

# **Individual and Group Processes as Predictors of Transphobic Attitudes**

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

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## ABSTRACT

This research investigated individual and group processes as predictors of transphobic attitudes among both females and males in northern part of Cyprus. Factors that were tested included the roles of contact, ambivalent sexism with its two components as hostile sexism and benevolent sexism, homophobia and social dominance orientation. The sample consisted of 148 (96 women, 51 men) Turkish speaking participants, aged between 18-25 years ( $M = 20.29$ ,  $SD = 2.38$ ). Participants completed self-report measures of intergroup contact, ambivalent sexism, homophobic attitudes and social dominance orientation, genderism and transphobia scale.

Results of the study showed that transphobia was positively related with a benevolent and hostile sexism, homophobic attitudes, social dominance orientation and transphobia. As expected, transphobia was found to be negatively correlated with intergroup contact. In terms of gender difference, it was found that men's scores were higher than women in transphobia, hostile sexism, homophobia and social dominance whereas women's scores were significantly higher than men on intergroup contact. No significant differences between men and women were obtained for benevolent sexism. Hierarchical regression analyses showed that intergroup contact, hostile sexism and homophobia were all found to predict transphobic attitudes. In light of the findings, results were discussed in terms of reducing negative transphobic attitudes by developing intervention programs that can tackle homophobic attitudes and traditional gender ideologies in order to ameliorate discriminatory attitudes toward transgender individuals and improve their well-being.

**Keywords:** LGBT, transphobia, transgender, homophobia, ambivalent sexism, hostile sexism, benevolent sexism, social dominance orientation, contact

## ÖZ

Bu arařtırmada kadınlarda ve erkeklerde transfobik tutumları yordayan bireysel ve grup süreçleri Kıbrıs'ın kuzeyinde arařtırılmıřtır. Temas, düşmanca cinsiyetçilik ve korumacı cinsiyetçilik olarak iki alt boyuta ayrılan çeliřik duygulu cinsiyetçilik, homofobi ve sosyal baskınlık yönelimi transfobiyi yordayan deęiřkenler olarak test edilmiřtir. Çalıřma 148 (96 kadın, 51 erkek) Türkçe konuřan, yařları 18-25 ( $Ort = 20.29$ ,  $Ss = 2.38$ ) arasında olan katılımcıların oluřturduęu örneklem grubu ile yapılmıřtır. Bu çalıřmada, Gruplararası Temas Ölçeęi, Çeliřik Duygulu Cinsiyetçilik, Homofobi, Sosyal Baskınlık Yönelimi ve Transfobi Ölçekleri kullanılmıřtır.

Elde edilen verilere göre transfobi ile düşmanca cinsiyetçilik, korumacı cinsiyetçilik, homofobi ve sosyal baskınlık yönelimi pozitif korelasyon göstermiřtir. Beklenildięi üzere transfobi ve temas arasında negatif korelasyon bulunmuřtur. Elde edilen bulgulara göre, erkekler transfobi, düşmanca cinsiyetçilik, homofobi ve sosyal baskınlık yönelimi ölçeklerinden kadınlara göre daha yüksek puanlar almıřtır. Kadınlar ise temas ölçeęinden erkeklere göre daha yüksek puan almıřtır. Korumacı cinsiyetçilikte ise kadın ve erkekler arasında bir fark bulunmamıřtır. Hiyerarřik regresyon analizinde temas, homofobi ve düşmanca cinsiyetçilik transfobiyi yordayan etmenler arasında bulunmuřtur. Bu bulgular ışığında, transgender bireylere yönelik ayrımcı tutumları deęiřtirmek ve iyilik hallerini artırmak için homofobik tutumları ve geleneksel cinsiyet ideolojilerini ele alan müdahale programları geliřtirilmesi yönündeki sonuçlar tartıřılmıřtır.

**Anahtar Kelimeler:** LGBT, transfobi, transgender, homofobi, çelişik duygulu cinsiyetçilik, düşmanca cinsiyetçilik, korumacı cinsiyetçilik, sosyal baskınlık yönelimi, temas

To my baby Tera Polili  
and  
Transgender Victims of Hate Crimes

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## LIST OF SYMBOLS AND ABBREVIATIONS

|         |  |
|---------|--|
| $B$     | Unstandardized coefficients                          |
| $\beta$ | Standardized coefficients                            |
| $>$     | Greater than   |
| $<$     | Smaller than   |
| e.g.    | Example given  |
| et al.  | And others   |
| etc.    | Et cetera  |
| $F$     | F-ratio  |
| i.e.    | That is  |
| LGBTQI  | Lesbian, gay, bisexual, transgender, queer, intersex |
| $M$     | Mean   |
| $n$     | Number   |
| $p$     | Probability  |
| $r$     | Pearson's Correlation Coefficient                    |
| SD      | Standard Deviation                                   |
| SEb     | Standard error                                       |
| $t$     | Critical Value                                       |
| USA     | United States of America                             |

# Chapter 1

## INTRODUCTION

Transphobia is prejudice toward transgender individuals which includes negative feelings about them (Warriner, Nagoshi, & Nagoshi, 2013). Transgender individuals experience stigma and discrimination from a broad number of sources in all areas of their lives from employment and romantic relationships to health care services (Cruz, 2014). While literature on *homophobia* is well-established, transphobia is still very much understudied (Nagoshi, et al., 2008). For this reason, it is critical that researchers determine which factors predict transphobia and effort to eliminate hate motivated violence against transgender individuals, safeguard enjoyment of their human rights and thus increase their life quality. The current thesis looked at the roles of intergroup contact, ambivalent sexism, homophobia and social dominance orientation on transphobic attitudes.

### **1.1 Lesbian, Gay, Bisexual, Transgender, Queer and Intersex Terminology**

In order to understand transphobia, firstly terminology related to *lesbian, gay, bisexual, transgender, intersex and queer* (LGBTIQ) issues need to be covered. The terms sex and gender have been used interchangeably over the last several decades, but scientifically, politically and legally, a lack of understanding exists with their use (Diamond, 2002). The term *sex* refers to biological differences and anatomical structures of women and men. The term *gender* is a socially constructed phenomenon which is related to an adopted psychological condition, cultural contexts, and

practices of *femininity* and *masculinity* in social relations (Hird, 2000). Generally, gender roles are acted out as a reflection of one's sex and society expects an individual's behavior, duties and personality traits to be based on the labels of being female or male (Nagoshi, Brzuzy & Terrell, 2012). Moreover, behavior patterns exhibited are learned or acted out as social norms; for instance, women's roles are associated with child care and nurturing, whilst on the contrary, men's roles are associated with instrumentality and breadwinning within the society. According to Bem (1974) someone who has internalized society's sex-typed standards of desirable behavior for men and women, these personality characteristics were selected as masculine or feminine on the basis of sex-typed social desirability and not on the basis of differential endorsement by males and females. For instance men acts as a leader, dominant, independent, strong personality traits and women are affectionate, cheerful, loyal, and yielding.

Apart from gender, sexual identity, gender identity and gender roles of an individual can be characteristics of a person's sexual orientation. *Sexual orientation* is the predominant sexual thoughts, feelings, love, affection and fantasies toward another person (Diamond, 2002). Sexual orientation can include being heterosexual, homosexual, and bisexual. The term homosexual refers to those, whose sexual activities are with the same sex; the term heterosexual is sexual companions of the opposite sex; and the term bisexual is, more or less, regular sexual activities with either sex. A woman, who is found attractive to other women, is called a *lesbian*, and a man who is found attractive to other men is called a *gay* (Korchmaros, Powell, & Stevens, 2013). Additionally, *intersexual individuals* are born with genitalia and reproductive system that does not correspond to the duality in the generally accepted definition of biological sex (Ellis & Eriksen, 2002). This is in opposition to the term

*cisgender* which refers to those who have a match between the sex they were assigned at birth, their physical appearance, and their gender identity (Schilt & Westbrook, 2009).

Relatedly, *heterosexism* is "an ideological system that denies, denigrates, and stigmatizes any non-heterosexual form of behavior, identity, or relationship" (Herek, 1990, p.316). Heterosexism has two forms; the first one is cultural heterosexism which includes a heterosexual bias in the way of life as well as the institutions embedded within society; the second is psychological heterosexism, and relates to attitudes and behaviors of individuals directed towards sexual minorities (Herek, 1990). Heteronormativity defines heterosexuality as the 'normal' and 'natural' sexual orientation while other sexual orientations and gender identities are seen as deviant, pathological, abnormal and unacceptable in society. Therefore, LGBTI individuals are defined as sexual minorities within the community. Heteronormativity stigmatizes and prejudices individuals who do not behave in accordance with traditional gender binaries and sexual norms (Walch, Sinkkanen, Swain, Francisco, Breaux, & Sjoberg, 2012; King, Winter, & Webster, 2009). Lesbian, gay, bisexual, and transgender individuals experience discrimination in their social, emotional, work, and family life in different forms of harassment, violence, bullying, and also they lose their work or they drop out from school (Russell et al., 2010). In highly patriarchal societies, heterosexuals feel they are the ingroup and other sexual orientations and gender identities are the outgroup (APA, 2012). In heterosexist and sexist cisnormative systems (the assumption that it is "normal" to be cisgender (Schilt & Westbrook, 2009) heterosexual cisgender men are more dominant in the community and gays, bisexual men, non-cisgender individuals and also all women

are designated to a lower status than heterosexual cisgender men in society (Worthen, 2012).

### **1.1.1 Gender Identity Development**

Researchers and clinicians are generally agreed that gender identity begins forming around two to three years of age (Giordano, 2013; Solomon, 2012). They maintain that gender identity emerges around the same time that a child learns to speak and that it is common for children who are transgender to try to let their parents know this when they are very, very young. Though at such young ages children do not commonly comprehend the meaning of what it means to be masculine or feminine, they are however able to express their gender identification via the gendering of toys and certain clothes (Ehrensaft, 2011). Especially, common indicators of a child's gender identity are expressed via "three early behaviors," including, "what underwear the child selects; what swimsuits the child prefers; and how the child urinates" (Solomon, 2012, p. 616). A research result showed that 121 transgender adults answered their childhood memories about "the first time they could remember feeling that their gender identity was at variance with that assigned at birth" and the majority of participants indicated age five, furthermore, 76% were fully aware of their gender variance prior to leaving primary school (Kennedy & Mark, 2010, p. 28).

One study showed that a transgender youth felt that a lack of models of nontraditional gender to aid them in their identity development led the participants to feel like they were alone in their gender struggles due to the lack of knowledge in the public and educational sectors (Levitt & Ippolito, 2014).

Psychological literature does not yet contain identity development models for each identity that falls under the heading of transgenderism, however models of



transsexual identity do exist. Transsexual identity development has been described in 14 stages of identity development by Devor (2004). Accordingly, the initial three stages are marked by anxiety, confusion, and attempt to understand one's gender via interpersonal comparisons of one's originally assigned gender and sex with others. The next three stages describe a process of discovering transsexualism, followed by confusion and comparisons between oneself and the identity. Often people conduct online research during this period and seek out relationships with transsexual people. Then, an initial tolerance of transsexual identity develops, though there tends to be a delay before experiencing a complete acceptance of the identity while people test how well it fits their sense of self as well as others' perceptions (stages 7, 8, 9). Following an acceptance of this identity a similar delay occurs while people decide if they would like to transition or not (stages 10, 11). Following a transition to a new gender, people work to accept, integrate, and develop pride in that gender identity (stages 12, 13, 14). This process, learning to live and relate to others with a new gender identity, involves learning to manage stigma and discrimination, to integrate their identities, and, ultimately, to engage in advocacy (Levitt & Ippolito, 2014).

### **1.1.2 Transgenderism**

The term transgender is used as a broad umbrella term referring to a person whose gender identity feels different to that which they were born with. In other words, there is a disparity between the biological sex and gender identity (Ellis & Eriksen, 2002). Transgender individuals' gender identity is not congruent with their biological/natal sex and consequently they often resort to hormone therapy and/or surgery in order to acquire a physical appearance congruent to the gender they feel. Transgender individuals refer to themselves as transwomen (Male-to-Female - MtF) or transmen (Female-to-Male - FtM) or just identify as female or male (King et al.,

2009). Transgender individuals are often described as transsexual, transvestite, cross-dresser, and/or transgender (Stotzer, 2009). Transsexual individuals do not identify with their biological sex assigned to them at birth and in fact identify with the 'opposite' sex; the general feeling is that they are born in the 'wrong body'. Transsexuals usually seek hormonal therapy and gender reassignment surgery (Hird, 2002). They may choose surgery to align their natal sex with their gender identity (i.e., gender reassignment surgery) or they can attempt to cope with their 'wrong body'. Cross-dressers choose to wear clothing of the other gender while the transvestites do not have the feeling that they belong to another gender; they solely behave as though they are of another gender for erotic entertainment or for dressing in "drag" for a show (Ellis & Eriksen, 2002). Population studies in the USA indicated that trans or gender diverse people are between 0.5% and 1% of the population (Bartholomaeus, Riggs, & Andrew, 2017).

In order to understand transsexuality one must have a clear understanding of gender identity. Gender identity is a self-defined internal sense of being female or male or an identity that is not restrained by these two categories (Nagoshi, et. al., 2008). It differs from sexual orientation; transsexual individuals can identify themselves as either homosexual or heterosexual. One's view of herself or himself as a female or male is gender identity (Diamond, 2002). Gender identity also includes recognition of the perceived social gender attributed to a person; for example, the perception of a girl or woman as female and a boy or man as male are social terms with associated cultural expectations attached (Nagoshi, Brzuzy & Terrell, 2012).

Additionally, the heteronormative system (the assumption that it is "normal" to be heterosexual) assumes that sex and gender are divided into two distinct, opposite and disconnected forms, which is also referred to as gender binarism.

According to gender binarism biological sex, by default shall align with gender identity (also referred to as 'cisgender') (Schilt & Westbrook, 2009) also sexual orientation should be towards the 'opposite' sex, i.e., a 'straight' sexual identity. Gender identity felt by transgender individuals diverges from the predominant binary gender roles (Nagoshi, Brzuzy & Terrell, 2012). Cisgender individuals are the majority group in the society thus; they are predominant in displaying prejudicial attitudes and discriminating against the stigmatized, i.e. sexual minority groups (Schilt & Westbrook, 2009).

A binary discourse of sex and gender suggests real predictability in an area that it may a great deal of uncertainty and fluidity, both temporal and contextual (Diamond, 2002). Young people live difficulties in binary discourse and its operation for who experience their gender to be inconsistent with their biological sex. The binary system divides acceptable expression of gender into feminine or masculine behaviors, attitudes, beliefs and social roles (hobbies, jobs, toys/games, social groups, etc.) in the community along with biological sex, such as physical appearance (long hair/skirts for girls, short hair/trousers for boys) (Wiseman & Davidson, 2011).

## **1.2 Brief ICD/DSM Classification History of Transgenderism**

It would be illuminating to review changes in classification systems such as the Diagnostic and Statistical Manual of Mental Disorders (DSM) of the American Psychiatric Association (APA) and the International Classification of Disease and Health Related Problems (ICD) of the World Health Organization (WHO). In both classification systems transgender phenomena has been still regarded as a psychopathology in the last four decades. The latest version of DSM-5 (2013) has already been published, and the ICD-11 is expected to be published soon (Beek, et.

al., 2016). Transsexualism was first included in DSM-III in 1980 and in ICD-9 in 1975.

The gay rights movement began in the 1970s, especially following the Stonewall Riots in the USA. After gaining public attention and support within a few years, activists protested direct to the American Psychiatric Association (APA) in order to changing classification of homosexuality as a mental illness in the DSM. During this period, people who were identified as homosexuals had been regarded as mentally ill and were the target of hostility attitudes and behaviors. The APA revised their position and engaged in widespread promotion against so-called ‘reparative therapies’ that sought to change individual sexual orientation (Drescher, 2010) and in 1987 the Diagnostic and Statistical Manual of Mental Disorders (DSM) removed all diagnoses related to homosexuality (DSM-III-R; APA, 1987). However, in spite of this, gender dysphoria remains in the last edition of the DSM (DSM-5; APA, 2013). Several medical facilities and insurance companies still require a clinical diagnosis in order to provide gender-confirming medical treatment (Byne, et al., 2012).

Likewise, ICD-10, which is the currently used version, includes a number of diagnoses related to transsexual, transgender, and gender-variant individuals which appear in Disorders of Adult Personality and Behavior section of the Mental and Behavioral Disorders chapter, and in a subsection of Gender Identity Disorders. A number of positive changes which will address these issues are expected in the 2018 publication.

### **1.3 Negative Experiences in The Daily Life of Transgender Individuals**

Transgender individuals experience problems and difficulties specific to their sexual identity, which differ in kind and degree from those experienced by

homosexuals (Huffaker & Kwon, 2016). Transgenders are exposed to stigma and discrimination from a broad number of sources in all areas of their lives. Such stigma and discrimination may originate, not only from direct events or negative experiences from their past, but also through the medicines received during transitioning treatment (i.e., hormones or surgery). During the transitioning treatment, their physical appearance and their identity cards are not congruent therefore they live discriminations (Cruz, 2014).

In addition, transgender individuals may experience discrimination in employment, social services and education (APA, 2012; Herek, Gillis, & Cogan, 1999). Transgender people not only experience negative attitudes from heterosexuals but they are also discriminated against by homosexuals in the United States (Hughto, Reisner, & Pachankis, 2015). Stotzer (2009) reported that physical and sexual violence begins early in the lives of transgenders and continued right through it.

In a study conducted in Washington, Xavier (2000) found that 26% of transgender respondents were suffered from verbal abuse or harassment, while the following year Lombardi et al., (2001), reported rates over twice this (56%). In the Transience Longitudinal Aging Research Study conducted in North America, Witten reported that 67% of transgenders who participated in the study had an experience of emotional abuse, 26% reported some form of neglect, and 8% reported exploitation (Witten, 2003).

In a study conducted in Chicago in 2005, 56% of MtFs and FtMs reported that they felt unsafe in public because of their transgender gender identity while 43% reported feeling uncomfortable in public (Kenagy & Bostwick, 2005). Another significant result of this study revealed that 40% of participants believed that, as result of being transgender, their life expectancies would be shortened through

violent means such as queer-bashing and police violence or through the effects of medication, and/or sexually transmitted diseases. Similarly, Kenagy (2005), in a study conducted in Philadelphia, reported significant (56.3%) violence towards transgenders in the home with statistically significant difference between MtFs (67.3%) and FtMs (38.7%). These findings cumulatively suggest that violence and abuse has severe consequences on transgender individuals and their well-being.

Selek (2001) indicated that, transgender individuals generally exposed same negative violence and discrimination with homosexual individuals but transgender people experienced some kind of different negative attitudes in the society, for instance they are more subject to than homosexuals, and their physical appearance is more visible.

#### **1.4 Transphobia**

Transphobia is prejudice and negative feelings towards transgender individuals (Warriner, et al., 2013) including emotional disgust, fear, violence, anger, or discomfort directed at those non-conformists of society's gendered expectations (Hill & Willoughby, 2005). These expressions may also be toward individuals who are non-conforming to non-heterosexual gender roles, for instance cross-dressers, drag performers, or masculine women, feminine men or genderqueer (individuals who perceive and/or describe their gender identity as neither man nor woman, or as between or beyond genders, or as some combination of multiple genders) (Stotzer, 2009). Transphobia is distinct from homophobia; while transphobia is a fear of non-conformity with expected gender and gender identity, homophobia is concerned with one's sexual orientation (Nagoshi et al, 2008; Warriner, et al., 2013).

## **1.5 Predictors of transphobia**

In the current study has chosen to look at the predictive power of Homophobia, Ambivalent Sexism, and Social Dominance Orientation since these have consistently been linked to other forms of prejudice within the literature.

### **1.5.1 Homophobia**

Homophobia is an attitude of hostility toward men or women homosexuals; and is a psychological or affective rejection that is a personal and irrational fear, hatred, aversion, or intolerance (Nagoshi et. al., 2008). It is a social prejudice that is culturally constructed and internalized through socialization. Homophobia can be restrictive leading to individualization of the process of discrimination and rejection (Fraïsséa & Barrientos, 2016). In another words, homophobia can be explained in terms of the tendency for proneness to aggression, thus reflecting "hypermasculinity" (an exaggeration of traditionally masculine traits and associated with the assertion of power and dominance often through physically and sexually aggressive behaviors). Hypermasculinity is a value system extolling male physical strength, aggression, violence, competition and dominance that despises the dearth of these characteristics as weak and feminine (Ward, 2005; Warriner, Nagoshi, & Nagoshi, 2013). More specifically, proneness to aggression has been found to be a predictor of homophobia among men (Bernat, Calhoun, Adams, & Zeichner, 2001). For men, aggression proneness was positively correlated with both homophobia and transphobia, whereas this was not found among women (Nagoshi et al., 2008).

Findings showed that, heterosexual men hold more negative attitudes toward homosexuals as compared to heterosexual women (Herek, 1988; Negy & Eisenman, 2005). Additionally, heterosexual men hold more negative views towards homosexual men when compared with lesbians; but heterosexual women have

similar views toward lesbians and gays. It is argued that, heterosexual men are more accepting of lesbian and bisexual women because of their eroticization (Kite, 1984). Relatedly, heterosexual men have less tolerance to bisexual men; and heterosexual women and men show a similarity in their views regarding bisexual women (Eliason, 1997).

It is therefore unsurprising that those individuals high in homophobia also show negative attitudes toward transgender individuals. This was obtained in a study conducted by Nagoshi and colleagues (2008) who found a strong positive correlation between participants' levels of transphobia and homophobia among in both males and females.

### **1.5.2 Ambivalent Sexism**

Glick and Fiske (2001) defined modern-day sexism aimed at women as likely to be conflicted; involving both hostile and benevolent sexism in its view of women. Ambivalent sexism is explained in two facets as Hostile Sexism and Benevolent Sexism. Hostile sexism is defined as an antagonistic and sexist feeling toward females (Tasdemir & Ugurlu-Sakalli, 2010). People, who rate higher on hostile sexism, evaluate non-traditional women negatively. On the other hand, benevolent sexism perceives females as "weak" and "unskilled". If people rate high in benevolent sexism, it shows that they have positive ideas about women but also strictly perceive women within their "traditional gender roles" (Glick & Fiske, 1997; Tasdemir & Sakalli-Uğurlu, 2010). Hostile sexism and benevolent sexism justify gender hierarchy as a tradition and they have a positive correlation with each other (Glick & Fiske 2001).

Nagoshi and colleagues (2008) conducted a study in the USA and obtained evidence that men had greater scores than women on transphobia, homophobia,



masculinity, aggression tendency and hostile sexism. They also found that benevolent sexism, which is reflective of support for traditional gender roles, was related to transphobia particularly among women. Relatedly, they found evidence that rape myth acceptance was related to transphobia among women. These are likely to be the case due to similar beliefs in traditional gender roles. They also found that aggression proneness which can be taken as an indication of hypermasculinity was correlated with transphobia and homophobia only for men. The researchers demonstrated that a man's anxiety about his masculinity may be activated when confronted with manifestations of non-traditional genders, whether it is via gender identity, gender roles, or sexual orientation which in turn fuels both transphobia and homophobia.

### **1.5.3 Social Dominance Orientation**

Another effective indicator of transphobia is social dominance orientation (SDO). SDO is a personality trait and preference for equality or inequality in both genders. SDO can be explained as "interpersonal dominance, conservatism, and authoritarianism" (Pratto, Sidanius, Stallworth & Malle, 1994). Pratto and colleagues (1994) suggested that it includes a desire for one's ingroup to dominate and remain superior to the outgroup. SDO is individualistic differences based on discrimination in groups and the social systems based on a power differentiation within the society. It has been argued that social dominance orientation is positively correlated to anti-transgender attitudes and prejudice (Tebbe, 2011).

According to social dominance theory (Pratto, et. al., 1994, men have a more powerful status and are more dominant than heterosexual and cisgender women, gays and lesbians (Pratto et al., 2004). People, who are high on social dominance orientation, have negative attitudes toward these groups (Whitley & Lee, 2000

People, who are therefore high in social dominance orientation, can be evaluated as typically dominant, stereotyping, and prejudicing personalities (Sidanius & Pratto, 1999).

Hamilton (2007) has suggested that, encouraging heteronormative models of masculinity lies at the heart of prejudice towards homosexuals, in order to perpetuate male dominance over females. Norton (1997) proposed that, a potential fear of men regarding feminization of the male sex perceived to be which raptures the traditionally distinct forms of “superior male and inferior female”. Norton (1997) claimed that traditional male behavior, appearance and heterosexual orientation may be directly related to traditional perception of male superiority; thus he argued that it is the same ideology that brings about ideas on and attitudes towards gender roles, gender identity, and sexual orientation, and the justification for the use of violence and aggression to maintain power.

Nagoshi and colleagues (2008) showed that the absence of differentiation of factors predicting homophobia and transphobia among men. Bettcher (2008) reached similar conclusions such as transphobia among men was due to straight men feeling anger that MtF transgenders deceived them through having subordinated their bodies by transitioning from male to female. Likewise, it has been argued that, when faced with non-traditional gender display, irrespective of the form being gender identity, gender roles or sexual orientations, the anxiety of men about their masculinity was triggered (Bernat et al. 2001).

#### **1.5.4 Intergroup Contact**

Another predictor of transphobic attitudes is the lack of intergroup contact that is the idea of bringing groups together (Allport, 1954). Intergroup contact is predicted to decrease intergroup prejudice and stigma; research indicates that heterosexuals

who are more positive and less homophobic and transphobic toward LGBT individuals have contact with or know LGBT (King et. al., 2009; Tee & Hegarty, 2006). Interactions between groups improve positive intergroup attitudes and reduce hostility. Pettigrew's (1998) intergroup contact model describes ingroup (heterosexual community) and outgroup (sexual minority and transgender community) members' contact with each other. Situational conditions can reduce stereotyping and common ingroup identity perception (Walch et.al, 2012). For example, students who are in college with Gay-Straight Allies (GSAs) programs, which are aimed at increasing awareness of the LGBT community with printed materials and other events, showed that, their awareness about LGBT individuals increase and negative attitudes toward LGBT decrease (Worthen, 2012).

Similarly, Walch and colleagues' (2012) research results indicated that, a transgender speaker at a panel presentation sharply decreased transphobia compared to a lecture presentation on the issue of transphobia. In this study, researchers compared participants' contact and there was no significance in transphobia scores. Therefore, this study showed that intervention affected participants in a positive way and a transgender panel speaker in the presentation reduced stigma and prejudice and thus intergroup contact theory was supported.

In another study conducted in Turkey, 325 university undergraduate and graduate students living in two big cities answered open-ended questions with regards to their levels of contact with LGBT individuals. The results showed a negative relationship between contact with LGBT individuals and homophobia. Similarly, individuals reporting low levels of contact described more negative attitudes toward LGBT individuals (Şah, 2012).

## **1.6 Current Study**

LGBT issues are still regarded as taboo in the northern part of Cyprus (West, Husnu & Lipps, 2014), this is similar to the homophobic climate present in the Republic of Cyprus (Shoshilou & Vasiliou, 2016). Within the Penal Code, which was in effect in the northern part of Cyprus until January 2014, anal sex among men was regarded as an as ‘unnatural crime’ (Polili, 2015). This may be one of the factors which shape heterosexual individuals' negative attitudes about homosexuality (Uluboy, manuscript in preparation).

As part of the Unspoken Project funded by European Union, a project aimed at raising LGBTI awareness in the Turkish Cypriot community, particularly in sectors including media, education, law and health. And also two surveys were conducted in northern part of Cyprus in 2016 and 2017, concerning the community's homophobic, transphobic and contact levels. The surveys were both with large sample sizes and both represented a population in northern part of Cyprus, respectively 1063 and 922 Turkish speaking between the ages 18-77 years old participants participated. Results indicated that women participants had lower level of both homophobia and transphobia than men. Besides, women participants' transphobia levels were higher than homophobia levels among women. In terms of age, younger participants had lower levels of homophobia and transphobia levels than older participants (Uluboy, manuscript in preparation).

In another study the amount of prejudice and discrimination experienced by 100 Turkish Cypriot LGB individuals were assessed between the years 2009 and 2011 funded by ILGA-Europe (Uluboy, 2011). The results of the study showed that many LGB individuals experienced insults, physical violence, abuse and rape based on their sexual orientation. Additionally, while 30% of LGB individuals expressed

that they were indecisive about reporting the homophobic attitudes and behaviors they had experienced, 23% did not consider reporting it at all to the police. Finally, 21% of the participants stating having been kicked out of the family home due to their sexual orientation (Uluboy, 2011).

Another study results showed in northern part of Cyprus, with 95 individuals from the LGBT community, indicated that, not to disclose their sexual orientation and gender identity, LGBT individuals perceived the lives in private sphere, to be very different from those they led in public sphere (Durust & Caglar, 2015). Although the study was very problematic on various grounds such as terminology and the way results were generalized, nevertheless, it shows LGBT individuals in northern part of Cyprus feel that they have to deliberate their behavior due to fears of discrimination and violence based on their sexual orientation and gender identity.

If one turns to Turkey, as the nearest geographical and socio-political region to northern part of Cyprus, it has been widely reported that the extend of transphobia in Turkey makes transgender people vulnerable towards hate motivated harm, often in very cruel forms (Human Rights Watch, 2007) which is often forgiven by the official authorities and sometimes even perpetrated by them (European Commission's Turkey Progress Report, 2016). Between the years of 2008 and 2016, Turkey was ranked as the 8<sup>th</sup> country with the most killings of transgender people (44 transgender individuals) (Turner, Whittle, & Combs, 2016).

In another study using a web-based survey, 139 LGBT individuals were contacted in ten provinces of Turkey. It was found that LGBTI individuals in Turkey perceived facing direct and indirect discrimination in access to basic human rights and services. Many participants did not try to take legal action with regards to this

and those few who took did not feel that their complaints were dealt with effectively (Göçmen & Yılmaz, 2017).

Similarly, it has been stated that LGBT employees constitute one of the largest but least studied minorities in the area of employment (Ozeren, 2014). A study using focus group interviews with LGBT participants from İzmir, Turkey found that a lack of policies and practices on the organizational inclusion was one of the main contributors to the silencing of LGBT individuals within the workplace (Ozeren, Ucar & Dugulu, 2016).

In the current study, the Turkish speaking population-that which resides in northern part of 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 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 (Kağıtçıbaşı, 1982).

In terms of ambivalent sexism, research in patriarchal, such as Turkey and northern part of Cyprus asserts that the connection between ambivalent sexism and negative attitudes towards homosexuals is the adherence to traditional gender roles. It is affirmed that, those that score higher on ambivalent sexism, are those that possess more negative attitudes towards homosexuals (Sakallı, 2002). In the same study, it was observed that hostile sexism which involves oppressive patriarchy, competitive differentiation between sexes and hostile heterosexism (e.g., the

perception of women as objects) was highly correlated with negative attitudes towards homosexuals. This study confirmed the general premise of ambivalent sexism (Glick & Fiske, 1996) and is in line with various other studies insofar that benevolent and hostile sexism provide an explanation to sexual prejudice that is predicted by support of stereotypical roles in heterosexual relationships (Davies, 2004; Nagoshi et al., 2008; Okutan & Büyükşahin-Sunal, 2011).

In light of these findings, the current study aimed to explore the impact of inter-group contact, ambivalent sexism, social dominance orientation and homophobia on transphobia in the northern part of Cyprus. More specifically, the hypotheses of this research were as follows:

Hypothesis 1- less contact with transgender people will predict high transphobia.

Hypothesis 2- high levels of ambivalent sexism will predict high transphobia.

Hypothesis 3- high levels of social dominance orientation will predict high transphobia.

Hypothesis 4- high levels of homophobia will predict high transphobia.

Hypothesis 5- males will show higher transphobia, ambivalent sexism, social dominance orientation and homophobia compared to females.

## Chapter 2

### METHOD

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

#### 2.1 Participants

In the current study, among the 152 individuals who agreed to participate, 148 participants (Female= 96; Male= 51) were recruited for data analyses. The inclusion criteria for the current study included any Turkish speaking volunteers without regard to their nationality and who was also heterosexual sexual orientation. Participants ranged in age between 18 years to 25 years ( $M = 20.29$ ,  $SD = 2.38$ ).

#### 2.2 Materials

The survey consisted of various scales as well as demographic questions. The questionnaire included Intergroup Contact scales (i.e., Quantity of Contact, and Quality of Contact); an outgroup evaluation scale (i.e., Feeling Thermometer), Ambivalent Sexism Scale, Social Dominance Orientation Scale, Homophobia Scale, Genderism and Transphobia Scale and demographic form (see Appendices). All questions and scales were self-report measures.



### **2.2.1 Demographic Information Sheet**

The demographic information section was developed by researcher, in order to gather basic information of the participants such as age, and gender (see Appendix A).

Participants were informed about the procedure of the study and were informed about rights via self-reading of the consent form. Participants were informed that the questionnaire aimed to explore their social attitudes.

### **2.2.2 Intergroup Contact**

Quantity of contact was measured using a three item scale; an example item was ‘In everyday life, how frequently do you have positive interactions with LGBT individuals?’ (Barlow et al., 2012; 1=never, 7=very frequently, Cronbach alpha value was .96). Quality of contact was assessed using five items included on 7-point bipolar scales (Islam & Hewstone, 1993; e.g. superficial–deep, unpleasant–pleasant,  $\alpha = .89$ ). In addition, outgroup attitudes were measured using a single-item “feeling thermometer”. Participants rated their feelings on the thermometer scale about LGBT individuals, it ranges from 0 to 100 degrees, lower scores indicate colder feelings towards to LGBT individuals, and higher scores indicate warmer feelings (Haddock, Zanna, Esses & Victoria, 1993). All these measures have previously been translated and used with a Turkish speaking population with a different outgroup (Paolini et al., 2014). All of the values indicated adequate internal consistency (see Appendix B).

### **2.2.3 Ambivalent Sexism Inventory (ASI)**

Glick and Fiske developed (1996) Ambivalent Sexism Inventory (ASI) to measure individual differences in ambivalent sexism. The ASI scale two components: Hostile Sexism (HS) and Benevolent Sexism (BS). The inventory includes 22-item which consists of the two 11-item subscales. Participants rated each

item as a 1 (strongly disagree) to 6 (strongly agree) in Likert-type scale, higher scores indicates more sexist attitudes. An example item was ‘Women are too easily offended’ for HS and ‘Women should be cherished and protected by me’ for BS. The Turkish adaptation of the inventory was completed by Sakallı-Uğurlu in 2002, in which ASI was found to be reliable and valid in Turkish. The Cronbach alpha values for the HS was .91 and for the BS .90, both values indicated adequate internal consistency (see Appendix C).

#### **2.2.4 Social Dominance Orientation Scale (SDO)**

Social Dominance Orientation Scale (SDO) is a 16-item scale, in which half of the items are positive and another half is negatively worded (Partto, Sidanius, Stallworth, & Malle, 1994). It is a 7 point Likert-type scale from 1 (strongly disagree) and 7 (strongly agree) and higher scores indicate higher levels of social dominance orientation. An example item was “Some people are just more worthy than others”. The Turkish translation and adaptation was conducted by Karacanta (2002) and found to be a reliable measure of SDO in the Turkish culture. Cronbach alpha value for the scale was .75. Item 11 was removed because it reduced reliability (see Appendix D).

#### **2.2.5 Index of Homophobia (IH)**

Hudson and Ricketts (1980) developed the scale to measure attitudes toward homosexuals. There are 25 items included in original version but in Turkish version 24 items were used. Sakallı (2001) translated the scale to Turkish, and conducted reliability and validity analyses. An example item was ‘If I learn my child is homosexual I disappointed’. Scores ranged from 1 (strongly agree) to 6 (strongly disagree) on a Likert-type scale and items 5, 6, 8, 10, 11, 13, 17, 18, 23 and 24 were

reversed scored. Cronbach alpha value for the scale was .75. Item 5 was removed because it reduced reliability (see Appendix E).

### **2.2.6 Genderism and Transphobia Scale (GTS)**

Hill and Willoughby (2005) developed the scale to measure three subscales of violence, harassment, and discrimination towards to cross-dressers, transgenders, and transsexuals. The total scale was utilized in the current study. The scale contains 32 items. GTS scores ranged from 1 (strongly agree) to 7 (strongly disagree). An example item is “It is all right to make fun of people who cross-dress”. The Turkish translation, reliability and validity analysis was done by Akın et al. (2014). Cronbach alpha value for the scale was .89. Item 5 was removed because it reduced reliability (see Appendix F).

## **2.3 Procedure and Design**

For this study, firstly an approval was taken from the EMU Ethics and Research Committee to conduct this study. The research employed a survey design in which intergroup contact, ambivalent sexism, social dominance orientation and homophobia were the independent measures and attitudes toward transphobia were the dependent measure. Data was collected using convenience sampling. Participants were informed about the procedure of the study and were informed about their right to withdraw and confidentiality. Once all the data were collected, statistical analysis was conducted using the computer program IBM Statistical Package for Social Sciences (SPSS-Version 20) (see Appendix G).

## **Chapter 3**

### **RESULTS**

The present study used IBM SPSS 20 statistical package for data analysis. Firstly, correlations were analyzed, and then a hierarchical multiple regression was utilized to assess the influence of the independent variables on dependent variable.

#### **3.1 Correlation Analysis**

A Pearson correlation coefficient was computed to analyze the relationship between variables. The simple correlations of the variables are presented in Table 1. Transphobia was negatively correlated with LGBTI attitudes, quality of contact and quantity of contact and positively related with benevolent and hostile sexism, social dominance orientation and homophobic attitudes.

Table 1. Pearson Correlation Coefficient Values of the Variables

|                        | 1      | 2      | 3      | 4     | 5     | 6     | 7     | 8 |
|------------------------|--------|--------|--------|-------|-------|-------|-------|---|
| 1. Thermometer         | -      |        |        |       |       |       |       |   |
| 2. Quality of contact  | .62**  | -      |        |       |       |       |       |   |
| 3. Quantity of contact | .63**  | .59**  | -      |       |       |       |       |   |
| 4. Benevolent sexism   | -.40** | -.45** | -.37** | -     |       |       |       |   |
| 5. Hostile sexism      | -.47** | -.40** | -.38** | .63** | -     |       |       |   |
| 6. Social Dominance    | -.41** | -.40** | -.36** | .36** | .40** | -     |       |   |
| 7. Homophobia          | -.65** | -.56** | -.51*  | .46** | .47** | .57** | -     |   |
| 8. Transphobia         | -.53** | -.50** | -.35** | .40** | .51** | .40** | .59** | - |

Note: \*  $p < .05$ , \*\*  $p < .01$

Table 2 presents the means and standard deviations separately according to gender for the thermometer, quality of contact, quantity of contact, benevolent sexism, hostile sexism, social dominance orientation and homophobia scales. Independent Sample t-test indicated that men scored significantly higher than women on hostile sexism, social dominance and homophobia, while women scored higher on thermometer, quality and quantity of contact. No significant gender difference was obtained for benevolent sexism.

Table 2. Means and Standard Deviations by Gender

| Scale               | Female |      | Male |      | <i>t-value</i> |
|---------------------|--------|------|------|------|----------------|
|                     | Mean   | SD   | Mean | SD   |                |
| Thermometer         | 6.59   | 2.68 | 4.60 | 2.83 | 4.18***        |
| Quality of contact  | 4.81   | 1.61 | 3.93 | 1.79 | 3.03**         |
| Quantity of contact | 3.70   | 2.10 | 2.78 | 1.86 | 2.64**         |
| Benevolent sexism   | 3.09   | 1.23 | 3.36 | 1.14 | -1.37          |
| Hostile sexism      | 2.72   | 1.02 | 3.75 | 1.20 | -5.48***       |
| Social Dominance    | 2.30   | 1.18 | 3.01 | 1.68 | -3.00**        |
| Homophobia          | 2.72   | 1.02 | 3.75 | 1.20 | -3.37**        |
| Transphobia         | 2.01   | .97  | 2.80 | 1.80 | -3.81***       |

Note: \*\*  $p < .01$ , \*\*\*  $p < .001$

### 3.2 Hierarchical Regression Analysis

A hierarchical regression analysis was conducted to examine the significant predictors of Transphobia. In order to test for the assumptions of the analysis, the sample size was checked. The sample size of 148 was found to be sufficient given the five independent variables that were included in the analysis (Tabachnick & Fidell, 2013). The singularity assumption was also met as the independent variables (Intergroup Contact, Thermometer, Ambivalent Sexism, Social Dominance Orientation, Homophobia, Genderism and Transphobia) were not combined. Analyses were conducted to ensure that there were no violations on normality, linearity, multicollinearity and homoscedasticity.

A two stage hierarchical multiple regression analysis was conducted. To control for the influence of intergroup contact on transphobic attitudes, quality of contact and quantity of contact were entered in stage one of the regression equation. It was found that 26% of the total variance was explained,  $F(2,145) = 24.58, p < .001$ .

Only quality of contact was found to be a significant predictor of transphobia,  $\beta = -.46$ ,  $p < .001$ . In the second step, the ambivalent sexism variables (hostile and benevolent sexism), feeling thermometer, social dominance orientation, and homophobia were entered at stage two and the results showed that total variance explained as 46%,  $F(7, 145) = 16.65$ ,  $p < .001$ .

Among the variables, the model showed that quality of contact ( $\beta = -.20$ ,  $p = .026$ ), hostile sexism attitudes ( $\beta = .26$ ,  $p = .003$ ), and homophobic attitudes ( $\beta = .31$ ,  $p = .002$ ) significantly predicted attitudes toward transphobia. Amongst the remaining variables contact quantity, feeling thermometer, benevolent sexism, and social dominance orientation were not statistically significant in predicting attitudes toward transphobia. The hierarchical regression results are given in Table 3.

Table 3. Hierarchical Regression Analysis for Predictors of Transphobia

| Variable            | <i>B</i> | <i>SEb</i> | $\beta$ |
|---------------------|----------|------------|---------|
| Step 1              |          |            |         |
| Quality of contact  | -.37     | .07        | -.46*** |
| Quantity of contact | -.05     | .06        | -.08    |
| R <sup>2</sup> =.26 |          |            |         |
| Step 2              |          |            |         |
| Quality of contact  | -.16     | .07        | -.20*   |
| Quantity of contact | .09      | .06        | -.13    |
| Feeling Thermometer | -.07     | .05        | -.16    |
| Benevolent sexism   | -.02     | .10        | -.02    |
| Hostile sexism      | .31      | .10        | .26**   |
| Social Dominance    | .03      | .08        | .03     |
| Homophobia          | .29      | .09        | .31**   |
| R <sup>2</sup> =.46 |          |            |         |

Note: \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$



## **Chapter 4**

### **DISCUSSION**

This study attempted to identify the factors that contribute to transphobia in both females and males. Factors that were tested included: the roles of contact, ambivalent sexism with its two components as hostile sexism and benevolent sexism, homophobia and social dominance orientation.

All the results were discussed in line with literature from Turkey as there is no study conducted in northern part of 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 northern part of 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.

Despite several studies being conducted on homophobia, it is an accepted fact that transphobia remains an understudied phenomenon (Nagoshi et al, 2008), while there are a number of studies identifying the correlates of prejudice towards LGBT individuals, those focusing on transphobia are rare (Warriner et al., 2013).

In the current study results showed as expected in the hypotheses a positive relationship was found between transphobia and benevolent sexism, hostile sexism,

social dominance orientation and homophobic attitudes. Besides, transphobia was found to be negatively correlated with one main variable alone: quality of intergroup contact therefore hypothesis supported with these results.

Men scored significantly higher than women in most of these variables, such as on transphobia, hostile sexism, social dominance and homophobia, whereas women scored significantly higher than men on intergroup contact and hypothesis was confirmed.

Regarding contact with transgender people, previous studies showed that attitudes of heterosexual individuals who have contact with or know at least one LGBT individual are more positive toward LGBT individuals and are more likely to support civil rights of trans individuals (King et al., 2009; Tee & Hegarty, 2006). The current study found that the transphobia scores of participants indicating knowledge of a trans person, in the past or presently, were lower than those with no contact with trans people. This finding was consistent with the findings of others (Sakalli-Ugurlu, 2002; Herek & Glunk, 1993; Walch et al., 2012). Regarding attitudes of heterosexuals toward sexual orientation and gender identity minorities, personal contact with a LGBT individual was found to be a powerful indicator of positive attitudes (Herek & Glunt, 1993). This is also consistent with the contact hypothesis, in its prediction that prejudice against members of minority groups is reduced by equal status contact between those of majority and minority groups (Allport, 1954). Additionally, it also substantiates the frequent calls of activists to LGBT individuals to “come out of the closet” that is to say to stop trying to hide their sexual orientation in the public sphere (Herek & Glunt, 1993).

Similar findings have been found toward homosexuality. Heterosexuals who do not know or any contact with LGBTQI individual show more negative attitudes

toward them (Herek & Glunt, 1993; Uğurlu, 2002), and regard them to be members of impersonal social categories (Brewer & Miller, 1984).

The findings however cannot explain a causal relationship between transphobia and contact. But some of participants for instance young, women, and politically liberal (Herek & Glunt, 1993) are more likely than others to report interpersonal contact with LGBT individuals. This pattern suggests that there is possibly a reciprocal relationship between contact experiences and attitudes (Schneider, 1986). In addition to contact nurturing acceptance of lesbian and gay in general, it has been argued that heterosexuals who already have positive attitudes are also more likely to experience contact than others that do not. It is suggested that the latter may have an effect of being in settings where lesbians and gays have the opportunity to be visible and/or lesbians and gays being more likely not to hide their sexual orientation from heterosexuals whose response is expected to be positive (Schneider, 1986; Wells & Kline, 1987).

Previous research suggests that gender and gender roles are strong predictors of transphobia (Penor Cegliean & Lyons, 2004; Walch, 2012). Gender essentialism involves strongly held convictions about males and females as well as about the claimed attributes of masculinity and femininity, stereotypes about men and women, attitudes toward appropriate roles for each sex and perceptions of those who are presumed to be violating the modal pattern (King et al., 2009). In line with this theorizing the current study, found that men scored significantly higher than women on transphobia (Nagoshi et al, 2008) and women were more tolerant of homosexuality than men (Sakallı-Uğurlu, 2002). Gender differences in attitudes toward homosexuality (Herek, 1988; Kite, 1984) and transgender individuals (Huffaker & Kwon, 2016) have been observed in the literature, such that men show

more negative attitudes as compared to women. Similar findings have been obtained with Turkish speaking populations in Turkey (Şah, 2012; Sakallı-Uğurlu, 2006; Sakallı, 2001).

In order to explain these findings one must turn to the literature which claims that heterosexual men display greater hostility toward gay people when compared with heterosexual women, often due to the well-known contradiction between homosexuality and prevailing gender roles (Herek, 1986). It might be the case that transphobia and homophobia are promulgated via the anxiety of men with respect to their masculinity, which is triggered when confronted with nontraditional expressions of gender identity, gender roles and sexual orientation (Bernat et al. 2001). Therefore, in line with previous research which suggests that among men, unlike women, there is a positive correlation between aggression proneness and both homophobia and transphobia, this was also supported in the current study (Nagoshi et al., 2008). Similarly, Parrott, Adams and Zeicher (2002) claimed that homophobia may also be demonstrated through negative attitudes towards characteristics that are socially perceived to be feminine and the underlying motive for homophobia-related aggression may originate from a perceived threat towards one's own masculine identity. It has further been argued that, there is a positive relationship between hypermasculinity and homophobia (Patel et al. 1995; Sinn 1997). Thus, men may have more anxiety concerning gender manifestations that do not conform to heterosexual sexual orientation (Parrott et al., 2002). It might therefore be argued that in the current research the perception of gender roles, identities and sexual orientation outside of the norm (in this case transphobia) may have posed a threat to the dominance of men, causing them to lose social power (Norton, 2007) which was then reflected in their negative attitudes toward transgendered individuals. This

might particularly be true with regards to transphobic attitudes in general, since gender roles, identities and sexual orientation are very much outside the ‘norm’.

The results of other researches also suggest that the gender differences in attitudes are partly due to differences in contact experiences of males and females (Sakallı, 2001). As gender norms may compel heterosexual men to show hostility toward gay men more than heterosexual women, which in turn reduces the likelihood of lesbians and gays coming out to them, thus leading to reduced likelihood that their anti-gay attitudes are moderated by the experience of interpersonal contact; it is also suggested that the gender gap in attitudes toward gay men, may be self-inflicted. (Herek & Glunt, 1993).

In the current study, it was also found that homophobia was predictive of transphobic attitudes. This is in line with other studies conducted in the West (Nagoshi et al, 2008) and is not a surprising finding in the light of the above research on gender roles, sexual orientation and perception of masculinity. It however should be noted that even though there are shared features of homophobia and transphobia, challenging gender roles is only secondary to homosexuality while transgenderism is specifically about it (Nagoshi et al, 2008). This is mostly because transgenderism isn’t simply about sexual orientation but larger issues surrounding gender roles and gender identity outside of traditional heteronormative definitions. This might especially be of concern in more traditional cultures, such as Turkey and the north of Cyprus since it encompasses traditional gender ideology (Kağıtcıbaşı, 1982; Van Rooij, Van Balen, & Hermanns, 2006), a patriarchal nature (Glick et al., 2000; Sakallı-Uğurlu, 2001) family structure (Kağıtcıbaşı & Ataca, 2005).

Sexism on the other hand, a form of discrimination towards someone on the basis of his/her sex, has been Sakallı-Uğurlu, 2003; Benson & Vincent, 1980).

Hostile sexism and benevolent sexism which are components of ambivalent sexism, both serve to maintain traditional gender roles so that the power differential between the genders is maintained. Thus gender binarism, that is to say classification of sex and gender and sex into two different, conflicting and separated ideas of masculinity and femininity, is intrinsic to both categories. As a result benevolent sexism supports the idea that women are of a lower status (Sakallı-Uğurlu, 2003). Accordingly, it regards anything perceived to be feminine to be of a lower status than anything perceived to be masculine whereas hostile sexism emphasizes negativity toward women by perceiving them as not fully competent adults and exaggerating differences between the sexes (Sakallı-Uğurlu, 2003; Glick & Fiske, 1996). In line with this in the current study, hostile sexism was found to significantly predict transphobia. This is likely to be the case since transphobia is often regarded as revulsion and irrational fears towards individuals that do not fit in the gender expectations of the society (Hill, 2002; Weinberg, 1972). Hostile sexism constitutes a unique factor in explaining transphobia among men since hostile sexism is firmly built upon gender binary and exaggerated differences between two sexes which are likely to manifest as hatred when these are not conformed to (Nagoshi et al., 2008).

As for the gender difference in ambivalent sexism, men scored higher in hostile sexism than women (Glick et al., 2000; Chen et al., 2009; Sakallı-Uğurlu, 2001). This means that men are more accepting of dominative paternalism, competitive gender differentiation and heterosexual hostility. On the other hand in the current study, benevolent sexism was found to be equal between men and women. In other words, women were as benevolent sexist as men were. Similar results have been found in Turkey with university students (Sakallı-Uğurlu 2002; Sakallı-Uğurlu et al. 2007) where men score higher on HS than women, women are

as likely to embrace BS. This has also been found in relatively gender-traditional societies (Sakallı, 2001), men have been found to score higher on HS and women score similarly to, or higher than, men on BS (Glick et al. 2000). Work by Sakallı (2001) has also shown positive correlations among hostile sexism, benevolent sexism, and patriarchy in both male and female Turkish college students. Therefore the results of this research corroborate such findings.

In terms of social dominance orientation which is explained as “the extent to which one desires that one’s ingroup dominate and be superior to other groups” (Pratto et al, 1994, p.742) it was found that women scored significantly lower than men in social dominance orientation (Pratto et al, 1994; Whitley et al, 2000). This might be due to their lower status within the culture. Studies conducted in Turkey reached a similar conclusion as men participants were higher social dominance orientation than women (Okumuşoğlu, 2008). Transphobia has been found to be highly correlated with attitudes that are socially conservative especially those that adhere to rigid, conventional social norms (Nagoshi et al, 2008). For this reason, it was expected that social dominance orientation would be predictive of transphobic attitudes. Surprisingly although there was a positive correlation between transphobia and SDO, however it was not found to be a predictor of transphobia. This might be due to the low levels of SDO that were obtained in the current study. Nevertheless, it is noteworthy to mention that previously conducted studies in Turkey and elsewhere, have shown that social dominance orientation is associated with negative attitudes toward gays and lesbians (Whitley & Egisdottir, 2000; Whitley & Lee, 2000).

## **4.1 Implications and Intervention**

This study is one of the few researches regarding transphobia with contact. In the current study, we found attitudes towards transphobia to be strongly predicted by (lack of) contact, hostile sexism attitudes and homophobic attitudes.

The most important implication of this research is how we can reduce transphobic attitudes; in order to improve the comfort and safety of transgender individuals so they will not be the victims to prejudice. Prevention and intervention programs have been developed to decrease transphobia. These programs mostly emphasized to inform people about transgender people and raising awareness regarding sexism, particularly precise forms of sexism for patriarchal societies. For instance, gender studies in the curriculum showed a successful lessening in sexist beliefs and behaviors. Teaching egalitarian beliefs in the courses emphasized harms of sexism (Case, 2007). It leads to more positive assessments for the disadvantaged groups and increases the sensitivity to raise the issue for a solution (Becker & Swim, 2011).

Additionally, one way to tackle transphobia is targeting children's gender socialization. Gender development begins at the period when children form and shape their behavior through information they receive from their surroundings, that is the early childhood (King, et. al., 2009). As the concept of gender classifies and organizes people in line with gender roles, such stereotypic approaches and ideas, lead to the limitation of children's choices with regards to play, toys, interest and occupation aspirations (Trepanier-Street & Romatowski, 1999). Thus in order to reduce attitudes and mindsets that are gender-stereotypic, it is vital that early childhood years are targeted and an environment that is gender neutral is developed. This has been proved in research that involved egalitarian literature and gender-



neutral books for five day presentation (Flerx, Fidler, & Rogers, 1976). Another study, rooted in cognitive-developmental theory has established that how was effect gender stereotyping in children and decrease with using multiple classification skills (Bigler & Liben, 2008).

Another intervention program was given affirmative results in decrease the support 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 in mid-Atlantic university and results showed lower support of sexist beliefs when compared to control group. A study was with three parts; baseline phase, intervention phase, and follow-up phase. WAGES was a viable intervention to reduce sexism and it was an experiential learning intervention, has great potential to teach about gender inequity in the workplace in a way that would be better assimilated by participants.

Importantly, one other avenue that needs to be tackled is teacher’s attitudes. Teachers play a critical role in the acceptance and tolerance of prejudice toward LGBT children or youth within the school setting. Towards this aim, Ratts and colleagues (2013) used the Safe Space Programs to supply staff information and ability about LGBTQ youth in the school. The aim of the program was to design a caring and helpful school environment to LGBTQ youth in K-12 schools and support to change the anti-LGBTQ atmosphere. The result of the program, school personnel can no longer sit on the sidelines and accept the status quo of homophobia, biphobia, transphobia, and heterosexism in K-12 schools. The consequences for LGBTQ identified and perceived youth are too dire. School staff, especially school counselors, must develop a sense of urgency if things are to change.

Similarly, some interventions have aimed to reduce sexual stigma against LGBT individuals into two types: multisession courses or workshops in wide details such as sexual orientation and gender identity (Pettijohn & Walzer, 2008; Van de Ven, 1995) or single-session sexual minority speaker panel interventions (Lance, 1987; Nelson & Krieger, 1997) and have found successful results. Besides, studies showed that Transgender Awareness Webinar reduced transphobic attitudes significantly. Researcher used pretest before the webinar and posttest after completing the webinar on the Transphobia Scale scores. The aim of the webinar was to inform undergraduate students and mental health providers about transgender individuals and decrease transphobic attitudes (Mizock, 2017).

In accordance with the findings of the current study, the role of interpersonal contact has been established. In such studies, sexual minority speaker panels generally have been related with significant reducing in sexual stigma and prejudice (Croteau & Kusek, 1992); interventions that increase interpersonal contact between the heterosexual majority and sexual minorities appear to hold great promise. Despite the methodological weaknesses the studies had, it has been established that sexual stigma and prejudice can be reduced via interventions involving increased interpersonal contact. It has been suggested that these restricted interventions are capable of having overbearing effects, when one considers the small sample sizes are used and the statistical power they had (Stevenson, 1988). It has been suggested that impact of interaction at panels where speakers are from sexual orientation or gender identity minorities on attitudes and stigma can be explained via affective learning and increased empathy (Rye et al. 2007).

Although reducing stigma against various marginalized and minority groups is widely used in diversity training, interventions for the reduction of sexual stigma is

limited in quantity in the empirical literature. Croteau and Kusek (1992) conducted a review of the limited literature on sexual minority speaker panels. They found that notwithstanding methodological limitations, out of the six studies only one was unable to find favorable outcomes from such an intervention (Walch, et al., 2012).

It is critical to note that the literature is limited in addressing whether these efforts can be generalized to include attitudes toward transgender individuals and transphobia; nevertheless, a convincing theoretical argument can be put forward that, under proper conditions, transphobia may be reduced through interventions employing interpersonal contact with transgender individuals.

Since the role of intergroup contact has been found to be of significance in the current study it might be of use to use alternative or indirect techniques of contact. One such technique is imagined contact (Turner & Crisp, 2010) which has been used to reduce prejudice to a number of minority groups and can be utilized when direct contact or other interventions may be difficult to use. Imagined contact has been found to be effective in reducing prejudice toward homosexuality in the north of Cyprus (West, Husnu & Lipps, 2014) however has not yet been applied to transgender individuals. Imagined contact could be applied in large scale groups including schools and universities (Vezzali et al. 2012a). It could be help to make the LGBT issue more visible and challenge attitudes toward LGBT individuals. Research findings therefore suggest that transgender awareness trainings and intervention programs are of value for improving egalitarian attitudes toward gender roles, gender stereotypes and LGBT individuals.

An important implication of the research, than may guide future research is the role of empathy. Empathy or, perspective taking is an important factor that is associated with reduced prejudice in intergroup relations literature (Batson, 1991). It

will be of importance if the role of empathy is considered in future research on transphobia also.

## **4.2 Limitations**

A cross-sectional survey method was used. Attitudes were measured using self-report because transphobia is a sensitive topic and participants might be more willing to answer in confidentiality. However, this design is susceptible to social desirability and demand characteristics. Thus, participants may have predicted the aims of the study and may respond to the questions in the desired way or perceived themselves as more egalitarian than they are in reality. This also prevents causal inferences to be drawn from the data, therefore more experimental designs might be necessary to work out the causal direction of the variables, particularly that between contact and transphobic attitudes. For future research, behavioral measures along with an experimental design may allow causality to be drawn between variables and also to have more control over the study.

Additionally, one limitation is that participants' genders were not equal. The number of female participants was nearly double. This may have an influence on the results of gender differences. Besides, participants' ages were 18-25 years old and it was an obstacle to compare the developmental stages of adolescence, early adulthood and middle adulthood regarding the variables. Thus, results affect generalizability of the study negatively.

Another weakness of the study was the majority of participants were from university students. These results may question the generalizability to the majority population as a whole. University students are faced with different perspectives in education than the general population. Their course contents may affect positively and increase their awareness of gender equality and diversity. Further research

should be conducted with a wider population to ensure the results and the representativeness of the study in different age groups and equal number of gender.

Despite such limitations, the study adds to the limited research and literature which has examined transgenders, transphobia and incongruent gender identity and therefore sheds light to the contributing factors of transphobia. Consequently, this research provides a useful guide and a context for understanding the predictors of transphobia. Further research is needed to improve the many forms of prejudice and discrimination that transgender people encounter in their everyday life, and to relieve its negative effects.

### **Conclusion**

The study adds to the limited research and literature which has examined transgenders, transphobia and incongruent gender identity and therefore sheds light to the contributing factors of transphobia. This research provides a useful guide and a context for understanding the predictors of transphobia.

In the local, transgender awareness trainings and intervention programs can be used for improving egalitarian attitudes toward gender roles, gender stereotypes and LGBT individuals. Printed materials and events and discussion panels (i.e. movie nights) can be used for all community therefore it can be affected their awareness about LGBTQI individuals increase and negative attitudes toward LGBTQI decrease. Besides, media has an important role on this issue for instance can be informed to society about LGBT rights and make them more visible.

In addition, gender neutral education environment is very important for young students, gender-neutral books and presentation are essential in the schools.

Consequently, LGBTQI individuals are not visible in the society and they exposure to discrimination in their daily life. This study showed predictors of the transphobia and suggested some implications.

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## **APPENDICES**

## Appendix A: Demographic Information Form

1. Cinsiyetiniz:

Kadın  Erkek  Diğer \_\_\_\_\_ Lütfen Belirtiniz

2. Yaşınız: \_\_\_\_\_

3. Uyuşunuz:

KKTC  TC  KKTC - TC  Diğer \_\_\_\_\_ Lütfen Belirtiniz

4. Cinsel Yöneliminiz nedir?

Karşıcinsel (Heteroseksüel)  Eşcinsel (Homoseksüel)

Biseksüel  Diğer \_\_\_\_\_ Lütfen Belirtiniz

5. Eğitim durumunuz

İlkokul mezunu  Orta okul mezunu  Lise mezunu

Üniversite mezunu  Yüksek lisans / Doktora

6. Medeni durumunuz

Bekar  Evli  Partneri ile yaşıyor

7. Mesleğiniz \_\_\_\_\_

8. Şu an nerede yaşıyorsunuz (ikametgahınız)?

\_\_\_\_\_

## Appendix B: Intergroup Contact Measures

Aşağıda okuyacağınız LGBTİ ifadesi, Lezbiyen, Gey, Biseksüel, Travesti, Transseksüel, ve İnterseks tanımlarının kısaltmasıdır.

Aşağıdaki ifadelerde "duygu termometresi" kullanılmaktadır. Aşağıdaki gibi bir termometre düşünün (tıpkı 0 derece - 100 derece aralığı olan bir termometre ölçeği gibi). Bu ölçek, genel olarak LGBTİ bireyler hakkında ne hissettiğinizi sorgular.

1. Lütfen, termometrede LGBTİ bireylere karşı duyduğunuz duyguları gösteren bir noktayı seçin.



**Günlük hayatınızla ilgili şu soruları lütfen cevaplandırınız.**

2. Günlük hayatınızda ne sıklıkla LGBTİ bireylerle olumlu geçen görüşmeleriniz olur?

*Hiçbir zaman* 1 2 3 4 5 6 7 *Çok Sıklıkla*

3. Günlük hayatınızda ne sıklıkla LGBTİ bireylerle olumlu karşılaşmalarınız olur?

*Hiçbir zaman* 1 2 3 4 5 6 7 *Çok Sıklıkla*

4. Günlük hayatınızda LGBTİ bireylerle ne kadar olumlu sayılacak karşılaşmalarınız gerçekleşir?

*Hiçbir zaman* 1 2 3 4 5 6 7 *Çok Sıklıkla*

LGBTİ bireylerle olan görüşmelerinizi nasıl tanımladınız...

5. *Yüzeysel* 1 2 3 4 5 6 7 *Derin*

6. *Doğal* 1 2 3 4 5 6 7 *Zoraki*

7. *Huzursuz* 1 2 3 4 5 6 7 *Huzurlu*

8. *Rekabetçi* 1 2 3 4 5 6 7 *Uzlaşmacı*

9. *Yakın* 1 2 3 4 5 6 7 *Uzak*

10. Kaç tane LGBTİ arkadaşınız var? (ör. İsimlerini bildiğiniz, kolaylıkla konuştuğunuz, sıkça görüştüğünüz, kendinizi yakın hissettiğiniz; sayılar kişi sayısını temsil etmektedir).

0 1 2-3 4-6 7-10 11-15 16-20 21-30 30'dan fazla

11. LGBTİ dostlarınız varsa ne sıklıkla vakit geçirirsiniz?

|               |        |       |          |              |
|---------------|--------|-------|----------|--------------|
| Hiç bir zaman | Çok az | Bazen | Sıklıkla | Çok sıklıkla |
|---------------|--------|-------|----------|--------------|



## Appendix C: Ambivalent Sexism Scale

Lütfen her bir ifade ile ne derece hemfikir olup olmadığınızı verilen ölçekteki sayılardan uygun olanı ifadenin yanındaki boşluğa yazarak belirtiniz.

1=Hiç katılmıyorum 2=Oldukça katılmıyorum 3=Birazcık katılmıyorum  
4=Birazcık katılıyorum 5=Oldukça katılıyorum 6=Çok katılıyorum

|   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|
| 1. Ne kadar başarılı olursa olsun bir kadının sevgisine sahip olmadıkça bir erkek gerçek anlamda bütün bir insan olamaz.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 2. Gerçekte birçok kadın "eşitlik" arıyoruz maskesi altında işe alınmalarda kendilerinin kayırılması gibi özel muameleler arıyorlar.                                | 1 | 2 | 3 | 4 | 5 | 6 |
| 3. Bir felaket durumunda kadınlar erkeklerden önce kurtarılmalıdır.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. Birçok kadın masum söz veya davranışları cinsel ayrımcılık olarak yorumlamaktadır.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 5. Kadınlar çok çabuk alınırlar.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 6. Karşı cinsten biri ile romantik ilişki olmaksızın insanlar hayatta gerçekten mutlu olamazlar.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 7. Feministler gerçekte kadınların erkeklerden daha fazla güce sahip olmalarını istemektedirler.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 8. Birçok kadın çok az erkekte olan bir saflığa sahiptir.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 9. Kadınlar erkekler tarafından el üstünde tutulmalı ve korunmalıdır.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 10. Birçok kadın erkeklerin kendileri için yaptıklarına tamamen minnettar olmamaktadır.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 11. Kadınlar erkekler üzerinde kontrolü sağlayarak güç kazanmak hevesindedirler.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 12. Her erkeğin hayatında hayran olduğu bir kadın olmalıdır.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 13. Erkekler kadımsız eksiktirler.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 14. Kadınlar işyerlerindeki problemleri abartmaktadırlar.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 15. Bir kadın bir erkeğin bağlılığını kazandıktan sonra genellikle o erkeğe sıkı bir yular takmaya çalışır.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 16. Adaletli bir yarışmada kadınlar erkeklerle karşı kaybettikleri zaman tipik olarak kendilerinin ayrımcılığa maruz kaldıklarından yakınırırlar.                   | 1 | 2 | 3 | 4 | 5 | 6 |
| 17. İyi bir kadın erkeği tarafından yüceltilmelidir.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 18. Erkeklerle cinsel yönden yaklaşılabilir olduklarını gösterircesine şakalar yapıp daha sonra erkeklerin tekliflerini reddetmekten zevk alan birçok kadın vardır. | 1 | 2 | 3 | 4 | 5 | 6 |
| 19. Kadınlar erkeklerden daha yüksek ahlaki duyarlılığa sahip olma eğilimindedirler.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 20. Erkekler hayatlarındaki kadın için mali yardım sağlamak için kendi rahatlarını gönüllü olarak feda etmelidirler.  | 1 | 2 | 3 | 4 | 5 | 6 |

|  |   |   |   |   |   |   |
|--|---|---|---|---|---|---|
| 21. Feministler erkeklere makul olmayan istekler sunmaktadırlar.                 | 1 | 2 | 3 | 4 | 5 | 6 |
| 22. Kadınlar erkeklerden daha ince bir kültür anlayışına ve zevkine sahiptirler. | 1 | 2 | 3 | 4 | 5 | 6 |

## Appendix D: Social Dominance Orientation Scale

Lütfen her bir ifade ile ne derece hemfikir olup olmadığınızı verilen ölçekteki sayılardan uygun olanı ifadenin yanındaki boşluğa yazarak belirtiniz.

1=Hiç katılmıyorum      2= Oldukça katılmıyorum      3= Birazcık katılmıyorum  
4=Birazcık katılıyorum      5=Oldukça katılıyorum      6=Çok katılıyorum  
7= Tamamen katılıyorum

|  |   |   |   |   |   |   |   |
|--|---|---|---|---|---|---|---|
| 1. Bazı gruplar diğerlerinden daha üstündür.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2. İstediginizi elde etmek için bazen diğer gruplara karşı güç kullanmak gerekir.                  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3. Bazı grupların hayatta diğerlerinden daha fazla şansa sahip olması kabul edilebilir bir şeydir. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4. Hayatta öne geçmek için, bazen diğer grupların üstüne basmak gereklidir.                        | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5. Eğer belirli gruplar yerlerini bilselerdi, daha az sorunumuz olurdu.                            | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6. Belirli grupların üstte, diğer grupların ise altta olması muhtemelen iyi bir şeydir.            | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7. Daha alttaki gruplar yerlerini bilmelidir.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8. Bazen diğer gruplara hadleri bildirilmelidir.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9. Tüm gruplar eşit olabilseydi, iyi olurdu.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. Grupların eşitliği idealimiz olmalıdır.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. Tüm gruplara hayatta eşit şans verilmelidir.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12. Farklı grupların koşullarını eşitlemek için elimizden geleni yapmalıyız.                       | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 13. Toplumda gruplar arası eşitliği arttırmalıyız.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 14. Eğer farklı gruplara daha eşit davransaydık daha az sorunumuz olurdu.                          | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 15. Gelirleri olabildiğince eşit hale getirmek için çabalamalıyız.                                 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 16. Toplumda hiçbir grup baskın olmamalıdır.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

## Appendix E: Index of Homophobia Scale

Lütfen aşağıdaki her bir ifade ile ne derece hemfikir olup olmadığını, verilen ölçekteki puanlardan birini seçerek ifadenin yanındaki boşluğa yazınız.

1 = Hiç katılmıyorum      2 = Oldukça katılmıyorum      3 = Birazcık katılmıyorum  
4 = Birazcık katılıyorum      5 = Oldukça katılıyorum      6 = Çok katılıyorum

|    |  |   |   |   |   |   |   |
|----|--|---|---|---|---|---|---|
| 1  | Bir eşcinsel grubun içinde olmaktan rahatsızlık duyarım.                           | 1 | 2 | 3 | 4 | 5 | 6 |
| 2  | Kendi cinsimden birisi bana karşı cinsel ilgi gösterirse sinirlenirim.             | 1 | 2 | 3 | 4 | 5 | 6 |
| 3  | Çocuğumun eşcinsel olduğunu öğrenseydim hayal kırıklığına uğrardım.                | 1 | 2 | 3 | 4 | 5 | 6 |
| 4  | Kardeşimin eşcinsel olduğunu öğrenseydim üzülürdüm.                                | 1 | 2 | 3 | 4 | 5 | 6 |
| 5  | Eşcinsellerin katıldığı sosyal aktivitelere katılmaktan hoşlanırım.                | 1 | 2 | 3 | 4 | 5 | 6 |
| 6  | Kızımın öğretmeninin lezbiyen olduğunu öğrenmek beni rahatsız etmez.               | 1 | 2 | 3 | 4 | 5 | 6 |
| 7  | Kendi cinsimden birisi bana cinsel ilgi gösterirse canım sıkılır.                  | 1 | 2 | 3 | 4 | 5 | 6 |
| 8  | Bir partide bir eşcinselle rahatça konuşurum.                                      | 1 | 2 | 3 | 4 | 5 | 6 |
| 9  | Oğlumun erkek öğretmeninin eşcinsel olduğunu öğrenmek beni rahatsız eder.          | 1 | 2 | 3 | 4 | 5 | 6 |
| 10 | Erkek bir eşcinselle beraber çalışmak beni rahatsız etmez.                         | 1 | 2 | 3 | 4 | 5 | 6 |
| 11 | Kendi cinsimden birisinin bana cinsel ilgi göstermesi beni rahatsız etmez.         | 1 | 2 | 3 | 4 | 5 | 6 |
| 12 | Çocuğumun eşcinsel olduğunu öğrenirsem, iyi bir ebeveyn olmadığımı düşünürüm.      | 1 | 2 | 3 | 4 | 5 | 6 |
| 13 | Kendi cinsimden birisini çekici bulmaktan rahatsızlık duymam.                      | 1 | 2 | 3 | 4 | 5 | 6 |
| 14 | Toplum içinde iki erkeğin el ele tuttuğunu görmek beni iğrendirir.                 | 1 | 2 | 3 | 4 | 5 | 6 |
| 15 | Doktorumun eşcinsel olduğunu öğrenmek beni rahatsız eder.                          | 1 | 2 | 3 | 4 | 5 | 6 |
| 16 | Patronumun eşcinsel olduğunu öğrenmek beni rahatsız eder.                          | 1 | 2 | 3 | 4 | 5 | 6 |
| 17 | Kendi cinsimden birisinin bana cinsel ilgi göstermesi beni gururlandırır.          | 1 | 2 | 3 | 4 | 5 | 6 |
| 18 | Bir kadın eşcinselle çalışmak beni rahatsız etmez.                                 | 1 | 2 | 3 | 4 | 5 | 6 |
| 19 | Eşimin ya da partnerimin kendi cinsinden birisine ilgi duyması beni rahatsız eder. | 1 | 2 | 3 | 4 | 5 | 6 |
| 20 | Komşumun eşcinsel olduğunu öğrenmek beni rahatsız eder.                            | 1 | 2 | 3 | 4 | 5 | 6 |
| 21 | Eşcinsellerin gittiği bir barda görülmek beni rahatsız eder.                       | 1 | 2 | 3 | 4 | 5 | 6 |
| 22 | Mensubu olduğum dinin, din adamının eşcinsel olduğunu öğrenmek beni rahatsız eder. | 1 | 2 | 3 | 4 | 5 | 6 |
| 23 | Kendi cinsimden en iyi arkadaşımın eşcinsel olduğunu öğrenmek beni rahatsız etmez. | 1 | 2 | 3 | 4 | 5 | 6 |
| 24 | Kendi cinsimden insanların beni çekici bulmaları, beni rahatsız etmez.             | 1 | 2 | 3 | 4 | 5 | 6 |


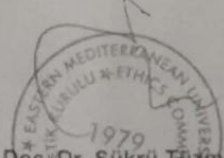
## Appendix F: Genderism and Transphobia Scale

Aşağıda yakın ilişkilerde yaşayabileceğiniz bazı olumsuz durumlar verilmiştir. Lütfen aşağıdaki ifadeleri okuduktan sonra kendinizi değerlendirip sizin için en uygun seçeneğini seçiniz. 1'den (Hiç katılmıyorum) 7'ye (Kesinlikle katılıyorum) doğru sıralanmaktadır.

|    |  |   |   |   |   |   |   |   |
|----|--|---|---|---|---|---|---|---|
| 1  | Kız gibi davranan erkekleri döverim.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2  | Fazla erkeksi davranan kadınlara şiddet uygularım.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3  | En iyi arkadaşımın cinsiyetini değiştirdiğini öğrendiğimde, çok sinirlenirim.                                      | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4  | Allah sadece ve sadece iki cinsiyet yaratmıştır.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5  | Bir arkadaşım kadın olmak için cinsel organını aldırmak isterse ona açıkça destek olurum.                          | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6  | Kadınsı görünen veya davranan bir erkekle dalga geçerim.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7  | Cinsel haz için kadın elbisesi giyen erkeklerden tiksiniyorum.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8  | Çocuklar erkeksi veya kadınsılıklarını açığa vurmaları için teşvik edilmelidir.                                    | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9  | Kadınlar gibi davranan erkekler kendilerinden utanmalıdır.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10 | Bacak kıllarını alan erkekler tuhaftır.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11 | Bir kadının neden erkek gibi davrandığına anlam veremem.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12 | Erkeksi görünen veya davranan bir kadınla dalga geçerim.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 13 | Çocuklar kendi cinsiyetlerine uygun oyuncaklarla oynamalıdır.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 14 | Kendilerini erkek gibi hisseden kadınlar anormaldir.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 15 | Tıbbi operasyonla yapay erkeklik organı taktırdığını bildiğim bir kadınla konuşmaktan çekinirim.                   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 16 | Kadın gibi giyinen bir erkek sapıktır.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 17 | Eğer sevgilim cinsiyetine uygun davranmazsa ona şiddet uygularım.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 18 | Kadınsı davranan erkek çocuklar tedavi olmalıdır.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 19 | Aşırı kadınsı davranan bir adama şiddet uygularım.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 20 | Pasif erkekler zayıftır.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 21 | Eğer makyaj yapan veya kadın elbisesi giyen bir erkek, çocuğuma yaklaşırsa onu fiziksel güç kullanarak durdururum. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 22 | Bireyler cinsiyetlerini özgürce ifade edebilmelidir.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 23 | Cinsiyet değiştirmeye yönelik tıbbi operasyonlar ahlaki açıdan yanlıştır.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 24 | Kadınsı erkekler beni rahatsız eder.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 25 | Cinsiyet değiştiren erkeklerin sık gittiği mekanlara giderim.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 26 | İnsanlar ya kadın ya erkektir.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

|    |   |   |   |   |   |   |   |   |
|----|---|---|---|---|---|---|---|---|
| 27 | Arkadaşlarım ve ben kadın gibi giyinen erkeklerle sık sık alay ederiz.                | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 28 | Erkeksi kadınlar beni rahatsız eder.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 29 | Toplum içinde bir kadının kendini erkek gibi göstermesi ahlaki açıdan yanlıştır.      | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 30 | Karşı cinsin elbisesini giyen insanlarla dalga geçilebilir.                           | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 31 | Kadın elbisesi, çorabı giyen ve makyaj yapan erkeklere fiziksel şiddet uygulanabilir. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

## Appendix G: Eastern Mediterranean University Ethics and Research Committee Approval Letter

|   |  |  |
|---|--|--|
|  <p><b>Doğu Akdeniz Üniversitesi</b><br/>"Uluslararası Kariyer İçin"</p>   | <p><b>Eastern Mediterranean University</b><br/>"For Your International Career"</p> | <p>P.K.: 99428 Gazimağusa, KUZEV KIBRIS /<br/>Famagusta, North Cyprus,<br/>via Merin-10 TURKEY<br/>Tel: (+90) 392 630 1995<br/>Faks/Fax: (+90) 392 630 2919<br/>bayek@emu.edu.tr</p> |
| <p>Etik Kurulu / Ethics Committee</p>   |  |  |
| <p>Sayı: ETK00-2016-0166</p>  |  |  |
| <p>16.11.2016</p>   |  |  |
| <p>Sayın Ziliha Uluboy<br/>Psikoloji Bölümü<br/>Yüksek Lisans Öğrencisi</p>   |  |  |
| <p>Doğu Akdeniz Üniversitesi Bilimsel Araştırma ve Yayın Etiği Kurulu'nun <b>07.11.2016</b> tarih ve <b>2016/33-21</b> sayılı kararı doğrultusunda, "<b>Research on Social Attitudes</b>" konulu tez çalışmanızı, Doç. Dr. Şenel Hüsnü Raman'ın danışmanlığında araştırmanız Bilimsel ve Araştırma Etiği açısından uygun bulunmuştur.</p> |  |  |
| <p>Bilginize rica ederim.</p>   |  |  |
| <p><br/>Doç. Dr. Şükrü Tüzmen<br/>Etik Kurulu Başkanı</p>  |  |  |
| <p>ŞT/sky.</p>  |  |  |