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Experienced Psycho-Verbal Violence among Iranian Women and the Impact of Cultural Capital: A Survey-Based Study

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Abstract: This study addresses the problem of psycho-verbal violence experienced by women seeking divorce in Tehran (Iran's capital) and aims to investigate the influence of cultural capital on the occurrence of this form of violence. The study surveyed 207 women aged 20 to 60 seeking divorce in Tehran using random sampling. The data were collected using questionnaires developed by the researchers and focused on cultural capital and cases of psycho-verbal violence against women. Pearson's correlation coefficient test and regression multivariate analyses were used for statistical analysis. The results indicate a significant inverse relationship between women's cultural capital and psycho-verbal violence against women, encompassing embodied cultural capital, objectified cultural capital, and institutionalized cultural capital ($p < 0.001$). Regression analyses revealed that the incidence of psycho-verbal violence experienced by women decreases when embodied cultural capital increases first, followed by objectified and institutionalized capital. Conversely, an increase in the number of children correlates with an increase in psycho-verbal violence.

Keywords: Iranian women; psycho-verbal violence; cultural capital



Citation: Hamedanian, F. Experienced Psycho-Verbal Violence among Iranian Women and the Impact of Cultural Capital: A Survey-Based Study. *Women* **2024**, *4*, 265–276. <https://doi.org/10.3390/women4030020>

Academic Editor: Domenico De Berardis

Received: 1 May 2024

Revised: 9 July 2024

Accepted: 18 July 2024

Published: 22 July 2024



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1. Introduction

The prevalence of social challenges and criminal behaviors, such as domestic violence against women, is notably influenced by cultural capital, especially in communities with entrenched or evolving norms [1,2]. The concept of cultural capital was initially introduced by Pierre Bourdieu and Jean-Claude Passeron [3]. According to Bourdieu, cultural capital represents one of the four basic types of capital within the social field [4]. The positioning of individuals and groups in this social field is determined by the extent of their cultural and economic capital, the interplay between these two forms of capital, and the duration of their possession. Bourdieu conceptualizes cultural capital as the knowledge, skills, educational qualifications, and privileges that an individual possesses and that enable them to achieve a higher status in society [5].

Violence against women, as described by the World Health Organization [6], includes a range of coercive acts of a sexual, psychological, and physical nature against adult and adolescent women by their current or former male intimate partners. Among these types of violence, psychological and verbal violence, commonly referred to as psycho-verbal violence, are forms of violence that can have serious and long-lasting effects on women's mental health and well-being. These forms of violence are characterized by the use of various tactics aimed at creating fear, isolating, or controlling women, such as insults, threats, and intimidation. The impact of psycho-verbal violence can be particularly devastating as it can escalate into physical violence. Studies in several developing countries have shown that psycho-verbal violence against women is prevalent. Data suggest that around a third of women worldwide face this type of violence, with prevalence rates and associated deaths increasing annually [7–9].

Studies conducted in Iran have unveiled the prevalence of domestic violence as a significant societal concern. The results of a nationwide survey on domestic violence

conducted in 2001 in 28 Iranian provinces showed that 66% of Iranian women had experienced violence at least once since the beginning of their relationship up to the time of the study [10]. Various studies conducted in different regions of Iran have revealed a significant prevalence of domestic violence against women. For example, a 2019 study in Shiraz, a southern province of Iran, reported that more than 54% of women had experienced domestic violence, with rates for psychological, physical, and sexual violence at 52%, 18%, and 14%, respectively [11]. A similar study in Sanandaj, a western province of Iran, found that among female participants, the overall prevalence of violence in the past year was 71%, with rates for psychological, sexual, and physical violence at 62%, 48%, and 49%, respectively [12]. An online survey conducted by the Iran Open Data Center found that around 74% of participants said they had experienced domestic violence (including the psycho-verbal form at a high level) at least once in their lives [13]. This included physical abuse such as hitting, slapping, punching, kicking, pushing, whipping, belt beating, or burning. Furthermore, insufficient awareness and cultural vulnerabilities have been identified by experts as primary contributors to domestic violence against women in Iranian society [14].

Bourdieu argues that cultural capital can lead to the domination and control of individuals and collectives over other groups and individuals. Individuals who exude dignity through cultural capital can assert their interpretation of the social landscape over others [15,16]. According to Bourdieu, cultural capital can manifest itself in three different forms [5]: (1) The “embodied state” presents itself in the form of permanent dispositions of the organism. Most of the properties of cultural capital can be traced back to this physical connection. Acquired education, i.e., the accumulation of culture through primary family education and subsequent secondary education, becomes part of the person as embodied cultural capital. This type of capital can, therefore, not be passed on in the short term through gifts, inheritance, purchase, or exchange. (2) The “objectified state” can be understood as existing in the form of cultural goods, images, books, dictionaries, instruments, or apparatuses in which certain theories, critiques, and problems have left traces or been realized. These forms of capital are materially transferable, as evident when considering a painting, for example, which can be sold. However, it is important to note that the sale of a painting transfers only the legal title of ownership, while the purchase itself requires economic capital. In addition to economic capital, the buyer must also possess embodied cultural capital to appreciate the “real meaning” of the painting truly. And (3) the “institutionalized state” takes the form of official titles and positions, such as academic degrees from schools or universities. These titles serve to distinguish between “autodidacts”, whose cultural capital must constantly prove itself, and formally educated individuals who possess certificates, qualifications, and cultural proficiency, as well as a kind of “collective magic”. Overall, cultural capital comprises a stock of knowledge that manifests itself in cultural goods and resources and influences social interactions, lifestyle, and marital dynamics within the family [15,16]. Bourdieu claims that cultural capital is a decisive factor for esteem, influence, and prosperity in today’s societies [4,5]. Couples who are able to utilize their cultural capital and make joint decisions are able to manage family dynamics with less tension [17].

As Bourdieu suggests, an individual’s habits are shaped by the mental framework (disposition) developed through the accumulation of different forms of capital [4]. Depending on the possession of different types of capital, individuals adopt different habits and behavioral tendencies [4,5]. In relation to psycho-verbal violence, it can be argued that the possession of cultural capital has created a unique behavioral and habitual disposition towards stressful and violent circumstances, which is then reflected in an individual’s social behavior. Essentially, an individual’s possession of capital serves as the basis for shaping various familial and social interactions [17–19].

People with lower levels of education and knowledge tend to engage less with cultural goods and exhibit different aesthetic behaviors and preferences than people with higher levels of cultural capital [5,15,16]. This inequality of cultural capital affects the dynamics

of marital relationships within these different groups [19]. Consequently, the acquisition of cultural capital in the familial context has a significant impact on the occurrence and severity of violence against women and serves as both a protective and empowering element for women experiencing psycho-verbal violence [18].

According to Goode's resource theory [20], the family, like other social systems or units, has an authority structure, and individuals with greater access to significant family resources can exert influence on other members to conform to their preferences. According to this theory, various resources such as skills, education, and income play an important role in shaping the power dynamics of individuals. Those who lack these resources are often exploited by those who possess them, leading to power imbalances [20]. Consequently, strengthening power resources proves to be a crucial strategy to combat domestic violence by men. Women often find themselves forced to relinquish control to men and tolerate their authoritarian and violent behavior because they have limited power resources, especially in terms of financial means [21].

The research conducted by Mofradnejad and Monadi revealed a significant inverse relationship between cultural capital and psycho-verbal violence against women across various dimensions of cultural capital [22]. Moazen et al. also demonstrated a notable correlation between cultural capital and attitudes towards violence [11]. Additionally, Afkhamzadeh et al. discovered a significant inverse correlation between the possession of cultural capital and the occurrence of psycho-verbal violence against women [12]. Sohrabzadeh and Noori found a remarkable inverse correlation between cultural capital and various forms of domestic violence experienced by women, including economic, physical, sexual, psychological, and social dimensions [23]. Moreover, Mohammadi found that abused women with lower cultural capital were more likely to experience abuse [24], while Lareau and Weininger and Bonnes both highlighted the protective effect of higher education, a key component of cultural capital, against psycho-verbal violence [15,25]. Studies in this field indicate that women with valuable resources such as cultural capital have a stronger influence within their families compared to men and also experience less marital violence. It is crucial to acknowledge that cultural capital can be a significant asset for women in advancing their social standing. As a result, women with high levels of cultural capital can foster harmony in their marriages, make informed choices, and reduce instances of psycho-verbal violence, particularly from their partners.

This current study, conducted at Mahalati Family Court in southern Tehran, aims to investigate the cultural capital of women who have filed for divorce and its impact on psycho-verbal violence by husbands. Two primary research questions are addressed: (1) What is the cultural capital of the women studied? (2) How does cultural capital influence cases of psycho-verbal violence against women?

2. Method and Sample

This present study employed a descriptive approach in the form of a survey and a cross-sectional design [26]. The statistical population included women who filed for divorce in the Shahid Mahalati court's house in southern Tehran. Since the total population of women who filed for divorce is unknown, the sample size was determined using Cochran's formula for unknown populations [27]:

$$n = \frac{Z^2 S^2}{d^2}$$

On this basis, the main focus is on estimating the variance in the initial sample. To achieve this, a preliminary study was conducted on a group of 20 women who had filed a divorce petition in the Shahin Mahalati court complex to determine the variance in terms of psycho-verbal violence against women analyzed. Then, using the Cochran formula for populations of unknown size, a confidence level of 95%, and a margin of error of 5% in conjunction with the variance derived from the preliminary studies, the sample size required for this study was calculated to be 207 individuals. The sampling technique used

in this study is simple random sampling. Two experts specializing in survey methodology conducted the data collection over a four-month period from September to December 2022. The experts collected the data outside the Shahid Mahalati Court's house by administering a questionnaire to women seeking divorce while adhering to ethical research protocols.

Data Collection Tool and Procedure

The researcher utilized a questionnaire as the primary tool for data collection in this study. Following rigorous validation and reliability testing in the initial phase, the questionnaire was deployed in the final phase to gather data. Careful consideration was given to ensure that the questionnaire was user-friendly for respondents. Ethical compliance and rapport-building were prioritized before the completion of the questionnaire, with assistance provided to female participants with lower levels of education, as needed. Ethical approval for this study was obtained from a social work center in Tehran, Iran, with approval code 2022-8663.

The questionnaire was divided into three main parts or sub-questionnaires:

(1) *Demographic information*, which covered details such as age, employment status, income, and level of education for the respondents.

(2) *Cultural capital inquiries*: This section delved into cultural artifacts, skills, and forms of knowledge, including music, calligraphy, painting, sports, foreign languages, and more (Table 1). The questions in this section used a five-point Likert scale (not at all = 1, low = 2, somewhat = 3, high = 4, very high = 5) to assess embodied, objectified, and institutionalized cultural capital. Each dimension was evaluated using five items in the questionnaire. In order to assess this part's validity, the content validity method was utilized. Initially, the various dimensions of the variable were outlined, followed by the inclusion of items from previous studies [28,29] that had been validated by experts. Subsequently, the questionnaire underwent review by five field experts to gather feedback and make necessary refinements. The questionnaire's reliability was evaluated using the internal consistency method and Cronbach's alpha coefficient. The overall alpha value for the scale was determined to be 0.725. Additionally, for the dimensions of embodied, objectified, and institutionalized cultural capital, the alpha values were 0.705, 0.680, and 0.715, respectively. These findings suggest a satisfactory level of scale reliability.

(3) *Inquiries into psycho-verbal violence*: The questions in this section were carefully crafted by extracting items that assess the research variable from existing research items [30,31]. We consulted with relevant experts and professors to select the most appropriate items. The finalized questions in this section underwent review by the professors, and their feedback was used to operationalize the questionnaire. The study evaluated 19 items (Table 1) that assessed different aspects of psycho-verbal violence using a four-point Likert scale ranging (never = 1, low = 2, somewhat = 3, very = 4). The content validity of this section of the questionnaire was established through expert evaluation involving supervisors, counsellors, and other professionals. The reliability analysis, determined by Cronbach's alpha coefficient, yielded a value of 0.855 for the scale measuring psychological violence against women. An alpha coefficient exceeding 0.7 indicates strong internal consistency among the items, confirming the reliability of this portion of the questionnaire.

The statistical analysis involved the utilization of the SPSS version 27 software to conduct data analysis. The examination included the application of Pearson's correlation coefficient test to ascertain the relationship between the two variables. In addition, this study used a multiple linear regression model to predict the value of violence against women as a dependent variable based on cultural capital.

Table 1. Items of dependent and independent variable.

Variables		Items	Measurement Level
Independent	Cultural capital	embodied capital: (1) attending cultural events, e.g., concerts, cabaret, ballet, exhibitions, museums; (2) skills in cultural courses performing arts; (3) reading books; (4) cultural knowledge, e.g., about literature, music, art, and restaurants, sports, magazines; (5) talking to others about books or works of art; (6) importance of religion	Interval Scale
		objectified capital: (1) possession of cultural goods, number of books, type of books; (2) availability of educational resources	
		institutionalized capital: (1) highest completed education of the participants, (2) highest completed education of the parents	
Dependent	Psycho-verbal violence	(1) disrespectful behavior such as swearing; (2) threats to initiate divorce; (3) expressing intentions to remarry another woman; (4) sulking and expressing disapproval; (5) frowning and aggressive tone of voice; (6) insulting your appearance; (7) inappropriate use of language; (8) condescending remarks about financial support for living expenses and personal purchases; (9) criticism of household conditions and housework; (10) lack of attention during conversations; (11) indifference in the event of your illness or in a situation where you need help; (12) violent slamming of doors; (13) threats of physical violence; (14) intimidation through the throwing of objects; (15) insulting and threatening friends and relatives; (16) disrespect towards your family members; (17) accusations of laziness, indifference and neglect of household duties; (18) threats to prevent you from going to work; (19) making fun of you	Interval Scale

3. Results

According to the research findings on participant characteristics, the average age was 31.45 years, with ages ranging from 20 to 60. Education levels varied, with 8.5% having primary education, 10.05% completing middle school, 38.05% holding a high school diploma, 38.08% having attained postgraduate and bachelor’s degrees, and 5.32% possessing a master’s degree or higher. The majority of participants (63.03%) identified as housewives, while the remaining (36.97%) were employed. Income distribution varied, with 59.1% reporting no income, 7% earning less than USD 10 per month (the calculated sum results from the current valuation of the dollar in the Iranian economy), 11.5% earning between USD 10 and USD 15, 15.8% earning between USD 15 and USD 30, and 3% earning over USD 30.

According to the findings of this study (Table 2), which assessed cultural capital across three dimensions, the respondents displayed a relatively low level of cultural capital, with a total score of 37.02. Specifically, the average score for embodied cultural capital was found to be the highest among the three dimensions, at 14.31, whereas institutionalized cultural capital exhibited the lowest average score, at 9.11.

Table 2. Distribution of cultural capital’s dimensions among women.

Dimensions	Embodied Cultural Capital	Objectified Cultural Capital	Institutionalized Cultural Capital	Total Cultural Capital
Mean	14.31	13.6	9.11	37.02
Standard deviation	5.05	4.11	2.01	8.95
Range	22	17	7	39
Max	27	23	12	20
Min	7	8	7	56

The data in Table 3 show that the mean score for psycho-verbal violence among women filing for divorce in family court is 68.3. This value is remarkable considering the minimum (44) and the maximum (195). On this basis, we can say that the psycho-verbal violence experienced by these women is average and upwards.

Table 3. Distribution of psycho-verbal violence among women.

Variable	Mean	Standard Deviation	Range	Max	Min
Psycho-verbal Violence	68.3	17.7	118	195	44

The Pearson correlation coefficient test was used to examine the potential relationship between cultural capital and experienced psycho-verbal violence among women. The results of this analysis are shown in the table below (Table 4).

Table 4. Pearson correlation between cultural capital dimensions and psycho-verbal violence.

Dependent Variable \ Independent Variable	Embodied Cultural Capital	Objectified Cultural Capital	Institutionalized Cultural Capital	Total Cultural Capital
Psycho-verbal violence	-0.299 *	-0.269 *	-0.229 *	-0.348 *

* statistically significant at a significance level of $p < 0.001$.

According to the table above (Table 4), there is a clear and strong negative correlation between cultural capital and psycho-verbal violence against women. The data suggest that women with higher levels of cultural capital experience less psycho-verbal violence. Specifically, the variables of embodied, objectified, and institutionalized cultural capital all display a significant inverse relationship with psycho-verbal violence against women ($p < 0.001$). Further analysis reveals a negative correlation between embodied and objectified cultural capital and psycho-verbal violence, as well as between institutionalized cultural capital and psycho-verbal violence against women. Of the three dimensions of cultural capital, the embodied dimension shows the highest correlation with psycho-verbal violence, while the institutionalized dimension shows the lowest correlation.

Table 5 illustrates the bivariate correlation between psycho-verbal violence and socio-demographic factors. A statistically significant correlation exists between education and psycho-verbal violence at the 0.01 significance level. The negative Pearson correlation coefficient indicates an inverse relationship between these variables, implying that higher levels of women’s education are associated with lower occurrences of psycho-verbal violence. There is a notable positive correlation between the number of children and the incidence of psycho-verbal violence experienced by women, with statistical significance at the 0.01 level, suggesting that a greater number of children is associated with a higher likelihood of psycho-verbal violence. There is a statistically significant positive correlation between women’s professional prestige and psycho-verbal violence, supported at the 0.05 level of significance. This indicates that the higher the professional prestige of women, the more frequently psycho-verbal violence occurs.

Table 5. Pearson correlation of socio-demographic factors and psycho-verbal violence.

Dependent Variable \ Independent Variable	Age	Education	Number of Children	Employment	Professional Prestige
Psycho-verbal violence	-0.043 P ₀ : 0.578	-0.479 P ₀ : 0.000	0.222 P ₀ : 0.002	0.279 P ₀ : 0.548	0.205 P ₀ : 0.471

Following that, a multivariate regression analysis was conducted to examine the collective impact of independent variables on the dependent variable of psycho-verbal violence, which was assessed using an interval scale (Table 6). This analysis aimed to ascertain the overall influence of the independent variables on psycho-verbal violence and to pinpoint the key factors contributing to the experience of psycho-verbal violence among women. Multivariable regression analysis was conducted in two stages (models 1 and 2) to enhance the precision in comprehending the factors influencing psycho-verbal violence encountered by women. The initial stage incorporated the three states of cultural capital (embodied, objectified, and institutionalized) as independent variables, while the subsequent stage included socio-demographic variables such as age, number of children, employment status, and professional prestige. This stage encompassed seven independent variables, namely embodied cultural capital, objectified cultural capital, institutionalized cultural capital, age, number of children, employment status, and professional prestige.

Table 6. Multiple regression outputs of cultural capital independent variables on psycho-verbal violence.

Model	Independent Variables	B (Unstandardized Coefficients)	Beta (Standardized Coefficients)	t	sig
1	Embodied cultural capital	−0.111	−0.386	−4.103	0.000
	Objectified cultural capital	−0.127	−0.338	−3.488	0.001
	Institutionalized cultural capital	−0.401	−0.250	−2.231	0.026
Model Summary					
	R		R Square		Adjusted R Square
	0.548		0.277		0.265

Table 6 presents the results of a multivariate regression analysis examining the factors influencing psycho-verbal violence among women, utilizing three elements of cultural capital as independent variables: embodied cultural capital, objectified cultural capital, and institutionalized cultural capital. The standard effect coefficient (Beta) in the table indicates the direction and magnitude of the impact of each independent variable on psycho-verbal violence. Notably, the variable of embodied cultural capital demonstrates the highest coefficient (Beta = 0.386), suggesting it is the most influential predictor of psycho-verbal violence in women. The variables of objectified cultural capital and institutionalized cultural capital are ranked in descending order of significance. Three variables stemming from the cultural capital (embodied cultural capital, objectified cultural capital) explained 26.5% of the variance in the dependent variable. The correlation between the independent variables and psycho-verbal violence was found to be negative, indicating that as embodied, objectified, and institutionalized capital increases, the incidence of psycho-verbal violence against women decreases.

The multivariate regression analysis reveals that among the seven independent variables considered (Table 7), three variables significantly impact psycho-verbal violence. Specifically, the variable of embodied cultural capital, with a coefficient of 0.379, emerges as the most influential predictor of women’s experience of psycho-verbal violence, followed by the number of children and objectified cultural capital variables. Overall, three variables, namely embodied cultural capital, number of children, and objectified cultural capital, collectively explained 34.2% of the variance in the dependent variable.

The relationship between the independent variables of embodied cultural capital and objectified cultural capital and the dependent variable of psycho-verbal violence exhibits a negative direction. This indicates that as embodied and objectified cultural capital increase, the occurrences of psycho-verbal violence among women decrease. In contrast, there is a positive relationship between the number of children (independent variable) and women’s

exposure to psycho-verbal violence (dependent variable), indicating that an increase in the number of children is linked to a rise in the occurrence of psycho-verbal violence among women.

Table 7. Multiple regression outputs of cultural capital and background independent variables on psycho-verbal violence.

Model	Independent Variables	B (Unstandardized Coefficients)	Beta (Standardized Coefficients)	t	sig
2	Embodied cultural capital	−0.118	−0.379	−2.562	0.011
	Objectified cultural capital	−0.157	−0.297	−2.014	0.041
	Institutionalized cultural capital	−0.354	−0.137	−1.257	0.213
	age	−0.345	−0.088	−0.696	0.433
	Number of children	1.474	0.307	2.094	0.036
	employment	−0.451	−0.062	−0.574	0.565
	Professional prestige	−0.337	−0.079	−0.685	0.451
Model Summary					
	R	R Square		Adjusted R Square	
	0.636	0.351		0.342	

4. Discussion

Psycho-verbal violence, as a form of domestic violence, has been shown to have a substantial impact on the health and psychological well-being of women. This phenomenon is characterized by its complex nature, which is shaped by a variety of contributing factors [2,7]. Cultural capital plays an important role in enhancing an individual's understanding of rituals, beliefs, knowledge, and art. It facilitates the recognition of elements that bind individuals within a society and enables them to demonstrate their social standing and dignity through engagement with cultural goods. Consequently, cultural capital enables the anticipation and interpretation of individuals' behavior in social contexts [15–17]. On the other hand, strengthening cultural capital helps to mitigate undesirable social developments such as domestic violence and makes it easier for individuals to tackle and solve social challenges [17,19].

Cultural capital is a valuable asset in bolstering women's autonomy within the household and serves as a vital tool in combatting domestic violence perpetrated by men. Due to their limited resources, particularly financial ones, women are frequently compelled to relinquish power to men and endure their oppressive and abusive conduct [17–19,25]. As a result, this study was undertaken to explore the impact of cultural capital on the psycho-verbal violence experienced by women who are pursuing a divorce.

According to this study, embodied cultural capital was found to be the most prevalent among the three dimensions of cultural capital, with institutionalized cultural capital being the least prevalent. The average cultural capital was calculated as (37.02) regarding the minimum and maximum values. This value was found to be lower than the overall average, indicating a low level of cultural capital among the respondents. Additionally, the average index of psycho-verbal violence against women was (68.3), suggesting an average to high level of such violence based on the range of scores observed. Furthermore, there is a clear statistical correlation between levels of educational achievement and instances of psycho-verbal violence experienced by women ($p < 0.01$), suggesting a reduction in occurrences of such violence with higher educational attainment. The correlation between the number of children and the incidence of psycho-verbal violence ($p < 0.01$) indicates a disproportionate burden of childcare responsibilities placed on mothers. Motherhood, characterized by its intensive demands in nurturing, caregiving, and education, necessitates significant

commitment and time. This burden not only hinders women's involvement in social and professional activities but also reduces their motivation to confront and withstand the effects of psycho-verbal violence. In these situations, mothers may choose to endure the mistreatment rather than confront it, resulting in tense domestic atmospheres or even contemplating separation from their children. As a result, many women in their maternal role opt to tolerate psycho-verbal mistreatment from their partners rather than resist it.

Regression analysis was utilized to examine the combined effects of different dimensions of cultural capital. The results of the multivariate analysis, which examined the simultaneous impacts of embodied, objectified, and institutionalized cultural capital on psycho-verbal violence, indicated that the most significant contributor to psycho-verbal violence among women is embodied cultural capital, followed by objectified cultural capital, and lastly institutionalized cultural capital. The data analysis reveals that the decrease in psycho-verbal violence against women is predominantly a result of the increase in embodied cultural capital, closely followed by the enhancement of objectified cultural capital, and, subsequently, the elevation of institutionalized cultural capital (ARS: 26.5). In the subsequent stage, alongside the three dimensions of cultural capital, sociodemographic variables were included in the regression analysis. The findings revealed that the primary influencers on women's encounters with psycho-verbal violence were embodied cultural capital, number of children, and objectified cultural capital, in that order (ARS: 34.2).

As per resource theory, those who enjoy better access to vital family resources, including job opportunities, education, information, and expertise, hold more power and are less vulnerable to subjugation. They possess the capacity to sway the opinions of other family members and exert control over critical decision-making procedures [20]. Based on Bourdieu's theory of capital, the allocation of capital property to individuals serves to legitimize their authority within the family [4,5]. Consequently, the possession of cultural capital can empower women by underpinning their credibility and maintaining their honor and reverence [21,25]. This aspect of cultural capital also has an impact on the detection of cases of violence against women. Therefore, strengthening women's cultural capital can help to improve their position within the family. Compelling evidence from studies by Moazen et al., Afkhamzadeh et al., Mofradnejad and Monadi, Sohrabzadeh and Noori, and Mohammadi supports this current study's output [11,12,22–24]. The results of these studies indicate that there is a negative relationship between cultural capital and the occurrence of psycho-verbal violence against women. Drawing on resource theory, Bourdieu's theory of cultural capital, and previous research, it can be argued that certain types of cultural capital facilitate desirable behaviors and regulate behaviors. Such cultural capital cultivates a harmonious and cooperative relationship between partners to achieve certain goals and promotes effective communication and conflict resolution through dialogue.

Based on the findings, a significant inverse correlation was found between embodied cultural capital and objectified cultural capital and psycho-verbal violence against women. In addition, a significant inverse correlation was found between institutionalized cultural capital and psycho-verbal violence against women. The embodied dimension of cultural capital showed the highest correlation with psycho-verbal violence, while the institutionalized dimension showed the weakest correlation. Psycho-verbal violence against women is, therefore, primarily associated with embodied cultural capital. In contemporary Iranian society, tangible cultural capital, exemplified by efforts to acquire scientific knowledge, can play a crucial role in improving an individual's standing in the family and social environment. It also serves as an important catalyst in empowering women to take action against violence and show them more dignity and respect. The findings are in line with the studies by Qazi Tabatabai, Ahmadi et al., Kouchaki et al., and Bonnes, which emphasize the significant influence of knowledge acquisition and higher education in alleviating violence against women, along with the role of the number of children as a predictor of psycho-verbal violence [10,14,18,25].

5. Conclusions

The research findings indicate evolving decision-making patterns and shifting family structures in Iranian society. The significant representation of 56% of Iranian women in higher education suggests that they are building cultural capital and forming new identities. This progress has the potential to greatly impact the development and promotion of equality in the country. However, despite these positive trends, the country has witnessed a disturbing rise in cases of domestic violence, suicide, and honor killings committed against women over the past decade. Many of these cases have been linked to the deteriorating economic conditions in the country, which have had a negative impact on women's rights and safety. This study reveals a worrisome upward trend in domestic violence, particularly psycho-verbal abuse, in Iranian society and highlights the need for social pathology-monitoring organizations to take action. While high levels of cultural capital can sometimes mitigate domestic violence and promote a balance in the dynamic between partners, in cases where the prevailing societal culture normalizes violence and the legal framework fails to protect women and recognize domestic violence, a woman's cultural capital can be disregarded, leaving her vulnerable to the inadequacies and shortcomings of the entrenched patriarchal system.

According to the findings of this study, the quantity of children serves as a predictive factor for psycho-verbal violence. It is essential to investigate the potential implications of policies promoting higher fertility rates within the present political landscape of Iran. The notable aspect is the increased pressure on women to bear more children and confine them to domestic roles despite the low level of female representation in governmental sectors and departments, currently below 20%. Furthermore, it is crucial to examine how women's increased access to cultural capital, for example, in the form of higher education, affects social progress. For, in contemporary Iran, such access is not in line with their social and economic inclusion in society to cultivate an embodied manifestation of cultural capital. These multifaceted aspects underscore the necessity for further empirical research to address these issues with precision.

6. Limitations

Collecting personal and family-related information through the questionnaire was a difficult task. However, participants were informed about this study's scientific nature and ethical conventions, which helped to alleviate their concerns. It is important to note that this study only focuses on married women in Tehran, so caution should be exercised while applying the results to other locations. Field research in Iran brings with it numerous challenges. One notable problem encountered by the researcher was the lack of cooperation from the judicial authorities and courts. Other limitations included insufficient financial support from institutions associated with victim support and violence prevention, which raised concerns during the research process. Most studies on psycho-verbal violence, such as this present study, are cross-sectional. While cross-sectional studies serve multiple purposes, conducting longitudinal studies at regular intervals is essential to better understand the dynamics of changes in cultural capital, the extent of psycho-verbal violence against women, and the nature of their relationships. This approach can help policymakers gain insights for future planning and policy development.

Funding: This research received no external funding.

Institutional Review Board Statement: Received ethical approval from a social work center in Tehran (capital of Iran). The code of approval is 2022-8663, and the approval date is 22 December 2021.

Informed Consent Statement: Presented as part of every questionnaire.

Data Availability Statement: This study lacked available data due to privacy issues with participants.

Acknowledgments: Appreciation is extended to all female participants at the Shahid Mahallati Family Court branch. However, it's important to note that all participants provided their consent for acknowledgment in this study.

Conflicts of Interest: The author declares no conflict of interest.

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