(Un)Packing a Punch: The Role of The Gender Belief System in Barroom Aggression

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ABSTRACT

Past studies has shown that a large number of variables predict male to male aggression in public drinking premises. Although there are well established links on explaining men's aggression in barroom contexts such as its relationship with binge drinking, more recent studies has begun to show that there are socially learned factors that are also related. One such factor is the influence of the gender belief system on men's aggressive tendencies, particularly masculine norms. Therefore, the purpose of this study was to analyze the link between male role norms endorsement, masculine discrepancy stress, ambivalent sexism and barroom aggression among males.

A sample of 180 Turkish speaking male, young adult students from various universities in Northern Cyprus completed the Male Role Norms Scale, Masculine Discrepancy Stress Scale, Ambivalent Sexism Inventory and Male Alcohol-Related Aggression Inventory. It was hypothesized that participants who show high adherence of traditional masculine norms and experience masculine discrepancy stress will be more likely to show positive attitudes towards barroom aggression. Additionally, men who are high in ambivalent sexism, particularly benevolent sexism and masculine identification will be more likely to be a part of an aggressive incidents at public drinking places.

Findings of the study revealed that men who strictly endorse traditional male role norms are more likely to engage violence in licensed drinking places. Also, it was found that hostile sexism was a significant predictor of barroom aggression. Benevolent sexism on the other hand, played a mediating role between endorsement

of masculine norms and barroom aggression. Lastly, no significant influence of masculine discrepancy stress was found. The implications of the findings and prevention strategies is further discussed.

Keywords: Male Role Norms, Masculine Discrepancy Stress, Ambivalent Sexism, Barroom Aggression

ÖZ

Geçmiş araştırmalar alkol satışı yapılan kamusal mekanlarda erkek erkeğe saldırganlığı öngören yüksek sayıda değişken olduğunu gösterir. Bar ortamı bağlamında erkek erkeğe saldırganlığın, örneğin aşırı alkol tüketimi ile ilişkisi ile açıklanması yönünde kabul görmüş bağlantılar olsa da artan sayıda araştırma toplumsal olarak öğrenilen faktörlerin de konu ile ilişkili olduğunu göstermiştir. Bu faktörlerden biri toplumsal cinsiyet inanç sisteminin, özellikle de erkeklik normlarının, erkeklerin saldırganlık eğilimleri üzerindeki etkisidir. Bu sebeple, bu çalışmanın amacı erkeklik rollerinin benimsenmesi, erkeklik rollerini yerine getirememe stresi ve çelişik duygulu cinsiyetçiliğin erkekler arası bar ve benzeri içki satışı yapılan mekanlarda saldırganlığın arasındaki ilişkiyi analiz etmektir.

Kuzey Kıbrıs'taki birçok üniversiteden 180 Türkçe konuşan erkek öğrenci Erkeklik Rolleri Ölçeği, Erkeklik Rollerini Yerine Getirememe Stresi Ölçeği, Çelişik Duygulu Cinsiyetçilik Envanteri ve Alkolle Bağlantılı Erkek Saldırganlığı Envanterini doldurarak araştırmaya katılım göstermiştir.

Geleneksel erkeklik normlarına yüksek uyum gösteren ve erkeklik rollerini yerine getirememe stresi deneyimleyen katılımcıların bar ve benzeri içki satışı yapılan mekanlarda saldırganlığa yönelik pozitif tutum göstermeye daha yatkın olacakları varsayımında bulunulmuştur. Buna ek olarak, çelişik duygulu cinsiyetçilik, özellikle de korumacı cinsiyetçilik, ve erkeklikle özdeşleşme düzeyi yüksek olan erkeklerin alkollü kamusal mekanlarda saldırganlık içeren olaylara dahil olmaya daha yatkın olacakları varsayımında bulunulmuştur.

Çalışmanın bulguları geleneksel erkeklik rollerine yüksek uyum düzeyi yüksek olan erkeklerin alkol satışı yapan mekanlarda şiddet uygulamaya daha yatkın olduklarını göstermiştir. Ayrıca, düşmanca cinsiyetçiliğin bar ve benzeri içkili mekanlarda saldırganlığın güçlü bir yordayıcısı olduğu tespit edilmiştir. Diğer bir yandan, korumacı cinsiyetçiliğin erkeklik normlarının benimsenmesi ve bar ve benzeri içki satışı yapılan mekanlarda saldırganlık arasında arabulucu rolü oynamaktadır. Son olarak, erkeklik rollerini yerine getirememe stresinin anlamlı bir etkisi bulunamamıştır. Bulgular ve önleme stratejileri ayrıntılı olarak tartışılmıştır.

Anahtar Kelimeler: Erkeklik Rolleri, Erkeklik Rollerini Yerine Getirememe Stresi, Çelişik Duygulu Cinsiyetçilik, Bar ve Benzeri İçkili Mekanlarda Saldırganlık

DEDICATION

To my mom and precious grandmother

ACKNOWLEDGEMENT

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Chapter 1

INTRODUCTION

Human aggression can be described as any form of behavior that consists of direct intention to cause harm to another individual (Anderson & Bushman, 2002). Similarly, the perpetrator of an aggressive behavior must have the belief that the behavior itself will cause harm and the motivated behavior of the target should be to avoid it (Bushman & Anderson, 2001; Baron & Richardson, 1994, Berkowitz, 1993, Green, 2001). Along with many other theories that established an explanative framework for the causes of aggression, social learning theories (Bandura, 1983, 2001; Mischel, 1973, 1999; Mischel & Shoda 1995) suggested that, like other forms of complex social behavior, aggressive behaviors can also be acquired either by observation or immediate experience. Social learning theory also argues the influence of observational learning processes on the acquisition of aggressive behavior and proposed that those observations can provide individuals a conceptual repertoire for identifying and understanding the beliefs and intentions that functions as a guide for social behavior (Anderson & Bushman, 2002). In this study, the concept of barroom aggression and its relation with gender belief as a learned notion has investigated.

1.1 Barroom Aggression

Extensive amount of research suggests that interpersonal violence that frequently occurs in alcohol related social context is a major public health problem (Johnson, 1996; Dahlberg, 1998; Mercy et al., 2003; Murdoch et al., 1990; Wells et al., 1998). Evidence from crime statistics also shows that licenced drinking premises like bars are

identified as high-risk locations for aggression and violent crime (Roncek & Maier, 1991; Pernanen, 1991; Stockwell, et al., 1993). For example police statistics from the UK indicated that 29% of violent cases during the weekend is reported from licensed drinking places in city centers (Hobbs et al., 2000). Additionally, a study that examined emergency rooms' admissions showed that 37% of violent injuries had been reported from a bar (Macdonald, Wells et al., 1999). Moreover Permanen (1991) conducted a study among Canadian young adults and found that, 24% of participants who reported that they had been assaulted before, claimed the most recent violent incident occurred in a licensed drinking place.

Literature related with this topic has emphasized that men have a strong tendency to be a part of an aggressive and violent incidents in barroom contexts (Graham & Wells, 2001; Graham et al., 2002; Homel et al., 1992). Research also suggests that men are more likely to be a victim of a violent incident rather than women in public drinking places (Kellermann & Mercy, 1992). Relatedly, despite the possible serious consequences and harm, aggression that is perpetrated by men in drinking places is perceived by the male population as acceptable and part of the norms (Benson & Archer, 2002; Graham & Wells, 2003; Tomsen, 1997). On the other hand, Graham and Wells (2001) emphasized that highly masculine drinking environments such as places where violent sports events are shown on large-screen TVs, may cause an expectation of customers that violence in that place is tolerated and aggressive behavior is already expected. Additionally, among other limited studies which have systematically investigated the characteristics of the incidents at public drinking places, Graves and friends (1981) conducted a qualitative study by interviewing 19 security staff working in 12 pubs in New Zealand. They found that most of the typical

incidents started with an argument related with a conflict over games, disputes that come from rivalries regarding a female drinking companion, very minor incidents such as taking someone's chair, drinks or cigarettes or simply someone intentionally wanting to fight with someone. It has also been noted that the reasons of the aggressive behavior in public drinking places can vary over a time period and among populations from different cultures (Graham & Wells, 2001).

The findings above suggest that the social context in licensed public drinking establishments is an important framework for research to identify the possible causes of the aggression that is frequently engaged by men. Although men's conformity to traditional masculine norms are especially a focus point for studies (Benson & Archer, 2002; Tomsen, 1997; Tuck, 1989; Wells, et al., 2009), the relationship between other aspects of gender belief systems, more specifically masculine discrepancy stress, ambivalent sexism and barroom aggression still remains an undiscovered area.

1.2 The Role of Traditional Masculine Norms in Barroom Aggression

Men's problem with controlling their aggressive attitudes and behaviors is a common notion that has been stated by theorists (Weisbuch et al., 1999). Although multiple associations have been found at physiological, personality and developmental levels (Kogut et al., 1992; Eagly & Steffen, 1986; Brain & Sussman, 1997), social psychology literature and findings from clinical research have also demonstrated that masculine characteristics such as authoritarianism, power seeking and desire of being dominant may increase the possibility to engage in violence (Kilianski, 2003; Segal, 1993; Weinstein et al., 1995; Hunnicutt, 2009). Regarding this topic, Connell's (1987, 1995) theory of hegemonic masculinity has often been used to explain the relationship between masculinity and violence.

Masculinity can be defined as a social identity which determines the practices and roles men must perform in order to be accepted as a 'man' (Weaver & Cescio, 2015). Therefore it's not a pre-determined and fixed biological category, there are many different shades and representations of masculinities (Javaid, 2017). It has also been suggested that, masculinities can be best understood with its plural and changing nature (Connell & Messerschmidt, 2005).

Although there are multiple forms of masculinities such as, orthodox, inclusive, black and Latino masculinity (Anderson, 2008, 2010; Ferber, 2007; Mora, 2013) which vary across individuals, culture, and life events, historical background (Carrigan et al., 1985; Connelli 1995), Connell's (1987) concept of hegemonic masculinity subordinates other forms of masculinities as a result of its dominant nature. In other words, hegemonic masculinity is the type of masculinity that is performed by the dominant group in order to possess and retain power which also puts it in a position of culturally normative idealized form of manhood (Connell, 1987; 1990). To meet the requirements of being a dominant man and hold the power, men are expected to follow a rigid set of gender roles which promote the domination of men and subordination of any form of femininity (Malamuth et al., 1991). For example, men are motivated to avoid showing any kind of emotion that is associated with femininity through prescribed masculine ingredients such as toughness and restrictive emotionality (Murmen et al., 2002). Accordingly, it can be said that hegemonic masculinity defines and reproduces itself through the marginalization of femininity.

Since the masculinity discourse is deeply complex and diverse, it has been pointed out that each different form of masculinity is linked with another in a hierarchical order (Connel, 1995; Webb & Singh (1998). Inevitably, this hierarchical structure puts some

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form of masculinities on a more risky and inferior position than others to maintain the superiority of hegemonic model (Kenway, 1995; Kenway & Fitzclarance, 1997). In other words, hegemonic masculinity discriminates other masculinities which do not share its own standards within a hierarchical context. For example, while all men benefit from their privileged position over women, only those who meet the culturally prescribed qualities of hegemonic masculinity which are dependent on race, economic and social status, receive the greatest reward of dominance (Connell & Messerchmidt, 2005).

Along with homophobia, heterosexuality is one of the core elements of hegemonic masculinity (Donaldson, 1993). Consequently, the way that defines a man's gender position among the masculine hierarchy is dependent on his heteromasculine performance and others' perception which should be 'not gay' or 'not feminine' (Jewkes & Morrell, 2018). In other words, through passing certain social milestones, one needs to earn or win his manhood against powerful odds like taking serious risks to show the personal level of competence, strength, courage and dominance (Gilmore, 1990). Similarly once the status of manhood is earned, it can be lost very easily if a man fails to endorse the rigid masculine codes (Bosson et al., 2009). The manhood thesis suggests that, the most effective strategies for men to restore their manhood once it's lost are those that contain (a) high risk taking, (b) certain level of difficulty and cost, and (c) public visibility (Bosson et al., 2009). Because of that, the literature suggests that physical aggression or at least being ready for engaging a physical aggression is one of the main cultural script of men when their gender status needs to be maintained or restored (Kimmel & Mahler, 2003; Malamuth et al., 1995).

When applying the above characteristics of masculinity to the barroom context, it is not surprising that studies have found that people who conform to traditional masculine constructs are more likely to be involved in alcohol-related aggression (de Visser & Smith, 2007; Tomsen 1997). In one study Miller and his colleagues (2014) aimed to investigate the relationship between heavy episodic drinking, trait aggression, and masculine concerns such as social honor and expected positive consequences in an Australian sample. They found that masculinity, social honor and expected possible positive consequences of displaying aggression was positively related with male-to-male aggression in bars and this relationship was partially mediated by heavy episodic drinking (Miller et al., 2014). In one study, Wells and her friends (2009) interviewed with young males between age of 15-18 years in London and Ontario to investigate their attitudes about barroom aggression. In their study, participants reported that they felt huge amounts of social pressure to respond aggressively when they were aggravated, by another male who overtured or tried to flirt with their girlfriends. It has been also argued in the study that some young men put lots of emphasis on how they will be judged when they are responding to such provocations in the bar context (Wells et al., 2009). Lastly, consistent with the studies above, in their study Graham and Wells (2001) conducted a qualitative study to observe the social factors and values of men which were related to their engagement of aggression in public drinking places. Interviews with 21 Canadian university students revealed the consequences of bar fights they considered to be social rewards. These included a feeling of power and the construction of an image of someone who would not back down, be intimated or refrain from getting into a fight.

1.3 Masculine Discrepancy Stress

As stated above studies have shown that men who stringently endorse traditional male role norms are more likely to show aggression as an initial response to an event which threatens their masculinity (Franchina et al., 2001; Jakupcak et al., 2002; Moore & Stuart, 2004). This brings us to the concept of masculine discrepancy stress (MDS) which has been defined as a type of gender stress that arises from a fear of being or being perceived as less of a man (Pleck, 1995; Reidy et al., 2014).

According to the Pleck (1981, 1985) violations of gender role norms and standards may have negative effects on men's self-esteem and mental health as a result of self-negative feedback and implicit judgments. Pleck also argued that individuals may show more adherence or conformity to strict masculine norms consisting of aggressive expressions and dominance when they are experiencing MDS. To date, there is very limited research which investigates the relationship between MDS and aggression. Yet, the relationship between MDS and stereotypical masculine behaviors on violence has been found. For example, Reidy and colleagues (2014) conducted a study to investigate the effects of MDS on intimate partner violence and suggested that men who experience MDS are at risk of being a perpetrator of physical, sexual and psychological violence towards women. The same authors also argued that men who perceive or believe that they are less masculine than a typical man or if they believe that others perceive them in an emasculated way, may be more likely to perceive any ambiguous messages as an attempt to challenge to their masculinity (Reidy et al., 2014). Inevitably this type of cognition may lead men to prove their masculine status via aggressive behavior and violence. Relatedly, Reidy and his friends (2015) also conducted a more recent study to see whether there is a relationship between MDS,

substance abuse, driving while intoxicated and violent assaults. They hypothesized that men who experience from MDS along with a perception of being sub-masculine compared to a typical man, would report higher engagement of these risk taking behaviors (Reidy et al., 2015). Although the findings did not support the possible association between MDS and substance abuse, participants who were high in MDS reported significantly higher a past of committing violence with a weapon (Reidy et al., 2015).

Similarly, Weaver and friends (2010) asked participants (both women and men) to read a fake police report related with a bar fight case, in which the perpetrator's date was insulted by individuals who were the same gender with the perpetrator. Then the perpetrator (depending on the condition it was either a man or woman) started a fist fight with the victim. Participants were then asked to rate the perpetrator's behavior as to whether it was caused by a perceived evaluation of the surrounding crowd (situational) or simply due to their temper (dispositional). Rather than the female counterparts male participants attributed the man's violence to more situational causes. Despite not explicitly measuring male discrepancy stress, this research shows men are aware of situational factors that pressure them to display their manhood (Weaver et al., 2010).

These findings show that boys and men are taught to expect negative social consequences once they violate masculine norms (Fuchs & Thelen, 1988; Rummell & Levant, 2014; Zeman & Garber, 1996), hence men may be prompted by MDS to engage in such behaviors to show to themselves as well as others that they are masculine without any suspicions of femininity (Reidy et al., 2014; Reidy et al., 2016; Vandello & Bosson, 2013). We therefore believe that the need for social validation of

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one's masculine status in the barroom context may predict the relationship between MDS and aggression.

1.4 Ambivalent Sexism

It is beyond dispute that historically men have possessed more power, resource and social status rather than women which makes male dominance very pervasive and a global reality (Connor et al., 2017). Although there are lots of severe consequences of adherence to traditional masculine norms which are essential for maintaining the hegemonic status, men's never ending disposition to cherish and defend their masculinity also consolidates sexist attitudes, social injustice and gender inequality (Thompson et al., 1992; Vandello & Bosson, 2013; Whorley & Addis, 2006). Previously, social psychology perspective used to describe sexism as a notion that fuels this gender inequality through exhibiting hostile attitudes against women (Swim, Aikin et al., 1995; Spence & Helmreich, 1972). However, findings from sexism related research have also emphasized that the traditional definition of sexism might neglect some subjectively positive attitudes towards women which usually overlap with sexist antipathy (Glick & Fiske, 1996) and women may more likely be associated with positive stereotypes rather than men (Eagly et al., 1991).

According to Glick and Fiske (2001) prior definitions of sexism therefore need to be revisited because it covers only one aspect of the construct which actually has a more complex nature. They did so in their comprehensive ambivalent sexism theory, in which sexism captures two different but complementary types of sexism: hostile and benevolent sexism (Glick & Fiske, 1996, 2001). While hostile sexism refers to a mere hostility and antipathy against women who challenges men's superior position, benevolent sexism can be defined as a seemingly and subjectively favorable attitudes

towards women who conforms the traditional gender role norms (Glick & Fiske, 2001). More specifically, hostile sexism holds a pugnacious position by perceiving women as a group that aims to extort power from men via sexuality, claiming discrimination or feminism, whereas benevolent sexism views heterosexual relationships in a very romantic way and considers that women are complementing men perfectly while at the same time it disempowers women through imposing a set of manipulated ideas such as women being in need of a men's protection and affection (Conner et al., 2017).

It can be said that benevolent sexism plays an important role in convincing women to intrinsically accept the inferior position in the gender belief system. Literature has shown that women show a resistance to hostile sexism (Barreto & Ellemers, 2005; Glick et al., 2000; Glick et al., 2004) but have a tendency to perceive benevolent sexism as a harmless or sometimes romantic construct (Becker & Swim, 2011; Bossom et al., 2010; Rudman & Heppen, 2003). Rather than hostile sexism, benevolent sexism pledges a more attractive experience; it offers protection, affection and care to women who are in line with men's interests (Fischer, 2006; Glick et al., 2000; Hammond et al., 2013). However it might be difficult to identify the sly nature of benevolent sexism at first blush since it is hidden very well. Research showed that benevolent sexism decreases a woman's resistance to the overall gender based inequalities and increases the likelihood of women's acceptance of unequal and man favored gender system (Becker & Wright, 2011; Connelly & Heesacker, 2012; Hammond & Sibley, 2011). Furthermore, research also found that adherence to benevolent sexism predicts the likelihood of alacrity to adhere hostile sexism in time (Sibley et al., 2007).

Benevolent sexism comprises three different notions (Glick & Fiske, 1996, 1997). Firstly, complementary gender differentiation refers to the idea that women are far better in terms of gender only when they suit themselves to the traditional gender roles. The other one is heterosexual intimacy which is a belief that men is incomplete without having an intimate women partner and that kind of intimate affection is the only way for men to feel happy in life. The last one is protective paternalism which represents the idea that men should protect, provide for and put on a pedestal women who are considered dependent on such kind of services. Protective paternalism functions as an encouraging factor for men to perform as paternalistic rescuers of women which in fact injures women's autonomy (Glick & Fiske, 1996; Glick & Hilt, 2000). It is therefore not surprising that research has found that most women do not react negatively to protective restrictions of a man who is intimate to them (Moya et al., 2007) and are more likely to accept the stereotypical belief that they are not competent enough when protective paternalism is high (Sarlet et al., 2012). Relatedly, in one study Shnabel and her colleagues (2016) aimed to investigate the cross gender helping behavioral mechanism which serves as a tool to exhibit already existing gender roles and hierarchies that are hidden under benevolent sexism. They found that benevolent sexism has a positive effect on the engagement of dependency oriented helping (Shnabel et al., 2016). Dependency oriented helping can be described as a type of helping behavior which both helper and recipient thinks that the recipient is incompetent to help him or herself (Brickman et al., 1982). It has also been found in Shnaber and friends' (2016) study that men who were high on benevolent sexism were more likely to provide dependency oriented help to a female counterpart whereas, women who were high in benevolent sexism also were more likely to expect dependency oriented help from men rather than focusing on their own independent

coping strategies. Such attitudes function to reinforce traditional notions of gendered behaviors. We further hypothesize that benevolent sexist attitudes will be associated with aggressive attitudes of men in the barroom context.

In a previous study it was shown that there is no meaningful relationship between benevolent sexism and bystander attitudes because benevolent sexism alone is not enough for men to change their bystander behavior since intervening to another man's sexual conquests (also known as 'cockblocking') may be perceived negatively by peers (Carlson, 2008). Although this finding also supported in another study of Leone and colleagues (2020), they have also found that, men who are high in endorsement of male role norms and benevolent sexism are more likely to engage in bystander behavior especially toward their friends in drinking environments. It has also suggested that one explanation might be that men who are strongly concerned with social status and perceived it as a core element of their masculinity, who are also high in benevolent sexism have a tendency to internalize a "White Knight" role (Leone et al., 2020).

1.5 The Current Study

The main aim of this study to investigate the role of masculinity, male discrepancy stress and ambivalent sexism on barroom aggression. Findings have shown that despite advancements, the Turkish culture is still largely patriarchal and conforms to gender stereotypes. This is particularly the case when compared to industrialized Western csocieties. (Kağıtçıbaşı, 1982; Husnu & Mertan, 2017). When compared to Western societies, citizens of Turkey have been found to show support for social hierarchy, power distance and authoritarianism (Hofstede, 1980). Research in Turkey shows that men are regarded as responsible for being the 'protector of women's honor' (Selek,

2008) and show high levels of masculinity (Bolak-Boratav et al., 2017; Gezici & Tanriverdi, 2018). In their analysis of masculinities in a sample of Turkish men Bolak-Boratav et al. (2017) found evidence of masculinity being characterized by authoritarianism, dominance over women and sexual prowess as well as a need to 'prove' ones masculinity through aggression, valour and chivalry. It has been also found that, being a 'tough guy' is one of the most desirable characteristic among men in Turkey (Sakallı & Türkoğlu, 2019). Moreover previous research have suggested that ambivalent sexism is relatively high in Turkish culture (Glick et al., 2000) and has been found to be linked to aggression, in the form of partner violence (Glick et al., 2002, Husnu & Mertan, 2017).

According to the literature review above, it is hypothesized that:

1. Higher endorsement of traditional masculine norms will be positively associated with aggressive attitudes of men in barroom context.

2. Young adults who show high adherence to traditional masculine norms and experience masculine discrepancy stress will be more likely to show positive attitudes towards barroom aggression.

3. Young adults who are high in ambivalent sexism, particularly benevolent sexism and who have higher endorsement of traditional masculine norms will be more likely to show positive attitudes towards barroom aggression.

4. The relationship between endorsement of male role norms and attitudes towards barroom aggression will be mediated by ambivalent sexism.

Chapter 2

METHODOLOGY

2.1 Participants

200 participants were recruited for the current study via convenience sampling and snowballing technique from northern part of Cyprus. The age range of participants were between 18 and 30 years ($M=$ 22,17, $SD=$ 2,67). The data was collected from both Turkish and Turkish Cypriot males only. Although there are no studies which investigates cultural differences between two communities in terms of masculinity, Husnu and Mertan (2017) have found no statistical differences between Turkish and Turkish Cypriot samples in terms of myth endorsement, partner abuse and self-abusive behaviors. As it was aimed to investigate the endorsement of traditional gender beliefs, heterosexual individuals were included in the study, hence 20 of individuals who identify themselves as non-heterosexual male were removed before the statistical analysis.

2.2 Materials

One demographic information sheet and Turkish versions of four scales were used in current study:

2.2.1 Demographic Information Sheet

Demographic questionnaire was developed by the researcher and supervisor aimed to collect basic information from participants. The questionnaire consists of 11 questions included age, gender, sexual orientation, level of education, which university did the

individual attend, marital status, drinking habits and aggression related experiences in public drinking places

2.2.2 Male Role Norm Scale (MRNS)

Thompson and Pleck (1986) have developed this scale in order to analyze traditional masculine attitudes of individuals. The scale holds 30 items of expected behaviors related with how a man should/ought to be or act like "A real man enjoys a bit of danger now and then" or "It is a bit embarrassing for a man to have a job that is usually filled by a woman". It has three subscales: Status Norm Scale, Toughness Norm Scale and Anti-femininity Norm Scale. In this study the total scale was used to assess masculine ideology. The scale designed as 5 point-Likert scale with the response range between 1 (strongly disagree) to 5 (strongly agree). The scale has been translated to Turkish by Lease and his colleagues (2009). In current study the Cronbach's alpha coefficient was .87

2.2.3 Gender Role Discrepancy and Discrepancy Stress Scale

The scale was developed by Reidy and his colleagues (2014) in order to assess perceived gender role discrepancy and discrepancy stress. Although there are both masculine and feminine versions of the scale, the masculine version alone was used in current study since only male participants were included. Out of 10 items in total, 5 items are related with gender role discrepancy (e.g., 'Compared to my guy friends, I am not very masculine') and other 5 are related with discrepancy stress (e.g., ' I worry that women find me less attractive because I'm not as macho as other guys'). The scale is designed as 5 point-Likert scale and each item is scored from 1 (strongly agree) to 5 (strongly disagree). The Turkish translation of the scale was made by professionals and back translated by researcher and supervisor. Cronbach's Alpha coefficient was .93.

2.2.4 Ambivalent Sexism Inventory

Glick and Fiske (1995) have developed this scale in order to investigate sexist attitudes. The scale consists of two subscales with total of 22 items, 11 of them is related with hostile sexism (e.g., 'women seek to gain power by getting control over men') and the other 11 is aimed to asses benevolent sexism (e.g., 'women, compared to men, tend to have a superior moral sensibility'). It is a 5-point-Likert scale and participants are expected to rate the questions from 1 strongly disagree to 5 strongly agree. The Turkish version of the scale is translated by Sakallı-Uğurlu (2002). Cronbach alpha coefficient was .89 in current study.

2.2.5 Male Alcohol-Related Aggression Inventory (BAMARA)

The scale developed by Wells and friends (2013) was used in the current study to investigate personal and perceived approval of barroom aggression. It has 52 items (44 of them were used in the current study) in total with 9 subscales: Expected negative consequences scale (e.g., 'My friends would be annoyed with me if I got into a fight at a bar), Expected positive consequences scale (e.g., 'Winning at bar fight makes you feel strong'), Personal approval scale (e.g., 'It's okay to get into a fight to back up your friends'), Perceived male peer approval scale (e.g., 'My male friends think it's okay for guys to fight at a bar'), Perceived female peer approval scale (e.g., 'My female friends think it's important for guys to defend themselves when they're at a bar'), Perceived normality scale (e.g., 'Sometimes it's natural for guys to fight when they drink'), Relaxed norms when drinking scale (e.g., It's okay to get louder than normal when drinking), Alcohol as an excuse scale (e.g., 'Guys get away with being aggressive if they are drunk at the time) and Male honor scale (e.g., 'A guy has to fight when he is physically threatened at a bar'). Relaxed norms when drinking and Alcohol as an excuse scales were removed since the role of substances like alcohol were not

the main interest in the study. In order to cover some context-specific issues pertaining to bar room culture of Turkish speaking nature 4 additional items were added to the scale (e.g., My date/flirt thinks it is ok for a guy to fight at a bar). The scale is designed as 5 point-Likert scale and each item is scored from 1 (strongly disagree) to 5 (strongly agree). Cronbach alpha coefficient was .92.

2.3 Procedure

After receiving ethical approval from the Department of Psychology Ethics Committee of Eastern Mediterranean University, data was collected on an online platform. Google sheet was used to create the questionnaire. A cross sectional design was employed by administering an online survey to participants who gave consent. Participants were university students studying at various universities in the Northern part of Cyprus. Participants received an informed consent form that explained the aims of the study, the voluntary nature of their participation, their right to withdraw anytime they want and confidentiality. After they accepted to be a part of the study, it took almost 20 minutes for them to finish the study. At the end of the questionnaire, debrief form were presented and thanked. Statistical Package for Social Sciences were used for statistical analysis at the end of the data collection phase. The predictor variables were male role norms, hostile sexism, benevolent sexism, masculinity discrepancy and discrepancy stress and the dependent variable was barroom aggression.

Chapter 3

RESULTS

In line with the aim of the study, correlations, hierarchical multiple regression and mediation analysis were conducted to analyze the relationship between the variables and test the hypotheses.

3. 1 Preliminary Analysis: Correlations Between Study Variables

Pearson's correlation was used to assess correlational relationship between the variables. As Table 1 shows BAMARA showed positive correlations with each variable. A closer look at the data indicate that male norms, as expected was significantly correlated with both hostile and benevolent sexism. However, unexpectedly MDS showed no significant correlation with any of the variable except for BAMARA. Standard deviations and mean values of the variables are also shown in Table 1.

Table 1: Correlations between male role norms, masculinity discrepancy stress, hostile sexism, benevolent sexism and barroom aggression

Variables	M (SD)	1	2	3	4	5
1. Male Role Norms	2.88 (.51)	-				
2. Masculine Discrepancy Stress	4.06 (.89)	.81	-			
3. Hostile Sexism	3.13 (.76)	.51**	.137	-		
4. Benevolent Sexism	3.08 (.80)	.5**	.05	.43**	-	
5. Barroom Aggression	3.01 (.51)	.420**	.16*	.54*	.36**	-

Note: *. Correlation is significant at .05 level
        **. Correlation is significant at the .01 level.

3. 2 Regression Analysis

A hierarchical multiple regression was conducted in order to observe which variables significantly predict barroom aggression. The independent variables were, male norms, masculinity discrepancy stress, hostile sexism, and benevolent sexism and barroom aggression was entered as the dependent variable. To test the predictors of barroom aggression, initially alcohol consumption, violence witnessed and violence engaged (both of them were continues variables) in were all entered in the first step in order to control for any likely influence of these variables. Then sexism related variables (hostile sexism, benevolent sexism) were entered in the second step. As a last step, masculinity related variables (male norms, masculinity discrepancy stress) were entered. According to preliminary analysis, no violations have observed in terms of multicollinearity, normality, linearity and homoscedasticity (all ps > .05). The minimum Tolerance for hostile sexism was .67 and highest VIF was 1.48. For benevolent sexism, the lowest tolerance was .71 and highest VIF was 1.42. For male discrepancy stress Tolerance was .64 and VIF 1.57. Lastly, Tolerance for male norms was .64 and VIF 1.57.

As it can be seen in Table 2, the first step was not significant F (3, 181) =1.03, p=.38 explaining 1.7% of the variance in barroom aggression. In the second step, sexism related variables significantly predicted barroom aggression F (5, 179) = 16.95, p<.001. This explained an additional 32% of the variance in barroom aggression after controlling for alcohol consumption, violence witnessed and violence engaged, R square change = .31, F change (2, 179) = 40.17 p<.001. In the final step, both male norms and masculinity discrepancy stress predicted barroom aggression F (7, 177) = 13.52, p<.001 with an additional 35% of the variance explained; R square change = .03, F change (2, 117) = 3.68 p<.001. Only two variables were significant in the final model which are hostile sexism (beta = .39, p<.001) and male norms (beta = .16, p<.001).

Table 2: Hierarchical Regression Analysis of Predicting Barroom aggression in Male Role Norms, Ambivalent Sexism and Gender Discrepancy Stress

Predictors	B	SEb	β
Model 1			
Alcohol Consumption	-.036	.028	-.108
Violence Involved	.004	.005	.065
Violence Witnessed	-.013	.029	-.037
Model 2			
Hostile Sexism	.312*	.046	.467
Benevolent Sexism	.102*	.044	.161
Model 3			
Male Role Norms	.163**	.075	.165
Masculine Discrepancy Stress	.057	.036	.099

*p <.001 **p<.05

3. 3 Mediation Analysis

In order to assess whether hostile and benevolent sexism mediated the relationship between masculinity norms and bar room aggression a mediation analysis was conducted using PROCESS (Model 4; Hayes, 2013). It was expected that endorsing masculinity norms would be associated with higher levels of hostile and benevolent sexism which in turn would predict high levels of bar room aggression. No significant effect of hostile sexism was found, hence only the results of the mediation analysis for BS has been included written.

As seen in Figure 1, bootstrapping analysis found that male role norms was predictive of barroom aggression, $b = .32$, $t = 4.24$, $p<.001$. Male role norms also predicted benevolent sexism ($b = .78$, $t = 7.95$, $p < .001$), which in turn predicted barroom aggression ($b = .13$, $t = 2.67$, $p = .008$). Benevolent sexism was found to be a significant mediator of the male role norms– barroom aggression link, 95% CI [.1683, .4612]. The model was significant, $F (2, 187) = 24.34$, $p <.001$, explaining approx. 21% of the variance.
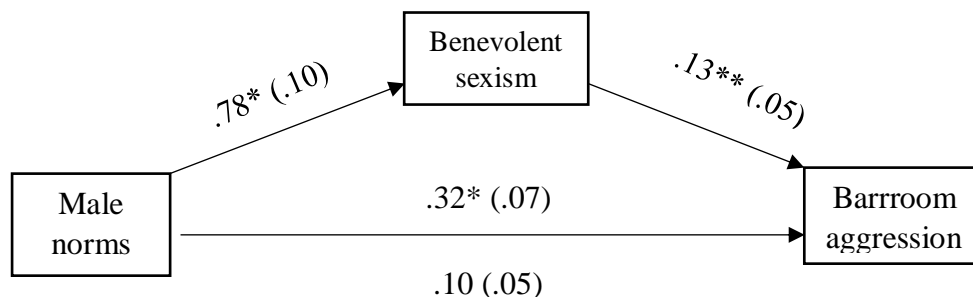
Note: * $p<.001$; ** $p<.10$

Figure 1: Mediating role of benevolent sexism between male role norms and barroom aggression

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Chapter 4

DISCUSSION

The study aimed to investigate the relationship between male role norms, ambivalent sexism (hostile and benevolent sexism) and male discrepancy stress on barroom aggression. It was hypothesized that men who strongly adhere to traditional masculine role norms would have positive attitudes towards barroom aggression. Additionally, men who show high endorsement of traditional masculine role norms and experience masculine discrepancy stress would be more likely to show aggressive attitudes in public drinking places. Lastly, it was expected that men who are high in ambivalent sexism, particularly benevolent sexism would report positive attitudes towards barroom aggression as well.

A strong relationship between male role norms and all the study variables were found except masculine discrepancy. Moreover, as a predictor of BAMARA, high endorsement of male role norms was found to be significant, which supports the first hypothesis. The findings in terms of the relationship between male role norms and BAMARA from a Turkish speaking sample is also consistent with previous research that investigated the same construct within different samples (Miller et al., 2015; Wells et al., 2011; Miller et al., 2014; Wells et al., 2007). It may be interpreted that men who strongly adhere to traditional masculine role norms, may see public drinking places with an audience as a stage in which they need to prove or maintain their gendered status. Hence, they may respond aggressively to any circumstance that puts their

hierarchical status on the line. Furthermore, the masculinity literature supports these findings as well. Previous studies have found that men's aggression can be triggered if they interpret any situation as a threat or challenge towards their masculinity (Mosher & Sirkin, 1984) and the common way to prove the masculine status is the demonstration of physical violence (O'Neil & Harway, 1997; Vandelho & Bosson, 2013). Theoretically this idea is also supported by the manhood thesis which argues that, since manhood is more of a social testament rather than biologically assigned status, men should prove for themselves and for others that they deserve the manhood status through their actions publicly (Vandello & Bosson, 2013).

The second hypothesis of the current study was partially supported. Hostile sexism was found to be significant as a predicting factor for BAMARA, as was benevolent sexism, however in the last model, with the addition of the other variables benevolent sexism failed to predict BAMARA indicating its mediating role which will be discussed below. The related literature has suggested that there is link between hostile sexism and negative perceptions towards women which usually arises from the need of being dominant (Hammond & Overall, 2020). Glick and Fisk (1996) also mentioned that one of the possible reasons behind the endorsement of hostile sexism among men may be the competitive motives which try to define the distinction that women are less competent than men. So, this socially constructed urge of being the most dominant can be established through violence in drinking places. For instance men can be violent between each other because of a competition over a women even without asking her opinion to maintain his dominant position. Supporting this idea a study also showed that men have a tendency to frame women's bodies as territories to control and protect,

especially in terms of sexual competition with other men through bypassing the consent of women (Becker & Tinkler, 2021).

Moreover, the analysis of the current study also revealed that not hostile sexism but benevolent sexism has a mediating role between male role norms and BAMARA. In other words, men who strongly endorse gender role norms are more likely to hold benevolent sexist attitudes which in turn increase their aggressive and violent attitudes in public drinking places. Studies also have supported this idea that, in countries where gender equality strongly exists, benevolent sexism is actively endorsed by both males and females (Glick & Fiske, 1996, Glick et al., 2000). Unlike hostile sexism, benevolent sexism favors men more as it justifies the male domination without awakening women's resistance (Sibley et al., 2007). The above mentioned romantic idealization of women that is offered by benevolent sexism discourages individuals to disobey pre-determined conventional gender roles through rewarding them as long as they comply (Lee et al., 2010). In terms of rewarding nature of benevolent sexism, studies show that women are more likely to hold positive attitudes towards benevolent sexist men (Killianski & Rudman, 1998) and women tend to judge society more fair when they are primed with benevolent sexist attitudes (Jost & Kay, 2005). Moreover, although, up to date there is no empirical evidence to support the relationship between benevolent sexism and BAMARA in the literature, one explanation might be that, benevolent sexism may justify, promote and obligate male related violence in barroom context as well in sexist cultures. Previous research found that men's bystander intervention on cases that especially consist of sexual attention over a women may be viewed by others as chivalrous and heroic (Eagley & Steffen, 1986). It is also supported with research that states that benevolent sexism systematically encourages

men to perform a protective paternalistic role over women (Glick & Fiske, 1996; Glick & Hilt, 2000). In other words, benevolent sexist attitudes by both women and men normalizes aggression if the motivation behind is to protect or provide care of a woman. This normalization process may even favor men in a legal context if they are arrested and taken to court. For example related research on this topic shows that benevolent sexism plays a crucial role in rape myth acceptance in courtrooms which results in influencing decisions of legal actors, such as deciding on a shorter prison sentence for male perpetrators (Viki et al., 2004; Abrams et al., 2003).

Unexpectedly, the third hypothesis of the current study was not supported, such that male discrepancy stress was not correlated with other variables except BAMARA. However, the regression analysis showed that male discrepancy stress was not a predictor of BAMARA. Although like ambivalent sexism, to date there are no studies that investigate the relationship between male discrepancy stress and BAMARA, some other research on this topic has provided some insight as to why sometimes it is hard to detect male discrepancy stress in participants. In their study Reidy and friends (2014, 2015) pointed out that, for some men, even if they report that they are less masculine compared to an average guy, there is a possibility for them to not experience the stress associated with it and they may still demonstrate some socially assigned masculine behaviors like physical aggression and violence as a result of a fear of being excluded by other males. Moreover, another research suggested that, as men are socially obligated to restrict some emotions which are usually associated with femininity except anger, some males may have chosen to display aggression rather than a vulnerable emotion like anxiety when it is asked for them to complete word stems in a task (Berke et al., 2017). Relatedly, the current study asked participants to

complete different types of questionnaires in which they need to exhibit both emotions like aggression and anxiety and it is possible for participants to experience a wider range of emotions than the ones assessed in our survey. On the other hand, another explanation might be that participants in our sample might simply avoid reporting their actual attitudes in terms of masculine discrepancy stress because even if they feel such a kind of stress, it can often be quite difficult for them to answer items which openly challenge their gender identity and perceptions of their own masculinity.

The findings from the current study should be evaluated with caution for various reasons. First, as Covid-19 pandemic has been influencing individual's daily routine, repeated lockdowns and ongoing curfews may restricts participants' attendance in public drinking places hence the exposure of aggressive incidents in those places may be very limited. Considering this we asked participants to recall their memories about the occurrence or participation of incidents in bars or clubs. So, it is possible for them to have difficulties in recalling those memories which can be retrieved falsely or without important details since a significant quite amount of time might have passed. Relatedly, questions related with general bar experience or the familiarity towards the bar culture were not included in the study which can be considered as a limitation. In other respects, the cross-sectional design of the study does not allow to make causal determinations about the role gender belief system on BAMARA. Therefore, the implementation of a longitudinal or experimental design would be better to investigate and interpret the causes of violence in barroom context. Additionally, it is possible to preclude several validity issues with longitudinal design such as possible problems related with retrieving the retrospective events from the memory. Another limitation is that, all of the participants in sample pool were middle class, white university

students between ages of 18-30 years which makes it harder to generalize the results to a broader population. Replicating the current study to a more heterogeneous sample will be important to form a better understanding about the relationship between variables. Lastly, using translated versions of westernized scales often does not fully match with cultural gender scripts of the Turkish speaking culture. It will be also important to develop more culturally appropriate scales to interpret the results.

Despite the limitations, the current study has important research and applied implications. In terms of research, the current study found that men high in masculinity norms led them to accept benevolent sexism more which in turn influenced their aggression levels. It would be interesting to replicate this finding in women to see if women's endorsement of masculinity norms leads them to accept benevolent sexist attitudes and hence lead them to expect their male partner's to behave in aggressive and 'protective' ways in barroom contexts hence reinforcing men's behaviors.

In terms of practical implications, the study offers implications for developing and improving measures to intercept violence in licensed drinking premises. A comprehensive prevention method is recommended to tackle the problem. Although as Graham and Homel (2008) discussed addressing some environmental factors are important to prevent the violence in bar settings such as revisiting rules and enforcement, staff training, additional surveillance etc., the current study shows that adherence of traditional gender belief system normalizes violence and aggression among men. Starting with early ages, it has been dictated by masculine honor ideology that a man must defend himself and his reputation along with his family and property against anyone who tries to insult or make threats against them (Saucier & Mc-Manus, 2014; Brown, 2016). In other words, men are expected to react aggressively and

violently when their masculine status it at stake (O'Dea et al., 2017; Saucier et al., 2016). Consequently, being considered as weak and submissive which are socially associated with femininity are major factors that deplete one's traditional masculine identity. It is also parallel with the research related with gender stereotypes in Turkish culture that being a 'tough guy' is stated as one of the most desirable characteristic among men (Sakallı & Türkoğlu, 2019). So, it is important to implement prevention strategies that help men to redefine their masculinity in a more healthy and egalitarian way which can influence their point of view against rigid hegemonic masculinity codes. To do so, developing educational policies which encourage boys to seek alternative forms of masculinity like Anderson's (2009) "inclusive masculinity" which briefly offers an unorthodox type of masculinity that rejects sexism, racism, homophobia and all types of masculine bullying can be very beneficial.

Lastly, levels of state-sponsored patriarchy has recently increased under the current Turkish government (Human Rights Watch, 2021). The most recent example, was Turkey's announcement of its withdrawal from the Council of Europe's Convention on Preventing and Combating Violence against Women and Domestic Violence, also known as the Istanbul Convention, which recognizes violence against women and other minority groups as a human right violation (OHCR, 2021). One of the main reasons behind this withdrawal expressed by government officials was that the convention 'protected and normalized' the LGBTI+ community, who they stated were a 'threat' for the traditional Turkish family structure and its values (Amnesty International, 2021). Inevitably, whereas this climate offers huge space for men to perform traditional and toxic masculine practices, it also drastically increases already existing unequal treatment or perceptions of individuals based on their gender and/ or

gender/sexual identity in every social sphere. To be able to obviate the heteromasculine ethos that has been created in the Turkish culture, radical change is needed. Previous studies have shown that boys' gendered behaviors are heavily disciplined by homophobic discourse which is also an important element of hegemonic masculinity as mentioned earlier (Nayak & Kehily, 1996; Plummer, 1999). So implementing policies that defend and promote the rights of non-heterosexual individuals does not only liberate the LGBTI+ community but also heterosexual men as well. The more boys and men feel that they will not be policed or punished for their behavior, the more they will be able to express a wider range of behaviors, feminine or otherwise.

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APPENDICES

Appendix A: Demographic Questionnaire

Lütfen aşağıdaki soruları kendinize en uygun olacak şekilde cevaplayınız.

Yaş:

Doğum yılı:

Cinsiyet: Kadın ___ Erkek___ Belirtmek istemiyorum___ Hiçbiri___

Cinsel yönelim: Heteroseksüel(Karşı cinse ilgi duyan)___ Homoseksüel (Kendi cinsine ilgi duyan)___ Biseksüel (Hem karşı cinse, hem kendi cinsine ilgi duyan)___ Diğer___

Belirtmek istemiyorum___

Egitim seviyesi (lütfen en son derecenizi işaretleyiniz): İlkokul___ Ortaokul___ Lise___ Meslek lisesi___ Önlisans___ Lisans___ Yüksek lisans___ Doktora___

Öğrenim gördüğünüz üniversite:

Medeni hal: Bekar___ Evli___ Boşanmış___ Dul___

Evli değilseniz şu an bir romantik ilişkiniz var mı? : Evet___ Hayır___

Alkollü içki tüketiyor musunuz?: Evet___ Hayır___

Alkollü içki tüketiyorsanız lütfen sıklığını belirtiniz: Genellikle___ Sıklıkla___ Ara sıra___ Nadiren___ Çok nadir___

Şu ana kadar hiç bir bar/disko/birahane ya da alkollü içki satışı yapılan mekanlarda fiziksel, sözlü ya da hem fiziksel hem sözlü şiddet içeren bir hadiseye şahit oldunuz mu?: Evet___ Hayır___

Şu ana kadar hiç bir bar/disko/birahane ya da alkollü içki satışı yapılan mekanlarda fiziksel, sözlü ya da hem fiziksel hem sözlü şiddet içeren bir hadiseyi deneyimlediniz mi? Evet___ Hayır___

Appendix B: Male Role Norm Scale

Lütfen fikrinizi en iyi şekilde yansıtan yanıtı seçiniz.

	Kesinlikle katılmıyorum	Katılmıyorum	Ne katılıyorum, ne katılmıyorum	Katılıyorum	Kesinlikle katılıyorum
1. İş yerinde başarı temel bir hedeftir.	1	2	3	4	5
2. Genç erkekler, çok çalışarak saygı kazanır.	1	2	3	4	5
3. Erkek, ailesi için yüksek gelir kazanmalıdır.	1	2	3	4	5
4. Erkek, mesai saatleri dışında fazladan çalışmalıdır.	1	2	3	4	5
5. Erkek, daima ailesinin saygısını hakeder.	1	2	3	4	5
6. Saygı duyulmak, erkek için esastır.	1	2	3	4	5
7. Erkek asla vazgeçmemelidir.	1	2	3	4	5
8. Kendinden emin erkekleri severim.	1	2	3	4	5
9. Erkek mantıklı olmalıdır.	1	2	3	4	5
10. Bir erkek her zaman kendine güvenmelidir.	1	2	3	4	5
11. Erkek, kendi ayakları üzerinde durmalıdır.	1	2	3	4	5
12. Şikayet etmeyen erkekleri severim.	1	2	3	4	5
13. Bir erkek acılarını belli etmemelidir.	1	2	3	4	5
14. Endişelerini belli eden erkekleri kimse sevmez.	1	2	3	4	5
15. Kısmen sert görünen erkekleri severim.	1	2	3	4	5
16. İşler zorlaştığında, güçlü olan sıyrılıp geçer.	1	2	3	4	5
17. Genç bir erkek, fiziksel olarak güçlü olmalıdır.	1	2	3	4	5
18. Güçsüzlüklerini gösteren erkekler beni iğrendirir.	1	2	3	4	5

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19. Bazen yumruklar gereklidir.	**1**	**2**	**3**	**4**	**5**
20. Gerçek bir erkek, biraz tehlikeden hoşlanır.	**1**	**2**	**3**	**4**	**5**
21. Bir erkek, her zaman kavgaya hazır olmalıdır.	**1**	**2**	**3**	**4**	**5**
22. Bir erkek, kavga etmeyi reddetmelidir.	**1**	**2**	**3**	**4**	**5**
23. Kadınsı bir hareket yapan erkekler beni rahatsız eder.	**1**	**2**	**3**	**4**	**5**
24. Yemek yapan, dikiş yapan erkekler çekici değildir.	**1**	**2**	**3**	**4**	**5**
25. Kadınlara yönelik bir meslekte çalışmak utanç vericidir.	**1**	**2**	**3**	**4**	**5**
26. Bir erkek, sekreter olarak çalışmamalıdır.	**1**	**2**	**3**	**4**	**5**
27. Kuaförlük ve aşçılık, erkeksi meslekler sayılmaz.	**1**	**2**	**3**	**4**	**5**
28. Erkeklerin saç boyaması iğrenç bir durumdur.	**1**	**2**	**3**	**4**	**5**
29. Erkek çocuğuna yemek yapmak, dikiş yapmak öğretilmelidir.	**1**	**2**	**3**	**4**	**5**
30. Erkeklerin film izlerken ağlaması utanç vericidir.	**1**	**2**	**3**	**4**	**5**

Appendix C: Male Discrepancy and Discrepancy Stress Scale

Aşağıdaki maddelerden düşüncelerinize en yakın olanı işaretleyiniz.

	Kesinlikle Katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle Katılmıyorum
1. Ortalama bir erkekten daha az erkeksi özellikler taşırım.					
2. Tanıdığım kadınların çoğu benim, arkadaşlarım kadar erkeksi özellikler taşımadığımı söyler.					
3. Çoğu erkek, onlara kıyasla çok erkeksi özellikler taşımadığımı söyler					
4. Erkek arkadaşlarıma kıyasla çok erkeksi özellikler taşımam.					
5. Çoğu kadın, normal/tipik bir erkekten daha az erkeksi özellikler taşıdığımı düşünür.					
6. Keşke daha çok erkeksi özellikler taşısaydım.					
7. Keşke diğer erkeklerin ilginç bulduğu şeylerle ilgileniyor olsaydım.					
8. İnsanların beni yargılamalarından endişeleniyorum çünkü normal bir erkek gibi değilim.					
9. Bazen erkekliğim için endişeleniyorum.					
10. Kadınların beni daha az çekici bulduklarından endişeleniyorum çünkü diğer erkekler gibi maço değilim.					

Appendix D: Ambivalent Sexism Inventory

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

	Kesinlikle katılmıyorum	Katılmıyorum	Ne katılıyorum ne katılmıyorum	Katılıyorum	Kesinlikle katılıyorum
1. Adaletli bir yarışmada kadınlar erkeklere karşı kaybettikleri zaman tipik olarak kendilerinin ayrımcılığa maruz kaldıklarından yakınırlar.	1	2	3	4	5
2. Kadınlar işyerlerindeki problemleri abartmaktadırlar.	1	2	3	4	5
3. Kadınlar erkekler üzerinde kontrolü sağlayarak güç kazanmak hevesindeler.	1	2	3	4	5
4. Bir kadın bir erkeğin bağlılığını kazandıktan sonra genellikle o erkeğe sıkı bir yular takmaya çalışır.	1	2	3	4	5
5. Gerçekte birçok kadın "eşitlik" arıyoruz maskesi altında işe alınmalarda kendilerinin kayırılması gibi özel muameler arıyorlar.	1	2	3	4	5
6. Kadınlar çok çabuk alınırlar.	1	2	3	4	5
7. Birçok kadın erkeklerin kendileri için yaptıklarına tamamen minnettar olmamaktadırlar.	1	2	3	4	5
8. Feministler erkeklere makul olmayan istekler sunmaktadırlar.	1	2	3	4	5
9. Feministler gerçekte kadınların erkeklerden daha fazla güce sahip olmalarını istemektedirler.	1	2	3	4	5
10. Erkeklere cinsel yönden yaklaşılabilir olduklarını gösterircesine şakalar yapıp daha sonra erkeklerin tekliflerini reddetmekten zevk alan birçok kadın vardır.	1	2	3	4	5

11. Birçok kadın masum söz veya davranışları cinsel ayrımcılık olarak yorumlamaktadır.	1	2	3	4	5
12 Erkekler kadınsız eksiktirler.	1	2	3	4	5
13. Ne kadar başarılı olursa olsun bir kadının sevgisine sahip olmadıkça bir erkek gerçek anlamda bütün bir insan olamaz.	1	2	3	4	5
14. Karşı cinsten biri ile romantik ilişki olmaksızın insanlar hayatta gerçekten mutlu olamazlar.	1	2	3	4	5
15. Her erkeğin hayatında hayran olduğu bir kadın olmalıdır.	1	2	3	4	5
16. Kadınlar erkekler tarafından el üstünde tutulmalı ve korunmalıdır.	1	2	3	4	5
17. Erkekler hayatlarındaki kadın için mali yardım sağlamak için kendi rahatlarını gönüllü olarak feda etmelidirler.	1	2	3	4	5
18. Bir felaket durumunda kadınlar erkeklerden önce kurtarılmalıdır.	1	2	3	4	5
19. İyi bir kadın erkeği tarafından yüceltilmelidir.	1	2	3	4	5
20. Kadınlar erkeklerden daha yüksek ahlaki duyarlılığa sahip olma eğilimindedirler.	1	2	3	4	5
21. Birçok kadın çok az erkekte olan bir saflığa sahiptir.	1	2	3	4	5
22. Kadınlar erkeklerden daha ince bir kültür anlayışına ve zevkine sahiptirler.	1	2	3	4	5

Appendix E: Male Alcohol-Related Aggression Inventory

Aşağıdaki maddelerden düşüncelerinize en yakın olanı işaretleyiniz.

	Kesinlikle katılmıyorum	Katılmıyorum	Ne katılıyorum Ne katılmıyorum	Katılıyorum	Kesinlikle katılıyorum
1. Barda kavgaya karışırsam, arkadaşlarımın bana canı sıkılır.					
2. Barda kavgaya karışırsam, ertesi gün kendimi oldukça kötü hissederim.					
3. Barlarda kavgaya karışan erkekler bazen arkadaşlarının saygısını yitirir.					
4. Barda çıkan bir kavgada birine fiziksel olarak zarar verirsem kendimi oldukça kötü hissederim.					
5. Barda kavgaya karışırsam, ağır bir şekilde yaralanma ihtimalim yüksektir.					
6. Bir barda kavga çıktığında bütün eğlence mahvolur.					
7. Barda kavgaya karışmak gecemi mahveder.					
8. Bar kavgasını kazanmak seni güçlü hissettirir.					
9. Arkadaşıma arka çıkmak amacıyla barda kavgaya karışırsam kendimle gurur duyarım.					
10. Bazen bir bar kavgasının parçası olmak heyecan vericidir.					
11. Barda kavgaya karışırsam sonrasında bununla ilgili arkadaşlarımla güler eğleniriz.					
12. Arkadaşlarını korumak amacıyla bar kavgasına karışan bir erkek kendini kahraman gibi hisseder.					
13. Arkadaşlarına arka çıkmak için barda kavgaya karışmak kabul edilebilir bir durumdur.					

14. Flörtüme/sevgilime asılan bir adamla kavga etmem kabul edilebilir bir durumdur.					
15. Barda seni itip kakmaya çalışan bir erkekle kavga etmek kabul edilebilir bir durumdur.					
16. Bir barda, arkamı kollamak için kavga etmezlerse erkek olan arkadaşlarıma dair saygımı yitirirdim.					
17. Flörtüme/sevgilime hakaret eden bir adamla kavga etmem sorun değildir.					
18. Erkek olan arkadaşlarım, flörtüne/partnerine sürekli asılan bir erkekle kavga etmenin kabul edilebilir olduğunu düşünürler.					
19. Erkek olan arkadaşlarıma göre erkeklerin barda kavga etmesi kabul edilebilir bir durumdur.					
20. Erkek olan arkadaşlarım barda kendilerini itip kakmaya çalışan bir erkekle kavga etmenin kabul edilebilir bir durum olduğunu düşünürler.					
21. Erkek olan arkadaşlarım flörtlerine/partnerlerine hakaret eden bir erkekle kavga etmenin kabul edilebilir bir durum olduğunu düşünürler.					
22. Erkek olan arkadaşlarım ara sıra bar kavgasına karışmakta hiçbir sorun görmezler.					
23. Erkek olan arkadaşlarım, arkadaşlarına arka çıkmak amacıyla barda kavgaya karışmanın kabul edilebilir bir durum olduğunu düşünürler.					
24. Kadın olan arkadaşlarım, erkeklerin barda kendilerini itip kakmaya çalışan erkeklerle kavga etmenin kabul edilebilir bir durum olduğunu düşünürler.					
25. Kadın olan arkadaşlarım, bir erkeğin barda kendini savunmasının önemli olduğunu düşünürler.					
26. Kadın olan arkadaşlarıma göre bir erkeğin flörtüne/sevgilisine hakaret eden başka erkeklerle kavga etmesi kabul bir durumdur.					
27. Kadın olan arkadaşlarım, erkeklerin barda kavga etmelerinin kabul edilebilir olduğunu düşünürler.					
28. Kadın olan arkadaşlarım, arkadaşlarına arka çıkmak amacıyla erkeklerin barda kavgaya karışmalarının kabul edilebilir olduğunu düşünürler.					
29. Bazen erkeklerin içki içerken kavga etmeleri doğaldır.					
30. Erkekler, barda içtikleri zaman sıklıkla kavgaya karışırlar.					
31. Erkeklerin barda kavga etmeleri normaldir.					
32. Benim yaşımdaki erkeklerin bir barda kavga etmeleri abartılacak bir şey değildir.					

33. Kavga etmek bara gitmenin olağan bir parçasıdır.					
34. Bir barda kavga eden erkeklerin çoğu sadece stress atmak isteyen sıradan insanlardır.					
35. Bardaki kavgada geri adım atan bir erkek diğerlerine itilip kakılabilecek biri olduğunu gösterir.					
36. Bir bar kavgasında geri adım atan korkaktır.					
37. Bir barda, karşılık vermeden bir erkeğin beni itip kakmasına izin verirsem, korkak gibi görünürüm.					
38. Barda benimle kavga etme tehdidinde bulunan bir erkeğe karşı kendimi savunmazsam kendimden utanırım.					
39. Bir erkek barda fiziksel olarak tehdit edildiği zaman kavga etmelidir.					
40. Bazen barda, arkadaşlarımın önünde sert olduğumu göstermem önemlidir.					
41. Sevgilim, kendisine sürekli asılan bir erkekle kavga etmemin kabul edilebilir olduğunu düşünür.					
42. Sevgilim, bir erkeğin barda kendi kendisini savunmasının önemli olduğunu düşünür.					
43. Bir erkek için, barda kendisine sürekli ve dik dik bakan başka bir erkekle kavga etmesi kabul edilebilir bir durumdur					
44. Sevgilim, erkeklerin barda kavga etmelerinin kabul edilebilir olduğunu düşünür.					

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

Doğu Akdeniz Üniversitesi *"Erdem, Bilgi, Gelişim"*	Eastern Mediterranean University *"Virtue, Knowledge, Advancement"*	99628, Gazimağusa, KUZEY KIBRIS / Famagusta, North Cyprus, via Mersin-10 TURKEY Tel: (+90) 392 630 1995 Faks/Fax: (+90) 392 630 2919 E-mail: bayek@emu.edu.tr

Etik Kurulu / Ethics Committee

Reference No: ETK00-2020-0234   16.11.2020

Subject: Your application for ethical approval.

Re: Kaan Berkan (19500212)
Faculty of Arts & Sciences.

EMU's Scientific Research and Publication Ethics Board (BAYEK) has approved the decision of the Ethics Board of Psychology (date: 16.11.2020, issue: 21/01) granting Kaan Berkan from the Faculty of Art & Sciences to pursue with his MA thesis work titled **"(Un)packing a punch: The role of the gender belief system in bar room aggression"** supervised by Prof. Dr. Şenel Hüsnü Raman.

Prof. Dr. Yücel Vural

Chair, Board of Scientific Research and Publication Ethics - EMU

YV/ns.

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