagrogrisa esinye isixhobo ukuze andenzakalise	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla
4. Undenzise izenzo zokwabelana ngesondo ebendingafuni uzenza	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla
5. Undilandele okanye wahlalangaphandle kwikhaya lam okanye emsebenzini ngenjongo yokundibek' iliso	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla
6. Wagrogrisa ngokuthi uza kundenzakalisa okanye andibulale okanye enjenjalo kumntu osondele kum	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla
7. Wandikritsha	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla
8. Undinyanzele okanye uzame ukundinyanzela ukuba sabelane ngesondo	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla
9. Undikhathaza ngokufowuna qho, ukuthumela imiyalezo, iimeyili okanye kumajelo onxebelelwano	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla
10. Undixelele ukuba ndiphambene, ndisisidenge okanye andimanelisi	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla

11. Wandibethe ngenqindi okanye ngento ethile, wandikhaba okanye wandiluma	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla
12. Undithintele ekuboneni okanye ekuthetheni nosapho lwam okanye abahlobo	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla
13. Undivalele okanye unditshixele egumbini okanye kwenye indawo	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla
14. Undithintele ukuba ndingakwazi ukufumana impangelo, imali okanye indawo enondinceda ndifumane imali	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla
15. Utyhole mna ngezenzo zakhe zobundlobongela	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla
16. Uthethe ngexesha lam elidlulileyo lezesondo okanye ngenkqubo yam ngokwesondo ngendlela endenze ndaziva ndineentloni, ndisilela okanye ndiphoxekile	Hayi	Ewe	Akwenzekanga kwiinyanga ezili-12 ezidlulileyo	Kanye	Kumaxa ambalwa	Ngenyanga	Ngeveki	Yonke imihla/ phantse yonke imihla

SIYAKUBULELA NGOKUZINIKA IXESHA LOKUPHENDULA LE MIBUZO YOPHANDO

Conclusion

The results of this study indicate that for the most part broad concept equivalence was easier to achieve than linguistic equivalence in translating the CASR-SF into isiXhosa. This finding is supported in the literature that suggests that reaching full equivalence is almost impossible as balancing conceptual and linguistic equivalence proves so difficult. Participants in the cognitive interviews generally did not struggle with understanding the items of the CASR-SF isiXhosa language version. This led the researcher to infer that the aim of the translation was achieved and to hypothesize that the psychometric properties will also show metric equivalence to the original. However, questionnaire items (e.g. items 9, 10 and 16) on emotions and relatively new terms such as social media in item 9 were far more complex to translate. Furthermore, sexual intercourse is considered private and is not often openly spoken about. As such, euphemisms are used to refer to it. This is why, despite the initial discussion that the term *ukwabelanda ngesondo* was isiZulu, it is what was used in the final version by the researcher as ukulalwa/lalana came across as very explicit Because the translators were not given any directive on how they should translate, they employed different translation styles, which resulted in some focusing more on linguistic and others conceptual equivalence as their aim. This resulted in having different terms used to refer to the same thing and the challenge of deciding on a final suitable item that captured the purpose of the source text. Conceptual equivalence was prioritized because while literal translation does well to ensure linguistic equivalence, it did not accurately accommodate the same meaning across the two scales.

Limitations

While the cognitive interview sample was considered a relatively diverse group because of their geographical places of origin, they were a relatively narrow sample as they were a small number and had similar educational levels, economic statuses, and age ranges. This means that while the Xhosa translation proved to be accessible and with good utility, the experience of people who have no previous experience with completing questionnaires, who are fluent exclusively in isiXhosa may have different responses to the tool.

A second limitation is that while the decision between the type of language that is used (formal/academic vs. colloquial) is justified, language remains heterogeneous, therefore making it impossible to guarantee that the chosen words to represent the different concepts would be suited for all IsiXhosa speakers. Strom (2019), however, argued that regional variances of language have morphed due to “personal mobilization, standardization, and

schooling" (Storm, 2019, p. 90), resulting in declining use of older versions of the language. Given this, the standpoint taken by the researcher is that it is unlikely that any literate Xhosa-speaking person should not be able to understand the questionnaire.

Future research

Given the above limitations, a proposed direction for future research would be to expand the cognitive sample to a more diverse group. Secondly, a quantitative investigation would be important to assess the psychometric properties and metric equivalence of the CASR-SF Xhosa version.

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Appendices

Appendix A – PARTICIPANT INFORMED CONSENT FORM

Appendix B – EMAIL COMMUNICATION GRANTING PERMISSION TO TRANSLATE CASR-SF

Appendix C- ETHICAL APPROVAL LETTER

Appendix D – ITC GUIDELINES FOR TRANSLATING AND ADAPTING TESTS (SECOND EDITION)

Appendix E – ORIGINAL ENGLISH VERSION CASR-SF

Append A

Informed consent form

PARTICIPANT INFORMED CONSENT DECLARATION

(To be signed by research participant/s)

Project Title: Translation of the Composite Abuse Scale (Revised) Short Form (CASR-SF) into isiXhosa

Buncwanekazi Mankantshu from the Department of Psychology, Rhodes University, has requested my permission to participate in the above-mentioned research project.

The nature and the purpose of the research project and of this informed consent declaration have been explained to me in a language that I understand.

I am aware that:

1. The purpose of the research project is to develop an IsiXhosa version of the Composite Abuse Scale (Revised) Short Form.

2. Rhodes University has given ethical clearance to this research project is 2022-5481-6723 and I have seen/may request to see the clearance certificate by contacting the Ethics Coordinator (ethics-committee@ru.ac.za)

3. By participating in this research project, I will be contributing towards the accessibility of the Composite Abuse Scale (Revised) Short Form to isiXhosa-speaking service users who are not fluent or proficient in the English language.

4. I will participate in the project by doing the back/forward translation of the Composite Abuse Scale (Revised) Short Form and participating in a committee meeting in which the translations will be discussed.

5. My participation is entirely voluntary and should I at any stage wish to withdraw from participating further, I may do so without any negative consequences.

6. Confidentiality and anonymity of records will be maintained and my name and identity will not be revealed to anyone who has not been involved in the conducting of the research, ***unless I indicate to the contrary/recognize that as a public figure my identity will inevitably be/become known, in which case I agree to accept the loss of anonymity.***

7. In terms of the Protection of Personal Information Act (No. 4 of 2013) it remains my right to request the Researcher to provide me with a detailed explanation of exactly how confidentiality

and anonymity of the data I provide will be achieved. I may also request to know exactly how my personal information will be stored securely, for how long it will be stored.

8. In terms of the POPI Act, I possess the right to receive feedback about this research. This will take the form of short dissertation unless ***I elect not to receive this feedback.***

9. Any further questions that I might have regarding the nature of the research and/or my participation in it will be answered by Buncwanekazi Mankantshu (mankantshub@gmail.com)

10. By signing this informed consent declaration, I am not waiving any legal claims, rights, or remedies. A copy of this informed consent declaration will be given to me, and the original will be kept on record by the Researcher.

11. I ***agree/disagree*** (delete inapplicable) to the Researcher's request to take photographs, or videoing me as part of this research project, recognizing that agreement here is likely to raise the risk of compromising my anonymity and that steps will be taken to ensure this will not happen it my consent is given.

12. I ***agree/disagree*** (delete inapplicable) to the Researcher's use of voice recording of my comments and opinions during interviews, the purpose of which is to ensure the accurate recording of my views/responses. Furthermore, I have the right to request a copy of the interview transcriptions to confirm that my opinions are accurately recorded

I, ……., have read the above information / confirm that the above information has been explained to me in a language that I understand and I am aware of this document's contents. I have asked all questions that I wished to ask, and these have been answered to my satisfaction. I fully understand what is expected of me during the research.

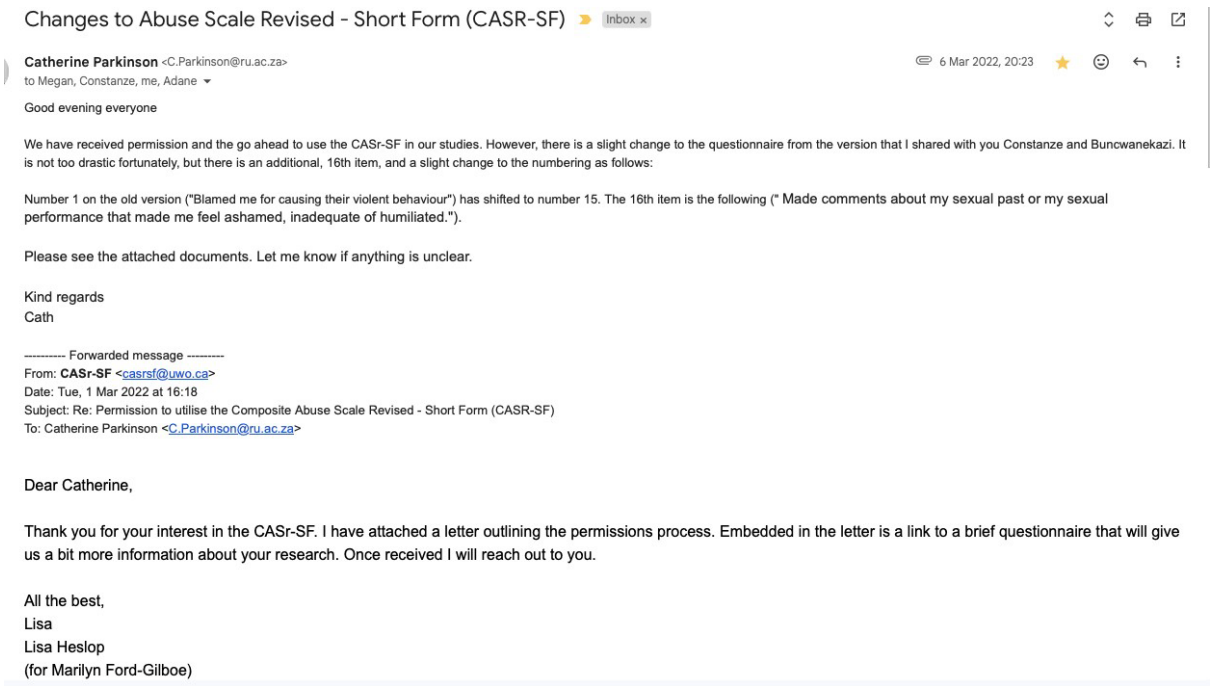
I have not been pressurised in any way and I voluntarily agree to participate in the above-mentioned project.

…… …… …….

Participant's signature **Witness** **Date**

Appendix B

Email communication granting permission to translate CASR-SF



Changes to Abuse Scale Revised - Short Form (CASR-SF) Inbox ×

Catherine Parkinson <C.Parkinson@ru.ac.za> 6 Mar 2022, 20:23
to Megan, Constanze, me, Adane

Good evening everyone

We have received permission and the go ahead to use the CASr-SF in our studies. However, there is a slight change to the questionnaire from the version that I shared with you Constanze and Buncwanekazi. It is not too drastic fortunately, but there is an additional, 16th item, and a slight change to the numbering as follows:

Number 1 on the old version ("Blamed me for causing their violent behaviour") has shifted to number 15. The 16th item is the following (" Made comments about my sexual past or my sexual performance that made me feel ashamed, inadequate of humiliated.").

Please see the attached documents. Let me know if anything is unclear.

Kind regards
Cath

---------- Forwarded message ---------
From: **CASr-SF** <casrsf@uwo.ca>
Date: Tue, 1 Mar 2022 at 16:18
Subject: Re: Permission to utilise the Composite Abuse Scale Revised - Short Form (CASR-SF)
To: Catherine Parkinson <C.Parkinson@ru.ac.za>

Dear Catherine,

Thank you for your interest in the CASr-SF. I have attached a letter outlining the permissions process. Embedded in the letter is a link to a brief questionnaire that will give us a bit more information about your research. Once received I will reach out to you.

All the best,
Lisa
Lisa Heslop
(for Marilyn Ford-Gilboe)

Appendix C

Ethical approval letter

Rhodes University Human Research Ethics Committee
PO Box 94, Makhanda, 6140, South Africa
t: +27 (0) 46 603 7727
f: +27 (0) 46 603 8822
e: ethics-committee@ru.ac.za
NHREC Registration number: RC-241114-045

https://www.ru.ac.za/researchgateway/ethics/

6 June 2022

Prof Megan Campbell

Email: M.Campbell@ru.ac.za

Review Reference: 2022-5481-6723

Dear Prof Megan Campbell

Title: Predictors of Violence in African couple relationships

Researcher: Prof Megan Campbell

This letter confirms that the above research proposal has been reviewed and **APPROVED** by the Rhodes University Human Research Ethics Committee (RU-HREC). Your Approval number is: 2022-5481-6723

Approval has been granted for 1 year. An annual progress report will be required in order to renew approval for an additional period. You will receive an email notifying you when the annual report is due.

Please ensure that the ethical standards committee is notified should any substantive change(s) be made, for whatever reason, during the research process. This includes changes in investigators. Please also ensure that a brief report is submitted to the ethics committee on the completion of the research. The purpose of this report is to indicate whether the research was conducted successfully, if any aspects could not be completed, or if any problems arose that the ethical standards committee should be aware of. If a thesis or dissertation arising from this research is submitted to the library's electronic theses and dissertations (ETD) repository, please notify the committee of the date of submission and/or any reference or cataloguing number allocated.

Sincerely,

Prof Arthur Webb

Chair: Rhodes University Human Research Ethics Committee, RU-HREC

cc: Ms Danielle de Vos - Ethics Coordinator

Page 1 of 1

Appendix D

ITC Guidelines for Translating and Adapting Tests (Second Edition)

Pre-Condition Guidelines

PC-1 (1) Obtain the necessary permission from the holder of the intellectual property rights relating to the test before carrying out any adaptation.

PC-2 (2) Evaluate that the amount of overlap in the definition and content of the construct measured by the test and the item content in the populations of interest is sufficient for the intended use (or uses) of the scores.

PC-3 (3) Minimize the influence of any cultural and linguistic differences that are irrelevant to the intended uses of the test in the populations of interest.

Test Development Guidelines

TD-1 (4) Ensure that the translation and adaptation processes consider linguistic, psychological, and cultural differences in the intended populations through the choice of experts with relevant expertise.

TD-2 (5) Use appropriate translation designs and procedures to maximize the suitability of the test adaptation in the intended populations.

TD-3 (6) Provide evidence that the test instructions and item content have similar meaning for all intended populations.

TD-4 (7) Provide evidence that the item formats, rating scales, scoring categories, test conventions, modes of administration, and other procedures are suitable for all intended populations.

TD-5 (8) Collect pilot data on the adapted test to enable item analysis, reliability assessment and small-scale validity studies so that any necessary revisions to the adapted test can be made.

Confirmation Guidelines

C-1 (9) Select sample with characteristics that are relevant for the intended use of the test and of sufficient size and relevance for the empirical analyses.

C-2 (10) Provide relevant statistical evidence about the construct equivalence, method equivalence, and item equivalence for all intended populations.

C-3 (11) Provide evidence supporting the norms, reliability and validity of the adapted version of the test in the intended populations.

C-4 (12) Use an appropriate equating design and data analysis procedures when linking score scales from different language versions of a test.

Administration Guidelines

A-1 (13) Prepare administration materials and instructions to minimize any culture- and language-related problems that are caused by administration procedures and response modes that can affect the validity of the inferences drawn from the scores.

A-2 (14) Specify testing conditions that should be followed closely in all populations of interest.

Score Scales and Interpretation Guidelines

SSI-1 (15) Interpret any group score differences with reference to all relevant available information.

SSI-2 (16) Only compare scores across populations when the level of invariance has been established on the scale on which scores are reported.

Documentation Guidelines

Doc-1 (17) Provide technical documentation of any changes, including an account of the evidence obtained to support equivalence, when a test is adapted for use in another population.

Doc-2 (18) Provide documentation for test users that will support good practice in the use of an adapted test with people in the context of the new population.

(Adapted from ITC Guidelines for Translating and Adapting Tests (Second Edition), 2017)

Appendix E

Source text (original CASR-SF)

INSTRUCTIONS: These questions ask about your experiences in adult intimate relationships. By adult intimate relationship we mean a current or former husband, wife, partner or boyfriend/girlfriend for longer than one month.

1. **Have you ever been in an adult intimate relationship? (Since you were 16 years of age)** a) Yes b) No -- Skip out of remaining questions

2. **Are you currently in a relationship?**

a) Yes
b) No -- Go to Q4

3. **Are you currently afraid of your partner?**

a) Yes
b) No

4. **Have you ever been afraid of any partner?**

a) Yes
b) No

We would like to know if you experienced any of the actions listed below from any current or former partner or partners. If it ever happened to you, please tell us *how often* it usually happened in the past 12 months.

My partner(s):	**Has this ever happened to you?**		**IF YES, how often did it happen in the past 12 months?**					
1. Shook, pushed, grabbed or threw me	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily
2. Tried to convince my family, children or friends that I am crazy or tried to turn them against me	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily
3. Used or threatened to use a knife or gun or other weapon to harm me	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily
4. Made me perform sex acts that I did not want to perform	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily
5. Followed me or hung around outside my home or work	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily
6. Threatened to harm or kill me or someone close to me	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily

7. Choked me	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily
My partner(s):	**Has this <u>ever</u> happened to you?**		**IF YES, how often did it happen in the past 12 months?**					
8. Forced or tried to force me to have sex	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily
9. Harassed me by phone, text, email or using social media	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily
10. Told me I was crazy, stupid or not good enough	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily
11. Hit me with a fist or object, kicked or bit me	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily
12. Kept me from seeing or talking to my family or friends	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily
13. Confined or locked me in a room or other space	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily
14. Kept me from having access to a job, money or financial resources	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily
15. Blamed me for causing their violent behavior	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily
16. Made comments about my sexual past or my sexual performance that made me feel ashamed, inadequate of humiliated.	No	Yes	Not in the past 12 months	Once	A few times	Monthly	Weekly	Daily/ almost daily

THANK YOU FOR TAKING THE TIME TO COMPLETE THIS QUESTIONNAIRE

(Adapted from Ford-Gilboe et al., 2016).