

Intimate Partner Violence - Who is to Blame?

Yaprak Parlan

Submitted to the
Institute of Graduate Studies and Research
in partial fulfillment of the requirements of the degree of

Master of Science
in
Developmental Psychology

Eastern Mediterranean University
July 2015
Gazimağusa, North Cyprus

Approval of the Institute of Graduate Studies and Research

Prof. Dr. Serhan Çiftçiođlu
Acting Director

I certify that this thesis satisfies the requirements as a thesis for the degree of Master of Science in Developmental Psychology.

Assoc. Prof. Dr. Őenel Hűsnű Raman
Chair, Department of Psychology

We certify that we have read this thesis and that in our opinion it is fully adequate in scope and quality as a thesis for the degree of Master of Science in Developmental Psychology.

Assoc. Prof. Dr. Őenel Hűsnű Raman
Supervisor

Examining Committee

1. Prof. Dr. Biran Mertan

2. Assoc. Prof. Dr. Őenel Hűsnű Raman

3. Asst. Prof. Dr. Fatih Bayraktar

ABSTRACT

Intimate partner violence (IPV) is an important public health and social problem leaving devastating mental and physical problems regardless of age, culture, race, or geography. In order to understand IPV, it is important to examine how cultures construct attitudes, norms and expectations about relationships. Therefore, the current study aimed to examine; (a) attitudes towards IPV between genders, (b) victim-blaming attributions, (c) the role of a number of variables that might lead to violence in relationships; more specifically myth endorsement, beating beliefs, ambivalent sexism (AS), victim-blaming attribution, IPV attitudes and empathy.

The sample consisted of 260 (174 females; 86 males) Turkish speaking participants who completed self-report measures including Victim Blaming Attribution Measure, Intimate Partner Violence Attitudes Scale, Interpersonal Reactivity Index, Ambivalent Sexism Inventory, Myth Attitudes Scale, and Inventory of Beliefs about Wife Beating. Results revealed that positive beliefs toward beating, hostile sexism (HS) and benevolent sexism (BS) predicted victim-blaming in males; whereas beating beliefs, attitudes toward IPV, BS and empathic concern (EC) predicted victim-blaming in females. Regardless of gender, predictors of attitudes toward IPV were found as beating beliefs, victim-blaming, BS, and perspective taking (PT). Also, BS, HS and beating beliefs together mediate the link of IPV attitudes and victim-blaming. Results are discussed in light of the traditional gender system evident in Turkish societal make-up by providing insight into cultural factors.

Keywords: Attitudes toward IPV, Victim Blaming, Gender Roles, Sexism.

ÖZ

Yakın İlişkilerde Şiddet (YİŞ), yaş, kültür, ırk, veya coğrafya ayırt etmeksizin, zihinsel ve fiziksel sağlık üzerinde yıkıcı etkiler bırakan önemli bir sağlık ve toplumsal sorundur. YİŞ'i anlamada, ilişkilere karşı tutumların, normların ve beklentilerin kültür yapısıyla birlikte nasıl şekillendiğini incelemenin önemli bir rolü vardır. Bu araştırmada; (a) YİŞ'e karşı tutumlar, (b) mağduru suçlayan atıflar, (c) YİŞ'i yordayabilecek çeşitli faktörlerin (mit içselleştirme, dayak ile ilgili inançlar, çelişik duygulu cinsiyetçilik, empati) incelenmesi hedeflenmiştir.

Çalışmada, 260 (174 kadın; 86 erkek) Türkçe konuşan katılımcıya yer verilmiştir. Kullanılan ölçekler; Mağdur Suçlama Ölçeği, YİŞ'e Karşı Tutum Ölçeği, Mit Tutum Ölçeği, Kişilerarası Tepkisellik İndeksi, Çelişikli Duygulu Cinsiyetçilik Envanteri, Dayağa Karşı İnanç Envanteri'dir. Elde edilen verilere göre, erkeklerde; mağduru suçlamaya sebep veren değişkenlerin dayak ile ilgili inançlar, düşmanca ve korumacı cinsiyetçilik olduğunu gösterirken, kadınlarda; dayak ile ilgili inançlar, korumacı cinsiyetçilik, YİŞ'e karşı tutumlar ve empatik ilgi olduğunu göstermiştir. YİŞ'e karşı tutumların temelindeki faktörlerin, toplumsal cinsiyetten bağımsız olarak, dayak ile ilgili inançlar, mağdur suçlama, korumacı cinsiyetçilik ve perspektif alma olduğu ortaya çıkmıştır. Ayrıca, YİŞ'e karşı olan tutumlarla mağduru suçlama arasındaki ilişkiyi yordayan faktörlerin dayak inançları, korumacı ve düşmanca cinsiyetçilik olduğu ortaya çıkmıştır. Veriler, Türk kültürünün toplumsal yapısına bağlı olarak geleneksel toplumsal cinsiyet sistemindeki kültürel faktörlere göre tartışılmıştır.

Anahtar kelimeler: YİŞ Tutumları, Mağdur Suçlama, Cinsiyet Roller, Cinsiyetçilik

To My Family

ACKNOWLEDGEMENT

I would like to begin by expressing my sincere gratitude to my advisor Assoc. Prof. Dr. Şenel Hüsni Raman for generously sharing her time and expertise with valuable guidance extended to me. I am extremely grateful for her encouraging advices, suggestions and endearing me the field. Her enthusiasm, motivation and faith in me throughout this process have been very helpful in completing my thesis with joy.

I take this opportunity to sincerely thank to Prof. Dr. Biran Mertan for her valuable interest, comments, and support which helped me to question and improve the contents of this thesis. Also, I do not want to miss the chance of thanking EMU-PDRAM staff for their appreciated and continuous support, motivation, encouragements and for helping me to tackle all the obstacles during the composition of my thesis.

Most importantly, my family has a significant role in achieving what I have aimed until now and I would like to give my wholehearted appreciation to my family for their unconditional love, limitless patience and understanding in the moments of crisis during the thesis process.

TABLE OF CONTENTS

ABSTRACT.....	iii
ÖZ.....	iv
DEDICATION.....	v
ACKNOWLEDGEMENT.....	vi
LIST OF TABLES.....	vii
LIST OF FIGURES.....	ix
LIST OF ABBREVIATIONS.....	x
1 INTRODUCTION.....	1
1.1 Who Experiences IPV?.....	2
1.2 Theoretical Framework	5
1.2.1 Biological Perspective	6
1.2.2 Psychological Perspective.....	6
1.2.3 Feminist Perspective.....	8
1.3 Gender Development.....	9
1.4 Gender Role Ideology and Myth Endorsement.....	12
1.4.1 Traditional Gender Role Ideology and Patriarchy.....	12
1.4.2 Myth Endorsement Regarding Gender Roles.....	13
1.4.3 Role of Traditional Gender Role Ideology, Patriarchy, and Myth Endorsement in Predicting Abusive Attitudes.....	15
1.5 Ambivalent Sexism.....	17
1.5.1 Hostile Sexism and Benevolent Sexism.....	17
1.5.2 Role of Ambivalent Sexism in Predicting Abusive Attitudes.....	18
1.6 Victim- Blaming Attributions.....	21

1.7 Empathy.....	24
1.8 The Current Study.....	26
2 METHOD.....	31
2.1 Participants.....	31
2.2 Materials.....	32
2.2.1 Demographic Information Sheet	32
2.2.2 Victim-Blaming Attribution Measure	32
2.2.3 Intimate Partner Violence Attitudes Scale.....	32
2.2.4 Interpersonal Reactivity Index Scale.....	33
2.2.5 Ambivalent Sexism Inventory.....	33
2.2.6 Myth Attitudes Scale.....	34
2.2.7 Inventory of Beliefs about Wife Beating.....	34
2.3 Procedure.....	35
3 RESULTS.....	36
3.1 Descriptive Statistics.....	36
3.1.1 Correlation Analysis	38
3.2 Regression Analysis.....	40
3.2.1 Regression on Victim-Blaming.....	40
3.2.2 Regression on Attitudes toward IPV.....	41
3.3 Pathway Analysis.....	42
4 DISCUSSION.....	45
4.1 Implications and Intervention.....	54
4.2 Limitations.....	57
REFERENCES.....	61

APPENDICES.....	82
Appendix A: Demographic Information Sheet.....	83
Appendix B: Victim-Blaming Attribution Measure.....	84
Appendix C: Intimate Partner Violence Attitudes Scale.....	86
Appendix D: Interpersonal Reactivity Index.....	88
Appendix E: Ambivalent Sexism Inventory.....	90
Appendix F: Myth Attitudes Scale.....	92
Appendix G: Inventory of Beliefs about Wife Beating.....	93
Appendix H: Eastern Mediterranean University Psychology Department’s Ethics and Research Committee Approval Letter.....	95

LIST OF TABLES

Table 1: Mean Numbers of all Variables of Both Genders.....	38
Table 2: Correlation Coefficients Values (Pearson) of the Variables.....	39
Table 3: Predictors of Victim Blaming in Females and Males.....	41
Table 4: Predictors of Attitudes toward IPV.....	42

LIST OF FIGURES

Figure 1: Mediators of attitudes towards Intimate Partner Violence and Victim Blaming attribution link.....	44
--	----

Chapter 1

INTRODUCTION

As it is defined in the World Health Organization [WHO] (2015) violence is “The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community that either results in or has likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation”. The inclusion of ‘use of physical force or power’ in the definition expands the nature of violence into different levels where it results from power relationships. According to world report on violence and health (WRVH) by WHO (2002), violence is classified under three different categories; self-directed violence, interpersonal violence and collective violence. IPV which is one of the most prevalent forms falls into the classification of interpersonal violence (WHO, 2013).

IPV refers to behaviors causing physical, psychological and sexual harm to individuals in intimate relationships. Physical abuse involves slapping, hitting, kicking, and beating; sexual abuse involves forced sexual acts or sexual coercion; and lastly psychological abuse involves humiliation, insults, threats, intimidation and controlling behaviors such as isolating a person from social environment, monitoring movements, putting restrictions (WHO, 2013). The definition of IPV moved away from domestic violence or spousal abuse because the term ‘domestic violence’ involves other members of the family such as abuse of children by parents, sibling abuse, and elder abuse. The word domestic relates to family relations, home or

shared residence; however IPV occurs between partners, who do not necessarily live in the same place, and sometimes it continues to occur after partners are separated and in fact, there is high prevalence of violence in cohabiting relationships, separated couples and dating relationships (McCue, 1995). IPV is not pertained to adults. Previous research found that IPV is experienced in a high rate (between 20% and 50%) among college students (Bryant & Spencer, 2003).

IPV is an important public health and social problem leaving devastating effects which can include acute and chronic mental and physical health problems (Black, 2011) regardless of age, culture, race, ethnicity or geography (Gracia, 2014). Victims of these forms of violence report experiencing physical injuries, depression, anxiety, low self-esteem, suicide attempts, and increases the risk of substance use, smoking, engaging in binge drinking, and behaviors that increases the risk of sexually transmitted diseases which may lead to hospitalization, disability and death (Black, 2011; Breiding, Black, & Ryan, 2008; Campbell, 2002, Capezza & Arriaga, 2008). All these mental and health conditions are not caused by only physical or sexual abuse, it is also psychological abuse that causes various problems on the victim's health condition. However, despite the high prevalence and serious consequences on mental and physical health, people are less aware of psychological abuse and generally it is accepted as less severe (Capezza & Arriaga, 2008).

1.1 Who Experiences IPV?

Most of the studies of heterosexual partner violence have focused on male-to-female aggression and a number of researches indicate a higher rate of partner abuse for women than men; however research has also shown that there are also males who report exposure to IPV as well as controlling behaviors by an intimate partner

(Lövestad & Krantz, 2012). Recent studies in Western countries (United States of America [USA], United Kingdom [UK] and New Zealand) examined female-to-male aggression and research show bi-directional patterns of violence between partners in different forms such as verbal, physical, sexual, direct or indirect and this pattern between females and males is found to be almost at the same rate in their relationship. Among these aggressive acts, direct and physical violence is the most used ones in both sexes at all ages (Archer, 2000, 2006). However, in the same report of Archer (2006), it is emphasized that even both sexes commit physical violence against their intimate partner, the same pattern is not seen in non-Western countries and he pointed out that individualism-collectivism was highly correlated with the sex differences in aggression. Even though results indicate a bi-directional pattern of violence, the consequences of violence differs for both sexes as the motivation for violent act is different for both sexes (WHO, 2002). The same report stated that women are more seriously harmed than men in partner abuse in both Western and non-Western countries. The motivation for females to be the perpetrator is found to be predicted by males perpetration; meaning that men usually initiates the violence and then the partner reacts with violence in the form of self-defense in intimate relationships (Allen, Swan, & Raghavan, 2008). Some other research indicated that female-to-male violence is not always in the form of self-defense and women are equally sole perpetrators of violence, especially in Western countries (Hines & Saudino, 2002; Stets & Straus, 1990). On the other hand, in non-Western countries, this rate is not equal between genders and males show a higher rate as the sole perpetrators of violence in relationships (Magdol et al., 1997). It was reported that men's motivation for violence is found to be their domination in which men accept themselves as having the right to abuse women if the woman violates her roles in the

relationship (WHO, 2002). We should note that IPV and victim-blaming is not pertained only in non-Western countries. It is widely seen and experienced in countries which are advanced in terms of economy and gender equality such as Sweden, Denmark, Finland, UK and Northern Ireland (Gracia, 2014). Simply, regardless of culture, IPV remains widespread as a problem however, the level and pattern of it differs from culture to culture.

In a meta-analytic review of 82 articles, it is reported that women are more likely to report being severely injured, seek for more medical health care services and fear for their lives than men (Archer, 2000; Heru, 2007; WHO, 2002). Results showed that IPV affects approximately one third of women globally in many societies (Gracia, 2014). The global data extracted from 79 countries revealed that global prevalence of physical and/or sexual violence of women either by an intimate partner or non-partner is 35% which represents large population of women in the world in spite of underreported of other forms of violence (WHO, 2013). The prevalence of IPV against women who have been in relationship is 30% globally with the highest rates in the African, Eastern Mediterranean and South-East Asia regions with 36-37% of physical and/or sexual violence and globally 38% of all murders of women are committed by their intimate partners. The prominent result was that the highest prevalence of exposure to violence seems to be between 15-19 years old young women. Then, this rate reaches the highest at the ages of 40-44 years old and the lowest rate was reported with the 50 and above aged women (WHO, 2013).

In accordance with the research findings around the world, studies have revealed that IPV is prevalent in North Cyprus also. In one study it was found that 54.5% of women had experienced psychological abuse by their husbands and 36.7% physical

violence (Çakıcı, Düşünmez, & Çakıcı, 2007). Additionally, a study conducted in North Cyprus which assessed police officers' attitudes toward domestic violence, found that police officers viewed domestic violence as a private matter, which only concerned the couple and was not a worthy matter or criminal issue for police to intervene (Mertan et al., 2012).

There is no single factor to explain why some people engage in violent behaviors. Also, no single explanation can provide a full understanding of why violence is more prevalent in some regions compared to others around the world. Violence is an act resulting from multiple complex factors involving demographic differences of individuals, relationships, societal, cultural and environmental conditions (WHO, 2002). Before turning to how to prevent violence, first we need to address and understand the underlying potential factors and attitudes that contribute to the occurrence of violence.

1.2 Theoretical Framework

Historically, women were seen as husband's property in Europe and North America and a man was permitted to punish 'his' woman to control wife's behavior. This understanding of patriarchal tradition remained strongly which oppressed women in many ways (McCue, 1995) and men continue to use physical punishment in order to control their wives with no fear of legitimacy (Browne, 1987). Concerns, research and public attention regarding domestic violence started in late 1970's in the USA (Bachman & Coker, 1995) and the seriousness of social issue extended with various alternative terms such as battered women, partner abuse, spousal abuse, marital violence, IPV, etc. (Bachman & Coker, 1995). Undoubtedly, the problem of IPV is very old issue, but public acknowledgment is still in its infancy (McCue, 1995). In

fact, it has been a serious public and health problem from the very beginning of history. For understanding the causes of violence in intimate partners, different approaches made various explanations including biological, psychological, and feminist perspective (Ali & Naylor, 2013a; Ali & Naylor, 2013b).

1.2.1 Biological Perspective

Biological perspective of IPV focuses on the individual's genetics, congenital or organic causes of the behavior such as brain injury, neuropathology, medical illnesses and etc. Simply, biological perspective looks at the development of violence and aggression due to biological changes or defects (Johnson, 1996). Some believe these factors can play an important role in some cases, whereas some find this perspective too reductionist and argue that inconsistent results between IPV and biological factors fail to explain aggressive behavior efficiently (Cunningham et al., 1998).

1.2.2 Psychological Perspective

Psychological perspective on IPV centers on various explanations that are affecting the behavior of the perpetrator or the victim. Some studies suggested some cognitive psychological traits to characterize violence towards women such as psychopathology, personality disorders, low self-esteem, attachment needs, alcohol or substance abuse, etc. (Ali & Naylor, 2013a). For instance, a group of batterer and non-batterer male participants were given Minnesota Multiphasic Personality Inventory (MMPI) and different scales with different variables to compare the results of two groups. Results indicated that batterer male participants had higher scores on borderline and antisocial personality traits and showed different types of hostility than non-batterer male participants (Else, Wonderlich, Beatty, Christie & Staton, 1993). Another study found a positive correlation between husbands' anger, verbal

abuse and wives' emotional abuse (Dutton & Golant, 1995). Although studies have shown associations, there is no study indicating a causal relationship between IPV and psychopathology (Heru, 2007).

Other theoretical explanation dominating the partner violence literature is attachment theory (Bowlby, 1969). Attachment theory claims that the type of attachment an infant forms with the caregiver is a predictor of adult attachment style in romantic relationships (Hazan & Shaver, 1987). The theory emphasizes that unmet needs and unresponsiveness in attachment results in interpersonal anger and rage (Bowlby, 1969) which may lead to disturbed attachment and abusive behaviors in adult relationships. Research has indicated that people with preoccupied, fearful and anxious attachment style to be more violent in romantic relationships (Henderson, Bartholomew, Trinke & Kwong, 2005). This theory explains the conditions of behaving abusive in insecure relations and help to detect the individuals who are at risk of becoming violent in later relations. However, attachment theory fails to provide an inclusive clarification of IPV because there are many examples of siblings from the same family but not all of them necessarily become abusive individuals in later lives (McClellan & Killeen, 2000).

One of the other perspectives that help to explain IPV is social learning theory developed by Bandura (1977) which refers to learning the behavior from social environment through observation. Within this approach, both the perpetrator and the victim learn to abuse or accept the use of violent behaviors from the social context such as family, school, media or current romantic relationship. Children who witnessed IPV are found to be at more risk of becoming a perpetrator or a victim who accepts the use of IPV in adulthood relationship (Cannon, Bonomi, Anderson &

Rivara, 2009). However, research indicated that not all people who witnessed child abuse demonstrated violent or aggressive behavior in adult relationships (Landhinrichsen-Rohling, Neiding & Thorn, 1995).

Both biological and psychological perspectives focus on the individual level that increases the likelihood of person to become an abusive individual; such as witnessing or experiencing abusive behaviors, rejection of caregiver, alcohol use, etc. However, development of abusive behavior is shaped not only at an individual level, but also the interaction with other levels of social organizations, community and culture reinforces the abusive behavior to be shaped and justified (Ali & Naylor, 2013b). These theories are explained briefly under sociological and feminist perspective.

1.2.3 Feminist Perspective

Feminist perspective attempts to explain broader powerful factors in which others fail to explain such as issues of power, cultural norms and wider societal issues. This approach suggests that the problem of IPV is a deep social issue resulting from gender power disparity within a patriarchal system that forces to keep women subordinate by male's use of power and control mechanisms including physical, psychological, sexual and economic (Ali & Naylor, 2013b; McPhail, Busch, Kulkarni & Rice, 2007). Corresponding with the feminist perspective, many studies indicated positive associations between IPV and endorsing patriarchal ideology (Allen et al., 2008; Glick, Sakallı-Uğurlu, Ferreira, & Souza, 2002; Sakallı & Curun 2001; Valor-Segura, Exposito, & Moya, 2011) which represents men's systematic dominance in the whole society.

Each perspective has different contribution for the explanation of violence in intimate relationships and each perspective is challenged and supported with various factors. This paper will be focusing on gender role ideology and myths regarding these beliefs, AS, victim-blaming attributions and empathy to provide an insight into the issue of IPV. Before moving on to gender role ideology and myth endorsement, it is important to understand the development of gender and the factors affecting this development from early ages.

1.3 Gender Development

In order to make human social world more predictable and simple to understand, people mentally schematize and organize their social environment by using stereotypes (Fiske & Taylor, 2013; Meehan & Janik, 1990). As Allport (1954) defined ‘Stereotypes are culturally shared forms of justification that often turn out to be false’ (p. 191). Along with the advantages of using stereotypic categories, cognitively maintaining stereotypes can bring negative consequences on people’s lives (Fiske & Taylor, 2013). Gender is an important concept which people use to organize their social life by depending on various traits or roles of individuals by creating fixed ideas which categorizes people based on their sex (Blakemore, Berenbaum, & Liben, 2008). The concept of gender is a socio-cultural construction, which hosts the values and thought patterns of a specific culture adopted by individuals to fulfill their given roles (Unger, 1979). On the other hand, sex is the biological characteristic of individuals. The term sex refers to female-male, whereas gender refers to femininity-masculinity (Unger & Crawford, 1993).

Different perspectives were proposed to explain the onset of gender segregation in the process of development. A social learning theorist Mischel (1966) suggested that

gender development is derived from social and cultural context with rewards and models in the environment. If a child gets rewarded for doing boy things, the behavior of the boy will be reinforced which help the boy cognitively gain gender identity as a “boy”. In contrast, Kohlberg (1966) who is a cognitive theorist proposed that gender is a result of cognitive development where children understand and categorize themselves into one gender schema (e.g., “I am a boy, so I want to do boy things to get approval”). Cognitive developmental approach and gender-schema theory suggests that children shape their internal world with the gender cues that are provided to them by their environment and they use these cues to form specific behaviors regarding the stereotypes they are reinforced to form that is applied to themselves and others (Martin & Ruble, 2004). Cognitive perspectives have been influential in explaining how children develop a gender mechanism on the basis of social environment and the way they think about for both sexes.

One of the most significant characteristics children learn to identify and categorize themselves and others is by gender. The process of gender-role acquisition starts from very early ages within the family setting, moves through childhood and adolescence through socialization by giving shape to attitudes and behaviors in which continues in adulthood (Blakemore et al., 2008; Martin, Wood, & Little, 1990). Children are found to be fast at acquiring cultural stereotypes, especially the cultural roles of female and male (Fisher-Thompson, 1993). It is pointed out that by the age of 1, infants are able to differentiate adult woman and man; by the end of age 3, they can significantly label their own gender as well as other’s gender (Haugh, Hoffman, & Cowan, 1980; Maccoby, 1998) and they acquire some basic gender norms between the ages of 2 and 5 (Martin, Wood, and Little, 1990). Being born as a

girl or a boy determines the type of toys and games the baby plays, the parent-child and peer-child interaction (Fisher-Thompson, 1993; Aydt & Corsaro, 2003).

Sex-typed play preferences have significant role in the study of gender development process by providing evidence on the variation of this process in girls and boys. Research revealed that preschool children acquire some basic knowledge on differences in sex and behaviors develop corresponding to these sex-typed differences through parents' attitudes and treatments while play (Jacklin, DiPietro, & Maccoby, 1984). In the same study, direct rewards for sex appropriate play and discouragement for sex inappropriate play of parents were observed and it was found that fathers have more influential role on affecting child's gender-types attitudes when compared to mothers. The reason for this may be explained with another study which suggested that adult men displayed stronger gender-typed attitudes compared to adult women (Fagot, 1978). As children grow older, they prefer to play with same-sex peers (Maccoby, 1998), as children realize that they are more appropriate to one gender category than the other, the gender identity develops which influences their behavior by motivating them to behave similarly with the ones in that particular category (Martin & Ruble, 2004). The gender role development continues as growing older and the expectations of the family and society are fit into child's behavior with certain stereotypes (Ozkan & Lajunen, 2005).

The type of gender-role socialization will affect almost every aspect of life of the person including child-rearing practices, educational choices, romantic relationships or marriages, power in the relationship, and also shapes the attitudes towards women (Kagitcibasi & Ataca, 2005; Sakallı & Curun, 2001). Different theories proposed different dimensions to explain gender-role development such as sociological

determinants (i.e., social construction of gender roles), psychological determinants (i.e., styles of behavior within the familial transmission model) and biological determinants (i.e., differing roles of males and females in reproduction); but this paper focuses on cultural aspects of attitudes and expectations in IPV regarding gender roles.

1.4 Gender Role Ideology and Myth Endorsement

1.4.1 Traditional Gender-Role Ideology and Patriarchy

Gender-role ideology refers to specific roles that a woman and man should adopt and behave accordingly with those roles which define what is appropriate and inappropriate for both sexes in a given culture (Archer, 1989; Kalin & Tilby, 1978). For example, is it acceptable for a woman to have a career in a large company and for man to stay home, do the housework and be the caregiver of the child? Gender-role ideology is conceptualized in two forms; traditional (non-egalitarian) and non-traditional (egalitarian) gender-role ideologies (Fitzpatrick, Salgado, Suvak, King, & King, 2004). Non-traditional gender-role ideology holds the belief that the roles and behaviors that are given to women and men should be equal, on the other side traditional gender-role ideology differentiates women and men regarding to their roles and responsibilities where men is given a greater status and power than women (Eagly & Wood, 1999).

The sex differences in roles and responsibilities can be seen in labor division where women's privilege is believed to be homemakers, wives, primary caregivers to children, whereas men's responsibility is seen as working outside home as breadwinners and holding power over other members of the family with a privileged position in decision-making (Eagly & Wood, 1999; Fitzpatrick et al., 2004).

Consequently, culture places a woman and man into various stereotypes believed to be unchangeable and creates a link between the occupations that both sexes hold and masculinity-femininity. Traditional gender-role attitudes represent the patriarchal ideology where there is no space for egalitarian structure; and instead male dominance and female submissiveness take place in public and private spheres of life (Glick & Fiske, 1997). It derives from the social role of fatherhood in the family where man holds the power over woman and children by getting support from the social system in economy and politics (Mann, 1986). This patriarchal ideology brings myths regarding gender roles in the society such as female having traits of warmth, tenderness, concern for others, and sensitivity which indicates femininity. On the other side, male is believed to have traits such as being dominant, to be in control, to protect honor which indicates masculinity (Gerber, 1995). As said, expressions of masculine and feminine traits are the determinants of gender roles and each trait matches to each sex; masculine traits are accepted more proper for males and feminine traits are accepted more appropriate for females (Bem, 1981). These differentiated roles contribute to justify myths regarding gender roles which maintain group differences and inequalities in the society (Silvan-Ferrero & Lopez, 2007).

1.4.2 Myth Endorsement Regarding Gender Roles

The term ‘myth’ is explained as stereotypical beliefs that are persistently held in society and reflects the cultural phenomenon in general (Lonsway & Fitzgerald, 1994). In this context, myths regarding gender roles can be explained as persistently held false beliefs and justifications regarding women and men and it was suggested that people who endorse myths generally minimize, reject or excuse the abusive attitudes and behaviors toward a victim, and also blame the victim more than the ones who adhere less to the myths (Peters, 2008). Traditional gender role attitudes of

women and men are considered to foster sexism which upholds myths regarding gender-roles (Silvan-Ferrero & Lopez, 2007).

Research indicated a positive association between hostility toward women and myth acceptance (Lonsway & Fitzgerald, 1995). Therefore, in the context of IPV, myth endorsement can function as an explanation for the violence in intimate relationships. One of the myths concerning violence against women is that “women are responsible for the abuse due to how they behaved” and this way of judgement results in denial of the seriousness of the issue (Harrison & Esqueda, 1999). A similar myth regarding abused women is proposed in another study saying that “woman who face violence deserve it because she must have done something bad” and again the perpetrator is excused by the ones who endorse negative myths regarding women (Buzawa & Buzawa, 1993). In the same study, it was found that married abusers are arrested less than non-married abusers by the officers because there is a myth concerning domestic violence in which physical violence by husband is believed to be acceptable and seen as a private matter that should be solved between the married couple. These myths concerning violence against women is linked and consistent with the traditional gender role ideology; in which people who endorse more sexist attitudes are more likely to blame the women for violence in intimate relations by excusing the perpetrator with traditional beliefs regarding stereotypical sex-type roles (Yamawaki, Ostenson, & Brown, 2009).

In addition to the social function of endorsing traditional gender myths regarding women and favoring patriarchy, studies of sexual violence shows that rape myths serve as a function of explanation for the sexual behavior which justifies abuser’s behavior (Hammond, Berry, & Rodriguez, 2011; Lonsway & Fitzgerald, 1994).

Results from studies indicated that people who endorse prejudicial or stereotyped beliefs (e.g., if woman did not provoke with her behaviors and appearance, she would not be raped) are more likely to blame female victim and excuse the male perpetrator in a sexual assault case (Hammond et al., 2011; Sakallı-Uğurlu, Yalçın, & Glick, 2007).

1.4.3 Role of Traditional Gender-Role Ideology, Patriarchy, and Myth Endorsement in Predicting Abusive Attitudes

Several researches revealed a significant association between endorsing patriarchy, traditional gender role ideology and acceptance of violent behavior against an intimate partner (Bookwala, Frieze, Smith, & Ryan, 1992; Finn, 1986; Glick et al., 2002; Haj-Yahia 1997; Haj-Yahia & Uysal, 2008; Jakupcak, Lisak, & Roemer, 2002; Nguyen et al., 2013; Sakallı, 2001; Yamawaki et al., 2009).

The link between sex-role stereotypes and acceptance of abusive attitudes has been explained theoretically on the basis of unequal power distribution in socio-cultural contexts between men and women (Sugarman & Frankel, 1996; Chen, Fiske, & Lee, 2009). According to this framework, during the socialization of sex-typed gender-roles in a society where traditional gender-role ideology is dominant, a social mechanism – which allows men to be dominant, authoritarian, aggressive and women to be passive, submissive, and dependent- is created and this mechanism justifies abusive behavior toward women, especially toward the ones who challenge traditional gender-roles (Sugarman & Frankel, 1996). For instance, in a study conducted with medical students from Turkey, it is found that participants justified wife beating if the woman “does not obey the husband’s rules and disrespects him”, “refuses to have sex with the partner”, if the woman is perceived as “acting provocative”, “being unfaithful” as these beliefs give men a powerful role by

dominating women “to protect their honor or masculinity” (Haj-Yahia & Uysal, 2008). In a conducted study with university students, Sakallı and Curun (2001) found gender stereotypic myths on adult romantic relationship such as males’ dominance, decisiveness and females’ submissiveness, dependence and compliance and consistent with these beliefs, it was found that male students who scored high on patriarchy showed more positive attitudes toward wife beating (Sakallı, 2001).

This is not just the case in non-Western countries. Research indicates the negative effects of traditional gender-role ideology on IPV in many cultures including Western cultures with a different level of traditionality (Yamawaki et al., 2009). In one such study, a cross-cultural comparison between Japanese culture and American societies was conducted. In both non-Western country (Japan) and Western country (USA), it was reported that participants who scored higher in traditional gender-role ideology tended to minimize and excuse abusive behavior more compared to the ones who scored lower in traditionality regarding gender roles. In a different study on the association between gender role ideology and IPV, a moderately high correlation was found; both females and males who showed higher scores on traditional view regarding gender roles showed more tendencies to use physical force (Finn, 1986). Similarly, Crossman, Stith, and Bender (1990) reported that egalitarian gender role ideology is associated with less acceptance of use of aggression in intimate relations among male participants and research revealed a gender difference in gender role ideology where females endorse more egalitarian attitudes than men (Fitzpatrick et al., 2004; King & King, 1997).

Conclusively, traditional stereotyping regarding gender roles (e.g., women as obedient and dependent on men, men as the authoritarian ruler with dominance) has

destructive consequences in intimate relations (Chen et al., 2009). The imbalance of power and hierarchical structure between genders can be explained by Ambivalent Sexism which is correlated with gender role ideology and attitudes toward partner abuse (Chen et al., 2009; Sakallı-Uğurlu et al., 2007; Yamawaki et al., 2009).

1.5 Ambivalent Sexism

Sexism is a case of prejudice towards the sex category of a person, antipathy toward women (Glick & Fiske, 1996). Sexism traditionally refers to existence of negative attitudes towards women where these attitudes reflect as discrimination which results in perceiving women as less competent in social, cultural, political and economic positions in the society due to beliefs that women should be dominated or are limited to certain roles. The word ‘prejudice’ may lead us to think sexism as involving a negative affect or act, however it could entail positive affect or idealization. With the new conceptualization, Glick and Fiske (1996) suggested that sexism involves both negative and positive affect and it is ambivalent rather than having a direct antipathy or contempt for women. AS can be defined with two different components, yet related to each other. These components are hostile sexism (HS) and benevolent sexism (BS) (Glick & Fiske, 1996).

1.5.1 Hostile Sexism and Benevolent Sexism

HS and BS are the concepts that stem from patriarchy, gender differentiation and sexual reproduction in a given society. Patriarchy is the social condition referring to greater power or status possessed by males than females in many societies meaning male’s dominance over social, economic, legal and political conditions in the society (Glick & Fiske, 1997). Gender differentiation is the other social condition feeding AS suggesting that each sex has specific social roles and unique occupations in most of the cultures; such as women dealing with domestic duties and men dealing with

work that are outside of the house (Eagly & Wood, 1999). Lastly, sexual reproduction is the biological condition that separate women and men in their social roles. For instance, women are more accepted to have child-rearing roles as caring, nurturing and this creates a condition and environment for both sexes to have intimate relationship (Woods & Eagles, 2002). HS encompasses dominative paternalism which indoctrinates the desire to dominate and control women, derogatory beliefs on women by magnifying the differences between male and female, and heterosexual hostility which generate a view of women as sexual objects. It is defined similarly with Allport's (1954) view of prejudice as "an antipathy based upon a faulty and inflexible generalization" (p. 191). On the other hand BS fosters positive attitudes and stereotypes towards women, involving protective paternalism that sees women as in need of protection and support, gender differentiation where male and female differences are emphasized to favor women and heterosexual intimacy where women are seen as a need for men (Glick & Fiske, 1997).

1.5.2 Role of Ambivalent Sexism in predicting Abusive Attitudes

Both HS and BS serve for patriarchal system and traditional gender roles which form a habitation for male-domination, maintain gender inequalities and a belief that women are less competent or less deserving of power than men (Glick & Fiske, 1996).

By looking at victim blaming attributions, it is seen that hostile sexism is the ideology that predicts blaming women in partner violence (Valor-Segura et al., 2011). Research looked at the reasons for IPV in 61 countries including both Western and non-Western countries –a mix of low, middle and high income countries- and in most of the explanations given; usually it was the women to blame for the outbreak of violence in intimate relationships (Gracia, 2014). While in the

regions of Africa and Asia, particularly in Turkey, Jordan and Palestine, people's justifications of violence against women were serving the meal late, saying no for sex, neglecting the child or not talking back to the male partner. In the USA or high income European countries the justifications for IPV were infidelity or provocative actions of the women for the argument or violence (Gracia, 2014). Basically, the reason of women being abused by the partners is about not fulfilling the responsibility for their partners. When women are perceived as not complying with their traditional gender roles and not fulfilling their responsibility, it leads to verbal or physical violence and this is the key point where hostile sexism plays a great role in nourishing IPV (Sakallı-Uğurlu & Ulu, 2003). Many studies have found a relation between sexism and abuse in intimate relationships (Allen et al., 2008; Glick et al, 2002; Sakallı-Uğurlu & Ulu, 2003; Valor-Segura et al., 2011).

Sakallı-Uğurlu and Ulu (2003) looked at attitudes towards violence against women in marriage and the results indicated more tolerant attitudes toward both verbal and physical wife-abuse with male participants who showed higher in HS. For the female participants, both HS and BS predicted more tolerance for verbal abuse by their husbands. So, women who are sexist about their own gender provides more information to understand IPV because women who tolerate verbal abuse by their partners might not see this as a serious problem and a reason for break up because of male-domination and power in the relationships, family and society (Sakallı-Uğurlu & Ulu, 2003). This was supported by another study indicating that women who show more BS for their own gender (i.e., maternal type, 'good wives and mothers' who 'know their place') were less likely to report intimate partner abuse because women perceive it as 'normal' as they are treated back with benevolent care, get rewarded or revered by their partners and also by the society (Allen et al., 2008). On the other

hand, women who challenge the traditional roles (i.e., career women, feminists) of the patriarchal society and threaten the power and status of men are exposed to men's hostility in intimate partner relationships (Allen et al., 2008).

In a cross-cultural study it was aimed to examine the correlation of HS and BS to wife abuse attitudes in Turkey and Brazil. Both countries have patriarchal system and traditional culture norms are strong and 'culture of honor' is adopted in which men's power of control over women became a significant characteristic of masculinity. Both samples across two nations involved undergraduate students and community members to eliminate the differences that may arise from education, age or socio-economic status. Despite the vast differences of language, cultural practices and religion (e.g., Turkey with a Muslim population and Brazil with a Catholic population in general), the scores for HS and BS were similar, meaning the level of sexist beliefs of both nations were close to each other. Results obtained from Turkey and Brazil found HS as the strongest predictor of positive attitudes towards wife abuse for both women and men even when controlling for BS, age and education. Likewise, BS was found to be correlated with abusive behaviors but once HS was controlled, BS did not distinctively predict positive attitudes about the legitimacy of wife abuse (Glick et al., 2002).

Cross-nationally, AS is found to have great influence on attitudes toward violence against women and also on the severity of the aggression in intimate relationships (Glick et al., 2002). Similar results were obtained in both American and Japanese participants in predicting attitudes toward violence through AS (Yamawaki et al., 2009). The same study revealed that people who endorsed BS showed more

tendencies to blame the victim in the given scenarios. Therefore, it is important to examine the connection between victim blame in the domain of IPV.

1.6 Victim-Blaming Attributions

Attributions of fault and causal responsibility are the crucial concepts in understanding the norms of a group or society about IPV (Taylor & Sorenson, 2005). As mentioned in the previous sections, IPV, particularly if it occurs between married couples, is usually accepted as a private matter, so the formal norms such as policies and laws become unresponsive to the issue. When there is lack of formal intervention in such cases, the abuse is more likely to continue happening, so the abusive and violent behavior of the perpetrator is perceived as justified. Consequently these behaviors and beliefs become informal social norms where IPV or blaming the victim for the causal responsibility is approved as normal and expected in the society (Brownlee & Chlebovec, 2004).

The judgements of blame and responsibility that are made on victim and the perpetrator in IPV depend on victims' and perpetrators' gender, race, sexual orientation and culture (Taylor & Sorenson, 2005). Similarly, same judgments in rape cases are highly influenced by the appearance, victim attractiveness, physical characteristics, life-style or behaviors (Whatley, 2005) which are linked to sexist beliefs on how a woman should or should not behave in a particular society. With many studies conducted on perceptions of rape, victims are often blamed for their hardships.

A victim is blamed if the person acted provocative with the partner such as eliciting jealousy or responding to psychological abuse (humiliation, yelling, etc.) rather than

remaining passive (Witte, Schroeder & Lohr, 2006). Not only these characteristics or events are found as factors contributing to victim blaming, but also endorsing traditional sex roles, gender stereotypes and traditional attitudes towards marriage are found to be the factors on holding women responsible for their own victimization when compared to the ones who endorse more egalitarian sex roles (Whatley, 2005).

Factors at the societal level (traditional gender roles, patriarchy, and gender power inequality) shape the attitudes toward violence against women and victim-blaming attributions including pornography, education and media channels (Flood & Pease, 2009; Lövestad & Krantz, 2012). All these societal and cultural factors are found to have consistent relationship with the use of violence against women in many researches (Flood & Pease, 2009; Lövestad & Krantz, 2012; & Whatley, 2005). These media portrayals and social norms teach women to stay silent in a case of violence or women do not identify it as abuse because the violent act did not come from a stranger. Consequently, women who endorse traditional gender role attitudes do not report the abuse and blame themselves even if they are the victims (Flood & Pease, 2009). So, the channel of media, education and social norms do not only shape men's attitudes toward women; they also shape attributions of fault, causal responsibility of the violence, women's attitudes toward their own gender roles and subjection to violence.

In a cross-cultural study with Japanese, Chinese and American college students, research findings showed a gender difference in the perceptions of IPV among the three countries. Japanese students who hold more traditional gender roles attributed more blame on the victim (women) and excused the violence more than American students. Consistent with the previous studies, results indicated that males blamed the

victims of IPV more than females in the given fictitious scenarios of marital and dating violence in Chinese and American respondents, but the gender differences were smaller for Japanese students. The explanation of non-existent gender differences in Japanese respondents is the stronger endorsement of traditional gender roles of both females and males in the culture, whereas in Chinese and American respondents females were found to have more egalitarian views than traditional views toward women (Nguyen et al., 2013). Similarly, Yamawaki et al. (2009) found that woman who violated the traditional gender role in the scenario (e.g., by coming home late with a strong smell of alcohol) was blamed for the beating.

Attributions on partner abuse was studied with 60 female and 60 male undergraduates to find out under which conditions and which participants would put the blame on victim or the perpetrator. Participants were shown a video of violent interaction between a female and a male couple. The first factor was couple being married or acquainted and the second condition was the situational (job loss of the male partner). Results revealed that women are more likely to be labelled as victims, especially when the situational factor was added. Also, an increase in victim blaming attribution was found with the increased intimacy of relationship (Summers & Feldman, 1981). Similarly, study reported that women were blamed more by male police officers in North Cyprus; in other words male police officers showed high positive attitudes toward domestic violence against women (Mertan et al., 2012). In another study Nayak, Byrne, Martin and Abraham (2003) found a gender difference in victim-blaming, in which men showed more positive endorsed beliefs on rape and physical violence that blames the victim. Victim blaming, negative attitudes toward women with sexist beliefs are more prevalent with a gender difference in non-Western countries such as Turkey where a gender hierarchy is a structure of the

society with male power (Sakallı-Uğurlu et al., 2007). Same results were found in a study showing that women are more blamed of the violence or for triggering the aggression when no specific cause of violence is given because there is uncertainty in the situation and the decision of victim-blaming is more likely to be made by people's sexist ideologies and beliefs (Valor-Segura et al., 2011).

As mentioned before, to explain the causal factors of IPV different explanations were given which have focused more on cultural aspects such as unequal gender differences in social context (Flood & Pease, 2009; Nayak et al., 2003; Sakallı-Uğurlu & Ulu, 2003). However, individual differences are also found to contribute to IPV such as empathy as a personality trait (Deitz, Littman, & Bentley, 1984; Sakallı-Uğurlu et al., 2007).

1.7 Empathy

The term 'empathy' is a psychological construct, responsiveness to experiences and understanding the mental state of others. It has been viewed as a fixed disposition of personality that does not usually show a variation across situations and persons (Marshall, Hudson, Jones & Fernandez, 1995). Feshbach (1978) suggested that empathy involves putting oneself into others' perspective by understanding their beliefs, desires, and emotions. The ability of adopting others' mental state is also known as Theory of Mind (Schlinger, 2009). Eisenberg and Fabes (1990) defined empathy as an emotional response that the person comprehends and shares the similar emotional state of what the other is feeling or would feel in a certain situation. Many other theorists have made various definitions on empathy since more than 200 years (Davis, 1983) and all the definitions demonstrates two components in the broad definition of empathy in which some suggested it as a cognitive

functioning (Davis, 1996; Feshbach, 1978) and some suggested empathy as an affective construct (Eisenberg & Fabes, 1990). Most researchers studying on empathy adopt either one, or the other, or both components as a measure of the concept. Davis (1983) attempted to make an integrative explanation for empathy to deal with the difficulty of defining it and suggested that empathy is a multicomponent response including four different components in which each of them are essential in constructing a complete empathic response. Davis's multidimensional model involves; perspective taking which is the cognitive component of empathy referring to see the world from others' point of view; fantasy which is an affective component reflecting the ability to transfer others' feelings to oneself; empathic concern which is an affective component reflecting the concern for the other; and personal distress which is another affective component describing the observer's distress.

Empathy plays a significant role in the development of moral and prosocial behavior (Batson, Duncan, Ackerman, Buckley & Birch, 1981). Feshback (1978) evaluated and as expected it was found that empathic participants showed better ability at experiencing or feeling others' emotional state than the non-empathic participants. In order to feel what the other experiences, one first should be able to recognize the emotional state of the other and see other's world as she/he does (perspective-taking). If one fails to achieve emotion recognition of the other, the ongoing damaging behavior towards a subject or person is expected to continue to be enacted by the abuser (Marshall et al., 1995). Perceiving similarity in the observed person has a value in the expression of aggression. Research done with both humans and infra-humans showed that if there is perceived similarity between the abuser and the victim, the aggression and the violent behavior is inhibited (Bandura, Underwood, &

Fromson, 1975; Baeninger, 1974). If the person finds similarity with the victim, the person puts herself/himself in the victim's place, recognizes the emotional state, and understands the unpleasantness of the pain from the victim's perspective and accordingly, this prevents abuser to stop administering punishment. According to the expression from this perspective, men who abuse may be unable to recognize women's emotional state and adopt their perspective because men may be perceiving women differently from themselves (Marshall et al., 1995).

Studies mostly focused on the role of empathy deficits in sexual assaults, psychopathology and childhood aggression. However, few studies explored the role of empathy on IPV. Findings have common results that aggression and empathy have a contrary direction in human behavior (Batson et al., 1981; Feshbach, 1978). Literature revealed a relation between empathy and attitudes toward victim and the perpetrator. For example, participants who scored high on empathy for a woman in sexual assault case reported more positive feelings for the victim and negative feelings for the perpetrator (Deitz et al., 1984; Sakalli-Uğurlu et al., 2007). Moreover, a negative correlation was revealed between empathy felt towards a women victim and responsibility attributed to her (Smith & Frieze, 2003). Empathy can therefore be a significant correlation of attitudes towards IPV and victim blaming attributions in the current study.

1.8 The Current Study

In psychology, attitudes have become an important category of study in predicting the acceptance of various behaviors, also in predicting the actual behaviors. Attitudes have become a central focus in IPV as it has an important role in victim blaming attributions by the perpetrator, victim and the community (Flood & Pease, 2009).

Also, attitudes have been helpful in the violence prevention programs such as community education campaigns, especially with younger generation (Flood & Pease, 2009).

To date, little research has been conducted on the role of accepting attitudes towards partner violence with the variables of myth endorsement, empathy and ambivalent sexism under one title. Cross-cultural studies showed differences in attitudes toward the victim and the perpetrator in IPV. Also, consistent with the previous studies, rape myths have been the focus in examining the attitudes toward women hostility and victim blaming attributions (Nayak et al., 2003; Hammond et al., 2011; Lonsway & Fitzgerald, 1994). However, very little research has explored the influence of myths and proverbs regarding gender roles that is endorsed within a culture. The study conducted in North Cyprus regarding the issue evaluated the prevalence of domestic violence and the effects of it on women (Çakıcı et al., 2007). Less attention has been paid to attitudes toward IPV; and these attitudes and victim blaming attributions are critical to emphasis on because they provide the factors and conditions that shape the social system in different levels in the society by justifying and normalizing violence-supportive behaviors (Flood & Pease, 2009). Several reports documented that attitudes toward IPV varies across cultures and the differences can be based on ethnicity, religion and geography (Nayak et al., 2003). In the current study, the Turkish speaking population – that which resides in North Cyprus but includes both Turkish speaking Cypriots and Turkish citizens from Turkey will be covered. Turkish speaking societies have the ideal conditions to conduct such a study due to the nature of its socio-structural culture (i.e., gender hierarchy) and family structure (i.e., patriarchal), which starts from the socialization process of children regarding gender roles and myths.

Gender discriminatory expectations of parents in the Turkish speaking population can be explained based on its cultural structure in the broader context. Turkey is characterized by its collective structure, mutual dependence in family, familial cohesion, male dominance and female submissiveness (Kagitcibasi, 1982). In general, people in Turkey value patriarchy in their family structure where the husband is generally accepted to be the head of the family with the power and the woman is expected to take care of the family members and be dependent on the husband (Kagitcibasi, 1982). Females and males internalize different values based on their gender due to different socialization experiences in the family and society (Kagitcibasi & Ataca, 2005; Sakallı & Curun 2001). This gender-role socialization begins before the child is born such as painting the room blue if the baby is a boy or pink if the baby is a girl. In another study of Kagitcibasi (1982), it was found that parents preferred sons over daughters with a ratio of 84% and 16% in rural areas of Turkey where traditional norms are dominant. The reason of favoring sons is found to be that boys are seen as a source of wealth financially and spiritually in later ages, and believed to be the one who carries family name to the next generation. On the other hand, girls are seen as “the property of strangers” (Kagitcibasi, 1982; Kagitcibasi & Sunar, 1992). Accordingly by this process of gender segregation, the child is fit into certain stereotypes that are shaped by parents’ expectations. The gender discrimination continues after the child is born such that, sons are raised more independent than daughters and they are allowed to be more aggressive during the socialization process in the family. Whereas daughters are raised dependent, compliant, submissive (Kagitcibasi & Sunar, 1992) and parents have more restrictive rules and values for daughters than sons because girls are believed to protect the honor of the family by protecting her purity as sexually (Sev’er & Yurdakul, 2001).

Gender differences in labor division is also noticeable in the society, where women are responsible from domestic works, child-caring, gardening or animal care; and for a man it is accepted as indignity and embarrassment if he does a “woman’s work” (Kagitcibasi & Sunar, 1992). In addition to the different roles of women and men in the Turkish society, people have endorsed myths regarding their gender and as a result both sexes are believed to have different traits. In a study conducted by Sunar (1982), men characterized women with various personality traits such as being childish, more sensitive and emotional, more passive, more honest, less intelligent, less ignorant, less straightforward and weaker than men.

In Turkey, despite westernization, industrialization and modernization, egalitarian gender role attitudes do not seem to be internalized in the general population and instead both females and males still embrace traditional gender roles, which shows that the social transition from traditional view to androgyny still remain inadequate (Kagitcibasi & Ataca, 2005).

IPV may seem a problem between two people, however the roots of the problem is in the social structure and its dynamics as it can be seen from the previous studies and statistics. So, it is important to understand the social structural conditions and public attitudes of IPV to be able to prevent perpetrating violence (Flood & Pease, 2009). In the current study, it is aimed to examine victim-blaming and attitudes towards IPV in adolescence, early adulthood and middle adulthood in both males and females, and to see whether these judgments are related to other factors such as AS, empathy and myth endorsement. More specifically, the hypotheses of this research were as follows:

- i. Attitudes towards IPV will not show a significant difference between the sexes and no age difference is expected.
- ii. Attitudes towards victim-blaming will not show significant difference among any of the age groups.
- iii. An effect of gender on victim-blaming attributions will be found such that males are expected to blame victim (woman in the scenario) more than females.
- iv. People, who endorse negative myths regarding women, score low in empathy, high in beating beliefs and high in AS will show significantly positive attitudes to IPV.
- v. People, who endorse negative myths regarding women, score low in empathy, high in beating beliefs and high in AS will blame the victim.
- vi. The relationship between IPV attitudes and victim-blaming attributions will be mediated by traditionally negative myths with regard to women, low empathy, high AS and high beating beliefs.

Chapter 2

METHOD

In the following chapter, detailed information regarding research sample, data collection materials and data collection process will be given.

2.1 Participants

In the current study, the sample included 260 participants in total with 174 females and 86 males. The mean age of the whole sample was 27.28 ($SD= 9.90$) ranging from 14 to 60 years; females with an age mean of 26.45 ($SD= 8.69$) and males with an age mean of 28.94 ($SD= 11.87$).

All participants between the ages of 14-21 had current romantic relationships at least for 3 months. The ones between 21 to 60 years old were either married or in a romantic relationship.

Additionally, there was no exclusion of nationality and anyone whose native language was Turkish had the chance to complete the study. Most of the participants who took part in the study were Cypriots ($n= 137$) living in the North Cyprus and the nationality of the rest was Turkish from Turkey ($n= 76$), dual nationality of Turkish and Cypriot ($n= 41$) and other nationalities ($n= 6$). However, 6 participants who indicated themselves as 'other nationality' were removed when the analysis was conducted.

2.2 Materials

The method of the current study was designed as an experimental questionnaire and different scales were used for the assessment.

2.2.1 Demographic Information Sheet

The demographic information section was developed by the researcher, in order to gather basic information of the participants such as age, nationality, relationship status, whether they had experienced any violence by their partner, etc. The demographic information sheet consisted of 12 questions in total (see appendix A).

2.2.2 Victim-Blaming Attribution Measure

A scenario of an imagined couple having an argument was given to participants to read and after completing the reading part, they had five questions (e.g., “Ayşe had some faults in this incident”, “Ayşe should be punished because she behaved badly”). Victim-Blaming Attribution Measure (Yamawaki et al., 2009) was used to assess attributions of responsibility for the people portrayed in the scenario. Participants were asked to rate items by using a 5-point Likert scale from *completely (1)* to *not at all (5)*. Higher score in this measure indicated the degree to which the participant tended to blame the victim. The internal consistency of the scale was high, Cronbach’ $\alpha = .86$. The scenario involved some details of an argument that occurred between a couple at a university party which led to the woman in the scenario being hit by her partner. The scenario was developed by the researcher and research supervisor (see appendix B).

2.2.3 Intimate Partner Violence Attitudes Scale (IPVAS)

To assess attitudes towards IPV, the Intimate Partner Violence Attitudes Scale (Smith, Thompson, Tomaka and Buchanan, 2005) was used. The scale consisted of 20 items based on a 5-point Likert scale ranging from *strongly disagree (1)* to

strongly agree 5). The data was assessed for suitability for factor analysis. According to Tabachnick and Fidell (2007) at least 300 cases are necessary for factor analysis. Additionally, they recommend an inspection of the correlation matrix for evidence of coefficients larger than .30. Because neither of these criteria were met factor analysis was not appropriate for this scale. The scale remained with 17 questions in total after deleting 3 items. The scale included items such as “as long as my partner doesn’t hurt me, ‘threats’ are excused”, “I would never try to keep my partner from doing things with other people”, “It would never be appropriate to hit or try to hit one’s partner with an object”). Internal consistency of the scale in the current study was $\alpha = .73$. Higher scores on the scale indicated having more positive/supportive attitudes towards IPV (see appendix C).

2.2.4 Interpersonal Reactivity Index Scale

In order to assess participants’ empathic disposition, the *Empathic Concern (EC*; Cronbach’s $\alpha = .67$) and *Perspective Taking (PT*; Cronbach’s $\alpha = .75$) subscales of the Interpersonal Reactivity Index (Davis, 1980) was used. Once again, factor analysis was not appropriate for this scale (Tabachnick & Fidell, 2007). Participants were given 14 different statements in total to rate their thoughts and feelings by using a 5-point Likert scale ranging from *describes me well (A)* to *does not describe me well (E)* to a variety of situations such as “I often have tender, concerned feelings for people less fortunate than me”. Scoring high on each subscale indicated to have more empathic concern and perspective taking for other people (see appendix D).

2.2.5 Ambivalent Sexism Inventory (ASI)

Glick and Fiske (1996) developed and validated the 22-item ASI which measures sexist attitudes with two subscales showing high internal consistency; 11-items for HS (e.g., “women seek special favors under guise of equality”; Cronbach’s $\alpha = .88$)

and 11 items for BS (e.g., “men should sacrifice to protect women”; Cronbach’s $\alpha = .89$) with the underlying dimensions of paternalism, gender differentiation and heterosexuality. Participants indicated their degree of agreement using a 5-point Likert scale ranging from *strongly disagree (1)* to *strongly agree (5)*. The inventory was adapted to Turkish by Sakallı-Uğurlu (2002) with a high reliability and validity, $\alpha = .90$ for the total scale. Higher scores indicate relatively greater hostile and benevolent sexism (see appendix E).

2.2.6 Myth Attitudes Scale

The scale was developed by Husnu and Mertan (2015) and it was used in the current study to measure negative cultural myths regarding women (see appendix F); the scale is compiled a list of traditional sayings from colloquial Turkish language with regards to women and women’s role in society such as ‘a husband can both love and strike [his wife]’ (*kocadır, sever de döver de*) ‘spare the rod, spoil the child [girl]’ (*kızını dövmeyen dizini döver*). Participants rated the extent to which they agreed to each item on a Likert scale ranging from *strongly disagree (1)* to *strongly agree (5)* (Cronbach’s $\alpha = .88$). Higher score indicate endorsement of myths regarding women.

2.2.7 Inventory of Beliefs about Wife Beating

To examine the thoughts about partner beating of participants, “Inventory of Beliefs about Wife Beating” was adapted to reflect non-marital romantic relationship also (Saunders, Lynch, Grayson, & Linz 1987). In total, 24 statements were used from the inventory to assess beliefs on partner beating on a 5 point Likert Scale ranging from *strongly disagree (1)* to *strongly agree (5)* like the previous measures in the current study. The inventory involved questions such as “a sexually unfaithful partner (*wife*) deserves to be beaten”, “cases of partner beating are the fault of the man’s” and the total internal consistency of the measure was high with Cronbach’s $\alpha = .86$ and

higher scores indicate relatively endorsing beating beliefs regarding women (See appendix G).

2.3 Procedure

For this study to take place, firstly ethics approval was obtained from EMU Psychology Department Ethics and Research Committee. After permission was granted, participants were accessed by using the snowball technique from different locations in North Cyprus and also, free online survey software called 'typeform' was used via snowballing technique to have a representative sample. Prior to receiving consent, participants were informed about the study and ensured that they were willing to take part in the study as volunteers. All participants who accepted to take part in the study were ensured of full confidentiality and also guaranteed to ask the investigator any questions they might have during the completion of the questionnaire over the telephone. After informed consent was obtained, the questionnaire was given to the participants to complete which took about 25 minutes. The study was completed in any place where the participant felt confident like home, office, school, café, etc. After the study was completed, all the participants were presented a debriefing form which explained the purpose of the study. Once all the data were collected, statistical analysis was conducted using the computer program Statistical Package for Social Sciences (SPSS-Version 20).

Chapter 3

RESULTS

In accordance with the aims of the study, data were analyzed using independent sample t-test, correlations, standard multiple regression, pathway analyses (i.e., multiple-mediation) and one-way anova¹.

3.1 Descriptive Statistics

The means and standard deviations for each variable are presented in Table 1. In order to assess any gender differences, an independent samples t-test was conducted. All variables showed a significant gender difference. The summary of significant results is given in Table 1.

Corresponding with one of the hypothesis, a significant gender difference was found on victim-blaming attribution where males ($M = 2.60, SD = 1.00$) blamed the victim (woman) more compared to females ($M = 1.95, SD = 0.78$), $t(258) = -5.74, p = .00$. T-test comparisons revealed that females ($M = 1.30, SD = 0.46$) endorsed less myths and beating beliefs ($M = 1.55, SD = 0.36$) compared to males ($M = 1.78, SD = 0.78$; $M = 1.93, SD = 0.78$), $t(258) = -6.28, p = .00$.

¹No significant nationality difference was found on any of the outcome measures between Turkish speaking Cypriots living in North Cyprus and Turkish citizens from Turkey, IPV Attitudes: $F(3,256) = .96, p > .05$; Victim Blame: $F(3,256) = 2.29, p > .05$; Beating Beliefs: $F(3,256) = 2.38, p > .05$; Myths: $F(3,256) = 2.48, p > .05$; Empathic Concern: $F(3,236) = 1.60, p > .05$; Perspective Taking: $F(3,236) = 1.60, p > .05$; Hostile Sexism: $F(3,236) = 1.69, p > .05$; Benevolent Sexism: $F(3,236) = 1.13, p > .05$; and were therefore combined as one group for all analyses.

When t-test was conducted on the scale of attitudes toward IPV, males ($M = 2.39$, $SD = 0.42$) are found to have significantly more positive attitudes towards IPV compared to females ($M = 2.21$, $SD = 0.39$), $t(258) = -3.31$, $p = .00$.

In the assessment of empathy, females ($M = 3.95$, $SD = 0.50$) indicated significantly more empathic concern compared to males ($M = 3.60$, $SD = 0.70$), $t(238) = 4.36$, $p = .00$; and for perspective taking the result was similar where females ($M = 3.75$, $SD = 0.63$) indicated significantly higher scores on perspective taking than males ($M = 3.56$, $SD = 0.72$), $t(238) = 2.07$, $p < .05$.

When t-test comparisons were conducted to analyze gender differences on ambivalent sexism, a significant result was found. Males ($M = 3.30$, $SD = 0.77$) scored significantly higher on hostile sexism when compared to females scores ($M = 2.69$, $SD = 0.74$), $t(238) = -5.85$, $p = .00$; and similarly males ($M = 3.25$, $SD = 0.84$) scored significantly higher on benevolent sexism when compared to females ($M = 2.92$, $SD = 0.89$), $t(238) = -2.71$, $p < .05$.

Table 1: Mean numbers of all variables of both genders (with standard deviations)

Variables	Female	Male	<i>t</i>
	<i>M (SD)</i>	<i>M (SD)</i>	
Age	26.45 (8.69)	28.94 (11.87)	-1.92
Victim-Blaming	1.95 (0.78)	2.60 (1.00)	-5.74**
Myths	1.30 (0.46)	1.78 (0.78)	-6.28**
Beating beliefs	1.55 (0.36)	1.93 (0.59)	-6.54**
IPV Attitudes	2.21 (0.39)	2.39 (0.42)	-3.31**
Empathic Concern	3.95 (0.50)	3.60 (0.70)	4.36**
Perspective Taking	3.75 (0.63)	3.56 (0.72)	2.07*
Hostile Sexism	2.69 (0.74)	3.30 (0.77)	-5.85**
Benevolent Sexism	2.92 (0.89)	3.25 (0.84)	-2.71*

Note: * $p < .05$; ** $p < .01$; Scores for all variables ranged from 1 (low) to 5 (high).

3.1.1 Correlation Analysis

To examine the relationship between variables and to be able to see whether hypothesis 4 and 5 can be run for the next step (regression), simple correlations were analyzed (see Table 2).

First, IPV attitudes scale was correlated with variables and results showed that there was significantly positive correlation between IPV attitudes and victim-blaming ($r = .43, p < .01$), beating beliefs ($r = .43, p < .01$), myths ($r = .43, p < .01$), benevolent sexism ($r = .35, p < .01$), hostile sexism ($r = .34, p < .01$) whereas a negative relationship was found between IPV attitudes and empathic concern ($r = -.15, p < .05$), perspective taking ($r = -.26, p < .01$).

Next, the relationship between victim-blaming attribution and other variables were examined. Results revealed significantly positive association between victim-blaming and beating beliefs ($r = .54, p < .01$), myths ($r = .51, p < .01$), benevolent sexism ($r = .37, p < .01$), hostile sexism ($r = .44, p < .01$), and a negative correlation was found between victim-blaming and perspective taking ($r = -.20, p < .01$).

Table 2: Correlation coefficients values (Pearson) of the variables

	1	2	3	4	5	6	7	8	9	10
1. Age	-									
2. Gender	.118	-								
3. Victim Blaming	-.040	.336**	-							
4. Beating Beliefs	-.013	.377**	.537**	-						
5. Myths	.003	.364**	.507**	.647**	-					
6. Benevolent Sexism	.002	.173**	.365**	.206**	.313**	-				
7. Hostile Sexism	-.012	.355**	.444**	.395**	.487**	.403**	-			
8. Perspective Taking	.088	-.133*	-.195**	-.169**	-.246**	-.155*	-.327**	-		
9. Empathic Concern	-.040	-.272*	-.115	-.239**	-.198**	.010	-.233**	.387**	-	
10. IPV Attitudes	-.168**	.208**	.432**	.428**	.428**	.347**	.343**	-.256**	-.145*	-

Note: *. Correlation is significant at 0.05 level

** . Correlation is significant at the 0.01 level.

3.2 Regression Analysis

3.2.1 Regression on Victim-Blaming

Standard multiple regression analysis was used to test which factors best predict victim-blaming attitudes among different variables: attitudes toward IPV, myths, beating beliefs, empathic concern, perspective taking, hostile sexism, benevolent sexism, age, and gender. No violations of the assumptions of normality, linearity, multicollinearity and homoscedasticity were found when preliminary analyses were conducted.

For the analysis, all the variables (attitudes towards IPV, myths, beating beliefs, empathic concern, perspective taking, hostile sexism, benevolent sexism, age, gender) were entered and the results revealed that total variance explained by the model as a whole was 42%, $F(9, 230) = 18.52, p = .00$. Among the variables the model showed that beating beliefs ($\beta = .30, p = .00$), hostile sexism ($\beta = .14, p = .03$), benevolent sexism ($\beta = .14, p = .01$) and attitudes toward IPV ($\beta = .13, p = .03$) significantly predicted victim-blaming attitude regardless of gender; that is, high scores on ambivalent sexism, beating beliefs and attitudes that support violence in intimate relationships significantly predicts victim-blaming attributes. When the analysis was sorted by gender, results revealed total variance explained by the model for females was 30%, $F(8, 155) = 8.22, p = .00$ and for males it was 52%, $F(8, 67) = 8.95, p = .00$. For females IPV attitudes ($\beta = .21, p = .01$), beating beliefs ($\beta = .21, p = .01$), empathic concern ($\beta = .23, p = .00$), and benevolent sexism ($\beta = .18, p = .03$) significantly predicted victim blaming; whereas for males beating beliefs ($\beta = .39, p = .00$), hostile sexism ($\beta = .22, p = .04$), and benevolent sexism

($\beta = .24$, $p = .02$) significantly predicted victim blaming. Statistically detailed information on multiple regression analyses were given in Table 3.

Table 3: Predictors of victim-blaming in females and males

Variables	Female			Male			
	<i>B</i>	<i>SEb</i>	β	<i>B</i>	<i>SEb</i>	β	
Myths	.23	.14	.14	.11	.15	.09	
Beating	.46	.17	.21**	.66	.21	.39*	
IPV Attitudes	.42	.15	.21**	-.01	.27	-.01	
Empathic Concern	.36	.11	.23**	-.16	.15	-.11	
Perspective Taking	-.02	.09	-.01	.01	.15	.00	
Hostile Sexism	.05	.08	.05	.29	.14	.22*	
Benevolent Sexism	.15	.07	.18*	.28	.12	.24*	
Age	.01	.01	.07	-.01	.01	-.12	
		$R^2 = .298$			$R^2 = .517$		

Note: * $p < .05$; ** $p < .01$

3.2.2 Regression on Attitudes toward IPV

Standard multiple regression analysis was used to test which factors best predict attitudes toward IPV among different variables; myths, beating beliefs, victim-blaming, empathic concern, perspective taking, hostile sexism, benevolent sexism, age, and gender. No violations of the assumptions of normality, linearity, multicollinearity and homoscedasticity were found when preliminary analyses were conducted.

For the analysis, all the variables (myths, beating beliefs, victim-blaming, empathic concern, perspective taking, hostile sexism, benevolent sexism, age, gender) were entered and the results revealed that total variance explained by the model as a whole

was 32%, $F(9, 230) = 11.75, p = .00$. Among the variables, the model showed that beating beliefs ($\beta = .17, p = .03$), victim-blaming ($\beta = .16, p = .03$), benevolent sexism ($\beta = .19, p = .00$), and age ($\beta = -.14, p = .01$) significantly predicted attitudes toward IPV and there was a trend in perspective taking ($\beta = -.11, p = .09$); that is people who blamed the victim more, scored high on beating beliefs, and benevolent sexism, participants at younger ages showed more positive attitudes toward IPV. Statistically detailed information on multiple regression analyses for IPV was given in Table 4. As gender did not predict IPV attitudes the analysis was not conducted separately for males and females.

Table 4: Predictors of attitudes toward IPV

<i>Variables</i>	<i>B</i>	<i>SEb</i>	<i>β</i>
Myths	.08	.05	.12
Beating Beliefs	.15	.07	.17*
Victim Blaming	.07	.03	.16*
Empathic Concern	-.02	.04	-.02
Perspective Taking	-.07	.04	-.11 [†]
Hostile Sexism	.02	.04	.30
Benevolent Sexism	.09	.03	.19**
Age	-.01	.00	-.14**
Gender	-.01	.05	-.01
$R^2 = .315$			

Note: * $p < .05$; ** $p < .01$; [†] $p = .09$

3.3 Pathway Analysis

To determine whether different variables fully mediated the relationship between IPV attitudes and victim-blaming attribution, bootstrapping analyses were conducted using methods to estimate direct and indirect effects with multiple mediators.

Victim-blaming was entered as the dependent variable, IPV attitudes was entered as the predictor variable and myths, BS, HS, beating beliefs, PT, and EC, variables correlated with both predictor and dependent measure were considered and entered as potential mediators in the SPSS for bootstrap analyses based on the methods described by Preacher and Hayes (2008) for estimating direct and indirect multiple mediating effects.

The bootstrap results indicated that the total effect of IPV attitudes on victim-blaming (total effect = .97, $p = .00$) was significant but lessened in strength when controlling for the mediators in the model (direct effect of IPV attitudes = .31, $p = .02$). Furthermore, the analysis revealed, with 95% confidence, that the total indirect effect of IPV attitudes on the outcome variable through the 6 mediators was significant, with a point estimate of .67 and a 95% bias-corrected (BC) bootstrap confidence interval (CI) of .4084 to .9468. The specific indirect effects of each mediator revealed that benevolent sexism, with a point estimate of .1181 and 95% BC CI of .0158 to .2437; hostile sexism, with a point estimate of .1166 and 95% BC CI of .0338 to .2217; beating beliefs with a point estimate of .3132 and 95% BC CI of .1392 to .5377 were all unique mediators; whereas myths, with a point estimate of .1255 and 95% BC CI of -.0177 to .2862; perspective taking with a point estimate of .0113 and 95% BC CI of -.0411 to .0806; and empathic concern with a point estimate -.0130 and 95% BC CI of -.0786 to .0187 did not add as mediators to the overall model.

To sum up, the bootstrap analyses showed that benevolent sexism, hostile sexism and beating beliefs together mediate the link between IPV attitudes and victim-blaming attribution (see Figure 1 for full mediational model).

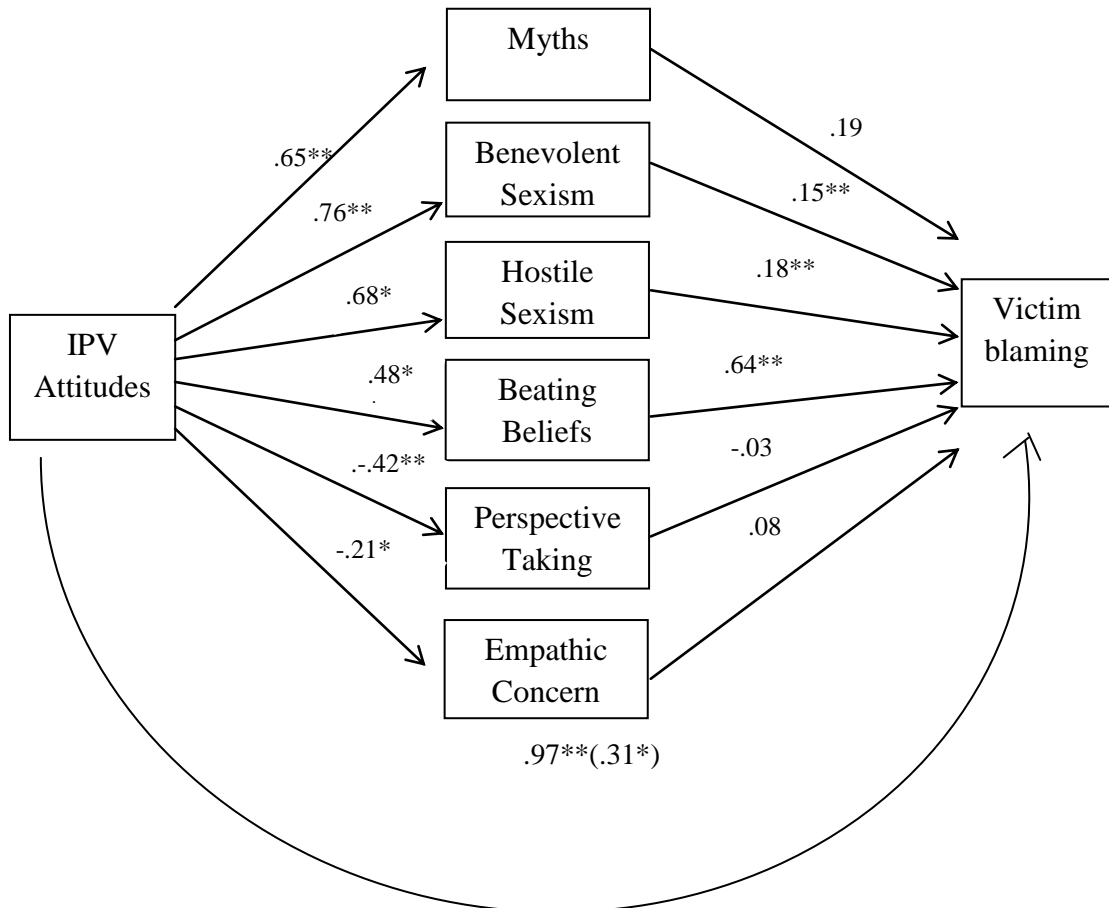


Figure 1: Mediators of attitudes towards Intimate Partner Violence and Victim Blaming attribution link.

NOTE: Path values represent unstandardized regression coefficients. The value outside the paranthesis indicates the total effect IPV attitudes with the inclusion of mediating variables. The value inside the paranthesis indicates the direct effect between IPV attitudes and victim-blaming where the mediator variables are controlled.

* $p < .05$; ** $p < .01$

Chapter 4

DISCUSSION

The study attempted to examine what factors contribute to determining victim-blaming attributions and attitudes towards IPV for both females and males. Factors that were tested included: myth endorsement regarding women's roles, partner beating beliefs, ambivalent sexism with its two components as HS and BS, and empathy with its two components as PS and EC. Also, the secondary purpose of the study was to assess the relationship between IPV attitudes and victim-blaming attribution regarding those judgements.

All the results were discussed in line with literature from Turkey as there is no study conducted in North Cyprus with regards to its social structure (collectivism/individualism, non-egalitarian/egalitarian) and as no significant nationality difference was found between Turkish speaking Cypriots living in North Cyprus and Turkish citizens from Turkey on any of the outcome measures, the two nationalities were combined. Therefore, from now on, the 'Turkish speaking population' will refer to both nationalities as one group in the current discussion.

Measures in the current study were found to be correlated with the two main variables; attitudes toward IPV and victim-blaming attribution. For the first variable, as expected results showed that as the scores for attitudes towards IPV gets higher (supporting violence in intimate relationship), victim-blaming, beating beliefs,

myths, BS and HS also showed an increase in the scores; whereas as people show less favorable attitudes towards IPV, they reported having more empathic concern and higher perspective taking abilities or vice versa. For the second variable, results indicated that; the more the victim is blamed, the higher scores participants have on partner beating beliefs, myths regarding women, BS and HS; and contrarily, the less people blamed the victim, the higher they scored on PT abilities or vice versa.

Results revealed a gender difference between Turkish speaking Cypriots and Turkish men and women on all of the variables. Men scored higher in most of these variables; beating beliefs, myth endorsement regarding women, HS, BS, victim-blaming attribution, and attitudes toward IPV; whereas women scored higher on EC and PT.

Regarding ambivalent sexism, studies showed that women usually scored equal or higher on BS than men, and men scored higher in HS than women (Chen et al., 2009; Glick et al., 2002; Sakallı, 2001). In the current study, men showed higher scores on both HS and BS compared to women. The results are understandable due to differentiated self-role identification of both genders. HS basically indicated men's prejudice toward women and despite of high BS usually women are less prejudicial toward their own gender. The reason of women having high BS/accepting BS and rejecting HS is that they perceive BS as beneficial; thinking it is a kind of respectful attitude and protection for a woman (Chen et al., 2009).

Both HS and BS serve to maintain traditional gender roles and therefore the power differential between the genders is maintained. Correspondingly, HS and the endorsement of traditional gender roles were found to be positively correlated with

the acceptance of partner beating (Bookwala et al., 1992; Finn, 1986; Glick et al., 2002; Haj-Yahia 1997; Haj-Yahia & Uysal, 2008; Jakupcak et al., 2002; Nguyen et al., 2013; Sakallı, 2001; Yamawaki et al., 2009). In accordance with several studies in various societies, men are found to have more positive/supportive beliefs and attitudes of partner beating compared to women in the current study. In the literature, several reasons have been cited by men to explain their abusive behavior such as refusing to have sex with the husband, being unfaithful or acting provocative (Glick et al., 2002; Haj-Yahia & Uysal, 2008; Sakallı, 2001). Similar with the results of beating beliefs, men reported that they endorsed more traditional gender myths regarding women and which is once again not surprising if we look at the studies on familial and cultural structure of Turkish speaking population in Turkey; patriarchy, traditionality of gender roles, and collectivism (Kağıtçıbaşı, 1982).

Corresponding with the previous studies, results indicated a gender difference on the levels of empathy; where women scored higher in both perspective taking and empathic concern than men in the current study (Davis, 1980; Flood & Pease, 2009). On self-report studies, the gender difference in empathy was suggested to be result of expectations with regard to gender roles (Eisenberg & Lennon, 1982). It was suggested that because women are expected to be more caring for others, they choose the items that is expected from them to endorse. In the current study, empathy toward victim was not measured and instead, empathy was measured as a trait. Therefore, suggestion made by Eisenberg and Lennon (1982) might help to explain the general differences found between males and females on perspective taking and empathic concern.

As for the victim blaming attributes, as expected, no age difference was found in the current study. We can consider the reason for no age difference to be due to the unchanging cultural values with regards to women and an inadequacy of internalizing egalitarian gender role ideology despite westernization and modernization (Kağıtçıbaşı & Ataca, 2005). As mentioned before, males significantly showed more endorsement of AS compared to females and both HS and BS predicted victim blaming in males. As well as AS, beating beliefs also predicted victim-blaming attribution in males. The results are reasonable because people who hold more traditional gender roles attributes are more likely to put blame on the victim (woman), excuse the violence because the woman is seen as violating traditional gender roles and also enforces acceptance or tolerance to partner beating (Nguyen et al., 2013; Valor-Segura et al., 2011; Yamawaki et al., 2009). For women, having beliefs of supporting partner beating, having attitudes of supporting IPV, high EC and endorsing BS predicted victim-blaming in females. Unlike men, BS was the only component of AS as a predictor of victim-blaming attribution in females; meaning women who have benevolently sexist ideas and accepted protective paternalism as a norm, put more blame on the victim in the given scenario because the female character may be perceived as violating her roles, acting provocative and challenging male's manhood. This can once again be explained with the endorsement of traditional gender roles towards one's own gender.

In societies where men score high in HS, women are usually found to be having high benevolently sexist beliefs regarding gender roles; most probably it provides protection and rewards for obeying women (Glick et al., 2002). When HS is dominant in a group/society, and if the woman is not fulfilling her responsibilities

which is considered as challenging/threatening her expected gender roles by the society, the act of violence perpetrated by males is justified which in turn nourishes violence in relationships (Sakallı-Uğurlu, & Ulu, 2003). The results are in line with other findings indicating the role of BS in minimizing and legitimizing abusive behavior toward women in families, law enforcement and in the whole society by justifying the abusers' aggressive behavior, and also creating an environment where victim is held responsible for the abuse (Chen et al., 2009; Glick & Fiske, 1996; Lila, Gracia, & Garcia, 2013).

Surprisingly results indicated that having high EC was found to be a predictor for victim blaming in women in the current study. It was expected for women to report higher in both subscales of empathy and attribute less blame to the victim which could be explained as perceived similarity with the victim in the scenario. However, the results were contrary (a positive correlation between EC and victim blaming); where women had significantly higher scores in EC and attributing blame on the victim (woman). Once again, because empathy toward victim was not measured, instead empathy was measured as a trait; having high score on EC or PT does not necessarily mean empathizing with the victim. As it is found in the study, women showed high scores on benevolently sexist beliefs and the reason of obtaining a positive correlation may be due to endorsed patriarchal attitudes in Turkish speaking societies which may lead to suppress empathy with sexist ideologies that minimizes, excuses, or rejects the abusive behavior toward a victim, and instead justifies it.

Turning to the predictors of positive attitudes toward IPV, it was found like many other studies (Allen et al., 2008; Glick et al., 2002; Sakallı-Uğurlu & Ulu, 2003; Valor-Segura et al., 2011), that a relationship between sexism and positive attitudes

toward IPV exist. BS was found to be the strongest predictor of having supportive attitudes toward IPV. As expected, there was no difference found between males and females in predicting attitudes toward IPV. The reason of having gender neutral result in attitudes towards IPV can be explained by the cultural and familial structure of Turkish speaking societies; which is patriarchal. This creates a mechanism to maintain sexism for both sexes and consequently abusive attitudes in intimate relationships, particularly abusive attitudes with regards to women (Sugarman & Frankel, 1996). Additionally, an age difference was found where younger participants showed more positive attitudes towards IPV compared to older participants regardless of gender which shows similar results with previous findings in which partner violence reduces as age gets older (Straus, 2008). The results may be explained by the developmental stages as adolescence is suggested to be the most critical developmental stage regarding IPV because gender-role ideologies are shaped mostly during this period, and this development continues into lifetime patterns (Smith, White, & Holland, 2003).

Results provide information in understanding IPV because people who endorse the beliefs of BS are more tolerant to abusive behavior as these behaviors of the male perpetrators are justified with the basic sexist beliefs regarding appropriateness of gender roles. As mentioned before, sexist way of thinking excuses the perpetrator, and puts more responsibility/blame on the victim and the variable of victim-blaming attribution is found to be another predictor of attitudes toward IPV. Simply, participants who put more blame on the female character in the scenario can be accepted to have more tolerance for abusive, controlling and violent behavior in intimate relationships.

The results also showed that beliefs toward partner beating were predictive of attitudes toward IPV as well as victim-blaming attribution. Once again, the core reason can be explained as endorsing traditional gender role ideology by both females and males. The patriarchal structure offers inequality between genders in their roles and rights in which men are offered greater power over women (Sakallı-Uğurlu, 2002). As it fosters sexism, the ones who are perceived as disobeying these roles are mistreated or blamed, and the abusive behaviors are tolerated as the system provides justification for the abuser's aggressive behavior. Parallel with prior studies, HS and patriarchy were found to be significant predictors of beating beliefs which in turns increases the likelihood of blaming the victim and having violent-supportive attitudes in intimate relationships (Haj-Yahia, 1997; Sakallı, 2001).

Based on the hypothesis regarding empathy in the current study, one affective component (PT) and one cognitive component (EC) was used to assess the ability of seeing the world from others' point of view and the ability of a person to imagine and transfer others' feelings to oneself (Coke, Batson, & McDavis, 1987). Regardless of gender, perspective taking was found as a predictor of attitudes toward IPV in the current study; meaning the higher the PT ability, the less supportive attitudes toward IPV. Consistent with the literature, empathy is suggested to be an important indicator of attitudes towards abusive behaviors and towards the victim (Deitz et al., 1984; Sakallı-Uğurlu et al., 2007; Smith & Frieze, 2003). Such result can be explained by Bandura et al. (1975) and Baeninger (1974) which suggested that the similarity with the victim can be a determinant of empathy because it helps to recognize other's circumstances and understands how that person is affected by those circumstances. Achieving to recognize others' emotional state of mind and see other's world from

her/his view helps to inhibit the abusive behavior. Therefore, obtaining a negative correlation between IPV attitudes and perspective taking is reasonable.

Traditionality of the gender role system of the Turkish speaking societies help to explain the totality of these findings better, as its non-egalitarian gender role ideology fosters a hierarchical structure between sexes, encourages AS and consequently positive attitudes toward partner violence in the society (Chen et al., 2009; Sakallı-Uğurlu et al., 2007; Yamawaki et al., 2009). HS puts women in a less competent and inferior position compared to men, and desires to control women as they are seen as a threat to men's controlling position in micro and macro levels; whereas BS involves protective paternalism and rewards women who behave accordingly with the traditional gender roles and norms (Glick, & Fiske, 1997). As a result, women are reinforced or encouraged to be more likely to endorse benevolently sexist ideology in a patriarchal society. Since the Turkish speaking societies has previously been found to be patriarchal (Sakallı, 2001) it is unsurprising that previous studies have found HS to be high endorsed more by males in the Turkish speaking population (Glick et al., 2002) which then leads to justification of aggression of the perpetrator, positive attitudes toward beating beliefs with the support of endorsed traditional gender-roles especially regarding women and consequently victim-blaming.

Based on its cultural and familial structure, men still dominantly hold the power and women are restricted from many fields because of men's traditional views with regards to women, and instead women are expected to have customary roles such as homemakers, child care-givers (Kağıtçıbaşı & Sunar, 1992). Consequently, men are accepted to have the right to beat the women, especially if she challenges partner's

authority by behaving untraditionally. The differing gender roles between males and females are acquired during socialization process in very early ages where boys and girls are expected to behave differently and enforced into certain stereotypes that are believed to be fixed (Kağıtçıbaşı & Sunar, 1992). These expectations of the society and family act as a driving force for the harmony of gender stereotypes and nourish myths regarding genders (Ozkan & Lajunen, 2005). Such socialization processes might help to explain the general differences found between the two genders on each of the variables and the findings in general.

In terms of the overall relationship between attributions of victim-blaming and attitudes toward IPV, a model of causal effect with multiple mediators was revealed. We used multiple mediation pathway analysis because it allows all paths to adjust and reveal all the potential influences of covariates. In the current study, it provided a multiple-step causal sequence for each mediator separately and for all of the mediators as a group on victim-blaming attribution. Additionally, the model revealed potential factors that play a significant role in strengthening the relationship between IPV attitudes and victim-blaming attribution. By doing so, it is better known which cultural factors should be targeted to reduce violence in intimate relationships. Results showed that victim-blaming attribution can be directly predicted by the attitudes toward IPV. However, when potential mediators were assessed such as myths regarding women, partner beating beliefs, BS, HS, PT and EC, the causal link between the victim-blaming and attitudes toward IPV was found to be differing. Based on the results, the effect of attitudes towards IPV on attributions of victim-blaming were mediated by BS, HS and partner beating beliefs, but there were still a significant direct effect of attitudes towards IPV on victim-blaming. In accordance

with the previous literature and current study, we can assume that victim is attributed more blame if attitudes towards IPV is positive/supportive of violence; however having positive attitudes towards IPV as well as endorsing BS, HS and beating beliefs significantly strengthens the tendency to blame the victim (women) in the scenario. Simply, supporting controlling behaviors, abusive and violent behaviors in the romantic relationship lead to increased BS, HS, and positive beating beliefs which in turn lead to higher victim-blaming for both genders.

4.1 Implications and Intervention

This study is one of the few investigations regarding gender roles, attitudes towards IPV and victim blaming attributions in North Cyprus which makes an effort to contribute to cross-cultural studies of IPV and victim-blaming. In the current study, we found attitudes towards IPV as a strong predictor of victim-blaming with the contribution of multiple variables with regard to traditional gender roles. These findings support the feminist perspective in understanding and explaining attitudes towards IPV and victim-blaming. It is very important to understand the underlying causes and consequences of IPV, so we can take actions to resolve the problem.

Gender development starts in the early childhood years and at this period children construct and organize their behavior based on the information they get from their environment with regard to gender. The development of the ‘gender’ concept helps to classify and organize people with their gender roles. These gender stereotypic attitudes and beliefs limit children’s play, choices of toys, occupational choices and interests (Trepanier-Street & Romatowski, 1999). Therefore, targeting early childhood years on developing gender neutral environment plays a critical role in reducing gender-stereotypic thinking and attitudes. Research indicated a significant

reduction in gender stereotyped thinking after presenting them egalitarian literature and gender-neutral books for 5 days (Flerx, Fidler, & Rogers, 1976). Based on cognitive-developmental theory, a study was designed to measure whether multiple classification skills help to reduce gender stereotyping in children. Results showed that children who acquired multiple classification training reported significant reduction in gender stereotyping and reported more egalitarian response (Bigler & Liben, 2008).

After conducting a research with undergraduate students, Capezza and Arriaga (2008) stated that if violence is accepted in the society, this creates a loop of violence which then leads to more violence and if necessary actions are not taken to prevent aggression and abuse, the society starts to tolerate such behaviors. Simply put, the consequence not only naturalizes violent actions, but aggression encourages more aggression. Therefore, it reveals the necessity of educational programs for gender studies in university settings with the younger generation.

It was for instance found that younger participants had more supportive attitudes of violence in intimate relationships and according to Straus (2008) dating violence is three times more prevalent than the violence in married couples. Moreover, adolescence is a critical developmental stage as gender-role ideologies are shaped mostly during this period which develop into lifetime patterns (Smith et al., 2003). These results show the importance of factors in the macro level affecting human life in many aspects and suggest the need for prevention and interventions to combat the development of attitudes that support IPV, particularly among the adolescents and university students.

To reduce dating violence, different prevention and intervention programs have been developed. These interventions mainly focused on informing people and raising awareness regarding sexism, particularly subtle forms of sexism for patriarchal societies. For instance, gender studies or psychology of gender in the curriculum showed a successful reduction in sexist beliefs when harms of sexism are emphasized and encouraged the agreement of egalitarian beliefs in the teaching courses (Case, 2007). One of the other significant topics of subtle forms of sexism that is found to elicit negative behaviors towards the victim is empathy. It leads to more positive assessments for the disadvantaged groups and increases the sensitivity to raise the issue for a solution (Becker & Swim, 2011). For adolescents, ‘Safe Dates Program’ was designed and the outcome was promising in preventing violence in dating relationships (Foshee et al., 1998). Another intervention program that gave positive outcomes in reducing the endorsement of sexism is ‘The Workshop Activity for Gender Equity Simulation (WAGES)’ by Zawadzki, Shields, Danube, and Swim (2014). The program was conducted with undergraduate students and results revealed less endorsement of sexist beliefs when compared to control group.

These intervention programs have provided important outcomes however; it should be noted that causes of IPV and victim-blaming are culturally affected with various culture specific mediating variables. That is why, culture-specific intervention programs need to be developed.

To that end, the findings of this research can be of educational value where attitudes toward gender roles, particularly women’s roles can be the focus in the curriculum settings, media and intervention programs. The target in educational settings should be directed toward educating people, especially men who endorse sexist, patriarchal,

and hostile attitudes toward women. There would be many facets to be included in such a curriculum program, however some might include: the recognition of gender roles in all domains; recognition of IPV in its different forms with its deleterious effects; recognizing that it is not a private issue between partners but one which should be intervened; challenging and changing myths that support the violence in relationships and finally eliminating the ideology that gives one the right to beat his/her partner and blame the victim.

Additionally, one of the biggest hurdles for preventing IPV with legal sanctions is that it is very difficult to detect, especially in societies where it is subtle and justified by the endorsement of traditional gender-roles (Taylor & Sorenson, 2005). As IPV is not seen as problematic, and instead it is accepted as normal and private, it escapes the detection of authorities who are responsible for formal sanctions. Therefore, the abusive behavior is maintained as the position of controller/power is remained justified by the authorities due to their sexist ideology. However, the detection of social norms (what is right, what is wrong) is more likely in the micro system (by family, peers, partner, neighbor) if an awareness can be achieved through education regarding the gender-role ideology, IPV and its consequences. The education should mainly target conflict resolution in schools, training the teachers, students at younger ages, and the police regarding gender roles, factors causing gender inequalities and its consequences (Jewkes, 2002). Hence, a likely solution is creating a climate of non-tolerance of IPV and a social climate with informal sanctions for abusers within the society, so it encourages community responses, encourages the victim to challenge abusive attitudes and the perpetrator to take responsibility of the wrong action (Taylor & Sorenson, 2005). Such a social stigma may function as a primary

deterrent and prevention strategy of IPV. Therefore, an alternative prevention strategy is required in the hope that reduces its prevalence.

4.2 Limitations

The current study provides an insight into multiple cultural effects of AS, myth endorsement regarding gender roles, beating beliefs, and empathy in attitudes toward IPV and victim-blaming attributions. However, it brings along some limitations.

One major limitation is that despite the majority of participants being Turkish speaking Cypriots, the two nationalities (Turkish speaking Cypriots in North Cyprus and Turkish citizens from Turkey) were combined and Turkey's literature was used as a cultural base because very little research has been conducted on family and societal structure of Turkish Cypriots living in North Cyprus. However, due to the similarities of the cultures as well as the difficulty in strictly defining and separating 'Turkish' and 'Turkish speaking Cypriot' the literature used, best represents both cultures. Additionally, no statistical differences were found between any of the national groups and were therefore combined as one single group.

Another important weakness of the study is that most of the measures are developed based on the cultural structure of Western societies. Therefore, different measures that are adapted to our particular culture can give more clear and consistent results for the concerned issue. Also, the measures were in the form of self-reports which is susceptible to social desirability. Therefore we can assume the possibility of participants to predict the aims of the study and tried to answer the questions in the desired way or perceived themselves as more egalitarian than they are in reality. The

likelihood of bias in reporting their ideas regarding violence against women needs to be considered.

Another limitation is the unequal number of males and females where the number of female participants was almost 3 times more compared to men and this may have an influence on the results of gender differences. Having unequal number of participants for each age group was an obstacle for us to compare the developmental stages of adolescence, early adulthood and middle adulthood regarding the variables. All these affect the generalizability of the study negatively. Additionally, although measures enable us to acquire necessary required information regarding the cultural factors, the length of questionnaire could be another limitation of the study in terms of affecting response quality negatively.

The other potential weakness of the study is the question of the degree to which these results can be generalized as the majority of participants are from the university students. Further research should be conducted with a wider population to ensure the results and the representativeness of the study in different age groups.

Like many other studies of this kind, the data is of correlational nature and therefore causality cannot be drawn for the result, hence why behavioral measures are most worthy. We have examined the attitudes as a self-report because IPV is a sensitive topic and people might be more willing to answer in confidentiality. For future research behavioral outcomes with an experimental design (e.g., by using visual materials) may be an alternative to obtain a causality between variables and also to have more control over the study. Additionally, more consistent results could be

obtained if empathy toward the victim was measured rather than measuring empathy as a trait.

Despite such limitations, the findings of the current study add to the literature and shed light to the contributing factors of victim-blaming and attitudes of partner violence in intimate relationships.

REFERENCES

- Ali, P. A., & Naylor, P. B. (2013a). Intimate partner violence: A narrative review of the biological and psychological explanations for its causation. *Aggression and Violent Behaviour, 18*, 373-382. doi: 10.1016/j.avb.2013.01.003.
- Ali, P. A., & Naylor, P. B. (2013b). Intimate partner violence: A narrative review of the feminist, social and ecological explanations for its causation. *Aggression and Violent Behaviour, 18*, 611-619. doi: 10.1016/j.avb.2013.07.009.
- Allen, C. T., Swan, S., C., & Raghavan, C. (2008). Gender symmetry, sexism, and intimate partner violence. *Journal of Interpersonal Violence, 24*(11), 1816-1834. doi: 10.1177/0886260508325496.
- Allport, G. W. (1954). *The nature of prejudice*. New York: Doubleday Anchor Books.
- Archer, S. L. (1989). Gender differences in identity development: Issues of process, domain and timing. *Journal of Adolescence, 12*(2), 117-138. doi: 10.1016/0140-1971(89)90003-1.
- Archer, J. (2000). Sex differences in aggression between heterosexual partners: A meta-analytic review. *Psychological Bulletin, 126*, 651-680. doi: 10.1037/0033-2909.126.5.651.

- Archer, J. (2006). Cross-cultural differences in physical aggression between partners: A social-role analysis. *Personality and Social Psychology Review, 10*(2), 133-153. doi: 10.1207/s15327957pspr1002_3.
- Aydt, H. & Corsaro, W. A. (2003). Differences in children's construction of gender across culture. *American Behavioral Scientist, 46*(10), 1306-1325. doi: 10.1177/0002764203251472.
- Bachman, R., & Coker, A. L. (1995). Police involvement in domestic violence: The interactive effects of victim injury, offender's history of violence, and race. *Violence and Victims, 10*(2), 91-106.
- Baenninger, R. (1974). Some consequences of aggressive behavior: A selected review of the literature on other animals. *Aggressive Behavior, 1*, 17-37.
- Bandura, A. (1977). *Social learning theory*. Eaglewood Cliffs, NJ: Prentice-Hall.
- Bandura, A., Underwood, B., & Fromson, M. E. (1975). Disinhibition of aggression through diffusion of responsibility and dehumanization of victims. *Journal of Research in Personality, 9*, 253-269. doi: 10.1016/0092-6566(75)90001-X.
- Batson, C. D., Duncan, B. D., Ackerman, P., Buckley, T., & Birch, K. (1981). Is empathic emotion a source of altruistic motivation. *Journal of Personality and Social Psychology, 40*(2), 290-302. doi: 10.1037//0022-3514.40.2.290

- Becker, J. C., & Swim, J. K. (2011). Reducing endorsement of benevolent sexism and modern sexist beliefs. *Social Psychology, 43*, 127-137. doi: 10.1027/1864-9335/a000091.
- Bem, S. L. (1981). Gender schema theory: A cognitive account of sex typing. *Psychological Review, 88*(4), 354-364. doi: 10.1037/0033-295X.88.4.354.
- Bigler, R. S., & Liben, L. S. (2008). Cognitive mechanisms in children's gender stereotyping: Theoretical and educational implications of a cognitive-based intervention. *Child Development, 63*(6), 1351-1363. doi: 10.1111/j.1467-8624.1992.tb01700.x.
- Black, M. C. (2011). Intimate partner violence and adverse health consequences: Implications for clinicians. *American Journal of Lifestyle Medicine, 5*(5), 428-439. doi: 10.1177/1559827611410265.
- Blakemore, J. E., Berenbaum, S. A., & Liben, L. S. (2008). *Gender Development*. New York: Psychology Press.
- Bookwala, J., Frieze, I. H., Smith, C., & Ryan, K. (1992). Predictors of dating violence: A multivariate analysis. *Violence and Victims, 7*(4), 297-311.
- Bowlby, J. (1969). *Attachment and loss: Vol. 1. Attachment* (2nd Ed.). New York: Basic Books.

- Breiding, M. J., Black, M. C., & Ryan, G. W. (2008). Chronic disease and health risk behaviors associated with intimate partner violence- 18 U.S. States/territories, 2005. *American Journal of Preventive Medicine*, *34*, 112-118. doi: 10.1016/j.annepidem.2008.02.005.
- Bryant, S. A., & Spencer, G. A. (2003). University students' attitudes about attributing blame in domestic violence. *Journal of Family Violence*, *18*(6), 369-376.
- Browne, A. (1987). *When battered women kill*. New York: Free Press.
- Brownlee, K., & Chlebovec, L. (2004). A group of men who abuse their partners: Participant perceptions of what was helpful. *American Journal of Orthopsychiatry*, *74*(2), 209-213. doi: 10.1037/0002-9432.74.2.209.
- Buzawa, E. S., & Buzawa, C. G. (1993). The impact of arrest on domestic violence. *American Behavioral Scientist*, *36*(5), 558-574.
- Campbell, J. (2002). Health consequences of intimate partner violence. *The Lancet*, *359*, 1331-1336. doi: 10.1016/S0140-6736(02)08336-8.
- Cannon, E. A., Bonomi, A. E., Anderson, M. L., & Rivara, F. P. (2009). The intergenerational transmission of witnessing intimate partner violence. *Archives of Pediatrics & Adolescent Medicine*, *163*(8), 706-708. doi: 10.1001/archpediatrics.2009.91

- Capezza, N. M., & Arriaga, X. B. (2008). Why do people blame victims of abuse? The role of stereotypes of women on perceptions of blame. *Sex Roles*, 59(11-12), 839-850. doi:10.1007/s11199-008-9488-1.
- Case, K. A. (2007). Raising male privilege awareness and reducing sexism: An intervention of diversity courses. *Psychology of Women Quarterly*, 31, 426-435. doi: 10.1111/j1471-6402.2007.00391.x
- Chen, Z., Fiske, S. T., & Lee, T. L. (2009). Ambivalent sexism and power-related gender-role ideology in marriage. *Sex Roles*, 60, 765-778. doi: 10.1007/s11199-009-9585-9.
- Coke, J. S., Batson, C. D., & McDavis, K. (1978). Empathic mediation of helping: A two-stage model. *Journal of Personality and Social Psychology*, 36, 752-766. doi: 10.1037/0022-3514.36.7.752.
- Cunningham, A., Jaffe, P. G., Baker, L., Dick, T., Malla, S., & Mazaheri, N. (1998). *Theory-derived explanations of male violence against female partners: Literature update and related implications for treatment and evaluation*. Retrieved February 22, 2015, from www.lfcc.on.ca/maleviolence.pdf
- Crossman, R. K., Stith, S. M., & Bender, M. M. (1990). Sex role egalitarianism and marital violence. *Sex Roles*, 22(5-6), 293-304. doi: 10.1007/BF00288335

- Çakıcı, M., Düşünmez, S., & Çakıcı, E. (2007). *Kuzey Kıbrıs'ta Kadına Yönelik Şiddet*, Kıbrıs Türk Ruh Sağlığı Yayınları.
- Davis, M. H. (1980). A multidimensional approach to individual differences in empathy. *JSAS Catalog of Selected Documents in Psychology*, *10*, 2-19.
- Davis, M. H. (1983). Measuring individual differences in empathy: Evidence for a multidimensional approach. *Journal of Personality and Social Psychology*, *44*(1), 113-126. doi: 10.1037/0022-3514.44.1.113.
- Davis, M. H. (1996). *Empathy: a social psychological approach*. Westview Press: United Kingdom.
- Deitz, S. R., Littman, M., & Bentley, B. J. (1984). Attribution of responsibility for rape: The influence of observer empathy, victim resistance, and victim attractiveness. *Sex Roles*, *10*, 261-280. doi: 10.1007/BF00287780.
- Dutton, D. G., & Golant, S. K. (1995). *The batterer: A psychological profile*. New York: Basic Books.
- Else, L., Wonderlich, S. A., Beatty, W. W., Christie, D. W., & Staton, R. D. (1993). Personality characteristics of men who physically abuse women. *Hospital & Community Psychiatry*, *44*(1), 54-58. doi: 10.1176/ps.44.1.54.

- Eagly, A. H., & Wood, W. (1999). The origins of sex differences in human behavior: Evolved dispositions versus social roles. *American Psychologist*, *54*, 408-423. doi: 10.1037/0003-066X.54.6.408.
- Eisenberg, N., & Lennon, R. (1983). Sex differences in empathy and related capacities. *Psychological Bulletin*, *94*(1), 100-131. doi: 10.1037/0033-2909.94.1.100.
- Eisenberg, N., & Fabes, R. A. (1990). Empathy: Conceptualization, measurement, and relation to prosocial behavior. *Motivation and Emotion*, *14*(2), 131-149. doi: 10.1007/BF00991640.
- Fagot, B. I. (1978). Reinforcing contingencies for sex-role behaviors: Effect of experience with children. *Child Development*, *49*(1), 30-36. doi: 10.2307/1128589.
- Feshbach, N. D. (1978). Studies of empathic behaviour in children. *Progress in Experimental Personality Research*, *8*, 1-47.
- Finn, J. (1986). The relationship between sex-role attitudes supporting marital violence. *Sex Roles*, *14*(5), 235-244. doi: 10.1007/BF00287576.
- Fischer-Thompson, D. (1993). Adult toy purchases for children: Factors affecting sex-types toy selection. *Journal of Applied Developmental Psychology*, *14*, 385-406. doi: 10.1016/0193-3973(93)90016-O.

- Fiske, S. T., & Taylor, S. E. (2013). *Social cognition: from brains to culture* (2nd Ed.). Los Angeles: Sage Publications.
- Fitzpatrick, M. K., Salgado, D. M., Suvak, M. K., King, L. A., & King, D. W. (2004). Associations of gender and gender-role ideology with behavioral and attitudinal features of intimate partner aggression. *Psychology of Men & Masculinity, 5*(2), 91-102. doi: 10.1037/1524-9220.5.2.91.
- Flerx, V., Fidler, D., & Rogers, R. (1976). Sex role stereotypes: Developmental aspects and early intervention. *Child Development, 47*, 998-1007.
- Flood, M., & Pease, B. (2009). Factors influencing attitudes to violence against women. *Trauma, Violence, & Abuse, 10*, 125-142. doi: 10.1177/1524838009334131.
- Foshee, V.A., Linder, G.F., Bauman K.E., Langwick, S.A., Arriaga, X.B., Heath, J.L. *et al.* (1996). The Safe Dates Project: Theoretical basis, evaluation design, and selected baseline findings. *American Journal of Preventative Medicine, 12*, 39-47.
- Gerber, G. L. (1995). Gender stereotypes and the problem of marital violence. In L. L. Adler, & F. L. Denmark (Eds.), *Violence and the prevention of violence* (pp. 145-155). Westport, CT: Praeger.

- Glick, P., & Fiske, T. S. (1996). The ambivalent sexism inventory: Differentiating hostile and benevolent sexism. *Journal of Personality and Social Psychology*, 70, 491-512. doi: 10.1037/0022-3515.70.3.491.
- Glick, P., & Fiske, T. S. (1997). Hostile and benevolent sexism: Measuring ambivalent sexist attitudes toward women. *Psychology of Women Quarterly*, 21, 119-135. doi: 10.1111/j.1471-6402.1997.tb00104.x.
- Glick, P., Sakallı-Uğurlu, N., Ferreira, M.C., & Souza, M. A. (2002). Ambivalent sexism and attitudes toward wife abuse in Turkey and Brazil. *Psychology of Women Quarterly*, 26, 292-297. doi: 10.1111/1471-6402.t01-1-00068.
- Gracia, E. (October, 2014). *Intimate partner violence against women and victim-blaming attitudes among Europeans*. Retrieved from <http://www.who.int/bulletin/volumes/92/5/13-131391/en/>
- Haj-Yahia, M. M. (1997). Predicting beliefs about wife beating among engaged Arab men in Israel. *Journal of Interpersonal Violence*, 12, 530-546. doi: 10.1177/088626097012004004.
- Haj-Yahia, M. M., & Uysal, A. (2008). Beliefs about wife beating among medical students from Turkey. *Journal of Family Violence*, 23, 119-133. doi: 10.1007/s10896-007-9134-7.

- Hammond, E. M., Berry, M. A., & Rodriguez, D. N. (2011). The influence of rape myth acceptance, sexual attitudes, and belief in a just world on attributions of responsibility in a date rape scenario. *Legal and Criminological Psychology, 16*, 242-252. doi: 10.1348/135532510X499887.
- Harrison, L. A., & Esqueda, C. W. (1999). Myths and stereotypes of actors involved in domestic violence: implications for domestic violence culpability attributions. *Aggression and Violent Behavior, 4*(2), 129-138. doi: 10.1016/S1359-1789(97)00026-8.
- Haugh, S. S., Hoffman, C. D., & Cowan, G. (1980). The eye of the very young beholder: sex typing of infants by young children. *Child Development, 51*(2), 598-660. doi: 10.2307/1129302.
- Hazan, C., & Shaver, P. (1987). Romantic love conceptualized as an attachment process. *Journal of Personality and Social Psychology, 52*(3), 511-524. doi: 10.1037/0022-3514.52.3.511.
- Henderson, A., Bartholomew, K., Trinke, S., & Kwong, M. (2005). When loving means hurting: An exploration of attachment and intimate abuse in a community sample. *Journal of Family Violence, 20*(4), 219-230. doi: 10.1007/s10896-005-5985-y.
- Heru, A. M. (2007). Intimate partner violence: Treating abuser and abused. *Advances in Psychiatric Treatment, 13*(5), 376-383. doi: 10.1192/apt.bp.107.003749.

- Hines, D. A., & Saudino, K. J. (2002). Intergenerational transmission of intimate partner violence: A behavioral genetic perspective. *Trauma, Violence, & Abuse, 3*(3), 210-225. doi: 10.1177/15248380020033004.
- Hines, D. A., & Saudino, K. J. (2003). Gender differences in psychological, physical, and sexual aggression among college students using the Revised Conflict Tactics Scale. *Violence and Victims, 12*(20), 197-217.
- Husnu, S., & Mertan, B.E. (2015). The Roles of Traditional Gender Myths and Beliefs about Beating on Self-Reported Partner Violence. *Manuscript under review*.
- Jacklin, C. N., DiPietro, J. A., & Maccoby, E. E. (1984). Sex-typing behavior and sex-typing pressure in child/parent interaction. *Archives of Sexual Behavior, 13*(5), 413-425. doi: 10.1007/BF01541427.
- Jakupcak, M., Lisak, D., & Roemer, L. (2002). The role of masculine ideology and masculine gender role stress in men's perpetration of relationship violence. *Psychology of Men and Masculinity, 3*(2), 97-106. doi: 10.1037/1524-9220.3.2.97.
- Jewkes, R. (2002). Intimate partner violence: Causes and prevention. *The Lancet, 359*, 1423-1429.

- Johnson, H. (1996). Violence and biology: A review of the literature. *Families in Society*, 77, 3-18. doi: 10.1606/1044-3894.835.
- Kagitcibasi, C. (1982). *The changing value of children in Turkey*. East West Population Institute Publication: Honolu.
- Kagitcibasi, C., & Sunar, D. (1992). Family and socialization in Turkey. In Roopnarine, J. L., & Carter, D. B. (Eds.), *Parent-child socialization in diverse cultures* (pp. 75-88). Norwood, NJ: Ablex.
- Kagitcibasi, C. & Ataca, B. (2005). Value of children and family change: A three-decade portrait from Turkey. *Applied Psychology: An International Review*. 54(3), 317-337. doi: 10.1111/j.1464-0597.2002.00213.x.
- Kalin, R., & Tilby, P. (1978). Development and validation of a sex-role ideology scale. *Psychological Reports*, 42, 731-738.
- King, L. A., & King D. W. (1997). Sex role egalitarianism scale: development, psychometric properties, and recommendations for future research. *Psychology of Women Quarterly*, 21, 71-87. doi: 10.1111/j.1471-6402.1997.tb.00101.x
- Kohlberg, L. A. (1966). A cognitive-developmental analysis of children's sex role concepts and attitudes. In E. E. Maccoby (Ed.), *The development of sex differences* (pp. 82-173). Stanford, CA: Stanford University Press.

- Langhinrichsen-Rohling, J., Neidig, P., & Thorn, G. (1995). Violent marriages: Gender differences in levels of current violence and past abuse. *Journal of Family Violence, 10*(2), 159-176. doi: 10.1007/BF02110598.
- Lila, M., Gracia, E., & Garcia, F. (2013). Ambivalent sexism, empathy and law enforcement attitudes towards partner violence against women among male police officers. *Psychology, Crime & Law, 19*(10), 907-919. doi: 10.1080/1068316X.2012.719619.
- Lonsway, K. A., & Fizgeral, L. F. (1994). Rape myths in review. *Psychology of Women Quarterly, 18*, 133-164. doi: 10.1111/j.1471-6402.1994.tb00448.x.
- Lonsway, K. A., & Fizgeral, L. F. (1995). Attitudinal antecedents of rape myth acceptance: A theoretical and empirical re-examination. *Journal of Personality and Social Psychology, 68*(4), 704-711. doi: 10.1037/0022-3514.68.4.704.
- Lövestad, S., & Krantz, G. (2012). Men's and women's exposure and perpetration of partner violence: An epidemiological study from Sweden. *BMC Public Health, 12*(945). doi: 10.1186/1471-2458-12-945.
- Maccoby, E. E. (1998). *The two sexes: growing up apart, coming together*. Cambridge, MA: Harvard University Press.

- Magdol, L., Moffitt, T. E., Caspi, A., Newman, D. L., Fagan, J., & Silva, P. A. (1997). Gender differences in partner violence in a birth cohort of 21-year-olds: Bridging the gap between clinical and epidemiological approaches. *Journal of Consulting and Clinical Psychology, 65*, 68-78.
- Mann, M. (1986). A crisis in stratification theory? Persons, house-holds, families, lineages, genders, classes, and nations. In R. Crompton & M. Mann (Eds.), *Gender and stratification* (pp. 40-56). London: Polity Press.
- Marshall, W. L., Hudson, S. M., Jones, R., & Fernandez, Y. M. (1995). Empathy in sex offenders. *Clinical Psychology Review, 15*(2), 99-113. doi: 10.1016/0272-7358(95)00002-7.
- Martin, C. L., Wood, C. H., & Little, J. K. (1990). The development of gender stereotype components. *Child Development, 61*(6), 1891-1904. doi: 10.1111/j.1467-8624.1990.tb.03573.x.
- Martin, C. L. & Ruble, D. (2004). Children's search for gender cues: Cognitive perspectives on gender development. *Current Directions in Psychological Science, 13*(2), 67-70. doi: 10.1111/j.0963-7214.2004.00276.x.
- McClellan, A. C., & Killeen, M. R. (2000). Attachment theory and violence toward women by male intimate partners. *Journal of Nursing Scholarship, 32*(4), 353-360. doi: 10.1111/j.1547-5069.2000.00353.x

- McCue, M. L. (1995). *Domestic Violence: A Reference Handbook Contemporary World Issues*, USA.
- McPhail, B. A., Busch, N. B., Kulkarni, S., & Rice, G. (2007). An integrative feminist model: The evolving feminist perspective on intimate partner violence. *Violence Against Women*, 13(8), 817-841. doi: 1177/1077801207302039
- Meehan, A. M., & Janik, L. M. (1990). Illusory correlation and the maintenance of sex role stereotypes in children. *Sex Roles*, 22, 83-95. doi: 10.1007/BF00288156.
- Mertan, B., Maner, U., Bayraktar, F., Hüsnü, Ş., Pehlivan, G., & Çelik, D. (2012). Knowledge and attitudes towards domestic violence against women: The case of North Cyprus. *Women 2000, Journal for Women Studies*, 13(2), 47-60.
- Mischel, W. (1996). A social learning view of sex differences in behavior. In E. Maccoby (Ed.), *The development of sex differences* (pp. 57-81). Stanford, CA: Stanford University Press.
- Nayak, M. B., Byrne, C. A., Martin, M. K., & Abraham, A. G. (2003). Attitudes toward violence against women: A cross-nation study. *Sex Roles*, 49, 333-342. doi: 10.1023/A:1025108103617.

- Nguyen, T. T., Morinaga, Y., Frieze, I. H., Cheng, J., Li, M., Doi, A., Hirai, T., Joo, E., & Li, C. (2013). College students' perceptions of intimate partner violence: A comparative study in Japan, China, and the United States. *International Journal of Conflict and Violence*, 7(2), 261-273.
- Obeid, N., Chang, D. F., & Jeremy, G. (2010) Beliefs about wife beating: An exploratory study with Lebanese students. *Violence Against Women*, 16(6), 691-712. doi: 10.1177/1077801210370465.
- Ozkan, T., & Lajunen, T. (2005). Masculinity, femininity, and the Bem Sex Role Inventory in Turkey. *Sex Roles*, 52(1-2), 103-110. doi: 10.1007/s11199-005-1197-4.
- Peters, J. (2008). Measuring myths about domestic violence: Development and initial validation of the domestic violence myth acceptance scale. *Journal of Aggression, Maltreatment & Trauma*, 16(1), 1-21. doi: 10.1080/10926770801917780.
- Preacher, K.J., & Hayes, A. F. (2008). Asymptotic and resampling strategies for assessing and comparing indirect effects in multiple mediator models. *Behavior Research Methods*, 40, 879-891. doi: 10.3758/BRM.40.3.879.
- Sakallı, N. (2001). Beliefs about wife beating among Turkish college students: The effects of patriarchy, sexism, and sex differences. *Sex Roles* 44(9-10), 599-610. doi: 10.1023/A:1012295109711.

- Sakallı, N. & Curun, F. (2001). Romantik ilişkilerle ilgili kalıpyargılara karşı tutumlar. *Tecrübi Psikoloji Çalışmaları*, 22, 31-45.
- Sakallı-Uğurlu, N. (2002). Çelişik duygulu cinsiyetçilik ölçeği: Geçerlik ve güvenilirlik çalışması (Ambivalent sexism inventory: a study of reliability and validity). *Türk Psikoloji Dergisi (Journal of Turkish Psychology)*, 17, 47-58.
- Sakallı-Uğurlu, N., & Ulu, S. (2003). Evlilikte kadına yönelik şiddete ilişkin tutumlar: Çelişik duygulu cinsiyetçilik, yaş, eğitim ve gelir düzeyinin etkileri. *Türk Psikoloji Yazıları*, 6(11-12), 53-65.
- Sakallı-Uğurlu, N., Yalcin, S. Z., & Glick, P. (2007). Ambivalent sexism, belief in a just world and empathy as predictors of Turkish students' attitudes toward rape victims. *Sex Roles*, 57, 889-895. doi: 10.1007/s11199-007-9313-2.
- Saunders, D. G., Lynch, A. B., Grayson, M., & Linz, D. (1987). The inventory of beliefs about wife beating: The construction and initial validation of a measure of beliefs and attitudes. *Violence and Victims*, 2(1), 39-57.
- Schlinger, H. D., (2009). Theory of mind: An overview and behavioral perspective. *The Psychological Record*, 59, 435-448.
- Sev'er, A., & Yurdakul, G. (2001). Culture of honor, culture of change: a feminist analysis of honor killings in rural Turkey. *Violence Against Women*, 7(9), 964-998. doi: 10.1177/10778010122182866.

- Silvan-Ferrero, M. P., & Lopez, A. B. (2007). Benevolent sexism toward men and women: Justification of the traditional system and conventional gender roles in Spain. *Sex Roles, 57*, 607-614. doi: 10.1007/s11199-007-9271-8.
- Smith, C. A., & Frieze, I. H. (2003). Examining rape empathy from both victim and assailant perspectives. *Journal of Applied Social Psychology, 33*, 476-498. doi: 10.1111/j.1559-1816.2003.tb01907.x
- Smith, P. H., White, J. W., & Holland, L. J. (2003). A longitudinal perspective on dating violence among adolescent and college-age women. *American Journal of Public Health, 93*, 1104-1110. doi: 10.2105/AJPH.93.7.1104.
- Smith, B. A., Thompson, S., Tomaka, J., & Buchanan, A. C. (2005). Development of the Intimate Partner Violence Attitude Scale (IPVAS) with a predominantly Mexican American college sample. *Hispanic Journal of Behavioral Sciences, 27*, 442-454. doi: 10.1177/0739986305281233.
- Sugarman, D. B., & Frankel, S. L. (1996). Patriarchal ideology and wife-assault: a meta-analytic review. *Journal of Family Violence, 11*(1), 13-40. doi: 10.1007/BF02333338.
- Summers, G., & Feldman, N. S. (1981). Blaming the victim versus blaming the perpetrator: An attributional analysis of spouse abuse. *Journal of Social and Clinical Psychology, 2*(4), 339-347. doi: 10.1521/jscp.1984.2.4.339

- Sunar, D. G. (1982). Female stereotypes in the United States and Turkey: An application of functional theory to perception in power relationships. *Journal of Cross-Cultural Psychology* 13(4), 445-460. doi: 10.1177/0022002182013004004.
- Stets, J. E., & Straus, M. A. (1990). The marriage license as a hitting license: A comparison of assaults in dating, cohabitating and married couples. In M.A. Straus & R. J. Gelles (Eds.), *Physical violence in American Families: Risk factors and adaptations to violence in 8,145 families* (pp. 227-244). New Brunswick, NJ: Transaction Publishers.
- Straus, M. A. (2008). Dominance and symmetry in partner violence by male and female university students in 32 nations. *Children and Youth Services Review*, 30(3), 252-275. doi: 10.1016/j.childyouth.2007.10.004
- Tabachnick, B. G., & Fidell, L. S. (2007). *Using multivariate statistics* (5th Ed.). Boston: Pearson Education.
- Taylor, C. A., & Sorenson, S. B. (2005). Community-based norms about intimate partner violence: Putting attributions of fault and responsibility in to context. *Sex Roles*, 53, 573-589. doi: 10.1007/s11199-005-7143-7.
- Trepanier-Street, M. L., & Romatowski, J. A. (1999). The influence of children's literature on gender roles perceptions: A reexamination. *Early Childhood Education Journal*, 26(3), 155-159.

- Unger, R. K. (1979). Toward a redefinition of sex and gender. *American Psychologist*, 34(11), 1085-1094. doi: 10.1037/0003-066X.34.11.1085.
- Unger, R. K., & Crawford, M. (1993). Sex and gender: The troubled relationship between terms and concepts. *Psychological Science*, 4(2), 122-124. doi: 10.1111/j.1467-9280.1993.tb00473.x
- Valor-Segura, I., Exposito, F., & Moya, M. (2011). Victim blaming and exoneration of the perpetrator in domestic violence: The role of beliefs in a just world and ambivalent sexism. *The Spanish Journal of Psychology*, 14(1), 195-206. doi: 10.5209/rev_SJOP.2011.v14.n1.17
- Witte, T. H., Schroeder, D., & Lohr, J. (2006). Blame for intimate partner violence: An attributional analysis. *Journal of Social and Clinical Psychology*, 25, 647-668. doi: 10.1521/jscp.2006.25.6.647
- Whatley, M. A. (2005). The effect of participant sex, victim dress, and traditional attitudes on causal judgments for marital rape victims. *Journal of Family Violence*, 20, 191-200. doi: 10.1007/s10896-005-3655-8.
- Wood, W., & Eagly, H. A. (2002). A cross-cultural analysis of the behavior of women and men: Implication of the origins of the sex differences. *Psychological Bulletin*, 128, 699-727. doi: 10.1037//0033-2909.128.5.699

World Health Organization. (2002). Krug, E. G., Dahlberg, L. L., Mercy, J. A., Zwi, A. B., & Lozano, R. (Eds.). *World report on violence and health*.

World Health Organization. (November, 2013). *Global and regional estimates of violence against women: Prevalence and health effects of intimate partner violence and non-partner sexual violence*. Retrieved from <http://www.who.int/reproductivehealth/publications/violence/9789241564625/en/>

World Health Organization. (February, 2015). *Violence prevention alliance: Definition and typology of violence*. Retrieved from <http://www.who.int/violenceprevention/approach/definition/en/>

Yamawaki, N., Ostenson, J., & Brown, C. R. (2009). The functions of gender role traditionality, ambivalent sexism, injury and frequency of assault of domestic violence perception. *Violence Against Women, 15*(9), 1126-1142. doi: 10.1177/177801209340758.

Zawadzki, M. J., Shields, S. A., Danube, C. L., & Swim, J. K. (2014). Reducing the endorsement of sexism using experiential learning: The workshop activity for gender equity simulation (WAGES). *Psychology of Women Quarterly, 38*(1), 75-92. doi: 10.1177/0361684313498573.

APPENDICES

Appendix A: Demographic Information Sheet

1. Yaşınız : _____

2. Cinsiyet: Kadın Erkek

3. Uyruk: Kıbrıslı
Türkiyeli
Çift Uyruklu (KKTC + TC)
Diğer (lütfen belirtiniz) : _____

4. Cinsel Yönelim: Heteroseksüel (Karşı cinsiyete ilgi duyan)
Homoseksüel (Kendi cinsine ilgi duyan)
Biseksüel (Hem karşı, hem de kendi cinsine ilgi duyan)

5. Medeni Durum: Bekar
Evli
Boşanmış
Dul

6. Evli değil ise – romantik ilişki durumu:

- Şu anda ilişkim var: Evet Hayır
Evet ise; ne kadar süreden beridir? _____ ay _____ yıl

7. Şu anki romantik ilişkinizde şiddete hiç maruz kaldınız mı? Evet Hayır

Evet ise, lütfen şiddetin sıklığını belirtiniz:

1 2 3 4 5
Az Çok Fazla

8. Daha önceki romantik ilişkilerinizde şiddete maruz kaldınız mı? Evet Hayır

9. Partnerinizden hiç korktuğunuz oldu mu? Evet Hayır

Evet ise, hangi sıklıkta korku hisettiğinizi belirtiniz:

1 2 3 4 5
Az Çok Fazla

10. Partnerinizle olan ilişkinizi ne derece eşitlikçi değerlendirirsiniz?

1 2 3 4 5
Az Çok Fazla

11. Dinin hayatınızda ne derece önemli olduğunu lütfen belirtiniz:

1 2 3 4 5
Hiç önemli değil Çok Önemli

12. Kendinizi nasıl değerlendirirsiniz?

1 2 3 4 5
Tutucu Yenilikçi

Appendix B: Victim-Blaming Attribution Measure

Lütfen aşağıda verilen paragrafı okuyunuz.

Ali ve Ayşe akşam davetli oldukları parti için hazırlanmaya başlarlar. Ali o gece için Ayşe'nin giydiği elbisenin çok kısa olduğunu düşünür ve Ayşe'ye eteğini değişmesini söyler. Fakat, Ayşe elbisenin Ali'nin düşündüğü kadar kısa olmadığını savunarak elbiseyi değiştirmez. Ali bu durumdan rahatsız olur ama sessiz kalmayı tercih eder. Her zaman, Ayşe'ye "canım, hayatım" diye hitap etmesine rağmen, elbisesini değiştirmedığı için ona ismi ile hitap etmeye başlar. Ali ve Ayşe partiye küs giderler ve orada da konuşmamaya devam ederler. Sonrasında, Ayşe bir yılı aşkın süredir görmediği arkadaşları olan Mustafa ve Kemal'e rastlar. Sarılıp öpüştükten sonra uzun bir süre sohbet ederler. Ali, Ayşe tarafından ihmal edilip unutulmuş hissettiği için bu durumdan çok rahatsız olur. Ayşe, sohbetin sonunda anlaşabileceklerini umarak Ali ve arkadaşlarını tanıştırır, fakat durum umduğu gibi olmaz ve anlaşamazlar. Ali tüm gece boyunca hiç kimseyle konuşmadan sigara ve içki içip durur. Parti bittikten sonra Ayşe, Ali'ye sarhoş olup asosyallığından ötürü arkadaşlarının önünde onu utandırdığı için bağırır. Ayşe'ye başından beri sinirli olan Ali, Ayşe onu yalnız bırakıp o iki erkekle uzun uzun sohbet ettiği için daha da sinirlenerek bağırır. Bunun üzerine tartışma gittikçe kızışır, sesler yükselir. Bağırışlırlarken Ali çok öfkelenip Ayşe'yi kolundan sıkıca tutar, onu sarsmaya başlar. Ali, Ayşe'ye bağırarak "Konuşmayı kes, beni dinle!" der ve o öfkeyle hızla bir tokat atar. Dengesini kaybedip yere düşen Ayşe'ye bir daha vurduktan sonra evi terk eder..

Okumuş olduğunuz hikayeye göre, ifadelerin yanında verilmiş olan numaralardan kendi düşüncenizi en iyi açıklayıcıyı seçiniz.

1 **2** **3** **4** **5**
Kesinlikle Katılmıyorum ***Ne katılıyorum*** ***Katılıyorum*** ***Kesinlikle katılıyorum***

1- Ayşe'nin bu olayda bazı hataları vardı.	1	2	3	4	5
2- Bu olay Ayşe'nin kışkırtmasıyla yaşandı.	1	2	3	4	5
3- Bu olayın başlamasında Ayşe'nin bazı sorumlulukları oldu.	1	2	3	4	5
4- Ayşe yediği tokattan dolayı kendisi suçlanmalıdır.	1	2	3	4	5
5- Ayşe kötü davrandığından dolayı cezalandırılmalıdır.	1	2	3	4	5

Appendix C: Intimate Partner Violence Attitudes Scale

Aşağıda bir dizi ifade verilmiştir. Lütfen verilen ifadeleri dikkatlice okuyup kendinize en uygun olan sayıyı daire içine alınız.

Kesinlikle katılmıyorum *Katılmıyorum* *Ne katılıyorum ne katılmıyorum* *Katılıyorum* *Kesinlikle katılıyorum*

1- Partnerim canımı yakmadığı sürece “tehditleri” kabul edebilirim.	1	2	3	4	5
2- Gergin bir tartışma esnasında partnerimi incitmek için geçmişinden bir konuyu gündeme getirmek benim için kabul edilebilir.	1	2	3	4	5
3- Canını yakmadığım sürece partnerimi tehdit edebilirim.	1	2	3	4	5
4- Partnerimi kıskandırmak ilişkimize yardımcı olur.	1	2	3	4	5
5- Partnerimin beni kıskandırmak için yaptığı şeyleri sorun etmem.	1	2	3	4	5
6- Gergin bir tartışma esnasında partnerimi sırf incitmek için bir şeyler söylemem kabul edilebilir.	1	2	3	4	5
7- Başkalarının önünde partnerimin beni aşağılamasını sorun saymam.	1	2	3	4	5
8- Partnerimin yaptığı yanlışların suçunu kabullenebilirim.	1	2	3	4	5
9- Yanlış şeyler yaptığımda partnerimi suçlamak benim için kabul edilebilir.	1	2	3	4	5
10- Başkalarının önünde partnerimi aşağılamak benim için uygun değildir.	1	2	3	4	5
11- Beni incitmek amacıyla partnerimin geçmişimden bir şeyi gündeme getirmesi kabul edilemez.	1	2	3	4	5
12- Partnere bir nesne ile vurmak veya vurmaya çalışmak uygun olmaz.	1	2	3	4	5
13- Partnere tekme atmak, ısırarak, vurmaya yumruklamak hiçbir şekilde uygun değildir.	1	2	3	4	5
14- Partneri bıçak veya silahla tehdit etmek hiçbir zaman uygun değildir.	1	2	3	4	5
15- Partnere ait herhangi birşeye zarar vermenin yanlış olduğunu düşünüyorum.	1	2	3	4	5
16- Partnerimin başkalarıyla birşeyler yapmasını engellemeye çalışmam.	1	2	3	4	5
17- Partnerimin karşı cinsten biriyle konuşmamamı söylemesi gururumu okşar.	1	2	3	4	5

18- Beni başkalarıyla bir şeyler yapmaktan alıkoymaya çalışan bir partnerle birlikte olmam.	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
19- Partnerime karşı cinsten birileriyle konuşmamasını söylemek normaldir.	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
20- Partnerimin bana günün her dakikasında ne yaptığımı sorması hoşuma gitmez.	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
21- Partnerimin gün içerisinde neler yaptığımı bana dakikasına dakikasına anlatması gerektiğini düşünüyorum.	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>

Appendix D: Interpersonal Reactivity Index

Aşağıdaki ifadeler çeşitli durumlarda sizin duygu ve düşüncelerinizi yansıtabilmeniz için verilmiştir. Her ifade için size en iyi şekilde uyan harfi lütfen daire içine alınız.

İşaretlemeden Önce Lütfen Her İfadeyi Dikkatlice Okuyunuz.

<i>A</i>	<i>B</i>	<i>C</i>	<i>D</i>	<i>E</i>
<i>Beni çok iyi anlatıyor</i>	<i>Beni iyi anlatıyor</i>	<i>Beni biraz anlatıyor</i>	<i>Beni çok az anlatıyor</i>	<i>Beni hiç anlatmıyor</i>

1. Kendimden daha az şanslı olanlara karşı genellikle hassas ve endişeli duygularım vardır.	A	B	C	D	E
2. Olaylara başkalarının bakış açısından bakmayı bazen zor bulurum.	A	B	C	D	E
3. Bazen, sorunları olan insanlara karşı üzgün hissetmem.	A	B	C	D	E
4. Anlaşmazlık durumunda karar vermeden önce herkesin tarafından bakmaya çalışırım.	A	B	C	D	E
5. Birinin diğerinden faydalandığını gördüğümde faydalanılan kişiye karşı koruyucu hissederim.	A	B	C	D	E
6. Arkadaşlarımı daha iyi anlamak için bazen onların bakış açılarından olayın nasıl görüldüğünü hayal ederim.	A	B	C	D	E
7. Başkalarının talihsizliği beni genellikle çok rahatsız etmez.	A	B	C	D	E
8. Eğer bir şey hakkında haklı olduğumdan eminsem, başkalarının düşüncelerini dinlemekle zaman harcamam.	A	B	C	D	E
9. Birilerinin haksızlığa uğradığını gördüğümde bazen onlara çok da acımiyorum.	A	B	C	D	E
10. Genellikle gördüğüm şeyler karşısında duygulanırım.	A	B	C	D	E
11. Her sorunun iki yönlü olduğuna inanır ve her iki tarafından da bakmaya çalışırım.	A	B	C	D	E

12. Kendimi yumuřak kalpli biri olarak tanımlarım.	A	B	C	D	E
13. Birisine kızdıđımda, genellikle kendimi bir süreliđine onun yerine koymaya alıřırım.	A	B	C	D	E
14. Birini eleřtirmeden nce, “onların yerinde olsaydım nasıl hissederim?” diye dřünrm.	A	B	C	D	E

Appendix E: Ambivalent Sexism Inventory

Aşağıda erkek, kadın ve onların günümüz toplumundaki ilişkileri hakkında bir dizi ifade bulunmaktadır. Lütfen, aşağıdaki ölçeği kullanarak bu ifadelere ne derece katıldığınızı belirtiniz.

	Kesinlikle Katılmıyorum	Katılmıyorum	Ne katılıyorum ne katılmıyorum	Katılıyorum	Kesinlikle katılıyorum
1. Adaletli bir yarışmada kadınlar erkeklere karşı kaybettikleri zaman tipik olarak kendilerinin ayrımcılığa maruz kaldıklarından yakınırırlar.	1	2	3	4	5
2. Kadınlar işyerlerindeki problemleri abartmaktadırlar.	1	2	3	4	5
3. Kadınlar erkekler üzerinde kontrolü sağlayarak güç kazanmak hevesindedirler.	1	2	3	4	5
4. Bir kadın bir erkeğin bağlılığını kazandıktan sonra genellikle o erkeğe sıkı bir yular takmaya çalışır.	1	2	3	4	5
5. Gerçekte birçok kadın “eşitlik” arıyoruz maskesi altında işe alınmalarda kendilerinin kayırılması gibi özel muameleler arıyorlar.	1	2	3	4	5
6. Kadınlar çok çabuk alınırlar.	1	2	3	4	5
7. Birçok kadın erkeklerin kendileri için yaptıklarına tamamen minnettar olmamaktadırlar.	1	2	3	4	5
8. Feministler erkeklere makul olmayan istekler sunmaktadırlar.	1	2	3	4	5
9. Feministler gerçekte kadınların erkeklerden daha fazla güce sahip olmalarını istemektedirler.	1	2	3	4	5
10. Erkeklere cinsel yönden yaklaşılabilir olduklarını gösterircesine şakalar yapıp daha sonra erkeklerin tekliflerini reddetmekten zevk alan birçok kadın vardır.	1	2	3	4	5
11. Birçok kadın masum söz veya davranışları cinsel ayrımcılık olarak yorumlamaktadır.	1	2	3	4	5
12 Erkekler kadınsız eksiktirler.	1	2	3	4	5
13. Ne kadar başarılı olursa olsun bir kadının sevgisine sahip olmadıkça bir erkek gerçek anlamda bütün bir insan olamaz.	1	2	3	4	5

14. Karşı cinsten biri ile romantik ilişki olmaksızın insanlar hayatta gerçekten mutlu olamazlar.	1	2	3	4	5
15. Her erkeğin hayatında hayran olduğu bir kadın olmalıdır.	1	2	3	4	5
16. Kadınlar erkekler tarafından el üstünde tutulmalı ve korunmalıdır.	1	2	3	4	5
17. Erkekler hayatlarındaki kadın için mali yardım sağlamak için kendi rahatlarını gönüllü olarak feda etmelidirler.	1	2	3	4	5
18. Bir felaket durumunda kadınlar erkeklerden önce kurtarılmalıdır.	1	2	3	4	5
19. İyi bir kadın erkeği tarafından yüceltilmelidir.	1	2	3	4	5
20. Kadınlar erkeklerden daha yüksek ahlaki duyarlılığa sahip olma eğilimindedirler.	1	2	3	4	5
21. Birçok kadın çok az erkekte olan bir saflığa sahiptir.	1	2	3	4	5
22. Kadınlar erkeklerden daha ince bir kültür anlayışına ve zevkine sahiptirler.	1	2	3	4	5

Appendix F: Myth Attitudes Scale

Günlük kullanımda geçen aşağıdaki ifadelerin sizin için uygunluk derecesini “Kesinlikle katılıyorum (1)” ile “Kesinlikle katılmıyorum (5)” aralıklarını kullanarak işaretleyiniz.

1	2	3	4	5
<i>Kesinlikle katılmıyorum</i>	<i>Katılmıyorum</i>	<i>Ne katılıyorum ne katılmıyorum</i>	<i>Katılıyorum</i>	<i>Kesinlikle katılıyorum</i>

1.	“Kocadır, sever de, döver de.”	1	2	3	4	5
2.	“Kızını dövmeleyen dizini döver.”	1	2	3	4	5
3.	“Erken kalkmayan avrat, söz dinlemeyen evlat, mahmuzla gitmeyen at; kapında varsa kaldır at.”	1	2	3	4	5
4.	“Kadın milletinin sırtından sopayı, karnından sıpayı eksik etmeyeceksin.”	1	2	3	4	5
5.	“Kadın milletinin saçı uzun aklı kısa.”	1	2	3	4	5
6.	“Kadınlar kendilerini sevenler için değil, onlara hükmedenler için can verirler.”	1	2	3	4	5
7.	“Kadının kucagından sıpayı sırtından sopayı eksik etmeyeceksin.”	1	2	3	4	5
8.	“Kadın kocasının, delikanlılıkta sevgilisi, olgun çağda arkadaşı, ihtiyarlıkta da hasta bakıcısıdır.”	1	2	3	4	5
9.	“Kızını dövmezsen ya zurnacıya ya davulcuya varır.”	1	2	3	4	5
10.	“Kadın dediğin koluna taktın mı yakışacak, duvara çarptın mı yapışacak.”	1	2	3	4	5

Appendix G: Inventor of Beliefs about Wife Beating

Lütfen aşağıdaki her ifadeyi dikkatle okuyunuz. Her ifadenin sizin için uygunluk derecesini *Kesinlikle katılıyorum (1) ile Kesinlikle katılmıyorum (5)* aralıklarını kullanarak işaretleyin.

<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
<i>Kesinlikle katılmıyorum</i>	<i>Katılmıyorum</i>	<i>Ne katılıyorum ne katılmıyorum</i>	<i>Katılıyorum</i>	<i>Kesinlikle katılıyorum</i>

1.	Erkek arkadaşıyla önceden anlaştığı konulara uymaması durumunda bile erkeğin, kız arkadaşını dövme hakkı yoktur.	1	2	3	4	5
2.	Kızın davranışları, erkeğin erkekliğine meydan okuyor olsa da, bu durum erkeği kız arkadaşını dövmekte haklı kılmaz.	1	2	3	4	5
3.	Erkek arkadaşının zayıf noktalarını sürekli dile getiriyor olsa da, bu erkeğe kız arkadaşını dövme hakkı vermez.	1	2	3	4	5
4.	Kızlar, erkek arkadaşlarına yalan söylese de dövülmeyi hak etmezler.	1	2	3	4	5
5.	Cinsel olarak sadık olmayan bir kız arkadaş dövülmeyi hak eder.	1	2	3	4	5
6.	Bazen bir erkeğin, kız arkadaşını dövmesi kabul edilebilir.	1	2	3	4	5
7.	Bazı kızların, erkek arkadaşları tarafından dövülmeleri yararlı olabilir.	1	2	3	4	5
8.	Bir erkeğin, kız arkadaşını ara sıra dövmesi ilişkinin devamını sağlar.	1	2	3	4	5
9.	Bir erkeğin sevgilisini dövmesi hiçbir şekilde kabul edilemez.	1	2	3	4	5
10.	Erkek arkadaşıyla cinsel ilişkiye girmeyi sürekli reddeden bir kız dövülmek için aranmaktadır.	1	2	3	4	5
11.	Bir erkeğin, kız arkadaşını dövmesi kızın suçudur.	1	2	3	4	5
12.	Kızlar susmaları gereken zamanı bilseler, erkek arkadaşları onları dövmez.	1	2	3	4	5

13.	Bir kızın, erkek arkadaşı tarafından dövüldüğünü duysam, hiçbir şey yapmamam en iyi çözümdür.	1	2	3	4	5
14.	Bir kızın, erkek arkadaşı tarafından saldırıya uğradığını duysam, polisi ararım.	1	2	3	4	5
15.	Kız arkadaşı dövmek, erkeğin suçudur.	1	2	3	4	5
16.	Bir kız, erkek arkadaşı tarafından dövülüyorsa hemen o kişiden ayrılmalıdır.	1	2	3	4	5
17.	Kızın dövülmesini engellemenin en iyi yolu erkek arkadaşı tutuklamaktır.	1	2	3	4	5
18.	Kız arkadaşını döven bir erkek hapishaneye atılmalıdır.	1	2	3	4	5
19.	Bir kız, erkek arkadaşı tarafından dövülüyorsa hemen evden taşınmalıdır.	1	2	3	4	5
20.	Şiddet uygulayan erkekler, o şiddetin gerçekleşmesini istediklerinden dolayı sorumlu tutulmalıdır.	1	2	3	4	5
21.	Kadına yönelik fiziksel şiddet (vurmak, tekmelemek gibi), hükümetin ilgilenmesi gereken sosyal sorunların başında gelen bir konu olmalıdır.	1	2	3	4	5
22.	Sosyal kurumlar, dövülen veya şiddete uğrayan kadınlara yardımcı olmalıdır.	1	2	3	4	5
23.	Kızlar, erkek arkadaşları tarafından dövülüyorsa yasalar tarafından korunmalıdırlar.	1	2	3	4	5
24.	Kız arkadaşlarını döven erkekler, istismar edici davranış niyetlerinden dolayı sorumludur.	1	2	3	4	5

Teşekkürler ! ☺

Appendix H: Eastern Mediterranean University Psychology Department's Ethics and Research Committee Approval Letter



Eastern
Mediterranean
University

The Department of Psychology
Eastern Mediterranean University
Research & Ethics Committee
Senel Husnu Raman-Chairperson

Famagusta, Turkish Republic of Northern Cyprus
Tel: +(90) 392 630 1389
Fax: +(90) 392 630 2475
e-mail: shenelhusnu.raman@emu.edu.tr
Web: <http://brahms.emu.edu.tr/psychology>

Ref Code: 14/11-02

Date: 01.12.2014

Dear Yaprak Parlan,

Your ethics application entitled has been given *conditional approval* by the Research & Ethics Committee.

Thank you for submitting your revised application entitled *I Intimate Partner Violence: Who is to blame?* Your application has now been *approved* by the Research & Ethics Committee on 01.12.2014.

If any changes to the study described in the application or supporting documentation is necessary, you must notify the committee and may be required to make a resubmission of the application. This approval is valid for one year.

Yours sincerely,

Assoc. Prof. Dr. Senel Husnu Raman
On Behalf of the Research & Ethics Committee
Psychology Department
Eastern Mediterranean University