THE OTHERS OF OTHERS':
SOCIAL REPRESENTATIONS AND VIOLENCE BASED ON GENDER IDENTITY
IN TURKEY

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ABSTRACT

THE OTHERS OF OTHERS':
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IDENTITY IN TURKEY

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In this thesis, Turkish people's social representations about gender identity were collected with the help of Jean Claude Abric's social representation point of view. Stereotypes about transsexuals were also brought into view by Stereotype Inventory about Transsexual People (SITP) constituted from people's social representations. Later on, whether there is a relationship between Schwartz's cultural values, personality traits, and stereotypes and people's violence against trans-people were checked. Results revealed that, among cultural values universalism tolerance, tradition, conformation rules and stimulation and among personality traits negative valence, extraversion, consciousness and openness to experience have a relationship with SITP. On the other hand, within cultural values stimulation, power dominance, conformation rules, universalism nature, security personal/societal, self-direction thought, face and tradition, with personality traits negative valence, neuroticism and openness to experience have a prediction power on violence against trans-people.

Key words: transsexuality, stereotypes, social representations, values

ÖZ

ÖTEKİLERİN ÖTEKİSİ:
TÜRKİYE'DE CİNSİYET KİMLİĞİNE YÖNELİK SOSYAL TEMSİL VE
ŞİDDET

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Bu çalışmada transseksüelliğe Jean Claude Abric'in sosyal temsil perspektifinden bakılarak, bireylerin cinsiyet kimliğine yönelik sosyal temsilleri toplanmıştır. Sosyal temsil üzerinden inşa edilen Trans Bireylere Yönelik Kalıpyargı Envanteri (TYKE) ile bireylerin transseksüellere yönelik kalıpyargıları elde edilmiştir. Daha sonrasında Schwartz'ın kültürel değerleri, kişisel özellikler ve kalıpyargıların trans bireylere yönelik şiddet ile bir bağlantısının olup olmadığı kontrol edilmiştir. Sonuçlar, TYKE'nin kültürel değerlerden evrensellik, geleneksellik, uyum ve uyarılma ile; kişilik özelliklerinden ise olumsuz değerlik, dışadönüklük ve sorumluluk ile ilişkili olduğunu göstermektedir. Son olarak trans bireylere yönelik şiddetin kültürel değerlerden uyarılma, kaynaklar üzerindeki statü/güç, uyum, evrensellik/doğayı anlama koruma, güvenlik (emniyet ve harmoni), özyönelim, yüzü olma ve geleneksellik ile ilişkisi varken; kişilik özelliklerinden ise olumsuz değerlik, duygusal tutarsızlık ve gelişime açıklık ile ilişkisi olduğunu göstermektedir.

Anahtar kelimeler: transseksüellik, kalıpyargılar, sosyal temsil, değerler

To my dear mum

and

my dad

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LIST OF ABBREVIATIONS

A	Agreeableness
AC	Achievement
BeC	Benevolence Caring
BeD	Benevolence Dependability
BRQ	Behavioural Response Questionnaire
C	Consciousness
CoI	Conformity Interpersonal
CoR	Conformity Rules
E	Extraversion
FAC	Face
FFM	Five Factor Model
HE	Hedonism
HU	Humility
N	Neuroticism
NV	Negative Valance
O	Openness to Experience
PoD	Power Dominant
PoR	Power Resource
SITP	Stereotype Inventory about Transsexual People

SDT	Self-direction Thought
SDA	Self-direction Action
SeP	Security Personal
SeS	Security Societal
ST	Stimulation
TR	Tradition
UNC	Universalism Concern
UNN	Universalism Nature
UNT	Universalism Tolerance

CHAPTER 1

INTRODUCTION

Every year in November 20, in the scope of the International Transgender Day of Remembrance (TDor), trans-people who have been victimized of the transphobic violence are commemorated. Also, every year in this month, Transgender Europe (TGEU), the association tackle for discrimination based on gender identity and gender expression, and work for gainig respect and value for these people, make a press release for the TDor which aims raising public awareness of hate crimes based on gender identity, and providing mourning and honour to the rest of other trans-people living in the world. According to TDor Press Release 2015 of TGEU, since January 2008 the reported number of murdered transgender people is totally 1.731, around the world. This reported number is gathered from more than 20 countries in North America, Europe, Africa and Oceania. The number of trans-people has been killed and their distribution by countries, for the years between 2008 and 2015 can be seen in the map below in Figure 1.

Unfortunately, 285 trans-people were murdered in the name of hate crimes last year. When looking at the map, it is seen that Turkey seems to be the first in Europe in the context of hate crime since 2008, with the total reported number of 37 murdered trans-people. Despite the fact that Turkey holds the first rank within Europe with the number of murdered trans-people within 7 years, unfortunately hate crimes are less likely to be reported because of the lack of laws and definitaion of hate crimes based on gender identity in Turkey. Also as it can be seen from the map, in the most of the other countries hate crimes are not reported the exact numbers. On the other hand, to look over hate violence reports, there is also less tendency for victims to report these violent actions that they are being exposed to the police authorities, because of police officers' unfriendly attitudes towards Lesbian Gay Bisexual and Trans (LGBT) people (personal communication with LGBTI Association members in Ankara). Due to these unfriendly attitudes, victims gain

secondary victimization that Berril and Herek stated (as cited in Herek et al., 2002, p.332) which means victims feel discriminated and mistreated by police authorities as a result of their sexual orientation and gender identity having emerged by public. By taking these into consideration, it can be said that, the reported number of violent actions and murders are not reflecting the true statistics, for all countries.

Due to the fact the rise of the hata crimes all over the world and especially in Turkey in recent years, there is a need for investigation the reasons behind these hate crimes and violent actions, especially based on sexual orientation and gender identity. Lesbian Gay Bisexual, Trans and Intersex (LGBTI) people are subjected to most of the hate violence such as physical, economical, psychological, legal and verbal abuse. However, for the humanity, among these crimes the most painful and shameful one is hate murders.

Researches, always talk about negative attitudes, stereotypes, volent acts and hate crimes about trans-people, yet they do not take any step to conduct research about these issues. Especially, due to the hate crimes about trans-people have not been taken into account and real data have not been collected and reported corretly, the literature will not show any progress. Hence, this present study is an important starting point for studying in stereotypes about trans-people and the reasons for violent behavioural actions to these people.

Till now, there is no study related to the relationship between culture, personality charecteristics, stereotypes and violent actions against trans-people in Turkey and also in the World. Addition to this, there is no study related to social representations about gender identity (women, men and transgender) and how people positioning trans-people within the gender scale. Hence, the aims of this paper are firstly to analyse the specific content of the social representations of gender identity (trans-people, women and men) and forming stereotypes related to trans-people; and secondly to examine whether there is a relationship between people's cultural values, personality characteristics and their anger or violence towards trans-people. So, this present study contains two different studies.
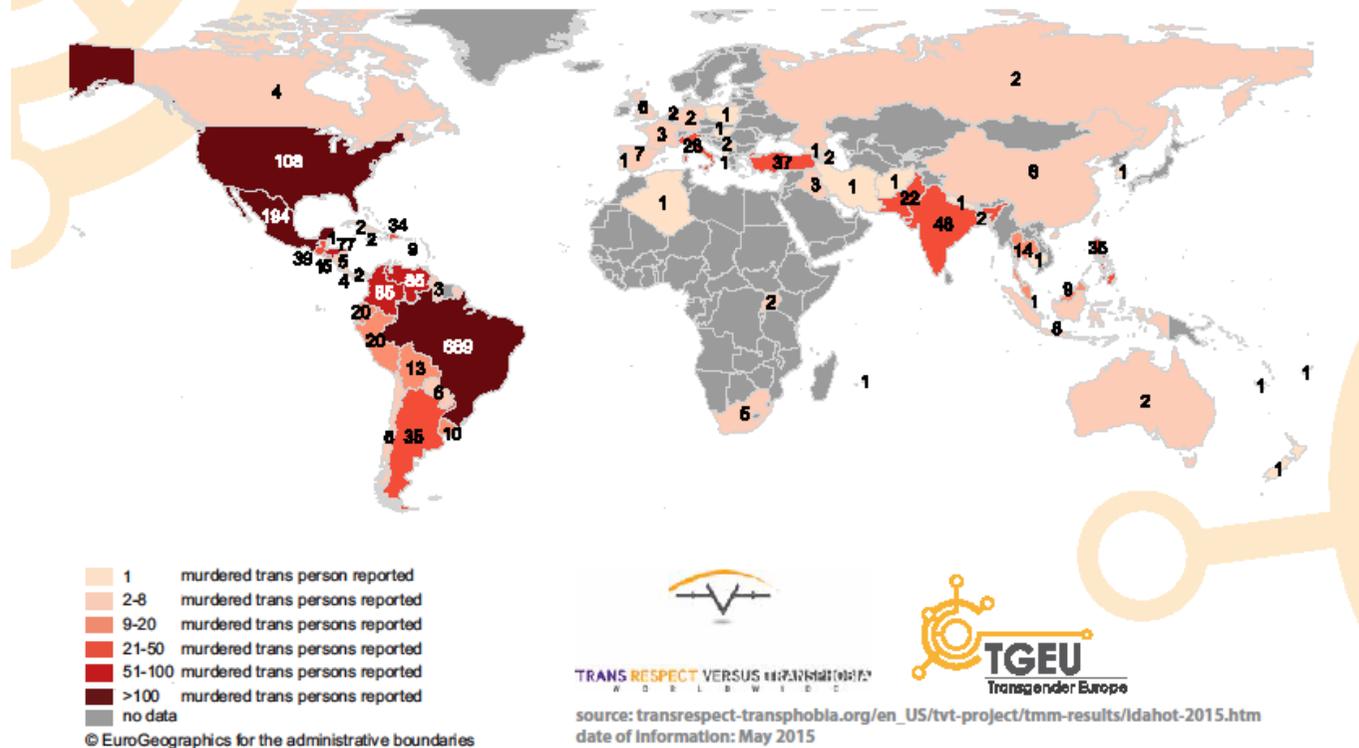
Figure 1. *Transgender Europe's Trans Murder Monitoring IDAHOT 2015 Update*

1.1 Hate Crimes

According to American Psychological Association (APA), hate crimes are defined as violent crime and murders because of the murder because of the murderer's prejudice towards a specific group. It is mentioned in the booklet that, these hate crimes are committed and motivated by the victim's disability, race, ethnicity, national origin, religionbelief, sexual orientation or gender identity. It can be said that, hate crimes are the most extreme and oppressive expression of the perpetrator's prejudice. Alluding hate crimes based on gender identity; murder, physical violence, psychological violence such as ignore, humiliation, sexual, legal, economical and verbal abuses just because of the reason that the victims are trans-people, are implied. Addition to this, these hate crimes not only effect only the person who had been violated, but also effect the other community, the person is a member of. So, it can be said that these crimes have a broader impact on victims and their communities. The negative effects of these crimes have on victims can be sorted like psychological distress such as anger, anxiety, stress, depression and posttraumatic stress disorder (PTSD) (APA; Herek et al., 2002; Hein & Scharer, 2013, feeling unsafe, threaten and unwelcome from the other environment.

1.2 Definitions of Transsexuality

1.2.1 Gender Identity, Transgender People, Transsexual People, Trans Men (Female to Male-FTM), Trans Women (Male to Female-MTF)

In the literature, there are many different words or expressions to describe who trans-people are. First of all, it is more explanatory to start with a frame word, gender identity. Gender identity is defined as "one's sense of oneself as male, female, or transgender" (APA, 2011). The social process pushes the children being female or male according to their genital organs that have from birth. Also in the heteronormative formation of the social process, society generally accept the gender-binary system which promotes the individuals to be a female or male, discourage and ignore the individuals who are between or outside of these categories. The word "trans individuals" is used in general word, which implies both transgenders and transsexuals. According to Bornstein (as cited in Lewitt and Ippolito, 2014, p.1728) transgenders are the people who live their gender identity unlikely traditional gender binary roles. So, as Burrows (2011) mentioned that transgender individual's

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identities did not match their assigned female or male sex, and their genitals. Transsexuals have an intention to have hormonal and surgical sex reassignment or had already passed these steps. Hird (2002) explained this hormonal and surgical sex reassignment process as pre-transition, transitioning, or post-transition. Hence, it can be said that when talking about transsexuals, it is mentioned that they had a hormonal and surgical surgery or they are in the process of the surgery. However, transsexuality is a decisive word for spiritual tendencies. Apart from the behaviours, this is mostly about people's internal feelings of belonging to the opposite sex. (TDER, 2014). Sometimes, transman (FTM: female-to-male) and transwoman (MTF: male-to-female) words are used to describe the trans person in gender specific.

Apart from these definitions there are transvestites and drag queens. Transvestitism is described as men who want to look like a woman, sexually aroused when he wears women clothes, wig and do make up..etc but has not any conflict about his anatomical sex and gender identity (Toledo Bruns, 2013). In generally when people call transvestites, even though the word actually uses for both men and women, most of the people think about men in women's clothing and imply about sex workers. Lastly, drag queens are men who wear women clothes and ornaments and do make up in order to increase public awareness about trans-people, or to act in tv shows/theatres; just like a public character of Seyfi Dursunuğlu (Huysuz Virjin) in Turkey.

It is noteworthy that in this present study the general term of trans-people will be used in writings. However, during Study 1 and Study 2, while explaining transsexuality in order not to confuse participants' mind, the term transsexual was used, and the Turkish examples (MTF: Bülent Ersoy, FTM: Rüzgar Erkoçlar) were given to make clear information about the given term.

To summarize that, genitals on its own, do not have a power to identify people's gender identity alone. There are other biological factors that influence gender identity formation process, like sex hormones, genetic factors, brain functions (Green, 2004). Green (2004) explained hormonal and genetic influences as follows: Prenatal sex steroids, and androgen hormones are related to people's gender behavior and gender identity. Females with congenital virilizing adrenal hyperlapsia with excessive androgen production and lack of androgen hormone in males will have a

sex reassignment surgery in their later lives. Also, epileptic mother's use of prenatal sex hormones like phenobartial or diphantoin (Bao and Swaab, 2011) in the first trimester of pregnancy will cause transsexuality. The genomic imprinting also has influence on the people's gender identity, while maternal grandmother's genes passing on his grandson this may cause uncommon gender identity formation on the next generation (Green and Keverne, 2000).

The relationship between sex hormones and brain development was clarified by Swaab (2007) and Bao and Swaab (2011). The brain system development during the pregnancy may interact with the hormones, which will cause a permanent influence on the baby's later behaviours. In other words, if the sexual differentiation of the genitals develops earlier than the sexual differentiation of the brain; these stages can affect each other and this will cause transsexuality. The other risks which may cause transsexuality are listed by Bao and Swaab (2011) as chromosomal abnormalities, polymorphism of the genes for estrogen ERα, ERβ, AR, and aromatase or cytochrome P450 (CYP)-17. Also girls with congenital adrenal hyperlapsia (CAH) have a risk for being transsexual (Green, 2004; Bao & Swaab, 2011). Lastly, there is no evidence that postnatal social activities, socialization process, or growing style will cause transsexuality (Green, 2004; Swaab, 2007; Bao & Swaab, 2011). All these prenatal factors that may influence gender identity development and cause transsexuality were depicted in the Table 1.

Table 1.
Prenatal Factors Influence Gender Identity Development

1.   Genetic Factors
1.1 Rare chromosomal disorders
1.2 Polymorphism of the genes for estrogen
1.3 Aromatase genes

2.   Hormones
2.1 Excession or lack of Androgen hormones
2.2 Prenatal sex steroids
2.3 Phenobartial or diphantoin uses in pregnancy
2.4 Girls with congenital adrenal hyperlapsia (CAH)

Note: Adapted from Swaab (2007).

Since May 2013, with the latest edition of mental health manual used by psychiatrists for diagnosing disorders being transsexuality is no longer stated as

disorder. In the new edition of Diagnostic and Statistical Manual of Mental Disorders (DSM – V), Gender Identity Disorder (GID) is now defined as gender dysphoria.

Identifying transsexuality as an illness and identity disorder since the recent times make the violation that trans-people have encounter during their social, economic and political lives be more legitimized. Reviews contain interviews with the trans-people in abroad (Gagne et al., 1997; Dozier, 2005; Nagoshi et al., 2012; Dietert & Dentice, 2013; Nagoshi et al., 2014; Lewitt & Ippolito 2014) and also in Turkey (Selek, 2001; Berghan, 2007; Siyah Pembe Üçgen, 2012; Pembe Hayat, 2012; Siyah Pembe Üçgen, 2013; TDER, 2014; KAOS GL 2014 Nefret Suçları Raporu, 2015) showed that trans-people are exposed to verbal, psychological and physical violence in family, school, work life, social life, and legal life just because of their gender identities. For instance, in social life especially within family members and friends these people mostly humiliated and judged just because they do not confirm gender binary sex roles and gender identities. Addition to this, in work life they always forced to be a sex worker even if they had graduated from university. On the other hand in the legal areas most of the cases are adversely closed or delayed. Hence, as Dietert & Dentice (2013) explained that trans-people have more tendency to show negative health behaviours like excessive drug and alcohol use and also be in an unprotected sexual intercourse.

1.3 Social Representations

In this present study, social representations from Sergei Moscovici's not only critical perspective but also new offerings and, from Jean Claude Abric's alternative method to the traditional social psychology are discussed.

According to Durkheim, collective representations should be studied by sociology and anthropology whereas individual representations should be studied by psychology. Hence, Durkheim's ideas were about collective representations. Social representations, were presented firstly in literature by Moscovici, and it was different from Durkheim's collective representations. Moscovici harmonized Durkheim's different points of views and create social representations. (Moscovici, 1988) stated that social representations are different from collective representations in terms of having an answer to social and scientific problems,which leads social representations gaining a constructivist position in social psychology. As Moscovici,

(2000) mentioned in his book that collective representations are descriptive and concern general ideas and beliefs, they have to be explained in detail. By communication between people, these particular modes create reality and common sense. Therefore, Moscovici prefers to use word "social" rather than "collective".

Moscovici (1988) describes social representations like that; people create their social representations consistent to their political views, ideas or religious beliefs and they shape their everyday thinking with these social representations. Creating their own social representations allow them to categorize people and objects, to make a clarification the reasons behind the behaviours and to objectify these as a part of their social world. In other words it can be said that in order to drive an action and understand human interactions, people create new representations, which allow them to examine contrasts between groups and cultures. Also, people are able to form our relationships with society with the help of these social representations. With these created social representations people can easily access to opinions or perceptions, so that people do not have to use many logical things, thus leads them the familiar things in their minds. On the other hand, with the contribution of social representations "ideas turn into things, thoughts into acts, and names are attached to persons" (Moscovici, 1988). That is to say, social representations can be thought as a grid of concepts and images bonded each other by the result of the people's connections to media and other people.

The theory of social representations have a very flexible pattern for adapting differences in groups, cultures and information flows in a society. When a representation arises, it will increase by the number of repetition that people have made, by the usage of it in our daily dialogues, and by visualizing strange objects to images. By integrating these assorted things into one big whole, representations will gain a place in our minds (Moscovici, 1988). The method is used in this process, will be described later, is called anchoring and objectivation. Hence, it can be said that in order to make everyday life more inspiring and exhilarating, social representations method is used.

1.3.1 Functions of Social Representations

Moscovici (1988) defines the main aim of the social representations theory as follows; social representations are taking attention to the daily communication and

thinking in order to regulate the balance between human psychology, and modern social and cultural trends. In this process social representations are able to arouse peoples' attention and interest, thus encourage them to make research about different places and areas. On the other hand, social representations satisfy some cognitive and practical social needs. By satisfying these needs, they are able to shape people's social consciousness. Actually this satisfaction is all about "a need to turn the strange into something familiar" says Moscovici (1988) in his article. So it can be said that, the main function of the social representations is "making the unfamiliar, familiar". According to him, act of re-presentation is changing the unusual things -what feel us to be threaten or disturbed, from outside to the inside, to the usual and known things. Because odd, unnatural and bizarre things catch our attention and arise our interest, but at the same time these bizarre things make us to get all armed, too. Thus, this strangeness should be familiarized and identified (Moscovici, 2000)

To sum up, at the end of the transformation process of "strange" one to the "familiar" one, people begin to pay attention to them because they lose their strangeness and also importance, and strange ones become apparent. From now on, these new meanings, words or expressions are going to be used in daily language or used for visualising blur images; and become more cliché and ordinary. On that sense, it can be said that social representations are similar like schemas. As Moscovici (1988) mentioned in his article that, with both schemas and social representations every new object degraded to an old object, and the unique case included into a general category.

The roots of social representations are based on themata, which is an explicit or implicit tiny piece of knowledge or belief used common in public. Thematas can be sorted as beliefs, social definitions, categories or symbolic examples and they are implanted in culture. Addition to these, thematas can gain a place and specified by practicing.

1.3.2 Methods of Social Representations

Social representations aim to give a meaning to the strange thoughts, by reducing strange ideas and categorizing ordinary ones with the familiar ones. Due to unclassified and unnamed things are strange and unfamiliar for people and have no place in the social representations, people do not feel themselves close these

strangeness. So, they cannot put them in a frame and they are not able to give them a meaning easily. By placing these strangeness into a category, making them classified and giving a name on them; people make the unfamiliar things to familiar and finally create a social representation. According to Moscovici (2000), representations have ability to make a new collective awareness and fit them in a shape, clarify events and objects, which enables them to accessible for everyone.

The first mechanism tries to anchor strange ideas, diminish them into ordinary images and categories, and create them a frame or put them in an acquainted context. The second mechanism, objectifying, is used for turning intangible things to tangible things, in other words transferring the something in the mind to the something existential in the world. Thus, simply, with these mechanisms people are able to make the unfamiliar to familiar, primarily transferring the strangeness to their contexts where they can compare and clarify it; secondly imitating them between the things they see and touch Moscovici (2000).

Anchoring. To handle the "strangeness", firstly people start with anchoring the strange idea or perception to an available social representation. The unfamiliar idea or perceptions firstly are made clear by the religious, medical or science-fiction images that people already have, and then become familiar. This new familiar idea or perceptions firstly make their own descriptions and after expand their explanations (Moscovici, 1988). One of the valuable characteristics of the anchoring is, by transferring a grid of concepts and images, people make a model in order to make the unfamiliar things to familiar.

Simply, anchoring means *classifying* and *naming* something. As mentioned before, unclassified and unnamed things are odd and bizarre, not existential and threatening. Thus leads people to be resistant to the practicing of unfamiliar things, keep themselves away from practicing, evaluating or describing it to themselves. As reported by Moscovici (2000), the first step to beat this resistance people should place the item, image or idea into the place in a common category and then label it with a familiar one. People made the unclassifiable things to classifiable by classifying, unnamed things to named by naming, therefore they can imagine it and make them representable.

The main advantage of classifying is putting the strange thing into suitable prototype or model in the mind that already there. When people categorize something or someone, they choose something already have in their mind and establish a positive or negative bond with them. In the classifying process people are generally tend to evaluate the things according to the distance or closeness of the prototype. For instance, when people try to know someone new, they try to find out that in which group/category they are belong to. However, it should not be forgotten that prototyping is in essence with priority and this maintains the process hastily Moscovici (2000). These hasty decisions are made with two different ways: generalizing and particularizing. In generalizing people reduce the distance between the new classified things and the idea that they already have; while in particularizing people preserve the distance and try to find the difference from the prototype. These two types of classifying are not only rationalist but also used for characterise something "close to the normal / deviant from normal", which is also useful for reflecting the attitude to that thing Moscovici (2000).

In line with Moscovici's (2000) ideas the theory of social representations bring about two issues. One is, without anchoring people are block the idea of thought or perception. This blocking will lead people to make so-called biases in their thoughts or perceptions. In every classification people make a clear-cut lines and thoughts in accordance with their consensus. So, because people had already have primary meanings for any specific objects, it is really hard to get a general idea or idea without a bias. Second is, classification and naming are not just giving a label or grouping people or objects as if they were distinct bodies; but also they help understanding the characteristics, the intentions and motivations behind the people's activities. It is crucial to highlight that in order to understand the unfamiliar idea or thing, people need categories, names, and references.

Objectifying. It is a process of transferring something in idea into the something existing in the physical world. As reported by Moscovici (2000), in objectification, people "turn the idea of unfamiliarity with reality". With thoughts and speeches the abstract things turn into materialized things, and this occurs by political and intellectual authorities' speeches. These authorities have power to influence mass people and they have the ability to turn statement for a thing into a thing for the statement.

Objectifying is also defined as finding the emblematic features of the imprecise idea or being and recreating an idea in an image Moscovici (2000). For instance, for Christian societies, the phenomenon of God is embodied with the phenomenon of father.

While people aiming to understand and discuss the weird one, they usually tend to use existent/available images and thoughts, which take people to familiar and well-known things. So that, in this process people feel like they experience "deja-vu" (Moscovici, 1984).

1.3.3 Methodological Principles of Social Representations

Unlike social psychology, social representations not only examine people but also examine the works of people like literature, cinema, art and science. For this reason there is a need to analyse the language (Moscovici, 1988). Representations are hidden in the language and created by the societies. In order to understand social representations, representations have to be examined in their own natural environments. In order to create social representations, researchers should have done the content analysis of the information flows and circulate within the society (Moscovici, 1984).

As stated in Moscovici's both publications (Moscovici, 1984 and 2000) while doing a research on social representations, researchers should follow these four methodological principles:

Firstly, due to the fact that with the help of daily conversations and circulation of this conversation in the society, people easily learn the unknown/inexperienced things, people, events and issues. Hence, researchers should acquire the data from daily conversations of a society in the social representations studies. Secondly, researchers should think the social representations as a re-creating of reality. Because naming provide opportunities for recognizing, understanding and evaluating of the objects, ideas or actions; this recreation of the reality is achieved by repeated usage of the naming. Thirdly, social representations should be examined in times of crises, disasters or sudden radical changes, because the time of crises, disasters or radical changes are suitable times for social representations to become more available, lively discussed. Fourthly, in order to examine social representations, researchers should

use the language of amateur "scientists". As generally seen that social representations mostly arise in the people's daily conversations, friendly discussions, political speeches, in which curiosities came up, spoken and made a social link within people.

To conclude, due to social representations are created by society, the best and suitable place for studying social representations is its natural environment. Using both qualitative and quantitative research methods are more explanatory for seeing and explaining the representations. However, the studies of social representations mostly use qualitative methods like content and discourse analysis. On the other hand, there are several social representations studies used different methods like surveys, interviews, experiments, focus group and statistical analysis for word associations (as cited in Cirhinlioğlu et al, 2006, p.168; Wagner et al., 1999).

1.3.4 How do Social Representations Occur?

After interesting causes or rising of new scientific contributions, social representations start to take form and arise (Öner Özkan, 2002; Cirhinlioğlu et al., 2006). In other words, in the times of extraordinary situations, threats or crisis, when people need to communicate more and talk each other about these extraordinary happenings, social representations become visible. In these kinds of threatening situations, with the help of common thoughts arisen by daily conversations people are getting to know and getting familiar to unknown things, ideas or people (Moscovici, 1984). According to Moscovici (1984), when the unfamiliar things are started to be explained with the familiar ones and become an issue, it can be said that a social representation is occurred. In the course of events, people regulate their behaviours in the light of these social representations/realities, which they accept these representations as physical realities.

When social representations occur, make a change in the society and start to affect people, it can be said that people's aspects of thinking and the way they think, what they think are shaped by these social representations. With all the classifications and namings, unknown things and ideas start to flow and distribute within the society, and make a bond with people's previous thinking and images, a place in the collective memory and reproduce the language (Moscovici, 2000). As stated by him (Moscovici, 2000), once this social representations occur, it is accepted

and spread out people's all thinking system, which enable them to affect or change their judgement system, interaction with other people, defining people's place in the hierarchical system, values, and attributions. To express differently, once representations occurs, they diffuse society's inter-relations and collective thoughts and force them to change.

In conclusion, social representations have power to connect the old semantic knowledge and beliefs by practicing it day by day. By this usage and practice representations gain a "reality" (Moscovici, 2011). If people's individual representations cannot combine with others' individual representations, they cannot be certain and life-long representations, and also they are not able to become social representations.

1.3.5 Social Representations from the Jean Claude Abric's Point of View

Central Nucleus Theory is an integrative approach of the Moscovici's Social Representations Theory, firstly introduced by a French academician Abric in 1976 in his PhD. dissertation and has been worked and promoted by Flament, Verges, Guimelli, Rouquette and Moliner, whom add a valuable theoretical and methodological improvements on it (Pereira de Sa, 1995; Abric, 1996).

Moscovici constructs social representations theory in the opinion of "there is no fundamental differentiation between object and subject", whereas Abric constructs same theory in the opposite view. Hence it can be said that the main difference between Abric and Moscovici is this object-subject differentiation topic. According to Abric (2011), there is a differentiation between object and subject and this differentiation leads people to objective reality. Thus, individuals (or groups) allocate this reality, reorganize it in their cognitive system and combine it in their value system. This allocated and reorganized reality has become the plain truth for individuals and groups. Then it can be said that representations are an overall concept of both object and subject. In order to make unification of the features of the object, the past experiences, attitudes and norms of the subject; people reconstruct these representations. So, representations are defined as an operational perception of the world (Abric, 2011).

In line with Abric's (1971) opinion, when talking about representations, people imply the whole present in the group and consider the dissimilar aspects which the group is encountered. People establish an internal perceptual and reorganize a cognitive activity when they encounter an objective condition. These cognitive activities let them mix, get the point, construct, and give meaning to these components. Thus, the result of this cognitive action is called a representation.

Abric (as cited in Abric 2011, p. 43) mentioned that people restructure the real with both the process of mental activity and the fruits of this mental activity, and assign them a particular meaning. Then representations are not just a reflection of the reality, they are an organization, too. Addition to these, representations are functional systems run for understanding the relationship between people and their physical / social environment, which is reality, indeed. In the light of this information, people prefer to declare their opinions with their previous knowledge rather than making an extensive analysis of the object. Once understood, the representation about the object will become "ready to think" and causes "ready to express" the opinion (Lo Monaco & Guimelli, 2011).

1.3.6 Structure of Central Nucleus Theory

Every social representation contains both central core and peripheral elements (Abric, 1993). Also, information, beliefs, opinions and attitudes about an object are listed as main elements of social representations (Abric, 2011). What is interesting here is, Abric (1993) defines social representation with contrast phenomenon such as stability and mobility, rigidity and flexibility, consensuality and interindividual differences. The explanation is simple, social representations' structure and their modes of functioning make this conflict.

To look at internal organization of the social representations (Abric, 1993); there are two systems: central system and peripheral system. The central system consists of central core of the representation, and social representations are positioned around central core which composed of various components that explain representations and signify the content (as cited in Abric, 2011, p.43).

The central core (noyau central). One or a few number of cognitive items are in charge of resistance to change, rigidity, unanimous are come together and form the

central nucleus, the core part of the representation (Abric, 1993; Pereira de Sa, 1995; Abric, 1996). As described by Abric (1993), central core has a connection with collective memory and sociological, historical and ideological circumstances. Due to central core has a bond with history and experiences with the group, they are stable, consistent, and stay against a change; hence, it is the norms and rules that cannot be broken unless the representation is in danger (Abric, 1996). The kind of the object that represented, the sort of connection that the group sustains with this object, and the value systems and social norms that establish the ideology that people have are regulated by central core (Abric, 2011).

The central core provides two important functions: generating function and organizing function. The former one is about imply of other basic elements of the representation. With these elements central core gains a meaning and value. The latter is about bringing together the elements of the representation and maintaining their stability, because the central core rules the essence of the links which gather all the elements of the representation (Abric, 2011). Hence it can be said that, the central core is the most stable part of the social representations and stays opposed to change. Indeed as stated by Abric (2011), if there is a change or modification in the central core, this is about a complete change of the representation. Hence, with the labelling and identification of the central core, a comparative study of the representations can be done. Different representations are gathering around two different central cores. What is important here is the organization of the composition. Maybe two different representations explained by the same content but they are still different, because the organization of the composition and the centrality of its components are different Abric (2011).

Lastly, central system is responsible for creating the complete meaning of the representation and deciding the arrangement of other elements. If one of the central elements is missing, it would break the order, make a disorganization and cause a different meaning (Pereira de Sa, 1995).

Peripheral elements. Peripheral system is seen as a complementary part of the central system, and peripheral elements are positioned around the central core. Peripheral elements form the heart of the context of the representation. So that, they are not only the most approachable part, but also the liveliest and concrete part Abric

(2011). As Abric (2011) stated, they give response to three primordial functions; concretization, adaptation, and defense.

When central system is basically regulative, the peripheral system is practical. In contrast to central system, peripheral system is more critical and regulated by current context characteristics. It establishes a connection between reality and the central system (Abric, 1993). Thus, its basic function is concretizing/embodying of the central system with regard to choosing an action or way of behaviour (Abric, 1993). Relying upon the context directly, peripheral elements occur as a result of the anchoring of the representation. They make a bridge between the central core and the actual situation, where the representation completes itself. As far as listed here, they do concretizing function, allow the formulation of the representation in concrete descriptions in order to interpret it more understandable and communicative way Abric (2011).

The peripheral system allows a relief on the representation. With its flexibility, peripheral system lets an integration and aggregation in the representation of individual variations connected to subjects' own history and individual experiences (Abric, 1993). In other words, peripheral system gives a support for the integration of personal experiences and histories, accompany and encourage an evolution, conflicts and heterogeneity of a specific group (Pereira de Sa, 1995).   So, as contrast to central system, peripheral system is flexible, bendable, adaptive, and relatively assorted (Abric, 1993). With this flexibility, peripheral elements have an important adaptation function in the development of the context (Abric, 2011). Moreover, peripheral system is more bendable and flexible when it is compared to central system, thus, it can regulate and adapt the constraints and features of the central system facing (Abric, 1993; Pereira de Sa, 1995).

Unlike central core, peripheral elements are open to change (Abric, 2011). From this point, peripheral system acts like a defense system, which aims to protect central significance of the representation. (Abric, 1993).

The whole characteristics of the both central system and peripheral system can be seen in the Table 2.

Table 2.

The Characteristics of the Central System and the Peripheral System of a

Representation

Central System	Peripheral System
Linked to collective memory and the history of the group	Permits the integration of individual experiences and past histories
Consensual	Supporting to the heterogeneity of the group
- defines the homogeneity of the group	
Stable	Flexible
Coherent	Bears contradictions
Rigid	
Not very sensitive to the immediate context	Sensitive to the immediate context
Functions:	
- generates the signification of the representation	Functions:
- determines its organization	- allows adaptation to concreate reality
	- allows content differentiation
Normative	- protects the central system
	Functional

Note: Retrevied from Abric (1993)

1.3.7 The Organization of the Representations and its Relationship with Process of Transformation

It seems that studies about social representations are arranged according to three branch of thinking along with three important processes; the elaboration process, the functioning process, and the transformation process (Abric, 1996).

The elaboration process studies are best known with Moscovici and anchoring and objectification, as described in detail before. The *functioning process* representations are known through Flament, Guimelli, Rouquette, Verges and Moliner's empirical works. Also the central nucleus theory belongs to this functioning process. Central core controls the representation as a body and it also controls the structure of the representation, on the other hand peripheral system is responsible for the functioning and the changing aspects of representations (Abric, 1996). As Abric (1996) mentioned in his article, the *transformation process* representations will be productive only if their central core will be transformed. Hence, he also explains three different types of transformation processes; resisting, progressive, and brutal transformation (Abric, 1993; Abric, 1996).

In resisting transformation; the only change occurs in the peripheral elements (Abric, 1996). Also in this type of transformation, new conflicting practices can be still controlled by the peripheral system and the defense mechanism (Abric, 1993).

Progressive transformation appears when new practices are not seen to be conflicting to central core (Abric, 1993). In progressive transformation the central core is changed with the integrated new elements without damage the existent central element (Abric, 1996). The new practices cling on to the ones from central core and come together with them and make a new core, then a new representation (Abric, 1993). Lastly brutal transformation occurs if the defence mechanisms are not able to do its role (Abric, 1996) and when new practices challenge the central core (Abric, 1993). Hereupon, these new practices, their continuity, and their irreversible characteristics allow completely transformation of the central core and then representation (Abric, 1993).

1.3.8 When to Use Central Nucleus Theory?

According to Pereira de Sa's (1995) study, Central Nucleus Theory is more appropriate for comparative social representations studies, in which two or more subsamples have dissimilar positions and each of them have diversified social practices, cultural backgrounds, communication systems.

1.3.9 Steps of the Central Nucleus Research

Pereira de Sa (1995) summarized Abric's steps, which a researcher should follow the steps while conducting a study with central nucleus theory, in his study.

In the first step, the entire content of the representations should be gathered by *surveying,* interview, questionnaires, or free evocation.

In the second step, researcher should get a feedback from the respondents by asking them "to establish their own cognitive task of analysis, to compare, and to make them in a hierarchical order". Hence, by this way, subjects have a chance to structure their representations. Also in the second step, a researcher should apply some criterion to *create a hypothesis* about the structure of the central nucleus.

In the third step, the researcher should *identify* the efficient elements that belong to central nucleus, within the all candidate elements.

In the fourth step, a researcher should make an *analysis about the argumentation.* In orderto make a specific connection between central and peripheral elements, a researcher should make another interview with the respondents. With this

step, a researcher has a chance to see whether these cognitions are based on individual or collective histories and daily experiences.

1.3.10 Methods of Central Nucleus Research

The aim of the social representations studies is to analyse a particular content about the idea, thought, event, person or object. These analysis can be conducted both with quantitative and qualitative methods. In this present study, firstly to conduct a social representation study, one of the adapted form of quantitative methods that Verges offered in as a word evocation method (as cited in Pereira de Sa, 1995, p. 7; as cited in Minibaş-Poussard, Erkmen, Karsak, 2011, p.52) is used. This methodology was also used in Gaymard (2006), Lo Monaco and Guimelli (2011), Minibaş-Poussard, Erkmen and Karsak (2011) and Degrave, Granie, and Pravossoudovitch (2014)'s studies as a verbal association method, in order to make a comparison between a thought, idea, person or object in terms of social representations. In this present study, the steps are followed that Abric (as cited in Pereira de Sa, 1995, p.7) summarized in his book in order to analyse the structural design of the social representations about transsexuals by making a comparison between the associations' frequency occurrence and their average rank. The methods and materials used to conduct this social representation study are explained in detail in the scope of Study 1.

1.4 Schwartz and Theory of Basic Human Values

As Schwartz (1992) mostly stated in his articles, he was inspired from Rokeach and Kluckhohn while constructing his value theory and defining his own value definition. According to him values are the goals that change upon desires and situations, and can guide people's lives. Due to the fact that, these values are based on three universal requirements of human existence, they are universal. These universal human existence requirements are listed by Schwartz (1992, 2006) as follows: people are biological organism so they have needs; people need coordinated social interaction; and groups need welfare and survival. He hypothesized that these basic values are in a well-organized consistent system and they have a role in people's decision making, attitudes and behaviours. It is crucial for him not to confuse that values are not behaviours, they are just the goals which have motivational function (Dobewall et al., 2014).

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With 82 countries included in his study, Schwartz (1992) explained ten basic values according to their goal types and the motivation behind these values, he constructed these motivational distinct value orientations. Also, as Schwartz and Bilsky (1987) reported, behind these cultural values there is a circular motivation, in other words each value has its own motivational continuum. The conceptual definitions and their motivational goals are summarized in Table 3.

Table 3.
Conceptual Definitions of 10 Basic Values According to their Motivational Goals and Components of the Definitions that Suggest Subtypes of Values

Value	Conceptual Definition
Self-direction	Independent thought and action -- choosing, creating, exploring
Stimulation	Excitement, novelty, and challenge in life
Hedonism	Pleasure and sensuous gratification for oneself
Achievement	Personal success through demonstrating competence according to social standards
Power	Social status and prestige, and control or dominance over people and resources
Security	Safety, harmony and stability of society, of relationships, and of self
Conformity	Restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms
Tradition	Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provides
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact
Universalism	Understanding, appreciation, tolerance and protection for the welfare of *all* people and for nature

Note: Taken from Schwartz et al. (2012).

Addition to this, there is a dynamic relation between these values. Each value has its own psychological, practical, and social outcomes and these outcomes may work together or may have struggle with the other values (Schwartz, 1996. As a result of 41 countries included in his study, Schwartz (1994) theorized that there is two basic dimensions in the design of his value systems: one dimension is openness to change (including self-direction and stimulation value types) vs. conservation (including security, conformity and tradition value types); the other dimension is self-transcendence (including benevolence and universalism value types) vs. self-enhancement (including power and achievement value types). In the first dimension, there is a conflict between person's own autonomous thought and action and support change vs. support and preserve tradition and keep stability. In the second dimension there is a conflict between affirming of others as equal and interested in their welfare

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vs. interested in personal success and dominance over others. Apart from these dimensions, hedonism takes part in both openness and self-enhancement.

As mentioned before, there is a circular structure of values and these circularity shows a motivational continuum. You can see the structure of this circular system in Figure 2. As depicted in the Figure 2, adjoint values are complementary for each other whereas the across values are opponent.

Note: Taken from http://essedunet.nsd.uib.no/cms/topics/1/1/all.html
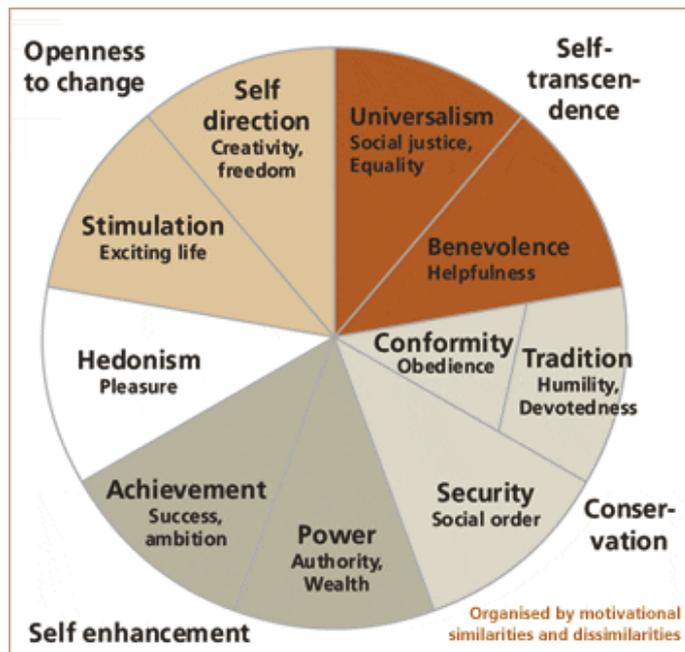
Figure 2.
Theoretical Model of Relations among Ten Motivational Types of Values

Till 2012 (Schwartz et al., 2012), Schwartz used the ten basic values while measuring people's value orientations within different countries (1992, 1994) and proved that these values are universal. However, as he mentioned most of the studies, some items show some transformation in the placement of the circular structure. Hence, Schwartz et al. (2012) refined the value theory in order to get more meaningful and universal values that have more prediction power. In this new refined version of the theory, 10 basic values were divided into smaller subunits and a new set of 19 values were developed. So that in this present study, more clear cut conceptual definitions were provided for 19 values. In this new version of values, some values have multiple components (for instance self-direction); some have one component (for instance stimulation). Between the years of 2010 and 2012, a study related to refined version was conducted 10 different countries with the inclusion of

Turkey. In the scope of this study (Schwartz et al., 2012) the Turkish translation of the refined version of Portrait Values Questionnaire (PWQ) was done by Kürşad Demirutku.

1.4.1 Definition of the Values through the Content of Refined Version of the Theory

Self-Direction is about independent thought and action. It consists of the Sschwartz Value System (SVS) items such as "creating, exploring, choosing" words imply autonomy and independency. As introduced by Schwartz et al. (2012) autonomy of thought points out the one's intellectual ability, the usage and development of this ability. On the other, hand autonomy of action points out the one's intellectual capacity usage for gaining self-chosen goals.

Stimulation is about enthusiasm, innovation and compelling. It consists of SVS items such as "excitement, novelty and challenge" words imply about seeking adventure.

Hedonism is only about pleasure and satisfaction for one's self.

Achievement is about the competence to reach success, which is shaped by social standards of one's own culture. Value consists of the items as "personal success, demonstrating competence".

Power is about reputation, influence, and authority or hegemony over people and resources. It consists of the SVS items as "dominance over people, control of material resources, face, status and prestige". Using own prestige and reputation allows people to control other people and resources so, protecting own reputation brings resistance to other's threats, not to damage one's own public image.

Security is about safety and harmony. It has two components; personal security and societal security. Personal security includes the SVS items like "sense of belonging, healthy, reciprocating favors, clean", whereas societal security includes items like "national security, societal stability".

Conformity is about restriction of actions, avoiding hurt or harms others, disregarding social expectations and norms. Conformity has two components; conformity interpersonal and conformity rules. Conformity interpersonal includes the

SVS items like "avoiding upsetting others and complying with expectations". Conformity, rules on the other hand includes the SVS items like "conformity to rules, laws and authority".

Tradition is about dignity, commitment to customs, cultural traditions and religion. It includes SVS items like "respect tradition and hold religious faith" and PVQ items like "do what religion requires and keep customs".

Benevolence is about maintaining of the welfare of the people whom are important for one, and get in with personal touch mostly and caring for ingroup members. Benevolence has two components; benevolence caring and benevolence dependability. Benevolence caring includes SVS items like "working for others welfare, honest, willing to pardon", wheras benevolence dependability includes the SVS such as "responsible and loyal to friends".

Universalism is about understanding, gratitude, tolerance and preservation of the welfare of all people and nature. It has three components; universalism tolerance, universalism nature and universalism concern. Universalism tolerance includes SVS items such as "broadminded and wisdom"; universalism concern includes items as "equality for all, social justice and world at peace" and universalism nature includes "protecting the environment, unity with nature and world beauty". The whole refined values, their definition and motivational goals can be seen in Table 4.

Table 4.
The 19 Values in the Refined Theory, Each Defined in Terms of its Motivational Goal

Value	Conceptual definitions in terms of motivational goals
Self-direction-thought	Freedom to cultivate one's own ideas and abilities
Self-direction-action	Freedom to determine one's own actions
Stimulation	Excitement, novelty, and change
Hedonism	Pleasure and sensuous gratification
Achievement	Success according to social standards
Power-dominance	Power through exercising control over people
Power-resources	Power through control of material and social resources
Face	Security and power through maintaining one's public image and avoiding humiliation
Security-personal	Safety in one's immediate environment
Security-societal	Safety and stability in the wider society
Tradition	Maintaining and preserving cultural, family, or relagious traditions
Conformity-rules	Compliance with rules, laws, and formal obligations
Conformity-interpersonal	Avoidance of upsetting or harming other people

Table 4 (continued)
The 19 Values in the Refined Theory, Each Defined in Terms of its Motivational
Goal

Value	Conceptual definitions in terms of motivational goals
Humility	Recognizing one's insignificance in the larger scheme of things
Benevolence-dependability	Being a reliable and trustworthy member of the ingroup
Benevolence-caring	Devotion to the welfare of ingroup members
Universalism-concern	Commitment to equality, justice, and protection for all people
Universalism-nature	Preservation of the natural environment
Universalism-tolerance	Acceptance and understanding of those who are different from oneself

Note: Taken from Schwartz et al. (2012).

1.4.2 Motivational Continuum and Circular Placement of 19 Values

In the original theory, places of the values around the circle were specified. However, in the further studies Schwartz and colleagues realized that people were get confused while expressing their values in a single decision or action. As a conclusion of this confusion, the places of the values change upon countries. Therefore, Schwartz et al. (2012) adopt his theory in order to create 19 distinct values, see Figure 3.

As it is seen in this figure, there are three outer layers recognizing the theoretical basis of the order. While half of the outermost layer expresses growth and self-expansion, the other parts express anxiety-free. According to the figure, the values on the right concentrated on personal focus, concerns the self-related outcomes; whereas values on the left concentrated on social focus, concerns others- related outcomes. The second layer from the center shows two basic dimensions: openness to change (supporting and being ready for the changes, new ideas, experiences) vs. conservation (supporting and preserving tradition, keep stability and avoiding change) and self-transcendence (affirming of others as equal and interested in their welfare) vs. self-enhancement (interested in personal success and dominance over others). Hedonism takes part in both openness to change and self-enhancement. Lastly, the first layer from the center shows the values. The order of the values is same as the original theory suggests. There is only one difference in this new figure that each values' sub-dimensions are also shown.
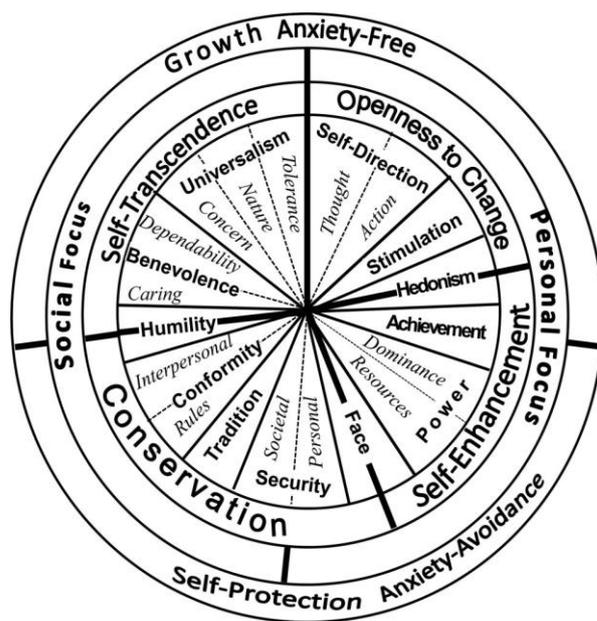
Note: Taken from Schwartz et al. (2012).

Figure 3.
Proposed Circular Motivational Continuum of 19 Values with Sources that Underlie Their Order

In the light of this information, due to the new version of the theory was more meaningful, had more predictive power for rights for homosexuals and universal values have more prediction power (Shwartz et al., 2012), the Turkish translation of the refined version of the values are used in this present study.

1.5 Personality Traits and Five Factor Model

In order to measure people's personality traits, lots of scale and questionnaire were developed through the studies from the early times to nowadays. Basically two different methods were used by developing these scales; lexical method and questionnaire method. While early researchers gave attention to the individual similarities and questionnaire method, lately researches addresses to individual differences and lexical studies (McAdams, 1992).

Early studies are referred as Cattell, Eysenck, and Tupes and Christal's studies and these are come from the questionnaire tradition. The study conducted by Cattell, which aims to measure personality traits gathered from the peer ratings of college students, firstly published in 1949 and edited five times till the 1970s. At the

end of the first study Cattell developed 16 Personality Factor Questionnaire (16PF) (Cattell & Mead, 2008). Apart from that, Eysenck established three factors P, E, N Personality Inventory in 1970. Besides, Tupes and Christal gather Cattell's previous studies' outcomes and Fiske's correlations and made a new scale with five factor included surgency, agreeableness, dependability, emotional stability and culture. This study was conducted in the collaboration of Air Force, and it was concealed from the personality literature (as cited in Digman, 1990, p.419; as cited in McCrae & John, 1992, p.176).

Lately researches are shaped as a result of Goldberg's lexical analysis (Goldberg, 1990) and beginning from this study, results gained a momentum with the Goldberg's efforts and evolution of the Five-Factor Model (FFM). Lexical studies point that in every culture, the native trait descriptions and adjectives are constructed in order to signify the differences of the people (Gençöz & Öncül, 2012). In his study, Goldberg (1990) analysed totally 1400 trait adjective with three different studies, gathered common terms together, made clusters, and finally found a new five factor structure. These factors are surgency (extraversion), agreeableness, conscientiousness, emotional stability (neuroticism) and intellect (culture/openness). This study shed a light to the development of FFM.

Apart from that Costa and McCrae found Neuroticism, Extraversion, Openness Personality Inventory (NEO-PI) in 1980, which was an inventory particularly adjusted from the FFM (as cited in Digman, 1990, p.425, as cited in McCrae & John, 1992, p.180).

Five-factor model and dimensions from different researches in the recent literature can be seen in the Table 5. Along with these studies, the Five Factor Model (FFM) is the most accepted version and has an extensive usage. It is a hierarchical model of personality dimensions, coming from various studies in association with different researches, which reveals compatible cognitive, emotional and behavioural patterns are called "personality traits". These traits indicate permanent dispositions and is identified by states or moods, which are more temporary (Costa & Widiger, 2005). The FFM is originated from the trait descriptive terms and adjectives of Goldberg's (1990) study.

1.5.1 Descriptions of Factors

As it is mentioned and can be seen in the Table 5, before researchers gave different name tags to the factors of the personality traits, yet the most explanatory and most used factor structure is Costa and McCrae's (1992) NEO-PI-R factor structure. Thus, in this section dimensions are explained in the broad manner.

Neuroticism (N) is defined as an incessant degree of emotional adjustment and instability. People who are high in N are accepted as they tend to have a psychological distress. Also, people who have high degree in N are inclined to have an unrealistic idea, have a problem in frustration and maladaptive coping responses (Costa & Widiger, 2005).

Extraversion (E) is described as people's social relationships and its intensity, ability and limit for joy, activity, and need for stimulation. High E people are prone to be social, alive, chatty, optimistic, loves fun, and person oriented. On the contrary, low E people are prone to stay back and distant in social interactions, calm, tranquil, and independence. This statement should not be understood as introvert people are unfriendly, not happy, depressed or always expecting the bad one (Costa & Widiger, 2005).

Openness to Experience (O) refers to having a pursuit of gratitude of personal experiences. While open people are defined as inquisitive, creative, and ready for entertainment and novelty; whereas close people are likely to be more traditional and regular in their attitudes and beliefs, conservative, tended to preserve their tastes, have a strictness on their beliefs and lastly give no emotionally response (Costa & Widiger, 2005).

Agreeableness (A) is defined as people's preference for social interactions and continuity of this interaction in a compassionate or antagonistic way. High A people are prone to be softhearted, humanitarian, ready for helping others, easily forgive people, having a god nature, trustful, empathic. Low A people (called as Antagonistic) are prone to be sarcastic, impolite, irritating, doubtful, vengeful, hostile, and unsupportive (Costa & Widiger, 2005).

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Table 5.
The five robust dimensions of personality from Fiske (1949) to the 1986

Author	I	II	III	IV	V
Fiske (1949)	social adaptability	conformity	will to achieve	emotional control	inquiring intellect
Eysenck (1970)	extraversion	___Psychotism___		neuroticsm	
Tupes & Christal (1961)	surgency	agreeableness	dependability	emotionality	culture
Norman (1963)	surgency	agreeableness	conscientiouness	emotional	culture
Borgotta (1964)	assertiveness	likeability	task interest	emotionality	inteligence
Cattell (1957)	exvia	cortertia	superego strength	anxiety	inteligence
Guilford (1975)	social activity	paranoid disposition	thinking introversion	emotional stability	
Digman (1988)	extraversion	friendly compliance	will to achieve	neuroticsm	intellect
Hogan (1986)	sociability & ambition	likeability	prudence	adjustment	intellectance
Costa & McCrae (1985)	extraversion	agreeableness	conscientiouness	neuroticsm	openness
Peabody & Goldberg (1989)	power	love	work	affect	intellect
Buss & Plomin (1984)	activity	sociability	impulsivity	emotionality	
Tellegen (1985)	positive emotionality		constraint	negative emotionality	
Lorr (1986)	interpersonal involvement	level of socialization	self-control	emotional stability	independent

Note: Taken from Digman (1990, p.423).

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Conscientiousness (C) refers to people's level of persistence, discipline, control and desire for their goal-directed behaviours. High C people are more likely to be well-organized, trustworthy, hardworking, extremely careful, punctual, and enthusiastic. Lastly people low in C are more likely to have no goal, not trustworthy, sluggish, careless, and slack (Costa & Widiger, 2005).

Until today, several academician have been studied the relation between Five Factor Model and subjective well-being. For example, according to Costa and Widiger (2005) neuroticism has an association with psychological distress; Conscientiousness differs from person to person in terms of goal-directed actions and arrangements. Apart from that, Bouchard (2003) shown that openness has a positive effect in the problem-focused coping strategies in terms of well-being.

1.5.2 The Turkish versions of the FFM

As it is mentioned before, FFM model was used mostly in researches around the world, and it has been translated into different languages, such as Dutch, French, German, Hungarian, Italian, Korean and Polish (as cited in Gençöz and Öncül, 2012, p.211). To look at Turkey, in 1998 Somer (as cited in Somer et al., 2002, p.23) translated the FFM to Turkish and one year later she conducted another study with Goldberg and found clearly again Big Five Factor (Somer and Goldberg, 1999). Also in 2002 Somer and collegues (Somer et al., 2002) were conducted a research in order to develop the Turkish Five Factor Personality Inventory and expressed that Turkish culture had clearly these five basic personality traits. Apart from these studies, in 2004 (Ordun) published a study in Turkish about analysing five basic personality traits and its sub factors. Another study was done by Karancı and colleagues (Karancı et al.) in 2007 about revision and translation of the Eysenck Personality Questionnaire and its reliability and validity.

Gençöz and Öncül published their study in 2012, in order to examine the cross-cultural validity of the five basic dimensions of personality traits and they developed Basic Personality Traits Inventory (BPTI) in Turkish. In this present study this inventory was used to measure people's personality traits. The reason choosing to use this inventory is due to the fact that this is the latest Turkish version of the basic personality inventory published in Turkey. Also in personal communication with the authors, Gençöz stated that this inventory worked well in many studies and

proved that actually Turkish culture has 6 personality traits, different than other cultures. Addition to these, it is thought that, with the study of Gençöz and Öncül (2012) the answer of the question "Why researchers cannot agree on the same name tags and factor structure and content?" was found. Their study is an example of the five factor structure of the personality traits may not be contained within every culture.

Basic Personality Traits Inventory (BPTI) is a 45 item-included inventory, consists of descriptive adjectives for personality. According to authors results showed that the instrument's factor structure and its psychometric features certify that the five-factor model is not suitable for every culture, the nature of personality can change from culture to culture. The factor structure of the inventory is famous five-factor personality traits -extraversion, agreeableness, conscientiousness, neuroticism and openness, and negative valance. BPTI displayed convergent, divergent and discriminant validity, had a powerful psychometric structure, and results were parallel with the earlier literature (Gençöz and Öncül, 2012).

In accordance with Gençöz and Öncül (2012), sixth dimension *negative valance (NV)* attached with self-worth, and also connected with restriction of the psychological well-being. Hence it can be understood from that, high NV people have courage and self-worth deficit and have little endeavour for struggle with problems; they can easily welcome the situation; and have tendency to stay away from the problematic and ambiguous circumstances. As it is cited above, NV is an endemic dimension of personality for Turkish culture. From writers point, due to the fact that Turkey is a part of honour culture, Turkish people have tendency to be appreciated by their positive characteristics by other people, which means Turkish people do not love boosting themselves. However, Turkish people have prone to accept and clarify their failures and weak points in accordance with accepted standards of conduct. Hence, to summarize, Turkish people have general inclination towards expression of positive aspects by others, whereas expression of negative aspects by oneself. Thus leads researcher to bring into sixth dimension, NV.

1.5.3 The Relationship between Five Factor Model and Aggression

Recent studies in the literature are mostly about the relationship between FFM and aggression conducted with people who have mental illness (Skeem et al.,

2005; Serafim et al., 2014) or people with intellectual disabilities (Chaib and Crocker, 2014). Results revealed that there is a strong association between violence and FFM especially in antagonism (Skeem et al., 2005); psychopathic murderers have more tendency to show violence and personality traits are associated with psychopathy (Serafim et al., 2014); and lastly aggressive behaviours have relationship with seven different personality characters related to intellectual disability (Chaib and Crocker, 2014).

Different from these an interesting study was conducted by Barlett and Anderson in 2012 in order to measure direct and indirect relations of Big 5 and aggressive and violent behaviour. Actually this type of studies are more relevant to this present study, because participants of this present study are neither mentally ill nor have an intellectual disability. The results of Barlett and Anderson (2012) indicate that openness and agreeableness have a direct and indirect relation with physical aggression, yet they have indirect relation with violent behaviour by way of aggressive behaviours. Likewise, neuroticism has a direct and indirect relation with physical aggression by way of aggressive emotions, yet not to violent behaviour.

1.5.4 The Relationship between Five Factor Model and Values

According to Roccas et al. (2002), extraversion positively correlated with achievement, stimulation and hedonism (in a minor level); and negatively correlated with tradition values. Among the aspects, assertiveness and activity aspect has a strong correlation with achievement, the excitement seeking aspects have a strong correlation with stimulation and hedonism, the warmth aspect has a minor correlation with benevolence values.

Openness positively related with self-direction and stimulation values, whereas negatively related with conformity, security and tradition. When they compare aspects of openness, the aspect of action has a strong positive correlation with stimulation value, the aspect of aesthetics has a positive correlation with universalism, and the aspect of fantasy and ideas have positive correlation with self-direction values (Roccas et al., 2002).

In line with Roccas et al. (2002), agreeableness positively related with benevolence, tradition and conformity (in a minor level), while negatively related

with power, achievement, hedonism, stimulation and self-direction. Conscientiousness has a positive correlation with achievement and conformity (in a minor level), whereas it has a negative correlation with security and stimulation values. Lastly neuroticism, which has two elements according to Roccas et al. (2012), the first element called as "extrapunitive" has a positive correlation with hedonism and stimulation and negative correlation with benevolence, tradition and conformity. The second element called as "intrapunitive" has positive correlation with tradition and negative correlation with achievement and stimulation values.

As reported by Cieciuch, Schwartz and Vecchione (2013), openness gets along with motivational goals in core, but specifically with value of self-direction-thought in particular, not with self-direction-action. Agreeableness is compatible with the universalism-concern but not with the universalism-nature; extraversion has a powerful negative correlation with humility, narrow negative correlation with tradition.

1.6 Aggression and Violence

Aggression is of significant importance for understanding human behaviour; therefore various research schools have been studying aggression in terms of its antecedents and consequences. An earlier effort to understand human aggression came from the psychoanalytical theory. According to Freud and Lorenz (as cited in Çelik & Otrar, 2009, p.102; as cited in Eroğlu, 2009, p.207, and as cited in Kalkan Turan, 2011, p.38) aggression is an inborn drive or impetus, which is not a response for the external stimulus, but rather it is an impulse embedded in the human body. Such perspective highlights the significance of aggression in terms of its function as an instinctual drive along with sexual drive (libido) that serves for self-preservation and adaptability (Karr, 1971).

Dissimilar to the psychoanalytical explanations about aggression Bandura's social learning theory frames aggression as a behaviour that is learnt by observing and modelling the behaviour of others and the more behaviour is reinforced, the more it gets permanent (as cited in Çelik & Otrar, 2009, p.102; as cited in Eroğlu, 2009, p.207; and as cited in Kalkan Turan, 2011, p.38). Social learning theory differs from psychoanalysis by describing aggression as an end product of socialization rather than being innate. Additionally, social learning theory states that the power

that pushes people to be an aggressive is not internal; it is the external power that leads people to be aggressive (Eroğlu, 2009).

Frustration-aggression hypothesis also encompasses aggression. In line with Dollard et al.'s (as cited in Berkowitz 1969, p.4; 1988, p.4; 1989, p.59; as cited in Çelik & Otrar, 2009, p.103; as cited in Kalkan Turan, 2011, p.42) view, there is always a blocking situation for the rise of aggression and the aggression occurs as a result of prevention. On the other hand, in line with Berkowitz's ideas, aggression may causes situations other than frustration, and frustration causes reactions other than aggression. Sometimes there is something starts out aggression when people are highly frustrated, which is called "trigger effect" (Berkowitz, 1969, 1988, 1989).

The last theory tries to shed a light to antecedents of aggression is, social information processing theory. As stated in, social information processing theory tries to explain social behaviour, on the basis of social problem-solving strategies. These strategies occur through the early years of the people's lives so that, people get their own schemas and scenarios (as cited in Çelik & Otrar, 2009, p.103), and they always use this schemas when they encounter same kind of cases.

Hostile and instrumental aggression were differentiated with each other In the hostile aggression the main aim is to hurt someone with the feelings of anger, whereas in the instrumental aggression the aim is to hurt someone not by causing a pain but accomplishing other goals like social status, money, territory etc. (Berkowitz, 1988). Hence as stated by Berkowitz (1969, 1988, 1989) aggression is learned, on the contrary with the Freud's idea (as cited in Berkowitz, 1988, p.4 and Tiemann, 2015, p.1).

A broad and general definition of aggression was made by Berkowitz (1969, 1988, 1989) as "the intention of behaviours aim to hurt other people or cause harm" and by Buss (1961) "a response that delivers noxious stimuli to another organism" (as cited in Bushman & Anderson, 1998, p.24). Alternatively, APA defines aggression as a behavioural action one person does to another, with the intention of doing psychological or physical harm (APA). Buss and Perry (1992) categorized aggression with four different sub traits like physical aggression, verbal aggression, anger, and hostility. It is stated that physical and verbal aggression include hurting or causing harm to other people and symbolize motor parts of the behaviour. Anger

includes physiological activation and preparation for aggression and symbolizes emotional part of the behaviour. Lastly hostility includes feelings of ill will and symbolizes cognitive part of the behaviour (Buss and Perry, 1992).

On the other hand, the severe forms of aggression like rape, murder, or assault are defined as violence (APA). The causes of violence are explained such as frustration, being exposed to violent news, home or neighbourhood violence, a frequency to see others' violent acts. Addition to these, drinking, being belittled or being exposed to provocation and some indirect factors like overcrowding or heat boost the risk of the aggression (APA). World Health Organization (WHO, 2002) described violence as a threat or actual physical power to injure, kill, harm or make deprivation other people, group or community.

Lastly, prejudice and stereotyping can be occurred by the form of any displaced aggression. As said by Tiemann (2015), stereotyping may increase racism, scapegoating, hate for homosexuals; and it is accompanied with frustration-aggression theory. People mostly choose some groups as a scapegoat rather than rather than individual members of that group. With a precise perception, people can think that only some of the group members "deserve" the hostile and unfriendly behaviours. Thus, these stereotyping can cause a simpler scapegoating processes such as "all Jewish people are money-hungry". Hereafter, this simply process can cause frustrated people to hate all group (Tiemann, 2015).

1.6.1 Aggression Scales or Inventories in the Literature

In order to assess hostility and guilt within people, Buss and Durkee (1957) firstly published Hostility Inventory. Then Buss and Perry (1992) made a psychometric improvement on Hostility Inventory, and formed an Aggression Questionnaire, which became frequently used questionnaire in literature. It was translated into different languages, including Turkish. The first Turkish translation was made by Can (2002) but it has not still been published, hence there are multiple Turkish translations in the name of "Saldırganlık Ölçeği/Envanteri" (Sümer, 2003; Önen, 2009; Çelik & Otrar, 2009; Eroğlu 2009; Evren et al., 2011; Demirtaş Madran, 2012). The Aggression Questionnaire, which is well-known psychometric properties and most widely used, examined aggression into 4 factor; physical aggression, verbal aggression, anger, and hostility.

Additionally, Yudofsky et al. (1986) working on a new scale named Overt Aggression Scale (OAS), which considers aggression with 4 categories; verbal aggression, physical aggression against objects, physical aggression against self, and physical aggression against others. This scale was translated in Turkish by Kırkpınar et al. (1995) and Çetin et al. (1996) in the name of "Gözlenebilir Açık Saldırganlık Ölçeği (GASÖ)" (as cited in İrgil, 2000, p.51).

Another anger related inventory in the literature is Spielberger's (1988) Trait Anger Expression Inventory (STAXI), which is translated in Turkish by Tekinsav Sütçü and Aydın in 2008 in the name of "Sürekli Öfke ve Tarz Ölçeği (SÖÖTÖ)". This Inventory examines anger with 4 subscale; trait anger, anger-in, anger-out, and anger-control.

Apart from these, Balkaya and Şahin (2003) established a new and original Turkish scale (Çok Boyutlu Öfke Ölçeği) to assess anger on a multidimensional method. With this scale, Balkaya and Şahin (2003) examine anger with 5 factor; anger symptoms, anger eliciting situations, anger related cognitions, anger reactions and interpersonal anger, and they bring a new scale into Turkish literature. On the other hand Haskan and Yıldırım (2012) worked out on a new scale ("Şiddet Eğilimi Ölçeği") for the Turkish culture. Their scale consists of 4 factors; the feeling of violence, violence through information technologies, the feeling of harming others, and applying violence against others.

Beside these scales, in the literature there is only one transphobia scale (Hill & Willoughby, 2005), which tries to measure participants violence, harassment, and discrimination against trans-people and cross-dressers.

In this present study, it is aimed to measure violence exactly in terms of behavioural aspect. Hence, when it is checked all items of the abovementioned scales, inventories, and questionnaires and it is realized that, there are no items related to a behavioural and impulsive response (such as I slap her/him, I hurt her/him with knife, I shot her/him with gun, I kill her/him etc.), ignoring, neutral and affirmative responses (such as I ignore her/him, I pay no attention to her/him, I get off my back etc.) when people encounter a meaningful issue to others. It is preferred to add special weapons like knife and gun because it was mentioned in the Stacey's (2011) study that, the offenders are inclined to use these kinds of weapons on the

sexual orientation crimes. Also most of the press releases stated the same weapons in the news in Turkey. From this point of view, to measure exactly physical violence with behaviours, there is a need to create a new measurement method. In this context, a new questionnaire (Behavioural Response Questionnaire-BRQ) was developed. BRQ, which consists of some items from the Turkish translation of inventories (such as Buss and Perry's Aggression Questionnaire, Buss and Durke's Aggression Inventory, Yudofsky et al.'s Overt Aggression Scale, and Spielberger's State-Trait Anger Expression Inventory), were developed on the basis of content of hate crimes news. Its method, results and reliabilities are explained in the second study in detail.

The aims of this present study are firstly to analyse the specific content of the social representations of gender identity (transsexual, woman and man), and to reveal attitudes towards transsexuals through the data gathered from social representations study. Secondly, to predict whether there is a relationship between attitudes towards transsexuals, cultural values, personality traits, and aggression. Two different studies were conducted in order to reveal out social representation about transsexuals and to measure people's attitudes and behavioural responses towards transgender people. First study was conducted to construct social representation of the society, about gender identity (transsexual, woman and man). Second study was conducted to measure people's behavioural responses towards transsexuals with the social representation gathered before, Schwartz's cultural values and personality characteristics of the people. So, the reason why I choose to conduct this present study is, there has been no study related to social representations of transgender people up to now, and it is thought that this study will shed a light for future studies.

2 Study 1: Social Representations about Gender Identity

Due to collecting people's beliefs, thoughts and stereotypes related to gender identity is important for the construction process of social representation about transgender people, attitudes towards them and issues related to transsexuality. Starting from here, in the first study it was aimed to identify people's opinions and thoughts in the context of transsexuality. At the end of this present social representation study, participants' central beliefs and knowledge elements about the aforementioned groups were formed.

2.1 Method

2.1.1 Participants

Within Ankara Yenimahalle Municipality employees, 130 people (59 female, 71 male) ages ranged between 19 and 65 ($M= 35.37$, $SD = 10.27$) were participated by random assignment. During the sample choice process, it is thought that students from METU cannot represent Turkey's average socio-cultural and socio-economical level (in terms of age, education level, income level), participants are chosen from Ankara Yenimahalle Municipality employees.

Before explaining demographical data of the participants, it is important to mention missing data and their omitting processes. Although "how would you describe transsexuals, woman and man with 5 words or expressions that come to your mind immediately?" was asked participants to describe gender identities, 9 participants were able to write just 2 words. So, participants who wrote at least 3 words in describing were accepted during the analysis, in other words participants who wrote less than 3 words were dropped from the study. On the other hand, 2 of the male participants wrote almost the same words when they were asked to describe transsexuality, so they were also dropped from the study in the beginning. To sum up, at the end of the omitting missing data process the number of the participants left were 119 (57 female, 62 male).

To look at the demographical data of the 119 participants; two of the participants identified their sexual orientation as homosexual, one of them identifies its sexual orientation as bisexual and 94 of them identify their sexual orientation as heterosexual. Within participants 34 of them have met and get in touch with a transgender people before, while 83 of them have never met any transgender people. Among the 34 participants who have a prior contact with transgender people before, 17 of them had low degree, 8 were medium and 9 were high degree of contact. Looking at the educational level of the sample, there is one participant graduated from primary school, 2 participants graduated from secondary school, 31 participants graduated from high school, 19 participants graduated from college, 50 participants have bachelor's degree and lastly 6 participants have master's degree. Last of all, monthly salary distribution of the sample is as follows: nine participants have lower than 1000 TL, ninety participants have monthly salary between 1100 TL and 3000 TL, eighteen participants have monthly salary between 3100 TL and 5000 TL and lastly two participants have monthly salary upper than 5100 TL.

Among the participants, 14 (8 female, 6 male) of were refused to write their names to the informed consent but accepted only signing informed consent, 22 of them did not identify their sexual orientation, 2 of them did not answer the question "Have you ever met or get in touch with any transsexual people before?", 6 of them did not write their ages, and 10 of them were confused while identifying their educational level. So these kinds of ambiguities were taken into consideration and

entered as "not available" during the data entry process. Characteristics of the participants are shown in Table 6.

2.1.2 Materials and Procedure

In order to identify the content of social representation, verbal association procedure and evocation method was used. The same method was also used by Gaymard's (2006) and Degraeve, Granié and Pravossoudovitch's (2014) study.

There are two steps in this study. In the first step, to identify society's perception about gender identity "how would you describe transsexual, woman and man with 5 words or expressions that come to your mind immediately?" was asked to participants. Meanwhile, while collecting the informed consent from the participants, in case of a question mark on the participants' mind about "who are transgender people?" or to prevent them to confuse transsexuality with homosexuality; "what is transsexuality and who are transsexual people" were described to them before asking the word/expression listing and ranking. The word listing document asked participants to fill can be seen in the Appendices, in the content of Appendix A. In the second step of the first study, after collecting five words, in order to characterize the aforementioned gender identities, participants were asked to rank their answers, from the most important to least important (for instance, it was asked them to put 1 next to word for the most important, to put 5 for the least important). Thus, it leads to understand that low ranking reflects high importance, while high ranking reflects low importance. With these two steps it is aimed to see the frequency of the words that describe these groups (How many times do the word cited by the participants?) and their importance in the representational field (Does the rank of the word differ according to the participants?) (Degraeve, Granié and Pravossoudovitch, 2014).

2.1.2.1 Demographical Questionnaire

After the word listing phase, participants were asked to fill a demographical questionnaire, which includes gender, sexual orientation, having a prior contact with a transgender person before, the degree of this contact, age, education and income level. Especially having a prior contact item was added in the demographical questionnaire, due to the fact that the literature (Hill & Willoughby, 2005; King,

Winter & Webster, 2009; Norton & Herek, 2013) shows consistency about having a prior contact will affect participants' attittudes toward transsexual and homosexual people. The demographical questionnaire can be seen in the Appendix A.

2.1.2.2 Evoc 2000 (version 2002)[1]

Statistics program for analysing evocations, was used to identify most frequently written words and their importance. To use this program, all demographics data (gender, sexual orientation, age etc.) and the words that listed by participants were entered by the Microsoft Office Excel, CSV format. Also star (*) sign was put in front of the first two words, which represent the most important two words cited by the participants.

2.1.3 Results

During the data entry process, it was the most confusing and difficult part is to try to understand what participants think and try to imply and to enter these data to the excel file. Because most of the participants did not write just one word or expression when they asked to describe who transsexuals are, woman and man (gender identities). They mostly used two-word expressions and sometimes wrote sentences to describe these gender identities. So, in order not to make any mistake and not to overlook some words that were almost in the same meaning (synonymies), the most frequently used words and their synonyms were gathered together below an umbrella word; replaced by an umbrella word and used as one word or group of words. The aim of creating an umbrella words was to make more correct analysis, and to get for a better (unbiased) statistics.

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[1]Evoc 2000 can be downloaded from http://evocation-2000.software.informer.com/

Table 6.
Participants' Characteristics of Study 1.

	Total participant number	Sexual Orientation			Prior Contact		Degree of Prior Contact			Age (M = 35.37, SD = 10.27)		
		Homo	Hetero	Bisexual	Yes	No	Low	Medium	High	16-30	31-50	51-70
Female	57	1	45	1	17	40	7	4	6	19	31	4
Male	62	1	49	0	17	43	10	4	3	26	25	8
Total	119		97			117		34			113	

Table 6 (continued)
Participants' Characteristics of Study 1.

	Education Level							Monthly Salary			
	Primary School	*Secondary School*	*High School*	*College*	*University*	*Master*	*Doctorate*	*<1000 TL*	*1100-3000 TL*	*3100-5000 TL*	*>5100TL*
Female			14	9	26	3		6	43	8	
Male	1	2	17	10	24	3		3	47	10	2
Total				109						119	

For instance, "fuhuş/prostitution" was taken as an umbrella word, which includes "paralı seks/prostitution", "paralı ilişki/sexual intercourse for money", "fuhuş/prostitution", and "ticari amaçlı/for the purpose of money". It is good to be highlighted that, the words were replaced with the umbrella words, and none of the words were deleted or ignored in this step. These kinds of eliminated words were listed in the Table 7 in the name of Umbrella Words.

Addition to this, 7 (3 female, 4 male) of the participants forgot the rank the words they have written before, so these words' ranking (the importance degree) were taken account by their own writing ranking, for instance the first written word was taken into account as it was in the first order in the ranking (accepted as it was the most important word).

On the other hand, although it was asked participants to describe gender identities with 5 words or expressions, totally 22 participants, were not able to write 5 words. So, participants who wrote at least 3 words were accepted during the analysis. As mentioned before, participants who wrote less than 3 words/expressions (9 participants) were dropped from the study from the beginning.

When determining the threshold frequency for the calculation of the average rankings, all of these restrains were taken into consideration. As mentioned before, participants rated their answers from 1 to 5 (from the most important to the least important), the first two answers were considered as the most important for them. If all of the participants wrote 5 answers for each gender identity, this importance evaluation would be first three words. Yet, unfortunately, 22 Participants wrote only three answers, thus importance evaluation was taken as first two answers.

Same process was implemented for determining the frequency criteria. Firstly, it was considered that if a word mentioned by the 10 % of the sample, it was considered as high frequency. So, while running the analysis, firstly the threshold frequency was chosen as 5 (10% of the 57 participants) for the female sample and as 6 (10% of the 62 participants) for the male sample. However, at the end of the analysis, according to results many of the words had to be ignored because of the frequency criterion. Yet, it is known that these ignored words also have a place on the social representation. For this reason and cause of 22 participants' three words-answers, the frequency criterion was taken as three. The frequency and ranking

analysis was done again with the three thresholds, for female and male participants, separately.

Table 7.
Umbrella Words Used for Identifying "Transsexuals"

	TURKISH	ENGLISH
1	ALLAHIN TAKDİRİNE AİT	will of god / destiny
1.1	allahtan	God's will
1.2	doğası gereği	natural
1.3	doğuştan	innate
1.4	genetik	genetic
1.5	gen baskınlığı	dominant gene
1.6	istem dışı	involuntary
1.7	tercih dışı	nonpreferable
2	AMELİYAT	gender reassignment surgery
2.1	cinsiyet değiştirme	gender reassignment
2.2	değişiklik	alteration
2.3	değişim	alteration
2.4	dönüşüm	transition
2.5	önü kesilmek	penis surgery
3	CİNSEL İLİŞKİ	sexual intercourse
3.1	cinsel ilişki	sexual intercourse
3.2	seks	sexual intercourse
4	DIŞLANAN	queer / excluded
4.1	ailede dışlanan	excluded from family
4.2	horgörülen, horlanan	insulted
4.3	soyutlanan	isolated
4.4	toplumda dışlanan	isolated
4.5	toplumda yer bulamayan	forced to be isolated
5	DOST	BFF / dude
5.1	dost canlısı	affable
5.2	sağlam dost	BFF / dude
6	YÖNELİM	sexual orientation
6.1	eğilim	inclination
6.2	yönelim	orientation
7	EŞCİNSEL / İBNE	homosexual / faggy
7.1	gey	gay
7.2	homoseksüel	homosexual
7.3	ibne	faggy
7.4	lezbiyen	lesbian
7.5	pasif	passive
7.6	top	faggy
7.7	yumuşak	soft / faggy
8	FARKLI	unusual / deviant
8.1	abartı	hammy / exaggerated
8.2	aykırı	deviant / anomalous
8.3	dikkat çeken	attention-grabbing
8.4	farklı	different
8.5	frapuan	flamboyant
8.6	gösteriş	flamboyant
8.7	marjinal	marginal
8.8	olağan dışı	unusual/strange
8.9	radikal	radical

Table 7 (continued)
Umbrella Words Used for Identifying "Transsexuals"

	TURKISH	ENGLISH
8.10	sıradışı	extraordinary
9	FUHUŞ	prostitution
9.1	fuhuş	prostitution
9.2	paralı ilişki	sexual intercourse for money
9.3	paralı seks	sexual intercourse for money
9.4	ticaret amaçlı	for the purpose of money
10	GÖKKUŞAĞI	rainbow
10.1	gökkuşağı	rainbow
10.2	gökkuşağı bayrağı	rainbow flag
11	HASTALIK	illness
11.1	hastalık	illness
11.2	anatomik bozukluk	anatomical anomaly
11.3	rahatsızlık	disease
12	HİSSİYAT	feelings
12.1	duygu	emotion
12.2	his	feeling
12.3	hissiyat	sense
13	HORMONAL BOZUKLUK	hormonal disorder
13.1	hormonlar	hormones
13.2	hormonal bozukluk	hormonal disorder
14	İŞ BULAMAMA	forced to unemployment
14.1	geçim sıkıntısı	having a financial difficulty
14.2	işsizlik	unemployment
14.3	seks işçiliğine zorlanma	forced to be a sex worker
15	KADINSI	feminine
15.1	kadın gibi	feminine
15.2	kadın gibi giyinen	girlish
16	PSİKOLOJİK RAHATSIZLIK	psychological disorder
16.1	depresyon	depressed
16.2	psikolojik	psychological
16.3	psikolojik sıkıntı	having a psychological problem
16.4	ruhsal bozukluk	psychological disorder
16.5	sorunlu	troubled / problematical
17	SAHNE SANATI	performance arts
17.1	dans eden	dancer
17.2	şarkı söyleyen	singer
18	SAVAŞÇI	contender
18.1	mücadele	struggle
18.2	savaşan	warrior
19	TERCİH	(sexual) preference
19.1	istek	desire
19.2	tercih	preferance
19.3	seçenek	choice
19.4	seçim	selection
20	TOPLUMSAL BASKI YAŞAYAN	being exposed to social pressure
20.1	baskı	pressure
20.2	sosyal baskı	social pressure
20.3	toplumda baskı	communal pressure
21	ÜÇÜNCÜ CİNS	third gender
21.1	cins	sex

Table 7 (continued)
Umbrella Words Used for Identifying "Transsexuals"

TURKISH	ENGLISH
22.2 aile yapısı	family structure
22.3 yetiştirme	education
22.4 yönlendirme	guidance
23 ZOR YAŞAM ŞARTLARI	being exposed to rigorous life conditions
23.1 yaşam koşulları	life conditions
23.2 zor	though
23.3 zorluk	rigorous
23.4 zor hayat şartı	tough life conditions

2.1.3.1 Thematic Content Analysis: About Transsexuals

Thematic content analysis was done by the Evoc program (Verges, 1997; Scano, Junique and Verges, 2002). The study of social representation of "transsexuals" results revealed that, for females, there are 18 umbrella words to describe transsexuals: allahtan gelen, ameliyat, bülent ersoy, cesur, cinsellik, duygusal, dışlanan, farklı, hastalık, hissiyat, hormonal bozukluk, itici, seks işçisi, toplumsal baskı yaşayan, tercih, yanlış yetiştirilen, zor yaşam koşulları and üçüncü cins (for English translations, see Table 7). On the other hand, the study of social representation of "transsexuals" results revealed that, for males, there are 19 umbrella words to describe transsexuals: ameliyat, bülent ersoy, cinsel belirsizlik, cinsellik, psikolojik rahatsızlık, dönme, dışlanan, eşcinsel, farklı, fuhuş, hissiyat, hormonal bozukluk, insan, seks işçisi, toplumsal baskı yaşayan, tercih, travesti, özgür and üçüncü cins (for English translations, see Table 7). The umbrella words' characteristics and their frequencies of occurrence in the sample can be seen in Table 8.

2.1.3.2 Prototypical Analysis: About Transsexuals

Prototypical analysis was done by the Evoc program (Verges, 1997; Scano, Junique and Verges, 2002). As Verges (as cited in Degraeve, Granié and Pravossoudovitch, 2014, p.142) mentioned in his study that, most cited words belong to the central system. In this central system, first periphery words have high frequency and low importance, whereas second periphery words have low frequency and low importance. Lastly, very important but not frequently mentioned words defined as contrasted elements.

Table 8.
Characteristics of the Umbrella Words for Transsexuals and Their Frequencies of Occurrence

Umbrella Words (Transsexuals)	Characteristics	Frequency (for females)	Frequency (for males)	Frequency (for both)
Allahtan gelen	Allahtan gelen, doğuştan, yaradılış, gen baskınlığı, tercih dışı, istem dışı, doğa, genetik	N = 4		N = 4
Ameliyat	Dönüşüm, değişim, cinsiyet değiştirme, değişiklik, önü kesilmek	N = 4		N = 9
Bülent Ersoy	Bülent Ersoy	N = 4	N = 7	**N = 11*****
Cesur	Cesur, cesaret	N = 5		N = 5
Cinsellik	Seks, cinsel ilişki	N = 8	N = 3	**N = 11*****
Cinsel belirsizlik	Cinsel belirsizlik		N = 4	N = 4
Dönme	Dönme (lakap olarak)		N = 4	N = 4
Duygusal	Duygusal	N = 3		N = 3
Dışlanan*	Ailede dışlanan, toplumda dışlanan, horgörülen, horlanan, soyutlanan, toplumda yer bulamayan	N= 18	N = 13	**N = 31*****
Eşcinsel*	Pasif, homoseksüel, homo, eşcinsel, gay, lezbiyen, yumuşak, ibne, top		N = 12	N = 12
Farklı*	Farklı, aykırı, sıradışı, dikkat çeken, abartı, gösteriş, frapuan, marjinal, olağan dışı, radikal	N = 12	N = 10	**N = 22*****
Fuhuş	Paralı ilişki, paralı seks, fuhuş, ticari amaçlı		N = 4	N = 4
Hastalık	Anatomik bozukluk, hastalık, rahatsızlık	N = 4		N = 4
Hissiyat	His, duygu, hissiyat	N = 5	N = 5	**N = 10*****
Hormonal bozukluk**	Hormonlar, hormonal bozukluk	N = 4	N = 8	**N = 12*****
İnsan	İnsan		N = 5	N = 5
İtici	İtici	N = 4		N = 4
Özgür	Özgür, özgürlük		N = 6	N = 6
Psikolojik rahatsızlık	Ruhsal bozukluk, psikolojik, sorunlu, psikolojik sıkıntı, depresyon		N = 5	N = 5
Seks işçisi	Seks işçisi	N = 4	N = 4	**N = 8*****
Tercih**	Tercih, istek, seçim, seçenek	N = 7	N = 13	**N = 20*****

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Table 8 (continued)
Characteristics of the Umbrella Words for Transsexuals and Their Frequencies of Occurrence

Umbrella Words (Transsexuals)	Characteristics	Frequency (for females)	Frequency (for males)	Frequency (for both)
Toplumsal baskı yaşayan	Baskı, toplumsal baskı, toplum baskısı, sosyal baskı	N = 6	N = 8	**N = 14*****
Travesti	Travesti		N = 5	N = 5
Yanlış yetiştirilen	Aile, yetiştirme, yönlendirme	N = 4		N = 4
Zor yaşam şartları	Zor, zorluk, zor hayat şartları, yaşam koşulları	N = 6		N = 6
Üçüncü cins	üçüncü cins, cinsiyet, cins	N = 5	N = 4	**N = 9*****

Note: *first periphery words, **most frequesnty used words, ***common used words

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So, in the light of these definitions, the framework related to the representation of transsexuals are as follows. Surprisingly, there were no most frequently cited and accepted as the most important words for female participants to describe transsexuals. On the other hand, female participants defined transsexuals as "dışlanan", "farklı" and "cinsellik" with first periphery words. Moreover, females cited "doğal", "duygusal", "garip", "giyim şekilleri", "hormonal bozukluk", "kalın ses", "seks işçisi", "toplumsal baskı yaşayan", "tercih" and "toplum" as second periphery words/expressions for defining transsexuals. Lastly, "cesur", "hastalık", "hissiyat", "insan", "itici", "yanlış yetiştirilen", "zor yaşam şartları", "özgüvenli", and "üçüncü cins" were described as contrasted elements of transsexuality (for English translations, see Table 7) .

For the same perspective, male participants used "hormonal bozukluk" and "tercih" for defining transsexuals as the most frequently cited and the most important words/expressions. "dışlanan", "eşcinsel", "farklı" and "toplum baskısı yaşayan" were cited as first periphery; "ameliyat", "bülent ersoy", "cinsel belirsizlik", "cinsellik", "fuhuş", "hissiyat", "seks işçisi", "zor yaşam şartları" and "özgür" words/expressions were cited as second periphery words/expressions (for English translations, see Table 7). The words/expressions "allahtan gelen", "psikolojik rahatsızlık", "dönme", "insan", "iş bulamama", "travesti" and "üçüncü cins" were used as contrasted words/expressions for the representation of transsexuals (for English translations, see Table 7). The prototypical analysis results of transsexuals are shown in table 9 and table 10, according to female and male participants, separately.

Table 9.
Prototypical Analysis of the Representation of the "Transsexuals" for Females

Frequency	Rank					
	< 2,5			>2,5		
		N	Rank		N	Rank
> 3				cinsellik	8	2,87
				dışlanan	18	2,83
				farklı	12	3,17
> 3	cesur	5	2,00	allahtan gelen	4	3,75
	hastalık	4	1,50	ameliyat	4	3,25
	hissiyat	5	2,20	bülent ersoy	4	2,75
	insan	3	1,67	doğal	3	3,00

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Table 9 (continued)
Prototypical Analysis of the Representation of the "Transsexuals" for Females

Frequency	Rank					
	< 2,5			>2,5		
> 3		N	Rank		N	Rank
	itici	4	1,50	duygusal	3	3,67
	yanlış yetiştirilen	4	2,00	garip	3	3,67
	zor yaşam					
	şartları	6	2,33	giyim şekilleri	3	3,33
	özgüvenli	3	2,33	hormonal bozukluk	6	3,00
> 3	üçüncü cins	5	2,00	kalın ses	3	3,33
				seks işçisi	4	2,75
				toplumsal baskı		
				yaşayan	6	2,50
				tercih	7	3,00
				toplum	3	3,33

Table 10.
Prototypical Analysis of the Representation of the "Transsexuals" for Males

Frequency	Rank					
	< 2,5			>2,5		
		N	Rank		N	Rank
	hormonal bozukluk	8	2,12	dışlanan	13	2,70
> 3	tercih	13	2,00	eşcinsel	12	2,67
				farklı	10	3,30
				toplum baskısı yaşayan	8	3,38
	allahtan gelen	3	2,33	ameliyat	5	2,80
	psikolojik rahatsızlık	5	2,40	bülent ersoy	7	3,14
	dönme	4	2,25	cinsel belirsizlik	4	3,00
	insan	5	2,20	cinsellik	3	4,33
> 3	iş bulamama	3	2,00	fuhuş	4	3,75
	travesti	5	2,40	hissiyat	5	3,20
	üçüncü cins	4	1,50	seks işçisi	4	3,00
				zor yaşam şartları	3	4,33
				özgürlük	6	2,50

2.1.3.3 Thematic Content Analysis: About Woman

Thematic content analysis results revealed that, for social representation of "woman", females identify woman with 17 umbrella words: "akıllı", "anne figürü", "annelik", "aşk", "doğurgan", "duygusal", "düzenli", "estetik sahibi", "fedakar", "güçlü", "güzel", "ikinci planda kalan", "temel hakları az olan", "merhametli", "sevgi sunan/sevecen", "süslü" and "zarif" (for English translations, see Table 11).

On the other hand, male participants identify woman with these 19 umbrella words: "alış-veriş tutkunu", "anne figürü", "annelik", "aşk", "cinsellik", "cinsiyet", "doğurgan", "duygusal", "evi çekip çeviren", "fedakar", "güzel", "karşı cins",

"mutluluk veren", "narin", "sevgi sunan/sevecen", "sevgili/yaren", "süslü",

"şefkatli" and "zarif" (for English translations, see Table 11). The eliminated words

for describing women can be seen in Table 11, under the content of Umbrella Words.

Also in Table 12 the content and frequency of these umbrella words/expressions are

represented.

Table 11.
Umbrella Words for Woman

TURKISH	ENGLISH
1 ALIMLI	charming
1.1 fizik	having a good physical appereance, being a lanky
1.2 kıvrım	curvy body
1.3 uzun boy	tall / lanky
2 ANNE FİGÜRÜ	mother figure
2.1 ana	mom
2.2 anne	mother
2.3 annem	my mother
3 ANNELİK	motherhood
3.1 anaç	motherly
3.2 anne içgüdüsü	maternal instincts
3.3 anne sevgisi	maternal love
3.4 çocuk yetiştirme	raising and caring a child
3.5 karşılıksız sevgi	unconditional love
4 CİNSELLİK	sexuality
4.1 cinsellik	sexuality
4.2 seks	sexual intercourse
5 DOĞURGAN	fertile
5.1 bebek	baby
5.2 çocuk	children
5.3 doğum	giving a birth
5.4 doğurgan	fertile
5.5 üretken	fertility
5.6 üreyebilen	fertile
6 DUYGUSAL	emotional
6.1 duygular	emotion
6.2 duygusal	emotinal
6.3 his	feeling
7 EŞ	spouse
7.1 elmanın yarısı	better-half
7.2 eş veya eşim	wife or my wife
7.3 hayat arkadaşı	spouse
7.4 yol arkadaşı	spouse

Table 11(continued)
Umbrella Words for Woman

TURKISH	ENGLISH
8 EVİ ÇEKİP ÇEVİREN	care-taker of home
8.1 evin düzeninden sorumlu	responsible for mintaining the household
8.2 ev hanımı	homemaker
8.3 hizmet eden	servant
8.4 yemek yapan	cook
9 GİYİM	clothing
9.1 etek	skirt
9.2 giyim	clothing
9.3 kıyafet	clothes
10 GÜVENE İHTİYAÇ DUYAN	vulnerable
10.1 güvene ihtiyaç duyan	need for trust and safety
10.2 korunması gereken	need to be protected and safety
11 İKİNCİ PLANDA KALAN	stay in the background
11.1 ikinci sınıf vatandaş	second class citizen
11.2 ikinci planda kalan	stay in the background
11.3 ikinci sınıf	second class
11.4 toplumda yeri yok	having no place in society
12 KADIN HAKLARI	woman rights
12.1 eşitlik	equality
12.2 eşitsizlik	inequality
12.3 haksızlık	injustice
12.4 özgürlük	freedom
12.5 yasa	law / act
13 PROBLEMLİ	having psychological problems
13.1 ruh hastası	psychopath
13.2 sıkıntılı	distressed / troubled
14 SÜS	fancy
14.1 ayakkabı çanta uyumu	harmony of shoe and bag
14.2 makyaj	make up
14.3 oje	nail polish
14.4 ruj	lipstick
15 ŞEYTAN	evil
15.1 kadınlığını kullanan	using femininity
15.2 şeytana pabucunu ters giydiren	play both ends against the middle
15.3 tehlikeli	dangeous
15.4 uyanık	smart / leery

2.1.3.4 Prototypical Analysis: About Woman

For female participants, the most frequently cited and the most important words/expressions were "anne figürü" and "annelik". The words/expressions "doğurgan", "fedakar", "güçlü", "güzel", "temel hakları az olan" and "sevgi

sunan/sevecen" were seen as first periphery words/expressions; "akıllı", "aşk", "bakımlı", "düzenli", "estetik sahibi", "güvenilir", "merhametli", "sabırlı", "süslü", "şiddet gören", "topuklu ayakkabı", "zarif" and "zorluk" were seen as second periphery word/expressions for females while defining woman. Lastly, "duygusal", "ikinci planda kalan" and "şefkatli" words/expressions were defined as contrast elements (for English translations, see Table 11).

On the other side, the most frequently cited and the most important word/expression used for identifying woman was same for male participants; "anne figürü". Males considered the words/expressions "aşk", "cinsellik", "güzel", "sevgi sunan/sevecen" and "zarif" as first periphery; "alış-veriş tutkunu", "annelik", "bayan", "dedikoducu", "doğurgan", "duygusal", "estetik sahibi", "evi çekip çeviren", "fedakar", "giyim", "güçlü", "güvene ihtiyaç duyan", "kıskanç", "mutluluk veren", "narin", "sevgili/yaren", "süslü" and "şefkatli" as second periphery words/expressions (for English translations, see Table 11).

Lastly, "alımlı, "cinsiyet", "insan", "karşı cins" and "şiddet gören" were identified as contrasted elements by male participants (for English translations, see Table 11). The results of the prototypical analysis for both participants are shown in Table 13 and 14, separately.

Table 12.
Characteristics of the Umbrella Words for Woman and their Frequencies of Occurrence

Umbrella Words (women)	Characteristics	Frequency (for female participants)	Frequency (for male participants)	Frequency (for both)
Akıllı		N = 5		N = 5
Alış-veriş Tutkunu			N = 3	N = 3
Anne Figürü	Anne, ana, annem	N = 33	N = 33	**N = 66**
Annelik	Karşılıksız sevgi, annelik içgüdüsü, anaç, anne sevgisi, çocuk yetiştirme	N = 12	N = 5	**N = 17**
Aşk		N = 5	N = 19	**N = 24**
Cinsellik	Sex, cinsellik		N = 12	**N = 12**
Cinsiyet			N = 4	N = 4
Doğurgan	Üretken, üreyebilen, çocuk, doğum, doğurgan, bebek	N = 9	N = 5	**N = 14**
Duygusal	His, duygular, duygusal	N = 6	N = 6	**N = 12**
Düzenli		N = 3		N = 3
Estetik Sahibi		N = 4		N = 4
Evi Çekip Çeviren	Evin düzeninden sorumlu, yemek yapan, ev hanımı, hizmet eden		N = 5	N = 5
Fedakar		N = 8	N = 5	**N = 13**
Güçlü		N = 8		N = 8
Güzel		N = 16	N = 17	**N = 33**
İkinci Planda Kalan	İkinci plan, ikinci sınıf vatandaş, toplumda yeri yok	N = 4		N = 4
Kadın Hakları	Haksızlık, yasa, özgürlük, eşitlik, eşitsizlik	N = 8		N = 8
Karşı Cins			N = 4	N = 4
Merhametli		N = 4		N = 4
Mutluluk Veren			N = 5	N = 5
Narin			N = 4	N = 4
Sevgi Sunan/Sevecen		N = 8	N = 9	**N = 17**
Sevgili/Yaren			N = 5	N = 5
Süslü	Makyaj, ruj, oje, ayakabı çanta uyumu	N = 4	N = 4	N = 8
Şefkatli			N = 4	N = 4
Zarif		N = 6	N = 10	**N = 16**

Table 13.
Prototypical Analysis of the Representation of the "Woman" for Females

Frequency	Rank < 2,5			Rank >2,5		
		N	Rank		N	Rank
> 3	anne figürü	33	1,79	doğurgan	9	3,11
	annelik	12	1,92	fedakar	8	2,62
				güçlü	16	3,12
				güzel	8	3,37
				temel hakları az olan	8	2,62
				sevgi sunan/sevecen	8	2,87
> 3	duygusal	6	1,67	akıllı	5	2,80
	ikinci planda kalan	4	2,00	aşk	5	2,60
	şefkatli	3	2,33	bakımlı	3	3,67
				düzenli	3	3,33
				estetik sahibi	4	3,75
				güvenilir	3	3,33
				merhametli	4	2,50
				sabırlı	3	4,00
				süslü	4	4,25
				şiddet gören	3	4,67
				topuklu ayakkabı	6	3,83
				zarif	3	4,33
				zorluk	3	3,33

Table 14.
Prototypical Analysis of the Representation of the "Woman" for Males

Frequency	Rank < 2,5			Rank >2,5		
		N	Rank		N	Rank
> 3	anne figürü	33	1,61	aşk	19	3,05
				cinsellik	12	3,25
				güzel	17	2,82
				sevgi sunan/sevecen	9	2,67
				zarif	10	3,10
> 3	alımlı	3	2,33	alış-veriş tutkunu	3	3,67
	cinsiyet	4	2,25	annelik	5	2,60
	insan	3	2,00	bayan	3	4,33
	karşı cins	4	1,75	dedikoducu	3	3,67
	şiddet gören	3	1,33	doğurgan	5	2,80
				duygusal	6	2,67
				estetik sahibi	3	3,00
				evi çekip çeviren	5	3,80
				fedakar	5	2,80
				giyim	3	3,33
				güçlü	3	4,33
				güvene ihtiyaç duyan	3	3,67
				kıskanç	3	4,33
				mutluluk veren	5	3,80
				narin	4	3,50
				sevgili/yaren	5	2,80
				süslü	4	3,75
				şefkatli	4	2,75

2.1.3.5 Thematic Content Analysis: About Man

According to female participants, social representation of "man" includes 17 umbrella words like "aile", "ataerkil", "aşk", "baba figürü", "egoist", "evin reisi", "güçlü", "güvenilir", "kaba", "kardeş figürü", "otoriter", "para kazanan", "sahiplenici", sevgi sunan/sevecen", "şiddete eğilimli", "yakışıklı" and "yalancı" (for English translations, see Table 15). Twenty-one umbrella words were used by male participants in the social representation of "man" study. These words were "akıllı", "arkadaş", "ataerkil", "baba figürü", "ben/kendim", "beyefendi", "cesur", "cinsellik", "cinsiyet", "delikanlı", "emekçi", "erkek adam", "evin reisi", "futbol/maç", "güçlü", "kardeş figürü", "para kazanan", "sahiplenici", "şiddete eğilimli" and "yönetici/lider" (for English translations, see Table 15). The eliminated words for describing men are listed in Table 15, and characteristics of the Umbrella Words and, frequency of occurences can be seen in Table 16.

Table 15.
Umbrella Words for Man

	TURKISH	ENGLISH
1	ATAERKİL	patriarchy
1.1	atam	my ancestor
1.2	ataerkil	patriarchy
1.3	ataerkil yapı	patriarchical structure
1.4	soy	ancestry
2	BABA FİGÜRÜ	father figure
2.1	baba	father
2.2	babalık	fatherhood
2.3	babam	my father
3	BABA ŞEFKATİ	father affection
3.1	babacan	fatherly
3.2	baba şefkati	father affection
4	BEYEFENDİ	gentleman/kind
4.1	centilmen	gentleman
4.2	efendi	nice guy
5	EGOİST	egoist
5.1	ben dilini kullanan	using I, instead of we
5.2	bencil	selfish
5.3	ego	ego
5.4	egoist	egoist
5.5	kendisi hep ön planda	self-obsessed / giving himself priority
5.6	süperego	superego

Table 15(continued)
Umbrella Words for Man

	TURKISH	ENGLISH
6	EŞ	spouse
6.1	hayat arkadaşı	spouse
6.2	koca	husband
6.3	yol arkadaşı	spouse
7	EMEKÇİ	labourer
7.1	çalışan	worker
7.2	çalışma	working
7.3	emekçi	labourer
7.4	işgücü	labour force
8	EVİN REİSİ	head of a household
8.1	aile reisi	head of family
8.2	evin direği	breadwinner
8.3	evin reisi	head of a household
9	GÜÇLÜ	strong
9.1	fiziksel güç	physical power
9.2	kas gücü	muscle strenght
9.3	kuvvet	power
10	PARA KAZANAN	wage earner
10.1	geçim	livelihood-subsistence
10.2	gelir kaynağı	source of income
10.3	ekmek getiren	breadwinner
14.4	maddiyat	materiality
10.5	para	money
10.6	para kazanan	moneymaker
10.7	rızık	livelihood
11	SAHİPLENİCİ	possessive
11.1	koruma	protect
11.2	koruyucu	protective
11.3	sahiplenici	possessive
11.4	sahip çıkan	possessive
12	ŞİDDETE EĞİLİMLİ	having a tendency to violence
12.1	kaba kuvvet	brute force
12.2	saldırgan	agressive
12.3	şiddet	violence
12.4	şiddete eğilim	having a tendency to violence
13	YÖNETİCİ	manager
13.1	idareci	manager / ruler
13.2	yönetme isteği	having a wish to manage

2.1.3.6 Prototypical Analysis: About Man

For female participants, "baba figürü" and "güçlü" words/expressions were chosen as the most frequently used and the most important identifiers while describing man. Females also chose "egoist", "güvenilir", "para kazanan", "sahiplenici" and "şiddete eğilimli" words/expressions as first periphery elements. On the other hand, they identified man with these secondary elements; "ataerkil", "aşk", "kaba", "kardeş figürü", "otoriter", "sakal/bıyık", "sevgi sunan/sevecen", "yakışıklı", "yalancı", "yönetici" and "lider". Lastly, females cited "aile", "evin reisi", "futbol/maç" and "yüzeysel" as contrasted elements during the identifying process of man (for English translations, see Table 15).

On the other side male participants identify man by the most frequently and importantly used word/expression "baba figürü", "güçlü", "sahiplenici" and "şiddete eğilimli" words/expressions were first periphery statements for male participants when identifying man. Moreover, they chose "arkadaş", "ben/kendim", "beyefendi", "cesur", "cinsellik", "dürüst", "emekçi", "erkek adam", "fit vücut", futbol/maç", "kardeş fügürü", "odun", "para kazanan", "sakal/bıyık", "spor", "yakışıklı" and "yönetici/lider" words as secondary statements during the man identification process. Lastly, "akıllı", "ataerkil", "birinci sınıf", "cinsiyet", "delikanlı", "egoist", "evin reisi", "güvenilir", "oğul" and "sorumluluk sahibi" words/expressions were considered as contrast elements by male participants (for English translations, see Table 15). These results are shown in Table 17 and Table 18, for both female and male participants, separately.

In order to see people's representation related to transsexuality, by using these thematic content analysis and prototypical analysis, Stereotype Inventory about Transsexual People (SITP) was developed with the information gathered in this social representation study. It is known as Verges maintained that, people frequently use first periphery words/expressions although these elements have low importance, and used contrasted words/expressions not so frequently but they have an importance in their representation (as cited in Degrave, Granie, & Pravossoudovitch, 2014, p.142); during the SITP development process, for female and male participants the most frequently cited and the most important words/expressions, contrasted words/expressions and the most frequently cited first periphery words/expressions

were used as items of the SITP. New developed Stereotype Inventory about Transsexual People (SITP) responded by 7-point Likert style. See in the context of Appendix B.

Table 16.

Characteristics of the Umbrella Words for Man and their Frequencies of Occurrence

Umbrella Words (men)	Characteristics	Frequency (for female)	Frequency (for male)	Frequency (for both)
aile		N = 4		
akıllı			N = 4	
arkadaş			N = 4	
aşk		N = 5		
ataerkil	Soy, atam, erkil, ataerkil, ataerkil yapı	N = 6	N = 4	**N = 10**
baba figürü	Baba, babalık, babam	N = 27	N = 26	**N = 53**
ben/kendim			N = 4	
beyefendi	centilmen, beyefendi		N = 5	
cesur			N = 5	
cinsellik			N = 5	
cinsiyet			N = 4	
delikanlı			N = 3	
egoist	Ben dilini kullanan, süperego, egoist, bencil, ego, kendisi hep ön planda	N = 10		
emekçi	İşgücü, emekçi, çalışan, çalışma		N = 7	
erkek adam			N = 6	
evin reisi	Evin reisi, evin direği, aile reisi	N = 5	N = 5	**N = 10**
futbol/maç			N = 7	
güçlü			N = 23	
güvenilir		N = 8	N = 7	**N = 15**
kaba		N = 3		
kardeş figürü		N = 4	N = 6	**N = 10**
otoriter		N = 4		
para kazanan	Gelir kaynağı, geçim, maddiyat, para kazanan, para, rızık, ekmek getiren	N = 8	N = 6	**N = 14**
sahiplenici	Koruyucu, sahiplenici, koruma, sahip çıkan	N = 9	N = 10	**N = 19**
sevgi sunan/sevecen		N = 4		
şiddete eğilimli	Şiddet, şiddete eğilim, kaba kuvvet, saldırgan	N = 9	N = 11	**N = 20**
yakışıklı		N = 4		
yalancı		N = 4		
yönetici/lider	İdareci, yönetme isteği		N = 7	

Table 17.
Prototypical Analysis of the Representation of the "Man" for Females

Frequency	Rank < 2,5			Rank >2,5		
		N	Rank		N	Rank
> 3	baba figürü	27	2,11	egoist	10	2,50
	güçlü	23	2,40	güvenilir	8	3,12
				para kazanan	8	3,50
				sahiplenici	9	2,67
				şiddete eğilimli	9	3,00
> 3	aile	4	1,75	ataerkil	6	2,67
	evin reisi	5	2,00	aşk	5	3,40
	futbol/maç	3	2,00	kaba	3	3,33
	yüzeysel	3	2,00	kardeş figürü	4	4,50
				otoriter	4	3,50
				sakal/bıyık	3	3,67
				sevgi sunan/sevecen	4	3,25
				yakışıklı	4	4,25
				yalancı	4	3,00
				yönetici/lider	3	2,67

Table 18.
Prototypical Analysis of the Representation of the "Man" for Males

Frequency	Rank < 2,5			Rank >2,5		
		N	Rank		N	Rank
> 3	baba figürü	26	1,77	güçlü	23	2,74
				sahiplenici	10	3,10
				şiddete eğilimli	11	3,91
> 3	akıllı	4	1,75	arkadaş	4	3,50
	ataerkil	4	2,00	ben/kendim	4	2,50
	birinci sınıf	3	1,67	beyefendi	5	4,20
	cinsiyet	4	2,25	cesur	5	3,40
	delikanlı	3	2,33	cinsellik	5	3,20
	egoist	3	1,33	dürüst	3	2,67
	evin reisi	5	1,80	emekçi	7	3,00
	güvenilir	7	1,86	erkek adam	6	3,17
	oğul	3	2,00	fit vücut	3	2,67
	sorumluluk sahibi	3	1,00	futbol/maç	7	3,00
				kardeş figürü	6	2,50
				odun	3	4,33
				para kazanan	6	3,33
				sakal/bıyık	3	3,67
				spor	3	5,00
				yakışıklı	3	4,67
				yönetici/lider	7	3,57

3 Study 2: Explanatory Factor Analysis of Stereotype Inventory about Transsexual People (SITP) and Behavioural Response Questionnaire (BRQ), and Model Summary

According to Study One - Social Representation Study Results, a new "Stereotype Inventory about Transsexual People (SITP)" related to people's central beliefs and knowledge elements about transgender people is established. The aim of Study 2 is to analyse factor structure of Stereotype Inventory about Transsexual People (SITP), which is formed through the results of the Study 1. In addition to explanatory factor analysis of SITP, another explanatory factor structure analysis related to "Behavioural Response Questionnaire (BRQ)" and model tests related to study two were done. As it was mentioned in the introduction part, there is no behavioural response questionnaire in the literature. Hence, using some of the items of Buss and Perry's Aggression Questionnaire, Buss and Durke's Aggression Inventory, Yudofsky et al.'s Overt Aggression Scale, and Spielberger's State-Trait Anger Expression Inventory and adding new items on the basis of hate crimes news, a new aggression questionnaire named Behavioural Response Questionnaire (BRQ) is developed.

The other aim of Study 2 is to investigate whether people's attitudes, cultural values and personality traits predict their aggression against transsexual people. On a side note, the models about whether people's attitudes mediate or moderate their aggression against transsexuals were tested.

In accordance with Schwartz (1996) opinions hypothesis are generated as follows;

- Due to the fact that conservation type values (tradition, conformity and security) are negatively correlated with the willingness to out-group contact; people, who hold high conservative values, are expected to have more

negative steryotyping and attitudes towards trans-people and show more aggression to this group.

- Considering that openness to change value types (self-direction and stimulation) are positively correlated with the willingness to out-group contact; people who have less stimulation for readiness to out-group contact, are expected to have negative stereotyping about trans-people and show more aggression to this group.
- For the reason that self-transcendence value types (benevolence and universalism) are positively correlated with the willingness to out-group contact; high universally tolerant people are expected to have more positive steryotyping and attitudes towards trans-people and show less aggression to this group.

Apart from that,

- High educated people have more positive beliefs and have more true knowledge about transsexuality.
- Having a prior contact affects peoples' attitudes and acts towards trans-people.
- Men tend to have more negative attitudes toward trans-people.

3.1 Method

3.1.1 Participants

In order to conduct second study, 283 people (153 female, 124 male, 6 not mentioned) ages ranged between 16 and 60 ($M = 34.11$, $SD = 9.30$) were participated from Ankara Yenimahalle Municipality employees, by random assignment. The reason behind the sample choice was same as first study.

During the data gathering process, 29 participants were dropped because they wanted to quit from the study. So, after this dropping, the rest of the participant number was 254 (138 female, 116 male). Within these participants, 5 of them refused to give demographical information about themselves, within these 5 participants just two of them gave the information about their education level. When looking at the sexual orientation of the 254 participants; two male identified themselves as homosexual, one female identified herself as bisexual, totally 175 participants (100

female, 75 male) identified themselves as heterosexual and the rest of 76 participants refused to give any information about their sexual orientation.

Totally 41 participants (20 female, 21 male) have a prior contact with transgender people before, while totally 204 participants (112 female, 92 male) had not met and get in touch with any transgender people before. Nine participants did not mention whether they have prior contact with transgender people before. Within 41 participants who had a prior contact with transgender people before; totally 19 participants (11 female, 8 male) had low degree, 20 participants (12 female, 8 male) had medium degree and only 2 male participants had high degree of personal contact with transgender people before. Addition to these information, education level distribution of the sample was; only 2 male graduated from primary school, 7 female and 6 male participants graduated from secondary school, 42 female and 35 male participants had high school graduates, 22 female and 14 male had a college degree, 56 female and 46 male had bachelor's degree, 6 female and 5 male had master's degree and lastly 2 female and 3 male participants had doctoral degree. Last of all, monthly salary of the sample distributed as follows: 12 female and 6 male have monthly salary lower than 1000 TL, 105 female 83 male have monthly salary between 1100 TL and 3000 TL, 10 female and 21 male have monthly salary between 3100 TL and 5000 TL and lastly one female and one male declared that they earned more than 5100 TL in a month.

3.1.2 Materials and Procedure

After collecting the Informed Consent from the participants, participants were provided information about transsexuality, and then they were asked to fill four different scales. Due to the experience difficulties in proclaiming participants' names in Study 1, in this study participants were asked to write only the information about their gender instead of writing their names in the informed consent. The whole inventories/questionnaires took approximately 35 minutes per person to complete.

3.1.2.1 Demographic Information Form

It is aimed to get information about participants' general demographic information such as gender, sexual orientation, age, education level, income level and specifically

whether they had a prior contact with any transgender people before, related to the concept of the study.

3.1.2.2 Portrait Values Questionnaire (PWQ; Schwartz et al., 2012) (Portre Değerler Anketi (PDA) in Turkish; Demirutku, 2012).

Scale was translated to Turkish by Kürşad Demirutku in 2012. In order to analyse participants' values based on their motivations and underpinnings of their beliefs, 19 factors (self-direction-thoughts (SDI), self-direction-action (SDA), stimulation (ST), hedonism (HE), achievement (AC), power-resources (PoR), power-dominance (PoD), face (FAC), security-personal (SeP), security-societal (SeS), tradition (TR), conformity-rules (CoR), conformity-interpersonal (CoI), humility (HU), benevolence-dependability (BED), benevolence-caring (BEC), universalism-concern (UNC), universalism-nature (UNN), universalism-tolerance (UNT) and 57 items included PDA was used. The scale was responded by 6-point Likert scale (1 is not really suitable for me, 5 is very suitable for me). The items of the scale were "being creative is important for him, freedom to choose what he does is important for him, he wants people to do what he says"etc. The internal reliabilities of the scale for Turkish sample were satisfactory for some factors (in person communication with Demirutku); with Cronbach alpha's .55 for SDI, .76 for SDA, .61 for ST, .72 for HE, .57 for AC, .63 for PoD, .75 for PoR, .53 for FAC, .69 for SEP, .65 for SES, .82 for TR, .35 for HU, .57 for CoR, .58 for CoI, .72 for BED, .71 for BEC, .69 for UNC, .53 for UNT, and .80 for UNN, respectively.

3.1.2.3 Basic Personality Traits Inventory (BPTI; Gençöz & Öncül, 2012) (Temel Kişilik Özellikleri Ölçeği in Turkish)

In order to identify participants' basic personality characteristics, 6 factors (extraversion, conscientiousness, agreeableness, neuroticism, openness and negative valence) and 45 items included BPTI was used. The inventory was responded by 5-point Likert scale (1 is not really suitable for me, 5 is very suitable for me). The items of the scale were "timid, self-disciplined, sincere, nervous, self-confident, mannered"…etc. The internal consistencies of the scale were quite satisfactory; with Cronbach alpha's .85 for extraversion, .74 for conscientiousness, .83 for agreeableness, .81 for neuroticism, .65 for openness, .69 for negative valance, respectively.

3.1.2.4 Stereotype Inventory about Transsexual People (SITP; Koç, 2014) (Transseksüellere Yönelik Kalıpyargı Envanteri in Turkish)

In order to identify participants' opinions and thoughts in the context of transsexuality the question "how would you describe transsexuals with 5 words or expressions that come to your mind immediately?" was asked to participants in the first study. By using this social representation method it was aimed to form central beliefs and knowledge elements about transgender people. At the end of the first study, 32 items included stereotype inventory related to transgender people were formed. In this present study, before participants were asked to respond these stereotypes with 7-point Likert style (1 is totally disagree, 7 is totally agree), the description of transsexuality was given to the participants. The items of the inventory were "hormonal disorder causes transsexuality, transsexuals are gay/lesbian, transgender people live in tough conditions"…etc.

3.1.2.5 Behavioural Response Questionnaire (BRQ; Koç, 2014) (Davranışsal Tepki Ölçeği in Turkish)

In order to disclose participants' aggression and physical violence towards transgender people and in pursuit of finding the exact behavioural component of the aggression, a new questionnaire was formed by gathering related items of multiple different aggression scales. The items were gathered from Turkish versions of the Buss and Perry's Aggression Questionnaire and Buss and Durke's Aggression Inventory (translated into Turkish in the name of "Saldırganlık Ölçeği – SÖ" by Can, 2002), Yudofsky et al.'s Overt Aggression Scale (translated into Turkish in the name of "Geçmişe Dönük Açık Saldırganlık Ölçeği – GASÖ" by Çetin et al., 1995 and Kırkpınar et al., 1996) and Spielberger's State-Trait Anger Expression Inventory (translated into Turkish in the name of "Sürekli Öfke ve Öfke Tarz Ölçeği - SÖÖTÖ" by Özer, 1994). Besides these scales' items, some neutral, affirmative and more impulsive items were also added to this new questionnaire. Participants were asked to respond items with 5-point Likert style (0 is never, 4 is often), by the instruction "There are some behaviours listed below. In what frequency do you act these behaviours, in case of having a meaningful problem with a transgender person and a person? Please fill in the blanks with separately". The items of the questionnaire were "I flare up quickly, I make threatening gestures, I ignore the

person, I control my anger, I injure person with a knife and this will make me more furious".

3.2 Results

3.2.1 Sample Distribution

In order to recognize differentiation between men and women on key demographic variables, the data was examined by SPSS. Crosstabs results revealed that, only significant gender difference was observed for monthly salary χ^2 (5, $N = 284$) = 12.590, $p < .05$. No significant gender differences were observed for sexual orientation, having a prior transgender contact before, age and education level. The characteristics of the participants of Study 2 are shown in Table 19.

3.2.2 Factor Analysis Results

The goal of this study is to examine the subscales (factors) of two different scales with 254 participants, the Stereotype Inventory about Transsexual People including 36 items and Behavioural Response Questionnaire including 32 items.

In the Stereotype Inventory about Transsexual People (SITP) factor analysis process, in order to understand whether there is reverse item in the inventory, the reliability analysis was done initially. Reliability analysis results revealed that there was no reverse item in the SITP. After this step, in order to determine suitable factor number for Stereotype Inventory, first of all principal components analysis (PCA) was done. Factors whose eigen values higher than 1, and a scree plot showed that there would be 12 factors in this scale. To be sure, Parallel Analysis by O'Connor (2000) was done and results revealed that there would be 16 factors. Yet, when the related literature took into account, it was thought that even 12 factors was so much that will cause a confusion in the process of explaining stereotypes towards transsexual people. Hence, it was assessed that factor number should be reduced, so that multiple factor analysis was done by using principal axis factoring (PAF) by using varimax rotation in order to find the most explanatory factor structure.

During the multiple factor analysis, items which had multiple cross-loadings in more than one factor, had same meaning but did not work in the analysis, have low-loadings in the communalities and have not answered by most of the participants

Table 19.

Participants' Characteristics of Study 2

	Total participant number	Sexual Orientation			Prior Contact		Degree of Prior Contact			Age (M = 34.11, SD = 9.30)		
		Homo	*Hetero*	*Bisexual*	*Yes*	*No*	*Low*	*Medium*	*High*	*16-30*	*31-50*	*51-70*
Female	138	0	100	1	20	112	8	12	0	57	72	3
Male	116	2	75	0	21	92	11	8	2	41	59	13
Total	254		178			245		41			245	

Table 19 (continued)

Participants' Characteristics of Study 2

	Education Level							Monthly Salary			
	Primary School	*Secondary School*	*High School*	*College*	*University*	*Master*	*Doctorate*	*<1000 TL*	*1100- 3000 TL*	*3100- 5000 TL*	*>5100TL*
Female	0	7	42	22	56	6	2	12	105	10	2
Male	2	6	35	14	46	5	3	6	83	21	2
Total				246						241	

Table 20.
Factor loadings and communalities based on a principle axis factoring analysis with varimax rotation for 21 items of the Stereotype Inventory about Transsexual People (SITP) (N = 254)

	I	II	III	VI	V	Communality
1. Transseksüellik ile eşcinsellik aynı şeydir	**.65**					.42
2. Transseksüellik ile travestilik aynı şeydir	**.63**					.40
3. Transseksüellik psikolojiktir	**.51**					.39
4. Transseksüeller fuhuşu tercih ettikleri için yaparlar	**.48**					.26
5. Transseksüellerin cinsel yönelimleri hem cinsleriyle beraber olmaya yöneliktir	**.48**					.29
6. Transseksüller gey ya da lezbiyendir	**.48**					.23
7. Transseksüeller hayatlarında zorlukla karşılaşırlar		**.89**				.80
8. Transseksüeller dışlanırlar		**.75**				.58
9. Transseksüeller horlanırlar		**.43**				.22
10. Transseksüeller kolay kolay iş bulamazlar		**.39**				.32
11. Transseksüellik cinsiyet olarak kabul edilmelidir			**.77**			.60
12. Transseksüeller üçüncü bir cins olarak kabul edilmelidir			**.68**			.47
13. Transseksüeller itici değildir			**.42**			.24
14. Bir insan istediği için transseksüel olur				**.51**		.33
15. Transseksüel olmak bireyin tercihidir				**.51**		.30
16. Transseksüellerin kendine güveni tamdır				**.50**		.26
17. Transseksüeller cesurdur				**.46**		.26
18. Transseksüellik bir hastalıktır					**.66**	.46
19. Bir insan psikolojik rahatsızlığı olduğu için transseksüel olur					**.55**	.56
20. Transseksüellik anatomik bozukluktan dolayı kaynaklanır					**.38**	.20
21. Transseksüellik hormonal bozukluktur					**.35**	.13

Notes: (1) Factor loadings <.3 were suppressed. (2) The bold numbers are loaded on the factors on which the items are accepted.
Factor I: Beliefs about transsexuals, Factor II: Discrimination, Factor III: Acceptance of transsexuals as gender, Factor IV: Perception of being transsexual as preference and rebellion, Factor V: Perception of being transsexual as an illness

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Factor 1 included 7 items, loadings ranged between .52 and .78 and items reliability was .85, Factor 2 included 6 items, loadings ranged between .38 and .77 and items reliability was .83, Factor 3 included 7 items, loadings ranged between .44 and .66and items reliability was .77 and Factor 4 included 3 items, loadings ranged between .56 and .78 and items reliability was .76. The reliability of the whole questionnaire was .73. See Table 21.

After all omitting steps and prior analysis, factors were labelled as follows: Factor 1 was "verbal-threatening aggression", Factor 2 was "physical violence", Factor 3 was "self-control", and Factor 4 was "attempt to kill".

Last of all, it is crucial to be mentioned that more focus and attention was given to the physical violence rather than passivity, insensitivity and positive response in terms of behavioural response, in the process of questionnaire development.

On the other hand, the correlation analysis results are depicted in Correlation Tables, Table 22 and 23.

Table 21.
Factor loadings and communalities based on a principle axis factoring analysis with varimax rotation for 23 items of the Behavioural Response Questionnaire (BRQ) (N = 254)

	Factor				
	I	II	III	IV	Communality
1. Küfür ederim	**.78**				.63
2. Sözlü tehditte bulunurum	**.68**				.51
3. Karşımdaki kişiyi itip kakarım	**.65**				.53
4. Tehditkar hareketlerle karşımdaki kişinin üzerine yürürüm	**.65**				.58
5. Diklenirim	**.61**				.45
6. El/kol işareti yaparım	**.60**				.37
7. Çabuk parlarım	**.52**				.32
8. Hıncımı alana kadar döverim		**.77**			.69
9. Sakatlayana kadar döverim		**.75**			.69
10. Öldüresiye döverim		**.65**			.56
11. Bıçakla yaralarım		**.61**			.63
12. Vururum, tekmelerim		**.60**			.62
13. İki üç kere vurduktan sonra sinirimden arınırım / devam etmem		**.38**			.21
14. Davranışımı kontrol ederim			**.66**		.48
15. Öfkemi kontrol ederim			**.66**		.52
16. Soğukkanlılığımı korurum			**.59**		.37
17. Öfkem kontrolden çıkmadan kendimi kontrol edebilirim			**.57**		.34
18. Alttan alırım			**.55**		.36
19. Kendi işime bakarım			**.46**		.21
20. Mevzuyu büyütmem			**.44**		.20
21. Bıçakladıkça hırsım artar				**.77**	.67
22. Öldürürüm				**.71**	.53
23. Sadece bıçaklamayla yetinmem, iyice acı çekmesi için devam ederim				**.56**	.37

Notes: (1) Factor loadings <.3 were suppressed. (2) The bold numbers are loaded on the factors on which the items are accepted.
Factor I: Verbal-threatening aggression, Factor II: Physical violence, Factor III: Self-control, Factor IV: Attempt to kill

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Table 22.

Correlations between Stereotype Inventory, Personality Traits, and Cultural Values

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
SITP-F1	1														
SITP-F2	.05	1													
SITP-F3	-.15*	.17**	1												
SITP-F4	.16*	.15*	.10	1											
SITP-F5	.34**	.09	-.07	.09	1										
Extraversion	-.09	-.03	.14**	.05	-.06	1									
Consciousness	.07	-.11	-.11	-.02	.09	.18**	1								
Agreeableness	-.02	.10	.01	.05	.13*	.25**	.31**	1							
Neuroticism	.13*	.01	.00	.00	.04	-.25**	-.12	-.14*	1						
Openness	.03	.06	.01	.11	.13*	.41**	.24**	.31**	-.08	1					
Negative Valance	.18**	-.03	-.17**	-.06	.04	-.21**	-.15*	-.25**	.35**	-.31*	1				
SDT	-.15*	.040	.11	-.02	-.13*	.17**	.13*	.13*	-.11	.16**	-.20**	1			
SDA	-.18**	.12	.27**	.03	-.15*	.04	.05	.16*	.16*	.05	-.16*	.47**	1		
ST	-.12	-.02	.20**	.03	-.19**	.16*	.05	.14*	.03	.12	-.10	.53**	.48**	1	
HE	-.11	-.03	.11	-.00	-.11	.13*	-.02	.18**	.09	.09	-.14*	.52**	.54**	.63**	1
AC	.11	-.11	-.11	.04	.11	.15*	.29**	.12*	.15*	.18**	.02	.26**	.21**	.37**	.43**
PoR	.08	-.06	-.06	.13*	.01	.07	.09	.08	.19**	.13*	.15*	.13*	.19**	.31**	.38**
PoD	.11	-.05	-.02	.11	.04	.14*	.12	-.03	.20**	.20**	.09	.26**	.24**	.35**	.38**
FAC	.04	-.03	.06	-.00	.02	.05	.24**	.27**	.11	.04	-.12	.30**	.54**	.40**	.47**
SEP	.04	-.09	.00	-.02	-.05	.01	.23**	.23**	-.03	-.04	-.15*	.39**	.48**	.36**	.42**
SES	.00	.04	-.02	-.11	-.01	.09	.24**	.20**	-.03	.08	-.16*	.35**	.44**	.29**	.37**
TR	.07	-.15*	-.19**	-.06	.18**	.06	.40**	.18**	-.03	.07	-.09	.17**	.19**	.16*	.12
CoR	.10	-.04	-.09	.15*	.10	-.05	.38**	.15*	-.05	.02	-.123	.35**	.28**	.29**	.26**
CoI	-.10	.03	.05	.03	-.05	-.08	.08	.24**	-.01	-.05	-.17**	.42**	.44**	.35**	.44**
HU	-.04	-.07	-.01	.01	-.05	.00	.17**	.24**	-.04	.05	-.22**	.33**	.39**	.27**	.29**
BED	-.12	.06	.21**	.03	-.04	-.01	.04	.29**	.13*	.05	-.16*	.45**	.67**	.47**	.51**
BEC	-.11	.06	.20**	.03	-.04	.01	.12	.29**	-.06	.02	-.17**	.50**	.64**	.42**	.50**
UNC	-.18**	.15*	.26**	-.08	-.15*	-.04	.09	.21**	-.00	.02	-.17**	.48**	.61**	.41**	.43**
UNN	-.18**	.14*	.19**	-.11	-.12	.06	.16*	.16**	-.17**	.08	-.24**	.51**	.49**	.38**	.29**
UNT	-.20**	.04	.27**	.09	-.12	.11	.22**	.28**	-.09	.14*	-.16*	.41**	.56**	.44**	.37**

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Table 22 (continued)
Correlations between Stereotype Inventory, Personality Traits, and Cultural Values

	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
16 AC	1														
17 PoR	.62**	1													
18 PoD	.58**	.58**	1												
19 FAC	.42**	.36**	.41**	1											
20 SEP	.35**	.30**	.27**	.53**	1										
21 SES	.34**	.26**	.19**	.49**	.49**	1									
22 TR	.36**	.17**	.23**	.49**	.32**	.47**	1								
23 CoR	.40**	.29**	.34**	.40**	.42**	.45**	.53**	1							
24 CoI	.27**	.20**	.16**	.48**	.36**	.42**	.22**	.40**	1						
25 HU	.24**	.15*	.21**	.41**	.42**	.44*	.36**	.47**	.51**	1					
26 BED	.31**	.20**	.23**	.56**	.42**	.40**	.24**	.37**	.53**	.49**	1				
27 BEC	.33**	.19**	.19**	.55**	.51**	.51**	.24**	.37**	.55**	.44**	.70**	1			
28 UNC	.12	.05	.07	.36**	.44**	.46**	.09	.30**	.46**	.37**	.55**	.57**	1		
29 UNN	.05	-.06	.03	.29**	.40**	.39**	.18**	.32**	.34**	.41**	.39**	.42**	.59**	1	
30 UNT	.29**	.15*	.27**	.42**	.44**	.36**	.25**	.35**	.46**	.49**	.58**	.60**	.49**	.46**	1

Notes: *p < .05, **p < .01

Table 23.

Correlations between Stereotype Inventory, Personality Traits and Behavioural Response

		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	SITP-F1	1														
2	SITP-F2	.05	1													
3	SITP-F3	-.15*	.17**	1												
4	SITP-F4	.16*	.15*	.10	1											
5	SITP-F5	.34**	.09	-.07	.09	1										
6	Extraversion	-.09	-.03	.14**	.05	-.06	1									
7	Consciousness	.07	-.11	-.11	-.02	.09	.18**	1								
8	Agreeableness	-.02	.10	.01	.05	.13*	.25**	.31**	1							
9	Neuroticism	.13*	.01	.00	.00	.04	-.25**	-.12	-.14*	1						
10	Openness	.03	.06	.01	.11	.13*	.41**	.24**	.31**	-.08	1					
11	Negative Valance	.18**	-.03	-.17**	-.06	.04	-.21**	-.15*	-.25**	.35**	-.31*	1				
12	BRQ-F1	.17**	.08	-.12	.01	.07	.04	-.11	-.13*	.25**	.05	.21**	1			
13	BRQ-F2	.25**	.05	-.21**	-.03	.13*	.01	-.03	-.02	.06	.12	.22**	.53**	1		
14	BRQ-F3	-.06	.17**	.12	-.06	-.04	.03	-.01	.04	-.23**	.08	-.13*	-.24**	-.23**	1	
15	BRQ-F4	.12	-.04	-.15*	.03	.01	.13*	.07	-.05	.03	.09	.02	.27**	.42**	-.14*	1

Notes: *$p < .05$, **$p < .01$

3.2.3 Reliability Analysis Results

The reliability of the whole Stereotype Inventory was acceptable .69 with Cronbach's alpha for 21 items. To see one by one; for factor 1 α = .72; for factor 2 α = .71; for factor 3 α = .65, for factor 4 α = .58; and for factor 5 α = 58.

The reliability of the whole Behavioural Response Questionnaire was acceptable high .73 with Cronbach's alpha for 23 items. For all factors are listed as; for factor 1 α = .85; for factor 2 α = .83; for factor 3 α = .77; and for factor 4 α = .76.

Internal reliability of Portrait Value Questionnaire was acceptably high for this present study .93 with Cronbach's alpha for 57 items included scale. Also the internal reliabilities for all factors were listed as (for SDT α = .54, for SDA α = .66, for ST α = 62, for HE α = .68, for AC α = .67, for POR α = .77, for POD α = .74, for FAC α = .61, for SEP α = .58, for SES α = .66, for TR α = .87, for COR α = .67, for COI α = .58, for HU α = .44, for BED α = .69, for BEC α = .69, for UNC α = .66, for UNN α = .78, and for UNT α = .56, respectively)

Lastly, internal reliability of Basic Personality Traits was acceptably high for this present study .71 with Cronbach's alpha for 45 items. Also it can be listed internal reliabilities for all factors as follows; (for Extraversion α = .80, for Conscientiousness α = .80, for Agreeableness α = .80, for Neuroticism α = .74, for Openness α = .44, and for Negative Valance α = .41, respectively).

3.2.4 ANOVA Analysis Results

Before interpreting regression analysis results, whether there was a demographical information (gender, age, education level, income…etc.) difference in participants' stereotyping and their behavioural response, several different ANOVAs and t-tests were done. First analysis was related to gender difference. In the one-way ANOVA, Levene assumption was met for all factors of SITP, but for factors 1 and 2 of BRQ the assumption was not met. Results revealed that, there was only gender difference in the factor name of "acceptance of transsexuals as gender" in stereotype inventory (F (1, 251) = 15.697, p< .001). In other words, there was a difference in the mean scores of women's and men's perception of transsexuals as gender (for women M = 4.57, SD = 1.67; for men M = 3.75, SD = 1.61). To see this difference between women and men, an independent samples t-test was done. Results showed

that there was a positive tendency for women to accept transsexuals as gender (t (250) = 3.96, p = .005) and the 95 % confidence around differences between the group means was relatively precise .41 to 1.23, when compared to men. See Figure 4.

Second analysis was related to whether participants' education level made any difference in their stereotyping and behavioural response. According to one-way ANOVA results, Levene assumption was not met for factor2 of SITP and factors 2 and 4 for BRQ.

Figure 4.
Gender Difference in "acceptance transsexuals as gender"

Results showed that, there were a significant education level difference between participants' stereotyping related to "beliefs about transsexual" (F (1,251) = 2.69, p = .011, η^2 = .07) and "perception of transsexuals as an illness" (F (1,252) = 2.87, p = .007, η^2 = .08). Post hoc comparison after the Bonferroni correction indicated that participants whose education levels were secondary school (M = 4.35, SD = .36) have more wrong beliefs about transsexual than whose education levels were master (M = 2.40, SD = .39). Addition to this, post hoc comparison showed that participants who had only primary school education (M = 6.12, SD = .96) had more tendency to see transsexuality as an illness when they are compared to master educated participants (M = 2.63, SD = .41). Post-hoc results are shown in Figure 5 and Figure 6.
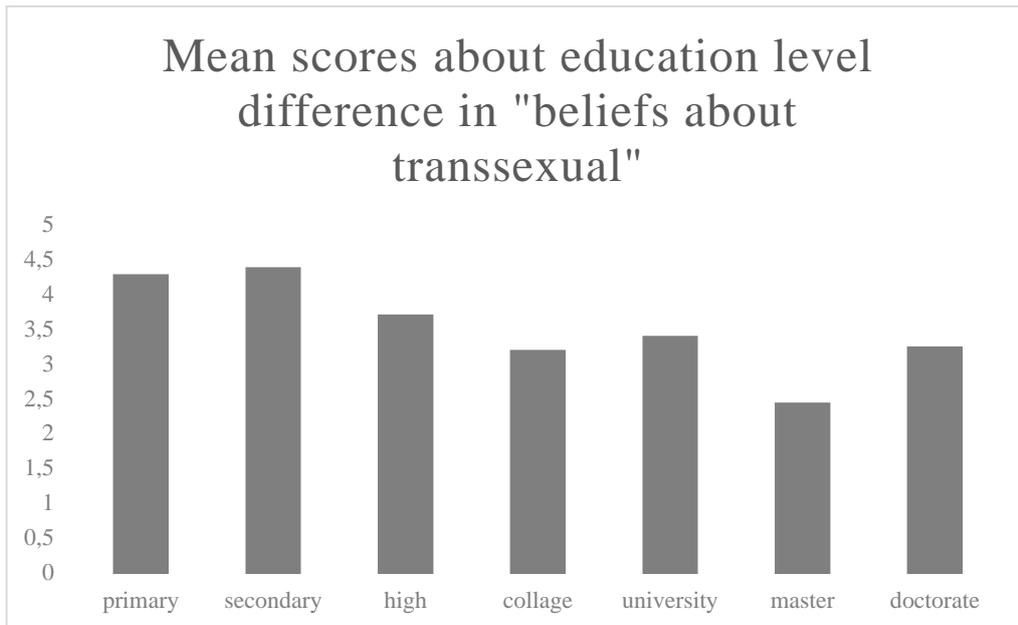
Figure 5.
Education Level Difference in "beliefs about transsexual"
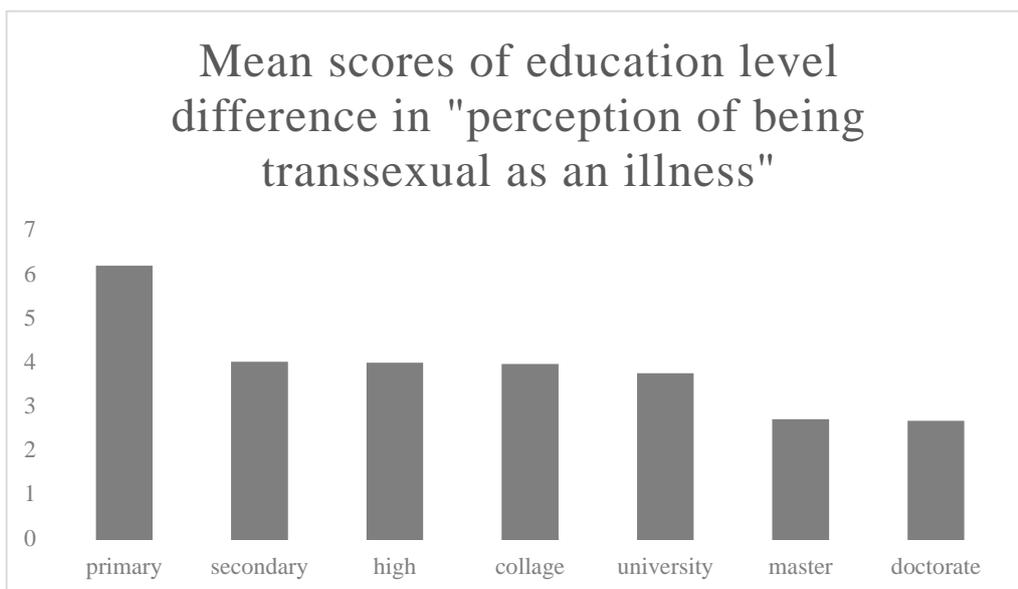
Figure 6.
Education Level Difference in "perception of being transsexual as an illness"

The other one-way ANOVA results revealed that there were no differences between women and men's SITP and BRQ points whether they had a transsexual prior contact before, the degree of this contact, and their ages. That's to say, contrary to popular belief, staying in touch with a transsexual before does not have an influence on people's attitudes, behaviours or stereotyping about trans individuals.

3.2.5 Regression Analysis Results

In this section it was aimed to find whether participants' personality characteristics and cultural values predicted their stereotyping tendency and behavioural response to the transsexual people. So that multiple different regression analysis was done in order to find best fit model for both stereotype tendency and behavioural response. Addition to this, moderation analysis was done whether to find people's stereotypes changed their behavioural responses against the transsexual people.

3.2.5.1 Regression Analysis about Stereotype Inventory about Transsexual People (SITP):

The regression analysis indicated that people's cultural values of Universalism Tolerance (UNT) ($\beta = -.21$, $p = .020$) was negatively associated with their beliefs about transsexuals (SITP-F1). Approximately 15% of variance of people's negative beliefs about transsexuals was explained by their cultural values ($R^2 = .15$, F (19,230) = 2.125, $p = .005$); UNT uniquely explained 2% of the total variance. On the other hand, among people's characteristics, negative valence (NV) ($\beta = .16$, $p = .019$) was positively associated with their beliefs about transsexuals. Five percent of variance of people's negative beliefs about transsexuals were explained by their personality characteristics ($R^2 = .05$, F (6,242) = 2.288, $p = .036$); NV uniquely explained 2% of the total variance. This means that, people who have little tolerance to stand those with different beliefs and lifestyles from themselves and who have negative psychological well-beings have more tendencies to have negative and wrong beliefs about transsexuals.

The analysis related to acceptance of transsexuals (SITP-F3) as gender showed that cultural values of universalism tolerance (UNT) ($\beta = .25$, $p = .003$) was positively, whereas tradition (TR) ($\beta = -.19$, $p = .021$) was negatively associated with the people's attitudes towards acceptance of transsexuals as gender. Totally 24% of variance of acceptance of transsexuals as gender was explained by people's cultural values ($R^2 = .24$, F (19,231) = 3.837, $p< .001$). To say one by one their unique explained variances, UNT explained 2.8% and TR explained 1.7% of the total variance, uniquely. To look at the personality characteristics, negative valence (NV)

(β = -.19, p = 005) and conscientiousness (C) (β = -.15, p = .027) were negatively, extraversion (E) (β = .17, p = .018) was positively associated with people's attitude toward acceptance of transsexuals as gender. Personality characteristics altogether explained 7.2% of the total variance $(R^2 = .07, F (6,243) = 3.127, p = .006)$, however, the unique variances were 3% for negative valence, 1.9% for conscientiousness and 2.1% for extraversion, separately. So, people who accept people different from her/his, and do not want to maintain cultural, family or religious traditions tend to accept transsexuals as a gender. On the other hand, people who have positive well-beings, and are careful, vigilant, extravert have more tendencies to accept transsexuals as a gender.

The analysis about people's perception of being transsexual as preference and rebellion (SITP-F4) estimated that; within cultural values, conformity rules (CoR) (β = .31, p< .001) have positive association with people's perception of being transsexual as preference and rebellion. Totally 13.3% of the variance related to people's perception of preference and rebellion was explained by people's cultural values $(R^2 = .13, F (19,231) = 3.127, p = .018)$, CoR explained 5% of the variance, uniquely. Thus leads us to the point that, people who like obeying the rules have higher tendency to see transsexuality as preference and rebellion. Surprisingly, none of the personality characteristics explain people's perception about being transsexuality as preference and rebellion.

The analysis about people's perception of being transsexual as an illness (SITP-F5) showed that within the cultural values, tradition (TR) (β = .17, p = .051) was slightly but positively and Stimulation (ST) (β = -.20, p = .024) was negatively associated with people's perception about transsexuality as an illness. Approximately 14% of the variance about people's perception of being transsexual as an illness was explained by people's cultural values $(R^2 = .14, F (19,231) = 1.950, p = .012)$. To look at the unique variances, TR explained uniquely 1.4% and ST explained uniquely 1.9% of the total variance. On the other hand, within the personality characteristics, extraversion (E) (β = -.14, p = .049) have negative association and whereas openness to experience (O) (β = .15, p = .043) have positive association with the people's perception about being transsexuality as an illness. Personality characteristics explained totally 5% variance, extraversion explained 1,5% and openness explained

1,6% of the total variance, uniquely $(R^2 = .05, F (6,243) = 2.112, p = .053)$. To say that, people who love preserving cultural and religious traditions, stay back to the newness, want to make distance in their social interactions, and not ready for novelty have higher tendency to think that transsexuality is because of an illness. The whole regression analysis results related to cultural values and SITP are depicted on Table 24, and regression analysis related to personality traits and SITP are depicted on Table 25. Additionally the model summaries are illusturated in Figure 7 and 8.

Table 24.
Regression Analysis Results for whether People's Cultural Values Predict their Stereotypes against Transsexuals.

	Beta	p	R^2	F	df_1, df_2	p
				Model		
SITP F1			0,15	2,125	19,230	0,005
Universalim Tolerance-UNT	-0,21	0,02				
SITP F3			0,24	3,837	19,231	<,001
Tradition-TR	-0,19	0,021				
Universalim Tolerance-UNT	0,25	0,003				
SITP F4			0,13	3,127	19,231	0,018
Conformity Rules-CoR	0,31	<,001				
SITP F5			0,14	1,95	19,231	0,012
Tradition-TR	0,17	0,051				
Stimulation-STI	-0,20	0,024				

3.2.5.2 Regression Analysis about Behavioural Response Questionnaire (BRQ):

The regression analysis stated that people's verbal-threatening aggression (BRQ-F1) to the transsexual people was positively associated with people's cultural values of power dominance (PoD) $(\beta = .33, p < .001)$ and negatively associated with people's cultural values of Stimulation (ST) $(\beta = -.11, p = .021)$, conformity rules (cor) $(\beta = -.26, p = .001)$ and universalism nature (UNN) $(\beta = -.16, p = .051)$. In other words, people's cultural values explained totally 25.8% of the variance $(R^2 = .26, F (19,228) = 4.165, p < .001)$, in which the unique variances were 5% for PoD, 1.7% for ST, 3.5% for CoR and 1.2% for UNN, respectively. Within the personality characteristics Neuroticism (N) $(\beta = .22, p < .001)$ and Negative Valence (NV) $(\beta = .132, p = .050)$ were positively associated with the people's verbal-threatening aggression. According to results, personality characteristics explained totally 11.3%

of the variance ($R^2 = .11$, F (6,240) = 5.097, $p < .001$); N uniquely explained 4% and NV explained 1.4% of the total variance separately.

Table 25.
Regression Analysis Results for whether People's Personality Characteristics Predict their Stereotypes against Transsexuals

	Beta	p	Model R²	F	df₁,df₂	p
SITP F1			0,05	2,288	6,242	0,036
Negative Valance	0,16	0,019				
SITP F3			0,07	3,127	6,243	0,006
Negative Valance	-0,19	0,005				
Extraversion	0,17	0,018				
Conscientiousness	-0,15	0,027				
SITP F5			0,5	2,112	6,243	0,053
Extraversion	-0,14	0,049				
Openness to change	0,15	0,043				

Thus, people who want to control other people, have no stimulation to novelty, do not love to obey the rules, and do not preserve nature and environment have higher tendency to show verbal-threatening aggression to transgender people. Also, people who have personality characteristics of neuroticism and negative well-being have more tendency to show verbal-threatening aggression to transsexual people.

The analysis about people's physical violence (BRQ-F2) to the transsexual people estimated that people's cultural values of Security Personal ($\beta = -.28$, $p = .001$) was negatively and security societal (SeS) ($\beta = .19$, $p = .025$) was positively associated to the people's physical reactions to transgender people. Totally 22.1% of the variance was explained by the people's cultural values ($R^2 = .22$, F (19,228) = 3.412, $p < .001$), in which SeP explained 4% and SeS explained 1.7% of the total variance uniquely.

Cultural Values

UNT

$B = -.207, p = .020$

$B = .247, p = .003$

TR

$B = -.189, p = .021$

$B = .169, p = .051$

CoR

$B = .310, p < .001$

ST

$B = -.199, p = .024$

Stereotypes

Factor 1: Beliefs about transsexuals

$R^2 = .149, p = .005$

Factor 2: Discrimination*

Factor 3: Acceptance of transsexuals as gender

$R^2 = .240, p < .001$

Factor 4: Perception of being transsexual as preferance and rebellion

$R^2 = .133, p = .018$

Factor 5: Perception of being transsexual as an illness

$R^2 = .138, p = .012$
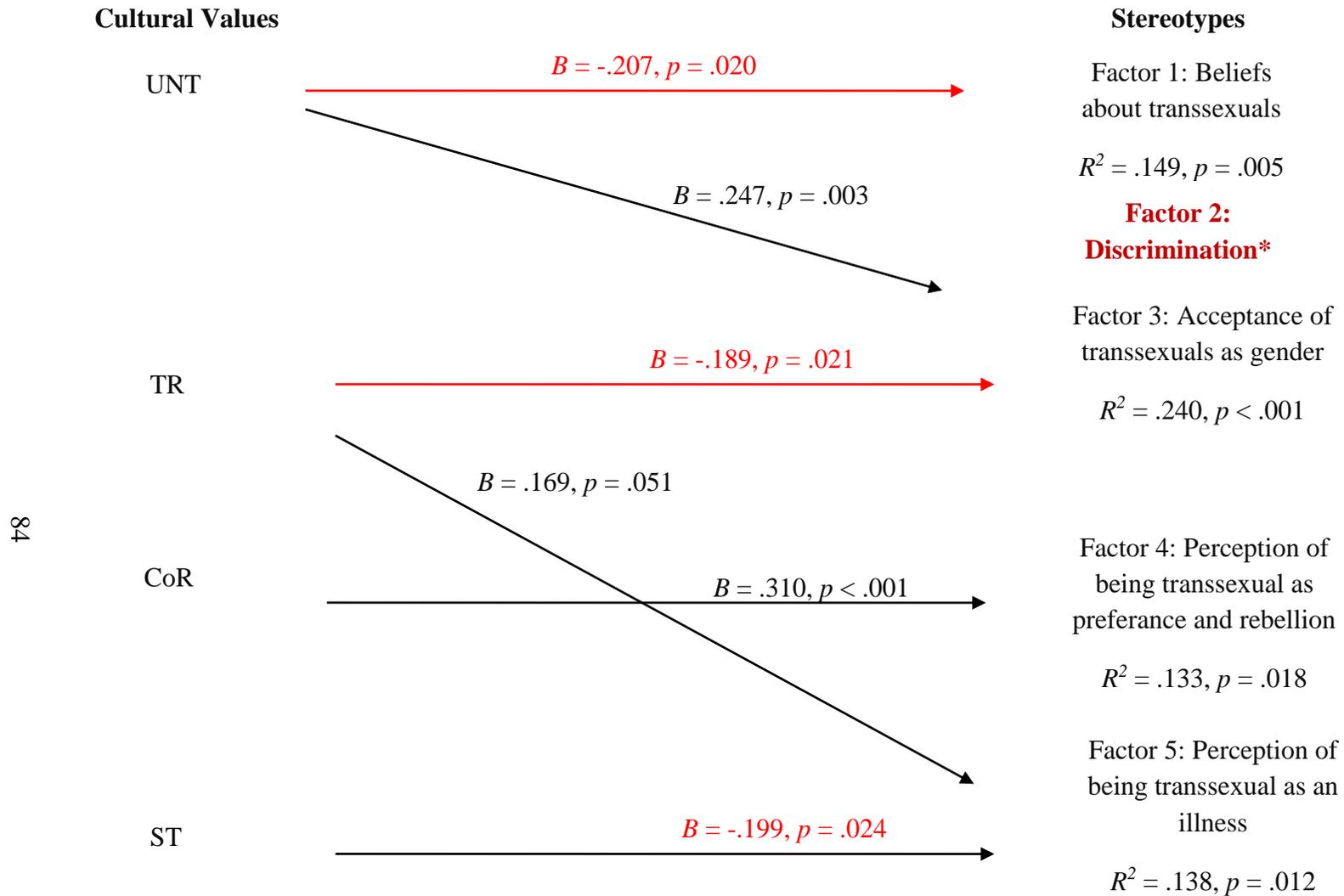
Figure 7.
Model Summary about Cultural Values and Stereotypes about Transsexuals
Note: * There is no relationship between cultural values and stereotypes in Factor 2.

Personality Characteristics

Stereotypes

$B = .163, p = .019$

NV

Factor 1: Beliefs about transsexuals

$R^2 = .054, p = .036$

$B = -.192, p = .005$

Factor 2: Discrimination*

$B = .167, p = .018$

E

Factor 3: Acceptance of transsexuals as gender

$B = -.148, p = .027$

$R^2 = .072, p = .006$

C

Factor 4: Perception of being transsexual as preferance and rebellion*

$B = -.142, p = .049$

$B = .145, p = .043$

O

Factor 5: Perception of being transsexual as an illness

$R^2 = .050, p = .053$
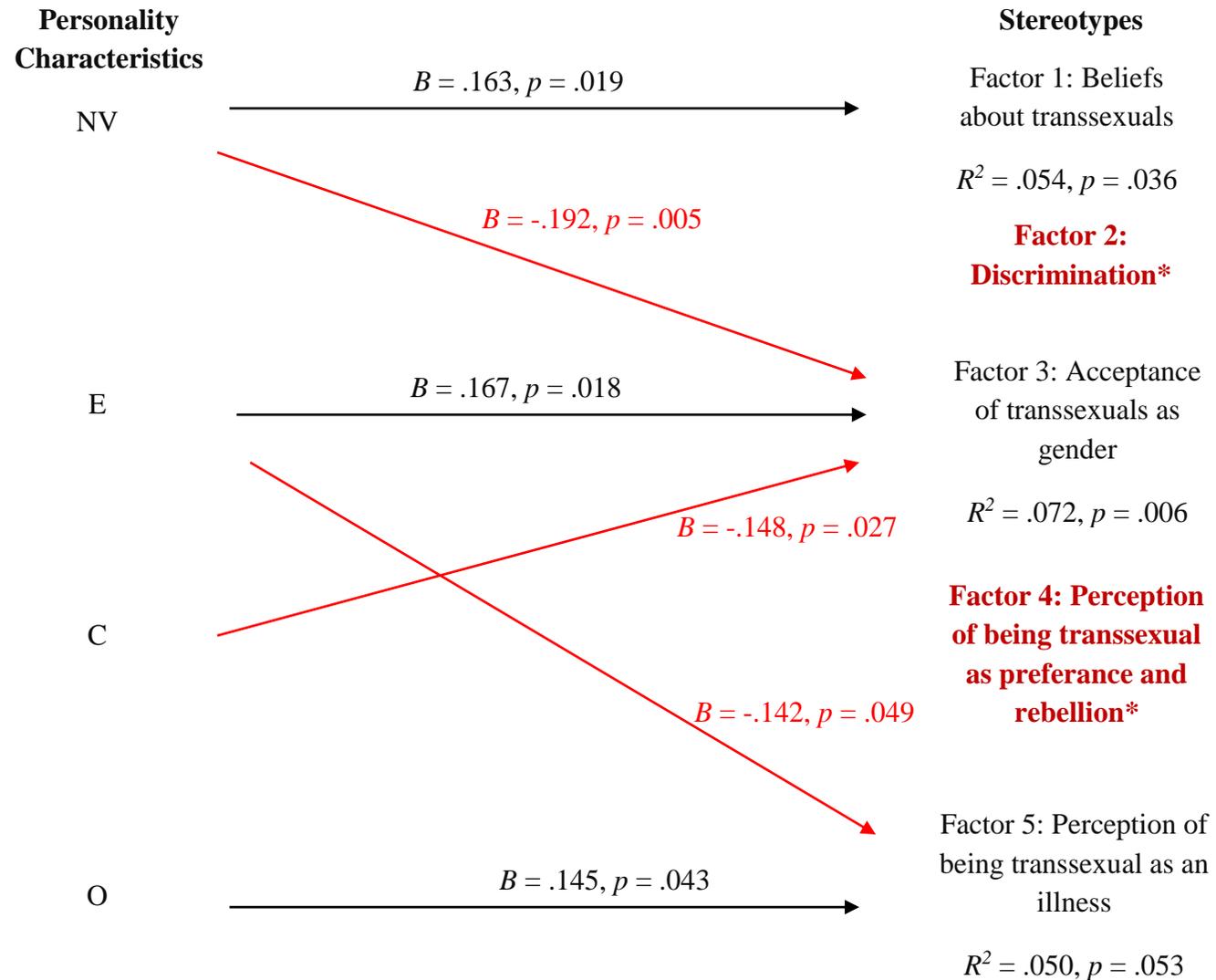
Figure 8.
Model Summary about Personality Traits and Stereotypes about Transsexuals

Note: * There is no relationship between personality traits and stereotypes in Factor 2 and 4.

To look at the how personality characteristics affect people's physical violence, it was seen that negative valence (NV) (β = .24, p < .001) and openness to experience (O) (β = .16, p = .032) were positively associated with the physical violence. Personality characteristics totally explained 7.2% variance of the physical violence (R^2 = .07, F (6,240) = 3.087, p = .006), in which the unique variances of NV was 4.8% and O was 1.7%. So, people who have negative well-being, are open to new experience, want to safety and stability in the wider society, want safety in their immediate environment highly tend to use physical violence against transgender people.

Lastly to look at how people control themselves (BRQ-F3) when they had an argument with the transgender people, regression results revealed that among the cultural values universalism nature (UNN)) (β = .180, p =.035), self-direction thought (SDT) (β = .23, p =.006) and Face (FAC) (β = .28, p =.004) were positively, whereas tradition (TR) (β = -.24, p =.005) was negatively associated with the self-control. Thus, cultural values explained totally 19.8 % of variance of people's self-control (R^2 = .20, F (19,228) = 2.963, p < .001). The unique variances were listed as 1.5% from UNN, 2.6% from SDT, 3% from FAC and 2.7% from TR. On the other hand, within the personality characteristics only neuroticism (N) (β = -.22, p = .001) had a negative association with the self-control. Totally 6.5% of variance of the self-control was explained by the personality characteristics (R^2 = .07, F (6,240) = 2.766, p = .013), in which N explained uniquely 4% of the total variance. So, people who have freedom to cultivate their own ideas and abilities, concern protecting their public image and try to avoid themselves from humiliation, preserve nature and environment, do not want to maintain cultural, family and religious traditions and have no neurotic personality characteristics tend to show more self-control while arguing with the transgender people.

Due to the small number of participants had initiative to kill transgender people (BRQ-F4), there was no statistically significant regression result related to people's attempt to kill analysis. All regression analysis results related to cultural values and BRQ are shown on Table 26, and regression analysis related to personality traits and BRQ are depicted on Table 27.

Table 26.
Regression Analysis Results for whether People's Cultural Values Predict their Behavioural Responses against Transsexuals

	Beta	p	R^2	F	df_1,df_2	p
BRQF1			0,26	4,165	19,228	<,001
Stimulation-STI	-0,19	0,021				
Power Dominance-PoD	0,33	<,001				
Conformity Rules-CoR	-0,26	0,001				
Universalim Nature-UNN	-0,16	0,051				
BRQF2			0,22	3,412	19,228	0,001
Security Personal-SeP	-0,28	0,001				
Security Societal-SeS	0,19	0,025				
BRQF3			0,20	2,963	19,228	<,001
Self-Determination Thougth-SDT	0,23	0,006				
Face-FAC	0,28	0,004				
TraditionTR	-0,24	0,005				
Universalim Nature-UNN	0,18	0,035				

Table 27.
Regression Analysis Results for whether People's Personality Characteristics Predict their Behavioural Responses against Transsexuals

	Beta	p	R^2	F	df_1,df_2	p
BRQ F1			0,11	5,097	6,240	0,001
Negative Valance	0,13	0,05				
Neuroticsm	0,22	0,001				
BRQ F2			0,07	3,087	6,240	<,001
Negative Valence-NV	0,24	<,001				
Openness to experienece	0,16	0,032				
BRQ F3			0,07	2,766	6,240	0,013
Neuroticsm	-0,22	0,001				

In spite of regression analysis showed a limited regressional relation between stereotypes, values, personality traits and behavioural responses, in order to find an answer for the question of "what if people's sterotyping will affect their behaviours to trans-people?" a moderation analysis was conducted. Moderation analysis results revealed that, people's stereotypes about trans-people are not moderate their behavioural responses towards them.
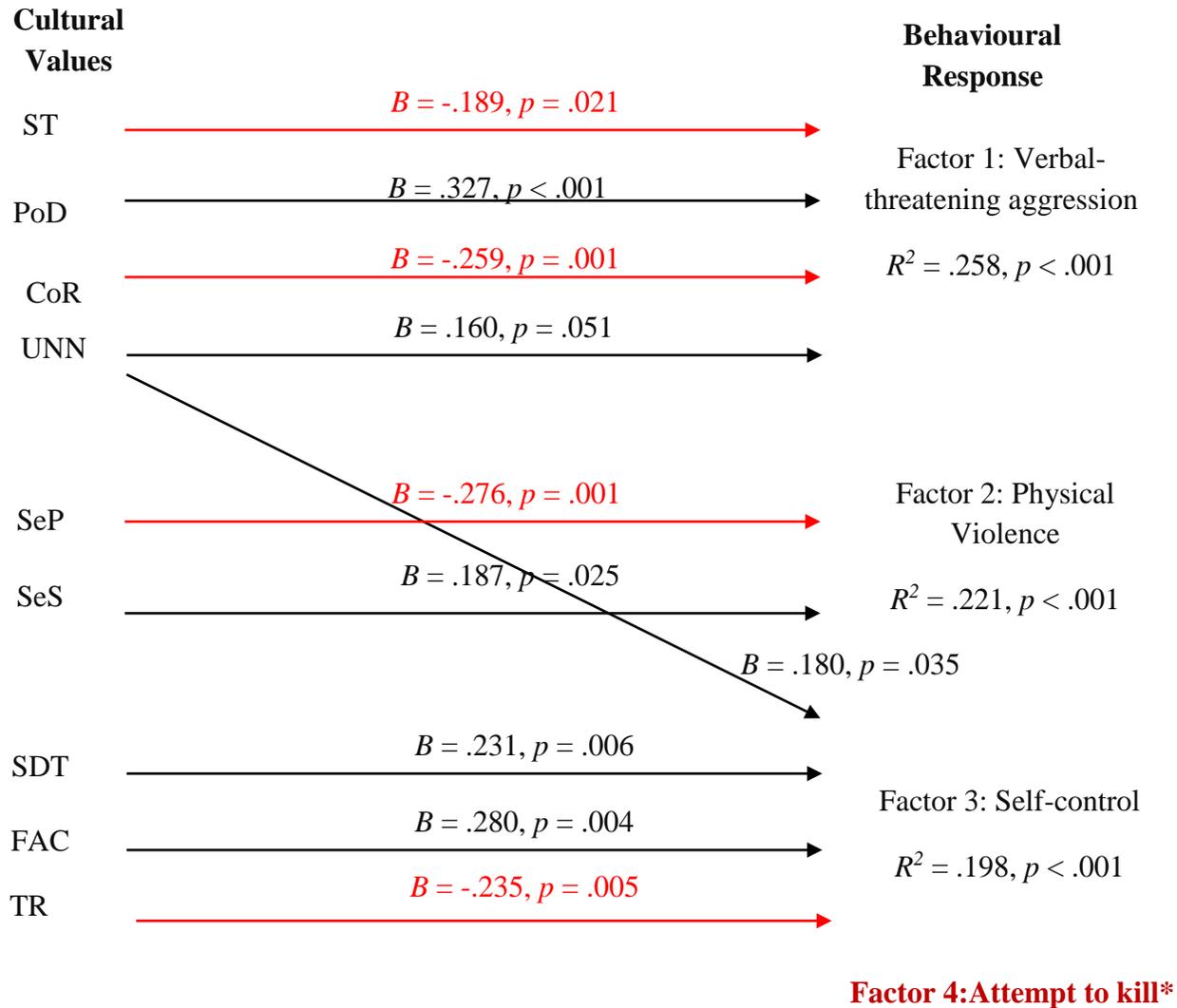
Figure 9

Model Summary about Cultural Values and Behavioural Response about Transsexual*s*

Note: * There is no relationship between cultural values and behavioural response in Factor 4.

Personality Characteristics

NV

N

O

Behavioural Response

$B = .132, p = .050$

$B = .220, p = .001$

Factor 1: Verbal-threatening aggression

$R^2 = .113, p < .001$

$B = .242, p < .001$

$B = .155, p = .032$

Factor 2: Physical Violence

$R^2 = .072, p < .001$

Factor 3: Self-control

$R^2 = .065, p = .013$

$B = -.224, p = .001$

Factor 4:Attempt to kill*
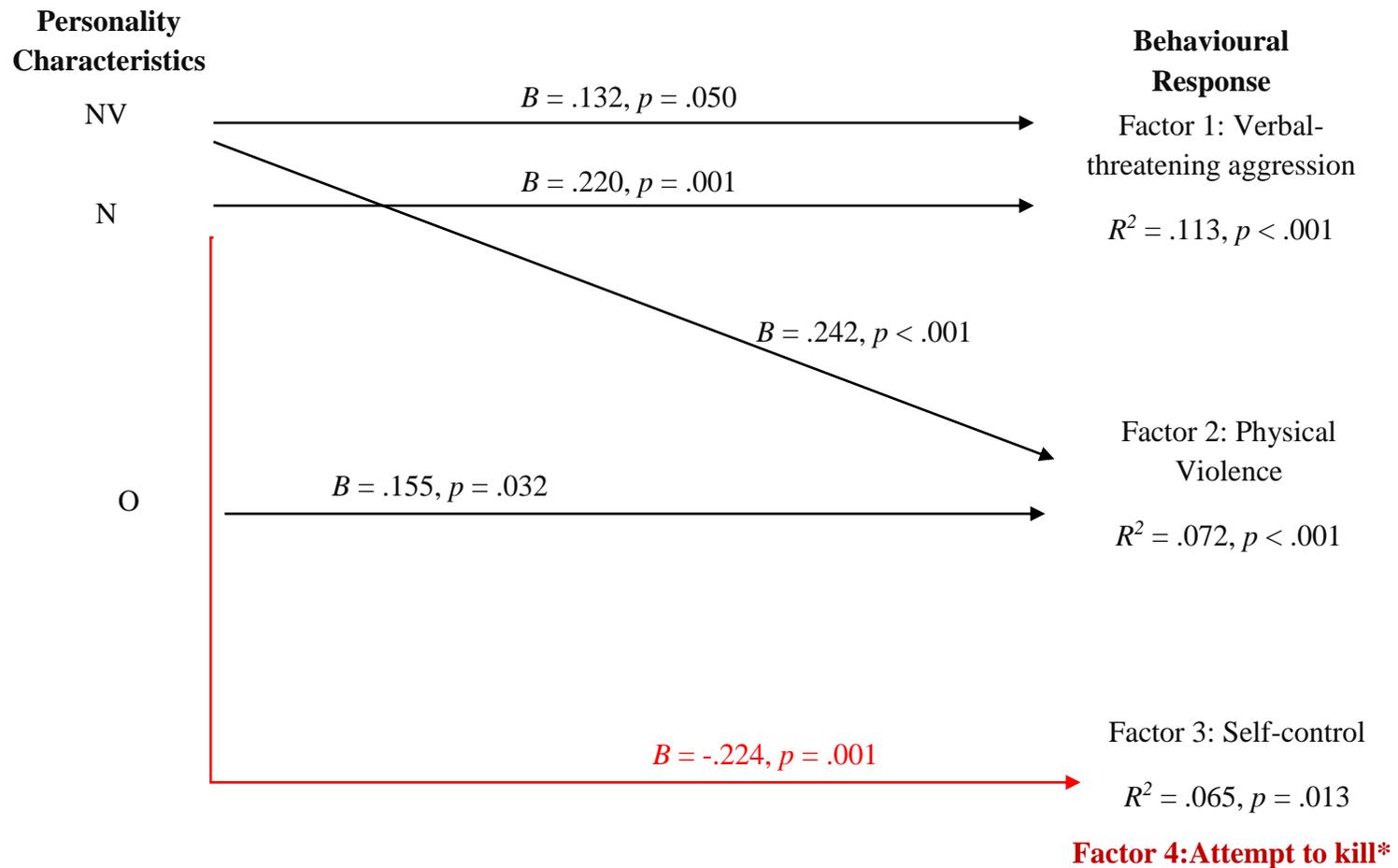
Figure 10.

Model Summary about Personality Traits and Behavioural Response about Transsexuals

Note: * There is no relationship between personality traits and behavioural response in Factor 4.

4 Discussion

Basically, the starting point of this present study is "why people want to hurt or violate trans-people?", then it is thought that people's culture that they belong to, and their personalities will affect their attitudes and their violent actions.

Transgender Europe (TGEU), the association works against discrimination in terms of gender identity and gender expression and tries to help trans-people to gain respect and value, makes a press release every year in order to get public's attention to the hate crimes based on gender identity. Additionally, TGEU prepares a press release including the numbers of killed trans-people in the world, for every year in the scope of International Trans Day of Remembrance (TDoR). According to these press releases (TGEU, 2015), each year hundreds of trans-people are murdered all around the world. Unfortunately, Turkey is the first country in Europe in the scope of these hate crimes and murders.

Likewise, trans women's life are getting harder because of the police harassment, citizen attacks with impunity, and all these exclusions and happenings push them to commit a suicide. Also Turkish government's Democracy Reform Package is not sufficient enough to fight against homophobic and transphobic crimes, it also decreases the congregation for solidarity. As it is mentioned in the ILGA Europe's Annual Review for Turkey (ILGA Europe, 2015) , there is no freedom of expression, employment and also goods and services are not accessible, the law and national authorities are blind for sexual orientation and gender identity in Turkey. Lastly, LGBTI people do not reach justice in an easy way. Same evaluations were done in Council of Europe's Report (Council of Europe, 2015). This report examines discrimination against transgender people in Europe in 5 key areas like access to work, health, housing, education, gender reassignment treatment.

The answer of the "why people cannot tolerate other people who are different from them and rather than toleration, why people hurt other people who are different from them?" questions are interest areas of the most clinical and social psychologists.

Most of the researchers always have an idea about attitudes, stereotypes, violence against trans-people and what will be the reasons behind them, yet, they do not make any move about this topic. Violence and hate crimes against trans-people have always been discussed in the academic agreements or daily conversation, however it is very interesting that there is no study (both in Turkey and in the world) about what will be the reasons of this violence against transsexuals. There are studies related to race, denomination or religion in the scope of hate crimes, but in generally studies related to LGBTI issues focused on homosexuality and homophobia. When turning points to the studies in Turkey, about trans-people, apart from the annual reports of LGBTI Associations (TDER, 2014; KAOS GL LGBT İnsan Hakları Raporu, 2015; KAOS GL 2014 Nefret Suçları Raporu, 2015), there are only three thesis in the National Thesis Centre. One is from sociology (Berghan, 2004), one is from psychiatry (Özata, 2012), and the last one is from radio-television (Devaşan, 2012).

It is thought that, the most important reason why this literature has not shown any progress in Turkey is, judicial cases and violent acts have not been taken into consideration exactly or sufficiently by authorities in charge. Therefore, this present study is a big step for startup researches about what is the social representation of gender identity (transsexual, woman, man), where people positioning trans-people in the scale of gender, what are the positive or negative stereotypes about trans-people and why people do violent acts against trans-people. Furthermore, till now, there has been no study considering the relationship between people's cultural values, personality traits and violent behaviours against trans-people. Hence, the aims of this paper are firstly to analyse the specific content of the social representations of trans-people (also women and men) and forming stereotypes related to transsexuals; secondly to examine whether there is a relationship between people's cultural values, personality characteristics and their anger or violence acts towards trans-people, and thirdly to control whether people's stereotyping affect their behavioural responses to trans-people.

Apart from these, this present study promises a lot, for three different points. Firstly, as noted above, there is no study about social representations and also there is no study related to positive or negative stereotypes about trans-people. If looking

from the viewpoint of using Abric's social representation method to create social representation of gender identity, this present study is the initiator of introduction of the French literature in Turkey. Also as it is known from Moscovici (1988), social representations and attitudes are so similar with each other, with the social representations study results there is a chance to see and interpret attitudes towards trans-people. Secondly, in the scope of this present study, with the social representation gathered before approximately 120 participants, a new inventory related to stereotypes about trans-people was created. With the inventory of Stereotypes Inventory of Trans-People (SITP), there is a chance to see entirely the "wrong known truths about trans-people" with the eyes of the Turkish sample. It is believed that, this inventory will shed a light for future studies to examine attitudes towards trans-people and tackle with transphobia. Thirdly, when looking at the aggression literature and aggression scales, there are scales for anger and violence, how people reveal their anger (displacement of anger to the objects, to the other people or to themselves), and one transphobia scale (Hill & Willoughby, 2005). In these kinds of scales or questionnaires, the aim is not to measure "whether does s/he think of violating someone or did s/he violate someone before". Hence, the Behavioural Response Questionnaire (BRQ) is developed to measure behavioural content of the aggression, by asking participants direct behavioural acts questions.

To turn viewpoints to the studies, at the end of the social representation study, participants' central beliefs and knowledge elements about the gender identities (transsexual, woman, and man) are formed. To look at the representation of transsexuals, both female and male participants see transsexuals as "alienated, excluded from the society" and "different, not normal". Also, most of the participants perceive transsexuality as male to female transsexuality rather than female to male transsexuality and in this context a famous transsexual singer "Bülent Ersoy" comes to participants' mind as an example, which means Bülent Ersoy is a social representation of transsexuality in Turkey. On the other hand, Rüzgar Erkoçlar-female to male transsexual actor, comes to younger participants' mind as a second example.

Another interesting finding is, transsexuality and homosexuality are being confused with each other, especially among male participants. For instance, "Zeki Müren" and "Fatih Ürek" are seen in the list of male participants' answers when they are asked to write what comes to their mind immediately while describing transsexuality with five words/expressions. So that, during the conversation with participants while filling the forms it is observed that cause of this ambiguity, males perceive transgender people as a threat, especially a threat to their masculinity and honour, which leads them to adopt and show negative and harsh attitudes toward transgender people. This can be explained with Nagoshi et al.'s (2008) study; when men encounter with non-traditional gender expression, their concern and anxiety about masculinity are activated. Then this anxiety turns into transphobia and homophobia. Norton (1997) (as cited in Nagoshi et al., 2008, p.529) makes a detailed explanation for this transformation of the phobias. He explained the reason of men's fear as, for one time if it is able to break masculinity and feminize the male sex, this will lead to feminization for all men, and this falls apart the traditional distinctions between the superior male and the inferior female. In order to keep traditional male superiority, men try to stick traditional masculinity, his behaviours and appearance, and also heterosexual orientation. Similarly, as Norton and Herek (2013) put trans-people disobey traditional gender roles and do not confirm societal expectations for innate male and female bodies, men perceive them as a threat.

The confusion about homosexuality and transsexuality can be explained by much simple way, rather than explaining it by non-traditional gender roles and patriarchy. While collecting the data, most of the participants asked that "Let's take a male to female trans individual as an example. He is making a sexual intercourse with another men, so isn't he a homosexual?". These participants forgot one thing; this female to male trans individual feels like a woman, indeed. So, anatomically male transsexuals, yet are in the sex reassignment process, seems like making a sexual activity with another man, which can be observed as a same sex experience, but the trans individual experienced it as a heterosexual experience (Gagné et al., 1997). In other words participants cannot denominate tran-people's gender (whether they are female or male), which points to intersexuality. Due to people cannot give the meaning the situation, it can also cause ambiguity.

Apart from that, there is another ambiguity occurs about trans-people's sexual orientation. As it is said before, participants have a tendency to see transsexuality as an illness, according to them when trans-people get a sexual reassignment surgery, the situation is perceived as "recovering from the illness". For instance, the female person becomes a male person, and he is also in a heterosexual relationship; which is a "normal" for most of the participants. However, when female person becomes a male person, and he is also in a homosexual relationship; it seems like the disease could not be cured. Then, again, it can be said that the real problem for society is seen as a homosexuality.

When the topic is examined from the females' point of view, it is observed that male to female transsexuals are not being perceived as a threat. This is also interesting to the point that female participants do not embrace male to female transsexuals as a "real" woman. Whereas, a few female participants talked about perceiving male to female transsexuals as a threat. They explained the reason why they perceive these transgenders as a threat as; they feel like transgender people has supressed their femininity and feelings through their lives, which makes trans-people more feminine than woman in terms of appearance, and this lead participants to think that this womanhood will attract participants' partner's attention much more. With this explanation it can be understood that a few female participant are afraid of being cheated with male to female transsexual people.

Again during the conversations while participants filling the forms it was observed that participants have confusion about what causes transsexuality. It was also seen in results of this present social representation study, participants have several prejudice and knowledge about the causes of transsexuality. Results revealed that among the male participants there was a prejudice about "transsexuality is a choice of a person". Other thoughts related to what causes transsexuality were listed as "parents mislead their children", "people's psychological problems lead them to be a transsexual", and "being a transsexual is a kind of illness". Very few participants know that being transsexual comes from birth and it is related to hormones. On the other hand, there is a tendency to accept transsexuality as a third gender identity among both females and males. There is a general opinion that, due to it is hard for transgender people to

find a job, most of them try to earn their money by being a sex-worker, which show parallelism to the reality and literature (personal communication with Kemal Ördek-President of the Red Umbrella Sexual Health and Human Rights Association; Berghan, 2007; ILGA Europe, 2015, Council of Europe, 2015).

Due to the fact that, according to literature (Hill & Willoughby, 2005; King, Winter & Webster, 2009; Norton & Herek, 201) having a prior contact with other groups' members influence people's stereotyping about them, hence whether do participants have a prior contact before was asked in demographic questionnaire in purpose. It was observed in the conversation while participants filling their questionnaires -but not statistically significant that, participants who have a prior contact before are tend to perceive all trans-people like their prior contact. In other words, when the question asked "who are transsexuals", they perceive the person they have met before rather than the transsexuals as a group. Additionally, having a prior contact before influence people's describing words for transsexuals more positively or negatively, when it is compared to having no prior contact situation. People who have no prior contact before wrote more common words, whereas others wrote more specific words.

This social representation study not only gathers participants' perception of transsexual people but also their perception of woman and man. Most of the female and male participants' first answer in the list of describing woman with five words was "mother figure" or "my mum". It was also observed within the female participants that in addition to the mother figure, the image of woman also identified with the word "sense of motherhood". The words related to sense of motherhood like fertility and altruism were seen as first periphery elements. Apart from the motherhood, the most used second word was "beautiful" used by both female and male participants while describing woman. It was seen that male participants used "love, affection and sexuality" words in terms of reconciling woman, yet females did not reconcile man with sexuality. According to females answers it was observed that females feel themselves as "second-class" and describe man as "egoist". Both female and male participants perceived woman as "having exposed to violence".

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According to this present social representation study results, man were perceived as "father figure" by both female and male participants, same as woman representation in the public. Man was also perceived as "strong, possessive, prone to violence and head of household". Apart from these, results revealed that both females and males had tendency to use positive meaning words while describing the genders they belong to. For instance, females used beautiful, aesthetic, gracious words for themselves; males used handsome, fit, first-class, leader/manager for themselves.

Another important conspicuous factor but not seen statistically significant in the results was, when male participants were asked to describe a man with five words they wrote "me/myself/I or their name" as an answer. When it is asked to females, "how would you describe man with 5 words?", most of them were agreed on, man are "egoists", which showed that females understood correctly that the self-love of the men.

By the light of these explanations it can be said that in recent years, by press releases about LGBTI people on media, internet and especially on social media, a perception of LGBTI people was created within the society. Although after the "80's coup d'etat" and Kenan Evren prohibitions, the attitudes towards LGBTI people stayed negative till millennium, when the 2010's come, an attitude change can be seen, even a little, with the help of the queer movement and proud events like Pride Walks. Especially with Gezi protests in 2013, it is obviously seen that an attitude and social representations about LGBTI of the Turkish society, have shown an increase in positive sides. As Moscovici (2011) said, from this point individuals and groups cannot escape themselves to be in contact with the new ones and made a new social representation, which leads them to make an adjustment and change in the uncanny, unfamiliar or weird one. Also, as stated by Moscovici (2011), because of metaphors have ability on positioning unfamiliar, uncanny, disturbing or strange ideas and images; metaphors have a crucial role in the establishment of the social representations. Therefore, in Gezi protests the rainbow flag and the speech of "Nerdesin aşkım?, burdayım aşkım" so visible that Turkish society find especially homosexual people no more strange or unfamiliar. With this rainbow flag and

speech, LGBTI people identify themselves with queer group and society, which made a symbol and a social representation in the whole society. Hence, there is parallelism with Moscovici's (2011) opinion of "symbols have more prominent meanings of being a social representation rather than their status and physical meaning" to the rainbow flag; here the meaning loaded in this flag is become more prominent. With the usage of this rainbow flag, people who have a sense of belonging to LGBTI community show their belongings and use it as a group identifier. Moreover this flag has become a symbol of LGBTI rights. Then it becomes more visible, and the power of flag is arisen by its social representation.

Lastly, an evaluation throught the eyes of the Abric can be done related to this study. A social representations about thought, action or object; central cores may not show any differences from country to country, yet the peripheral elements of the representation may show differences.

To turn our viewpoints to the second study, as it was noted above, I tried to develop two different scales; one is Stereotype Inventory about Transsexual People (SITP) and the other is Behavioural Response Questionnaire (BRQ). It is necessary to imply that, due to the social representations study results, people have a perception of "transsexuality is a kind of illness", I forced to add this perception in the factor analysis of SITP, even though the factor analysis (using Principal Axis Factoring (PAF) method) results there is no need to add this factor to the factor structure. I should say one more thing about factor structure of the SITP, factor "perception of being transsexual as preference and rebellion" are included in the meaning of both preference and rebellion, but both are in trace amount. So in future studies, if needed, this factor will be separated, on condition that adding more items.

To turn the topic gender differences in the stereotyping, the only gender difference was seen in the "accepting transsexuals as a gender". It was observed that woman have more positive tendency to accept transsexuals as a third gender, when compared to man. This is some kind of consistent with the results of Nagoshi et al. (2008)'s and Norton and Herek (2013)'s results. As it was hypothesized, results showed the consistency with the literature (King, Winter & Webster, 2009) that there were an educational level difference in the "beliefs about transsexuals" and

"perception of transsexuals as an illness". Low education level lead people to have more wrong beliefs about transsexuals than high education level. Additionally, low educated people have more tendency to perceive transsexuality as an illness when they are compared to high educated people. One more surprising result; on the contrary of my hypothesis and literature (King, Winter & Webster, 2009; Norton & Herek, 2013), having a prior transsexual contact before makes no difference in the participants' scores on both stereotyping and behavioural response. Related to this, Hill and Willoughby (2005) suggest that, if one has never personally get in touch with trans person, her/his attitudes may not comprised saliently.

Like Schwartz (1996) mentioned in the Ontario Symposium, lots of situation specified factors influence people's behaviours. Thus, according to him, behaviours cannot be predicted only transitional variables, such as values. Starting off this point, both values and personality traits are used to predict people's stereotypes about trans-people and their violent actions toward trans-people. As it was hypothesized, results revealed that people have more positive and true beliefs about trans-people if they have more tolerance to accept with different beliefs and lifestyles with them. Also people, whose well-being is positive, are more prone to have positive beliefs about trans-people. On the other hand, the most interesting result about stereotyping is related to discrimination. No relationship is found between people's cultural values and personality characteristics with discrimination against transsexuals, even though it is expected that there is a relationship between security social and openness to experience. There is no relation between discrimination and having a prior contact before or education level also. It is really hard for me to interpret this result. This will be for the reason that, discrimination factor includes a few item, or the items may not cover discrimination exactly. As it was expected; people; who deny to accept people who are different from themselves and want to maintain cultural and religious traditions, are less likely to accept transsexual as third gender. Furthermore, negative well-being, introvert and ignorant people have more tendency not to accept transsexual as a third gender. It was also mentioned in Schwartz (2012)'s article that, tradition, universalism concern and universalism tolerance, security society and power dominant are more suitable variables for equal rights for homosexuals. Hence, it is also expected that tradition and universalism will work in the explanation of

accepting transsexuals as a gender. Another expected result comes from stereotyping about being transsexual as preference and rebellion; people who like obeying the rules have higher tendency to see transsexuality as preference and rebellion. What is interesting in here is, none of the personality characteristics explains this stereotyping. Last result about stereotyping is related to perception of being transsexual as an illness. Results explained that non-traditional and novelty seeker people have less tendency to see transsexuality as an illness. As parallel to the cultural values, within the personality traits, less extravert people and people who are open to change are less likely to accept transsexuals as ill people. To sum up, this study shows consistency with Norton and Herek (2013)'s study results, which is, people's negative attitudes toward trans-people are because of their traditional values, and the structuralized roots of power hierarchies and social convention from yesterday to nowadays.

When looking at the behavioural responses, the one who loves control over the people, has no stimulation for novelty, loves to violate the laws and rules, and does not like to preserve nature have higher tendency to show verbal-threatening aggression to trans-people. As it was expected, people whose well-being is positive and show less neurotic personality characteristics are less prone to show verbal-threatening aggression to trans-people. To turn the point to the using physical violence, people who want safety and stability in the wider society, and want safety in their immediate environment are highly tended to use physical violence against trans-people. There are surprising results for physical violence. Results revealed that, people who have more open to experience are more eligible to show physical violence towards trans-people. The other variables show consistency to our hypothesis that, people who have positive well-being are less prone to use physical violence on the trans-people. To look at the self-control, people who are love to cultivate their own ideas and abilities, concern protecting their public image and try to avoid themselves from humiliation, love to preserve nature and environment and do not want to maintain cultural, family and religious traditions tend to show more self-control while arguing with the transgender people. It was expected self-direction action (SDA) had a relationship with self-control, yet according to the results self-direction thought has a relationship, instead of SDA. Among the

personality traits, people who have no neurotic personality trait are prone to be more self-controlled. Among all analysis, the most surprising result was "attempt to kill" factor. Actually the basic aim of this present study was to examine "what kind of people have a tendency to attempt for killing trans-people?". Unfortunately, an obvious answer cannot be found for this question by this study. Among the participants, small number of participants had intention to kill trans-people, no significant results were found.

The last observation about BRQ is, in case of having a meaningful problem with a transgender person and a person, some participants gave same responses to for both situation, some participants try to avoid giving higher points for transgender situation. To me, what is essential here is, the person who gives lesser points for the transgender situation can make positive discrimination, or s/he can try to avoid get in a conflict with a trans-people, tend to ignore the situation and want to be kept out of trouble.

4.1 Limitation and Future Studies

It is necessary to acknowledge certain limitations of this study. Firstly, according to KMO results, the sample size is limited for second study. Secondly, the results will be more valid, if it was able to try the Stereotype Inventory about Trans-people (SITP) in another sample before started the second study. Or it will be more practical and explanatory if a group of clinical and social psychologists come together and make a brainstorming in the process of developing SITP. With this way, the participants can easily understand the inventory and cannot counter any confusion. For future studies, a group of clinical and social psychologists can make an improvement on this inventory, and turn into a new transphobia scale, which will be an alternative for the only Hill & Willoughby's (2005) transphobia scale.

On one hand, due to this present study is a culture based study, gathering data from socio-economically different kinds of samples will be more explanatory to see the difference and effect of culture, in the violence against trans-people.

Another limitation is, like the faith of many studies; cause it's a self-report and most of the participants are known in personal, socially desirable answers may

be given. In other words social desirability may affect participants' responses. Even though the data were collected without asking participants' name and giving them all scales in a closed envelope; most of the participants told me later that they did not give the exact responses that they actually thought. Thus, applying these scales via internet will solve these biases.

Some points can be added about Behavioural Response Questionnaire (BRQ). It is crucial to be mentioned that more focus and attention was given to the physical violence rather than passivity, insensitivity and positive response in terms of behavioural response, in the process of questionnaire development. Because the aim of the study is to find the reasons behind the hateful violent actions towards trans-people, so that items like "I hurt her/him with knife, I shot her/him with gun" added on purpose on the basis of the content of hate crimes news. On the other hand, as it was seen from the results, items of the discrimination factor of BRQ cannot be comprehended, more items will be added or the items will be considered again.

Before starting this present study, "who killed trans-people, why did they kill these people, what are the reasons behind killing?" questions arose in my mind. However, any results can be found related to factor "attempt to kill". It is thought that, this is because of the lack of sample size or the sample does not include participants who are convicted before for this kind of violent actions.

Last of all, it should be noted that, this present study still tackle the problem through the eyes of "normal" people to the "others". For future studies tackling with violence through the eyes of trans-people will be more explanatory and contribute the literature (Gagné et al., 1997; Dozier, 2005; Nagoshi et al., 2012; Dietert & Dentice, 2013; Nagoshi et al., 2014; Lewitt and Ippolito 2014) and also in Turkey (Selek, 2001; Berghan, 2007; Siyah Pembe Üçgen, 2012; Pembe Hayat, 2012; Siyah Pembe Üçgen, 2013; TDER, 2014; KAOS GL 2014 Nefret Suçları Raporu, 2015).

5 Conclusion

In spite of having some limitations, this present study is a first step in Turkey and also in the world in terms of structuring a social representation and stereotyping about transsexuals, how people positioning them within gender categories and what are the inner motivations of showing violent actions to them.

In the scope of this thesis, in the first study, participants' central beliefs and knowledge elements about the gender identities (women, men and trans) were formed. With these central beliefs and knowledge elements, I try to list both positive and negative stereotyping about trans-people, and develop a new inventory (SITP). In the second study, simply, personality traits and values are used as a predictor of attitudes and aggressive behaviour towards trans individuals; in order to check whether there is a relationship between personality traits, values and aggressive behaviour.

As Abric (2011) expressed social representations as "guide for action", hence, it can be said that representations are acts like a lighthouse for people to understand the reality easily and monitor, explain and give meaning to what had happened around them. Furthermore, as Moscovici (1988) said; in order to motivate their action and make a senseful interaction, society produces new representations. These representations will help people to compare groups and cultures and enable them to get knowledge about this representation. Hence, it is thought that, with this study, at least I am able to make awareness on my colleagues, the employees of Yenimahalle Municipality. Because, whenever my colleagues see me, they always ask about my thesis, results, and if they see news on media they talk about this news. Apart from that, in line with Schwartz's (2014) "values can be transmitted" and Moscovici's (1988) "a representation always links a cognitive form with a content widely accepted by the group" opinions, I believe that participants of my study will transmit this awareness about transsexuality to their friends, even their family members. Last of all, if representations are embraced by all the members of the society, they can be hegemonic representations (Moscovici, 1988). From this point, if Ministry of Family and Social Policies takes a step for trans-people, tries to make a political movements about introducing trans-people in a society, fighting against discrimination and

violence; it will be easy for society in adaptation, internalisation and integration process with trans-people. Maybe, this thesis results can be shared by Ministry of Family and Social Policies and LGBTI associations in Ankara, so that they can both make consultation and take an initiative to put an item on constitution about LGBTI rights and prevention of this rights.

In point of fact, media and LGBTI associations, knowingly or unknowingly, try to remove attention from positive to negative with their language using in news, by replacement of positive representation from central core to peripheral element. Likewise, they mediate the replacement of negative representations, from peripheral element to central core. Therefore, the institutions which hold a power to create social representations, bring negative representation into the forefront, rather than positive representation. Thus, it can be tried to communicate with the LGBTI deputies and deputies who consider human rights from all parties, in order to make a pressure for Ministry of Ministry of Family and Social Policies or Ministry of Health to take an initiative and make a public service advertising about trans-people, just like they had done before with Down Syndromed people, which features the motto of "being a down syndrome is not a bad and harmful for other people".

Apart from these, in order to pave the way for new working areas and not to force trans-people to become a sex worker (both for the hand of the state and the society), an offer can be given to Ministry of Working and Social Security for making a political act about placing these people in the working areas like they did before former condemned and disadvantaged people.

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APPENDICES

APPENDIX A: INFORMED CONSENT / GÖNÜLLÜ KATILIM FORMU (BEFORE STUDY)

Bu çalışma, Doç. Dr. Türker Özkan tarafından yürütülen, kültür, toplumsal cinsiyet ve cinsiyet yönelimi ile ilgili bir çalışmadır. Çalışmanın amacı, katılımcıların kültürel değerleri ve toplumsal cinsiyete bakış açısıyla ilgili bilgi toplamaktır. Çalışmaya katılım tamamıyla gönüllülük temelinde olmalıdır. Ankette, sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamıyla gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir; elde edilecek bilgiler bilimsel yayımlarda kullanılacaktır.

Anket, genel olarak kişisel rahatsızlık verecek soruları içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakmakta serbestsiniz. Böyle bir durumda anketi uygulayan kişiye, anketi tamamlamadığınızı söylemek yeterli olacaktır. Anket sonunda, bu çalışmayla ilgili sorularınız cevaplanacaktır. Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için Psikoloji Bölümü öğretim üyelerinden Doç. Dr. Türker Özkan (E-posta: ozturker@metu.edu.tr) ya da yüksek lisans öğrencisi Bürge Koç (E-posta: koc.burge@metu.edu.tr) ile iletişim kurabilirsiniz.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum. (Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

Ad Soyad   Tarih   İmza

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DEMOGRAPHIC INFORMATION FORM / DEMOGRAFİK BİLGİ ÖLÇEĞİ

Lütfen sizin için uygun olan bölüme X koyunuz.

Cinsiyetiniz: Kadın (   )   Erkek (   )   **Diğer:** açıklayınız (   )

Cinsel yöneliminiz:

Eşcinsel   (kendi cinsi ile cinsel ilişkiye giren, örn. kadın ile kadın veya
                      erkek ile erkek) ( )

Heteroseksüel   (karşı cinsi ile cinsel ilişkiye giren, örn. kadın ile erkek) ( )

Biseksüel   (hem kendi hem de karşı cinsi ile cinsel ilişkiye giren, örn.
                      hem kadın hem erkek ile) ( )

Tanıdığınız bir transseksüel var mı?   Evet ( )   Hayır ( )

Tanışıklığınızın derecesi: Az ( )   Orta ( )   Çok ( )

Yaşınız: (   )

Eğitim Seviyeniz:

İlkokul (   )   Ortaokul (   )   Lise (   )

YüksekOkul (   )   Üniversite (   )   Yüksek Lisans (   )   Doktora (   )

Aylık Geliriniz:

0 – 1000 TL (   )   1100-3000 TL (   )   3100 – 5000 TL (   )

5100 – 8000 TL (   )   8100 ve üzeri (   )

Transseksüellik, bireylerin kendilerini geleneksel olarak ifade edilen "kadın" ve "erkek" cinsiyet kategorilerine ait hissetmemesi ve o cinsiyetlerin uygulamalarını tam anlamıyla yerine getirememesi olarak tanımlanır.

Aşağıya TRANSSEKSÜEL denilince aklınıza gelen ilk 5 kelimeyi yazınız.

……………………………………..
……………………………………...
…………………………………………
…………………………………………
…………………………………………

Şimdi yukarıda yazdığınız kelimeleri 1'den 5'e kadar, size göre <u>önem</u> sırasına göre sıralayınız. 1 en önemli, 5 en önemsiz.

Aşağıya KADIN denilince aklınıza gelen ilk 5 kelimeyi yazınız.

……………………………………..
……………………………………...
…………………………………………
…………………………………………
…………………………………………

Şimdi yukarıda yazdığınız kelimeleri 1'den 5'e kadar, size göre <u>önem</u> sırasına göre sıralayınız. 1 en önemli, 5 en önemsiz.

Aşağıya ERKEK denilince aklınıza gelen ilk 5 kelimeyi yazınız.

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Şimdi yukarıda yazdığınız kelimeleri 1'den 5'e kadar, size göre <u>önem</u> sırasına göre sıralayınız. 1 en önemli, 5 en önemsiz.

INFORMED CONSENT / KATILIM SONRASI BİLGİLENDİRME FORMU
(AFTER STUDY)

Bu çalışma daha önce de belirtildiği gibi ODTÜ Psikoloji Bölümü öğretim üyelerinden. Doç. Dr. Türker Özkan tarafından yürütülen bir çalışmadır. Bu çalışmada temel olarak, bireylerin transseksüellere, kadınlara ve erkeklere yönelik inanç ve bilgileri elde edilerek; bu bilgilerin kültürel değerlerle ilişkisine bakılacaktır. Ayrıca bireylerin kültürel değerlerinin transseksüellere ilişkin tutumlarını nasıl etkilediği incelenecektir.

Kültürel değerler literatürü, gelenekselciliğin değer ve inançları sürdürmenin öneminden ve kültürün geleneksel uygulamalarına son derece önem verildiğinden bahseder. Öbür taraftan aynı literatür evrenselciliğin toplum içerisinde güçsüz ve savunmasız bireyleri korumanın ve dünya üzerindeki her bireyin eşit fırsatlara sahip olmasının öneminden bahseder. Buna göre bir bireyin geleneksel değerlerine sahip çıkması ya da evrenselci olması; kendisinden farklı olan gruba ilişkin tutumunu diğerlerinden farklı kılacaktır.

Bu çalışmadan alınacak ilk verilerin Haziran 2014 sonunda elde edilmesi amaçlanmaktadır. Elde edilen bilgiler sadece bilimsel araştırma ve yazılarda kullanılacaktır. Çalışmanın sonuçlarını öğrenmek ya da bu araştırma hakkında daha fazla bilgi almak için aşağıdaki isimlere başvurabilirsiniz. Bu araştırmaya katıldığınız için tekrar çok teşekkür ederiz.

Doç. Dr. Türker Özkan (E-posta: ozturker@metu.edu.tr)

Yüksek Lisans Öğrencisi Bürge Koç (koc.burge@metu.edu.tr)

APPENDIX B: INFORMED CONSENT / GÖNÜLLÜ KATILIM FORMU
(BEFORE STUDY)

Bu çalışma, Doç. Dr. Türker Özkan tarafından yürütülen, kültür, toplumsal cinsiyet ve cinsiyet yönelimi ile ilgili bir çalışmadır. Çalışmanın amacı, katılımcıların kültürel değerleri ve toplumsal cinsiyete bakış açısıyla ilgili bilgi toplamaktır. Çalışmaya katılım tamamıyla gönüllülük temelinde olmalıdır. Ankette, sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamıyla gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir; elde edilecek bilgiler bilimsel yayımlarda kullanılacaktır.

Anket, genel olarak kişisel rahatsızlık verecek soruları içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakmakta serbestsiniz. Böyle bir durumda anketi uygulayan kişiye, anketi tamamlamadığınızı söylemek yeterli olacaktır. Anket sonunda, bu çalışmayla ilgili sorularınız cevaplanacaktır. Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için Psikoloji Bölümü öğretim üyelerinden Doç. Dr. Türker Özkan (E-posta: ozturker@metu.edu.tr) ya da yüksek lisans öğrencisi Bürge Koç (E-posta: koc.burge@metu.edu.tr) ile iletişim kurabilirsiniz.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum. (Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

Cinsiyet   Tarih   İmza

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DEMOGRAPHIC INFORMATION FORM / DEMOGRAFİK BİLGİ ÖLÇEĞİ

Lütfen sizin için uygun olan bölüme X koyunuz.

Cinsiyetiniz: Kadın ( )   Erkek ( )   **Diğer:** açıklayınız (   )

Cinsel yöneliminiz:

Eşcinsel   (kendi cinsi ile cinsel ilişkiye giren, örn. kadın ile kadın veya erkek ile erkek) ( )

Heteroseksüel   (karşı cinsi ile cinsel ilişkiye giren, örn. kadın ile erkek) ( )

Biseksüel   (hem kendi hem de karşı cinsi ile cinsel ilişkiye giren, örn. hem kadın hem erkek ile) ( )

Tanıdığınız bir transseksüel var mı?   Evet ( )   Hayır ( )

Tanışıklığınızın derecesi: Az ( )   Orta ( )   Çok ( )

Yaşınız: (   )

Eğitim Seviyeniz:

İlkokul ( )   Ortaokul ( )   Lise ( )

YüksekOkul ( )   Üniversite ( )   Yüksek Lisans ( )   Doktora ( )

Aylık Geliriniz:

0 – 1000 TL ( )   1100-3000 TL ( )   3100 – 5000 TL ( )

5100 – 8000 TL ( )   8100 ve üzeri ( )

STEREOTYPE INVENTORY ABOUT TRANSSEXUALS (SITP) / TRANS BİREYLERE YÖNELİK KALIPYARGILAR ENVANTERİ

Transseksüellik: Bireylerin kendilerini geleneksel olarak ifade edilen "kadın" ve "erkek" cinsiyet kategorilerine ait hissetmemesi ve o cinsiyetlerin uygulamalarını tam anlamıyla yerine getirememesi olarak tanımlanır. Doğduğu cinsiyetten memnun kalmayan bireyler ileride cinsiyet değiştirebilirler.

Yukarıda transseksüelliğin tanımı verilmiştir. Lütfen aşağıdaki ifadelere, ne oranda katılıp katılmadığınızı **transseksüellik tanımını göz önüne alıp** ilgili rakamı işaretleyerek belirtiniz.

1: Tamamen katılmıyorum   2: Çoğunlukla katılmıyorum   3: Biraz katılmıyorum
4: Ne katılıyorum ne katılmıyorum   5: Biraz katılıyorum   6: Çoğunlukla katılıyorum
7: Tamamen katılıyorum

		1	2	3	4	5	6	7
1	Transseksüellik hormonal bozukluktur.	1	2	3	4	5	6	7
2	Transseksüel olmak bireyin tercihidir.	1	2	3	4	5	6	7
3	Transseksüeller gey ya da lezbiyendir.	1	2	3	4	5	6	7
4	Transseksüeller cesurdur.	1	2	3	4	5	6	7
5	Transseksüellik üçüncü bir cins olarak kabul edilmelidir.	1	2	3	4	5	6	7
6	Transseksüellerin kendine güveni tamdır.	1	2	3	4	5	6	7
7	Transseksüeller kolay kolay iş bulamazlar.	1	2	3	4	5	6	7
8	Transseksüellik bir hastalıktır.	1	2	3	4	5	6	7
9	Bir insan istediği için transseksüel olur.	1	2	3	4	5	6	7
10	Bir insan psikolojik rahatsızlığı olduğu için transseksüel olur.	1	2	3	4	5	6	7
11	Transseksüllerin cinsel yönelimleri hem cinsleriyle beraber olmaya yöneliktir.	1	2	3	4	5	6	7
12	Transseksüller horlanırlar.	1	2	3	4	5	6	7
13	Transseksüellik cinsiyet olarak kabul edilmelidir.	1	2	3	4	5	6	7
14	Transseksüellikle travestilik aynı şeydir.	1	2	3	4	5	6	7
15	Transseksüellik psikolojiktir.	1	2	3	4	5	6	7
16	Transseksüellik anatomik bozukluktan dolayı kaynaklanır.	1	2	3	4	5	6	7
17	Transseksüller dışlanırlar.	1	2	3	4	5	6	7
18	Transseksüller hayatlarında zorlukla karşılaşır.	1	2	3	4	5	6	7
19	Transeksüellik ile eşcinsellik aynı şeydir.	1	2	3	4	5	6	7
20	Transseksüeller itici değildir.	1	2	3	4	5	6	7
21	Transeksüeller fuhuşu tercih ettikleri için yaparlar.	1	2	3	4	5	6	7

PORTRAIT VALUES QUESTIONNAIRE / (PORTRE DEĞERLER ANKETİ)

Aşağıda kısaca bazı insanlar tanımlanmıştır. Lütfen her tanımlamayı okuyun ve her bir insanın size ne kadar benzediğini veya benzemediğini düşünün. Sonra, her tanımlamanın sağında olan kutulardan birini X ile işaretleyerek bu kişinin size ne kadar benzediğini veya benzemediğini belirtin.

BU KİŞİ SİZE NE KADAR BENZİYOR?

	Bana hiç benze-miyor	Bana benze-miyor	Bana çok az benziyor	Bana biraz benziyor	Bana benziyor	Bana çok benziyor
1. Yaratıcı olmak onun için önemlidir.	☐	☐	☐	☐	☐	☐
2. Ülkesinin bütün vatandaşlarının güvenliğini tüm tehditlere karşı koruması onun için önemlidir.	☐	☐	☐	☐	☐	☐
3. İyi zaman geçirmek onun için önemlidir.	☐	☐	☐	☐	☐	☐
4. Başka insanları üzmekten kaçınmak onun için önemlidir.	☐	☐	☐	☐	☐	☐
5. Toplumun güçsüz ve savunmasız üyelerini korumak onun için önemlidir.	☐	☐	☐	☐	☐	☐
6. İnsanların onun söylediklerini yapmasını ister.	☐	☐	☐	☐	☐	☐
7. Dikkatleri üzerine çekmemeye çalışır.	☐	☐	☐	☐	☐	☐
8. Doğaya özen gösterilmesi gerektiğine çok inanır.	☐	☐	☐	☐	☐	☐
9. Hiç kimsenin onu asla utandırmaması onun için önemlidir.	☐	☐	☐	☐	☐	☐
10. Her zaman yapacak değişik türde şeyler arar.	☐	☐	☐	☐	☐	☐
11. Kendisine yakın olanlara sadık olmak onun için önemlidir.	☐	☐	☐	☐	☐	☐
12. Güvenliğini tehlikeye sokabilecek herşeyden kaçınır.	☐	☐	☐	☐	☐	☐
13. Paranın getirebileceği güç hissine sahip olmak onun için önemlidir.	☐	☐	☐	☐	☐	☐
14. Çeşitli gruplar arasında uyumu ve barışı arttırmak için çalışır.	☐	☐	☐	☐	☐	☐
15. Otorite konumundaki insanların söylediklerini her zaman yapması gerektiğine inanır.	☐	☐	☐	☐	☐	☐
16. Hırslı olmanın önemli olduğunu düşünür.	☐	☐	☐	☐	☐	☐
17. Geleneksel değerleri ve inançları sürdürmek onun için önemlidir.	☐	☐	☐	☐	☐	☐
18. Hayatı hakkında kendi kararlarını vermek onun için önemlidir.	☐	☐	☐	☐	☐	☐

	Bana hiç benze-miyor	Bana benze-miyor	Bana çok az benziyor	Bana biraz benziyor	Bana benziyor	Bana çok benziyor
19. Toplumsal imajını korumak onun için önemlidir.	☐	☐	☐	☐	☐	☐
20. Doğal hayatı tehdit eden şeylere karşı çalışmak onun için önemlidir.	☐	☐	☐	☐	☐	☐
21. Başkaları için sinir bozucu biri olmamanın önemli olduğunu düşünür.	☐	☐	☐	☐	☐	☐
22. Varlıklı olmak onun için önemlidir.	☐	☐	☐	☐	☐	☐
23. Sevdiği insanlara yardım etmek onun için çok önemlidir.	☐	☐	☐	☐	☐	☐
24. Kendi kanaatlerini oluşturmak ve özgün fikirlere sahip olmak onun için önemlidir.	☐	☐	☐	☐	☐	☐
25. Kişisel güvenliği onun için son derece önemlidir.	☐	☐	☐	☐	☐	☐
26. Heyecanlı bir hayat onun için önemlidir.	☐	☐	☐	☐	☐	☐
27. Herhangi bir grupta en etkili insan olmak onun için önemlidir.	☐	☐	☐	☐	☐	☐
28. Başkaları izlemiyorken bile kurallara uymak onun için önemlidir.	☐	☐	☐	☐	☐	☐
29. Dünyadaki herkesin hayatta eşit fırsatlara sahip olmasının önemli olduğunu düşünür.	☐	☐	☐	☐	☐	☐
30. Devletin güçlü olmasını ister ki vatandaşlarını savunabilsin.	☐	☐	☐	☐	☐	☐
31. Hayattaki zevklerin tadını çıkarmak onun için önemlidir.	☐	☐	☐	☐	☐	☐
32. Yakın olduğu insanların iyiliğini gözetmek onun için önemlidir.	☐	☐	☐	☐	☐	☐
33. Herşeyi bağımsız bir şekilde yapmak onun için önemlidir.	☐	☐	☐	☐	☐	☐
34. Alçakgönüllü olmak onun için önemlidir.	☐	☐	☐	☐	☐	☐
35. Başkalarına ne yapacaklarını söyleyen kişi olmak onun için önemlidir.	☐	☐	☐	☐	☐	☐
36. Kendisinden farklı insanları dinlemek onun için önemlidir.	☐	☐	☐	☐	☐	☐
37. Çok başarılı olmak onun için önemlidir.	☐	☐	☐	☐	☐	☐
38. Ailesinin veya bir dinin geleneklerini sürdürmek onun için önemlidir.	☐	☐	☐	☐	☐	☐

	Bana hiç benze-miyor	Bana benze-miyor	Bana çok az benziyor	Bana biraz benziyor	Bana benziyor	Bana çok benziyor
39. Kendisi için sürekli yeni şeyler öğrenmek ve yeteneklerini geliştirmek onun için önemlidir.	☐	☐	☐	☐	☐	☐
40. Bütün yasalara uymak onun için önemlidir.	☐	☐	☐	☐	☐	☐
41. Her türden yeni deneyim edinmenin önemli olduğunu düşünür.	☐	☐	☐	☐	☐	☐
42. Güvenilir bir arkadaş olmak için elinden geleni yapar.	☐	☐	☐	☐	☐	☐
43. Yüksek statü ve güç peşinde koşar.	☐	☐	☐	☐	☐	☐
44. Kültürünün geleneksel uygulamalarına son derece değer verir.	☐	☐	☐	☐	☐	☐
45. Doğal çevreyi yokolmaktan ve kirlilikten korumak onun için önemlidir.	☐	☐	☐	☐	☐	☐
46. Eğlenmek için her fırsatı değerlendirir.	☐	☐	☐	☐	☐	☐
47. Toplumda düzen ve istikrar olması onun için önemlidir.	☐	☐	☐	☐	☐	☐
48. Ailesinin ve arkadaşlarının ihtiyaçlarına her zaman cevap vermeye çalışır.	☐	☐	☐	☐	☐	☐
49. Yaptıklarını seçme özgürlüğü onun için önemlidir.	☐	☐	☐	☐	☐	☐
50. Sahip olduklarıyla tatmin olmak ve daha fazlasını istememek onun için önemlidir.	☐	☐	☐	☐	☐	☐
51. İnsanların ona daima saygı ve <u>ağırbaşlılıkla</u> muamele etmelerini ister.	☐	☐	☐	☐	☐	☐
52. Her zaman ince düşünceli olmaya ve başkalarını kızdırmamaya çalışır.	☐	☐	☐	☐	☐	☐
53. Herkesin, tanımadığı insanların bile, adil muamele görmesini ister.	☐	☐	☐	☐	☐	☐
54. Güvenli bir çevrede yaşamak onun için önemlidir.	☐	☐	☐	☐	☐	☐
55. İnsanların onun başarılarına hayran olmasını ister.	☐	☐	☐	☐	☐	☐
56. Birlikte zaman geçirdiği insanların ona tamamen güvenebilmesini ister.	☐	☐	☐	☐	☐	☐
57. İnsanlarla aynı fikirde olmasa bile, onları anlamak onun için önemlidir.	☐	☐	☐	☐	☐	☐

BASIC PERSONALITY TRAITS INVENTORY / TEMEL KİŞİLİK ÖZELLİKLERİ ENVANTERİ

YÖNERGE:

Aşağıda size uyan ya da uymayan pek çok kişilik özelliği bulunmaktadır. <u>Bu özelliklerden her birinin sizin için ne kadar uygun olduğunu ilgili rakamı daire içine alarak belirtiniz.</u>

Örneğin;

Kendimi ……………. biri olarak görüyorum.

(1) Hiç uygun değil   (2) Uygun değil   (3) Kararsızım   (4) Uygun   (5) Çok uygun

		Hiç uygun değil	Uygun değil	Kararsızım	Uygun	Çok uygun			Hiç uygun değil	Uygun değil	Kararsızım	Uygun	Çok uygun
1	Aceleci	1	2	3	4	5	24	Pasif	1	2	3	4	5
2	Yapmacık	1	2	3	4	5	25	Disiplinli	1	2	3	4	5
3	Duyarlı	1	2	3	4	5	26	Açgözlü	1	2	3	4	5
4	Konuşkan	1	2	3	4	5	27	Sinirli	1	2	3	4	5
5	Kendine güvenen	1	2	3	4	5	28	Canayakın	1	2	3	4	5
6	Soğuk	1	2	3	4	5	29	Kızgın	1	2	3	4	5
7	Utangaç	1	2	3	4	5	30	Sabit fikirli	1	2	3	4	5
8	Paylaşımcı	1	2	3	4	5	31	Görgüsüz	1	2	3	4	5
9	Geniş / Rahat	1	2	3	4	5	32	Durgun	1	2	3	4	5
10	Cesur	1	2	3	4	5	33	Kaygılı	1	2	3	4	5
11	Agresif (Saldırgan)	1	2	3	4	5	34	Terbiyesiz	1	2	3	4	5
12	Çalışkan	1	2	3	4	5	35	Sabırsız	1	2	3	4	5
13	İçten pazarlıklı	1	2	3	4	5	36	Yaratıcı (Üretken)	1	2	3	4	5
14	Girişken	1	2	3	4	5	37	Kaprisli	1	2	3	4	5
15	İyi niyetli	1	2	3	4	5	38	İçine kapanık	1	2	3	4	5
16	İçten	1	2	3	4	5	39	Çekingen	1	2	3	4	5
17	Kendinden emin	1	2	3	4	5	40	Alıngan	1	2	3	4	5
18	Huysuz	1	2	3	4	5	41	Hoşgörülü	1	2	3	4	5
19	Yardımsever	1	2	3	4	5	42	Düzenli	1	2	3	4	5
20	Kabiliyetli	1	2	3	4	5	43	Titiz	1	2	3	4	5
21	Üşengeç	1	2	3	4	5	44	Tedbirli	1	2	3	4	5
22	Sorumsuz	1	2	3	4	5	45	Azimli	1	2	3	4	5
23	Sevecen	1	2	3	4	5							

BEHAVIOURAL RESPONSE QUESTIONNAIRE (BRQ) / DAVRANIŞSAL TEPKİ ÖLÇEĞİ

Aşağıda ayrı ayrı, <u>bir kişiyle</u> veya <u>bir transseksüelle</u> herhangi bir sorun yaşadığınızda ya da herhangi bir sorun yaşama durumunda yapabileceğiniz bazı davranışlar verilmiştir. Lütfen, yaşanılan sorun durumunda ne sıklıkta bu davranışlarda bulunduğunuzu veya bu davranışlarda bulunmaya niyetlenebileceğinizi her bir davranış için ilgili satıra ilgili rakamı yazarak belirtiniz. Her bir soru için doğru ya da yanlış cevap yoktur. Dolayısıyla önemli olan sizin nasıl davrandığınız veya davranacağınızdır. Davranışın doğru ya da yanlış olup olmaması önemli değildir.

0: Hiç bir zaman   1: Nadiren   2: Bazen   3: Oldukça   4: Sık sık

Bir kişiyle sorun   Bir transseksüelle
  yaşadığınızda   sorun yaşadığınızda

Bir kişiyle	Bir transseksüelle	
_____	_____	1. Çabuk parlarım.
_____	_____	2. Kendi işime bakarım.
_____	_____	3. Küfür ederim.
_____	_____	4. El/kol işareti yaparım.
_____	_____	5. Mevzuyu büyütmem.
_____	_____	6. Sözlü tehditte bulunurum.
_____	_____	7. Öfkemi kontrol ederim.
_____	_____	8. Diklenirim.
_____	_____	9. Karşımdaki kişiyi itip kakarım.
_____	_____	10. Tehditkar hareketlerle karşımdaki kişinin üzerine yürürüm.
_____	_____	11. Vururum, tekmelerim.
_____	_____	12. Alttan alırım.
_____	_____	13. Hıncımı alana kadar döverim.
_____	_____	14. İki üç kere vurduktan sonra sinirimden arınırım / devam etmem.
_____	_____	15. Soğukkanlılığımı korurum.
_____	_____	16. Sakatlayana kadar döverim.
_____	_____	17. Öldüresiye döverim.
_____	_____	18. Bıçakladıkça hırsım artar.
_____	_____	19. Davranışımı kontrol ederim.
_____	_____	20. Sadece bir bıçaklamayla yetinmem, iyice acı çekmesi için devam ederim.
_____	_____	21. Bıçakla yaralarım.
_____	_____	22. Öfkem kontrolden çıkmadan kendimi kontrol edebilirim.
_____	_____	23. Öldürürüm

INFORMED CONSENT / KATILIM SONRASI BİLGİLENDİRME FORMU
(AFTER STUDY)

Bu çalışma daha önce de belirtildiği gibi ODTÜ Psikoloji Bölümü öğretim üyelerinden. Doç. Dr. Türker Özkan tarafından yürütülen bir çalışmadır. Bu çalışmada temel olarak, bireylerin transseksüellere, kadınlara ve erkeklere yönelik inanç ve bilgileri elde edilerek; bu bilgilerin kültürel değerlerle ilişkisine bakılacaktır. Ayrıca bireylerin kültürel değerlerinin transseksüellere ilişkin tutumlarını nasıl etkilediği incelenecektir.

Kültürel değerler literatürü, gelenekselciliğin değer ve inançları sürdürmenin öneminden ve kültürün geleneksel uygulamalarına son derece önem verildiğinden bahseder. Öbür taraftan aynı literatür evrenselciliğin toplum içerisinde güçsüz ve savunmasız bireyleri korumanın ve dünya üzerindeki her bireyin eşit fırsatlara sahip olmasının öneminden bahseder. Buna göre bir bireyin geleneksel değerlerine sahip çıkması ya da evrenselci olması; kendisinden farklı olan gruba ilişkin tutumunu diğerlerinden farklı kılacaktır.

Bu çalışmadan alınacak ilk verilerin Haziran 2014 sonunda elde edilmesi amaçlanmaktadır. Elde edilen bilgiler sadece bilimsel araştırma ve yazılarda kullanılacaktır. Çalışmanın sonuçlarını öğrenmek ya da bu araştırma hakkında daha fazla bilgi almak için aşağıdaki isimlere başvurabilirsiniz. Bu araştırmaya katıldığınız için tekrar çok teşekkür ederiz.

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Yüksek Lisans Öğrencisi Bürge Koç (koc.burge@metu.edu.tr)

1. Giriş

Transgender Europe 2014 raporunda (TDoR, 2014), son bir yılda trans-bireylere yönelik kayda geçmiş nefret cinayeti sayısı 226 olarak verişmiştir. Ocak 2008-Ekim 2014 arası tutulan raporda tüm Dünya'da nefret suçu kapsamında ölen trans-birey sayısı ise 1.612'dir. Rapora göre, Avrupa'da trans-bireylere yönelik nefret cinayetlerinin en çok Türkiye'de (37 kişi) işlendiği görülmektedir. Son yıllarda Türkiye'de cinsiyet kimliğine yönelik nefret cinayetlerinin artması, araştırmacıları "insanları bu cinayetlere sürükleyen sebepler nelerdir?" sorusunun cevabını aramaya yönlendirmektedir.

Amerikan Psikoloji Derneği nefret suçlarını, belirli bir gruba yönelik önyargılar sebebiyle şiddet içeren davranışta bulunma ve cinayet işleme olarak tanımlamıştır.

Literatürde transseksüelliği açıklamak üzere birçok farklı terim kullanılmaktadır. Cinsiyet kimliği bu tanımlamaların en temeli olup, kişinin kendini kadın, erkek ya da transseksüel olarak hissetmesi demektir (APA, 2011). Bornstein'e göre transseksüeller doğdukları cinsiyet kimliğini geleneksel ikili cinsiyet rollerinden farklı yaşayan kişilerdir (akt. Lewitt ve Ippolito, 2014, s.1728). Transseksüellerin hormon tedavisiyle birlikte cinsiyet değiştirme niyetleri varken, travestilerin cinsiyet değiştirme niyeti yoktur. Aslında transseksüellik sadece karşı cinsiyet gibi davranmanın dışında, bireylerin kendilerini karşı cinsiyete ait hissetme duygusudur (TDER, 2014).

Cinsiyet kimliği oluşumu sürecinde; cinsiyet hormonu, genetik faktörler ve beyin fonksiyonları gibi biyolojik faktörler transseksüelliğe sebep olabilir. Doğum öncesi cinsiyet steroidleri ve androjen hormonu kişilerin cinsiyet davranışı ve cinsiyet kimliğiyle ilişkilidir (Green, 2004). Annenin hamileliğin ilk üç ayında cinsiyet hormonu kullanması da doğacak çocuğun transseksüel olmasıyla sonuçlanmaktadır (Bao and Swaab, 2011).

Sosyal temsil kuramı literatüre ilk olarak Moscovici tarafından sunulmuş olup, Durkheim'ın kolektif temsillerinden farklıdır. Moscovici'ye (1984) göre sosyal temsiller, insanların gündelik konuşmalarında ortaya çıkan, çoğunluk tarafından

benimsenen ve paylaşılan ve dünyayı anlamlandırmak için kullanılan düşüncelerdir. Sosyal temsiller sayesinde bireyler diğer bireylerin deneyimlerini ve bu deneyimlerinden neler çıkardıklarını öğrenebilirler. Bu yönüyle sosyal temsiller sosyal gerçekliği adlandırmamızı, sınıflandırmamızı ve bunlar hakkında konuşabilmemizi sağlarlar (Cirhinlioğlu, Aktaş, Özkan, 2006). Sosyal temsiller kişilerin deneyimleriyle ilişkili olduğundan, dinsel inançlar, politik görüşler, diğer insanlarla iletişim ve düşünce birikimi sosyal temsiller ile oluşmaktadır (Öner Özkan, 2002). Bu açıdan bakıldığında sosyal temsillerin en büyük amacı "tanıdık olmayanı tanıdık hale getirmek"tir (Moscovici, 1984).

Moscovici sosyal temsil teorisini "obje ile nesne arasında temel bir fark olmadığı" görüşü üzerine kurmuşken; Abric (2011) "obje ile nesne arasında temel bir ayrım olduğu" görüşünden yanadır ve Abric'e göre bu ayrım bizi tarafsız gerçekliğe götürür. Bu sayede gerçeklik, bireyler veya grupların bilişsel sistemlerinde yeniden yapılanır ve onların değer sistemleriyle entegre olarak bu kitle tarafından inşa edilmiş olur. İşte bu tekrardan inşa edilen gerçeklikler, birey ve gruplar için artık gerçekliğin ta kendisi olmuştur (Abric, 2011). O zaman temsiller nesnenin nesnel karakterlerinin, öznenin geçmiş deneyimlerinin, tutumlarının ve normlarının bütünleşmesini sağlamak adına gerçekliği yeniden yapılandırırlar diyebiliriz.

Abric'e (1994) göre sosyal temsiller, dış dünyayı iç dünyamızla birleştirmemize, bunu başka insanlara açıklayabilmemize ve davranışlarımızı ve tutumlarımızı yönlendirmemize olanak sağlarlar. İnsanlar edindikleri sosyal temsiller aracılığıyla kendisini ve başkalarını sosyal bir ortamda farkı konumlandırarak ait olduğu ve ayrıştığı grupları belirleyebilirler. Abric her sosyal temsilin bir merkez özünün ve merkezin çevresinde çevresel elementleri olduğunu söyler (Abric, 1993). Hatta, bir objeye yönelik bilgi, inanç, fikir ve tutumlar temsilin esas elementleridir (Abric, 2011).

Schwartz (1992, 2006) için değerler durumlar ve arzular ile değişen ve insanların hayatlarını yönlendiren amaçlardır. İnsan varlığının üç evrensel (biyolojik, sosyolojik ve toplulukla bir olma) zorunluluğundan dolayı değerler oluşmuştur. Schwartz'a göre bu 10 temel değer çok iyi organize edilmiş tutarlı bir sistem içerisindedir ve kişilerin karar vermesinde, tutumlarında ve davranışlarında çok etkilidirler.

Schwartz değerlerin hem birbiriyle ahenk içinde olduğunda hem de birbirleriyle çelişki içinde olduğundan bahseder ve bu değerler sisteminin sürekli motivasyon ile güçlendiğini ekler (Schwartz, 1992).

Temel değerleri; özyönelim, uyarılma, hazcılık, başarı, güç, güvenlik, uyum, geleneksellik, yardımseverlik ve evrensellik olarak sıralayabiliriz. 2012 yılında Schwartz ve arkadaşlarının yaptığı çalışmada bu değerlerin alt değerleri oluşturularak daha kapsamlı ve daha açıklayıcı bir değerler sistemi oluşturulmuştur. Bu çalışmada da Kürşad Demirutku (2012) tarafından Türkçe'ye çevrilmiş olan yeni versiyonu kullanılmıştır.

Kişilik özelliklerini ölçmek için psikoloji liteartüründe geçmişten günümüze kadar birçok ölçek geliştirilmiştir. Bu çalışmada en çok kabul gören ve en yaygın kullanılan Costa ve McCrae'nin (1985) beş faktör modelidir (BFM). BFM kişiliğin "kişilik özellikleri" olarak adlandırılan boyutlarını en geniş anlamda sınıflandıran bir modeldir.

Bu çalışmada Gençöz ve Öncül (2012) tarafından Türkçe'ye çevrilmiş Temel Kişilik Özellikleri adlı ölçek kullanılmıştır. Gençöz ve Öncül'ün bu çalışmasında temel kişilik özelliklerinin Dünya'da genelde aynı olduğu, fakat Türk kültüründe altıncı bir kişilik boyutunun olduğundan bahsedilmiştir. Bu temel kişilik boyutlarını dışadönüklük, sorumluluk, geçimlilik/uyumluluk, duygusal tutarsızlık, gelişime açıklık ve olumsuz değerlik olarak sıralayabiliriz.

1.5. Saldırganlık

Saldırganlık literatüründe insan doğasına ait saldırgan hareketleri anlamlandırma çalışması psikoanalitik teoriye dayanmaktadır. Freud ve Lorenz'e göre (akt. Çelik&Otrar, 2009, s.102) saldırganlık dışarıdan gelen uyaranlara verilen bir cevaptan öte içsel bir dürtü ve doğuştan gelen bir güdüdür. Bandura (akt. Eroğlu, 2009, s.207) saldırganlığı sosyal öğrenme teorisi ile açıklarken, Dollard ve arkadaşlarının (akt. Berkowitz 1969, s.4) engellenme-agresyon hipotezine göre saldırgan davranışlar herhangi bir engellenme sonucu ortaya çıkmaktadır. Berkowitz'e göre ise saldırganlık kızgınlıktan daha farklı durumlara sebep olurken, kızgınlık saldırganlığa sebep olur (Berkowitz 1969; 1988; 1989).

2. Çalışma-1: Sosyal Temsil

Bireylerin cinsiyet kimliğine yönelik inanç, düşünce ve kalıp yargılarını toplamak, onların trans-bireylere yönelik sosyal temsil, tutum ve davranışlarının oluşum

sürecinde önemli bir rol oynamaktadır. Buradan hareketle, ilk çalışma bireylerin transseksüellik ile ilgili düşünce ve görüşlerini tanımlamak amacıyla yapılmıştır. Bu çalışmanın sonucunda bireylerin cinsiyet kimliğine ilişkin sosyal temsilleri, merkez inançları ve bilgi unsurları oluşturulmuştur.

2.1. Yöntem

Ankara Yenimahalle Belediyesi çalışanlarından, yaşları 19 ile 65 arasında değişen (M= 35.37, SD = 10.27); 57'si kadın 62'si erkek olmak üzere toplam 119 kişi rastgele olarak çalışmaya katılmıştır. Örneklem seçimi sırasında ODTÜ öğrencilerinin Türkiye'nin ortalama sosyo-ekonomik seviyesini tam olarak yansıtmayacağı düşünüldüğü için, katılımcılar Ankara Yenimahalle Belediyesi çalışanları arasından seçilmiştir.

Sosyal temsile yönelik içeriği analiz etmek için, Gaymard (2006) ve Degrave, Granié ve Pravossoudovitch'in (2014) çalışmalarında kullanılan kelime ilgisi ve çağrışım yapma metodundan yararlanılmıştır.

Sosyal temsil araştırılması yapılmadan önce, transseksüellik ile homoseksüelliğin birbirine karıştırmaması adına "transseksüeller kimdir ve transseksüellik nedir" gibi kavramlar çalışmanın öncesinde katılımcılara anlatılmıştır. Cinsiyet kimliğiyle alakalı sosyal temsili toplamak için katılımcılardan "transseksüel, kadın ve erkek denildiğinde akıllarına gelen ilk 5 kelime/ifade/kelime grubunu yazmaları ve daha sonra bu kelimeleri önem sırasında göre tekrardan sıralamaları" istenmiştir. Verges'e göre bu sayede, düşük sıralamaya konan kelimelerin daha yüksek öneme sahip olduğu; yüksek sıralamaya konan kelimelerin ise daha az öneme sahip olduğu anlaşılmaktadır. Bu iki adımla, cinsiyet kimliğini tanımlayan kelimelerin hangi sıklıkta kullanıldığı (o kelimenin katılımcılar tarafından toplamda kaç kere yazıldığı) ve bu kelimelerin temsiliyet alanında ne kadar öneme sahip olduğu (o kelimenin sırasının katılımcıdan katılımcıya farklılık gösterip göstermediği) analiz edilmektedir (akt. Degraeve ve ark., 2014, s.142).

Kelime sıralama bölümünden sonra, katılımcıların demografik bilgilerini toplamak üzere demografik bilgiler ölçeği verilmiştir. Ölçeğe özellikle katılımcıların daha önce bir trans-birey ile tanışıklığı olup olmadığı ve bu tanışmanın derecesi ile ilgili soru eklenmiştir.

Verges (1997) tarafından geliştirilen progam, kelimelerin çağrışımlarını, katılımcılar tarafından en çok yazılan kelimeleri ve onların tekrar etme sıklığını ve bu kelimelere biçilen değeri analiz eder. Bu program sayesindeher kelimenin ortalama frekansı ve ortalama çağrışım sırası hesaplanır. Bu hesaplamaya göre; yüksek frekanslı ve ilk sırada yer alan kelimeler sosyal temsilin merkezcil elemanlarını, düşük frekanslı ver arka sıralarda yer alan kelimeler ise çevresel elemanları oluşturmaktadır (akt. Minibaş-Poussard, Erkmen & Karsak, 2011, s.52).

2.2. Bulgular

Katılımcıların cevaplarını Evoc programında analiz etme sürecinde en çok zorlanılan kısım; katılımcıların cinsiyet kimliğini açıklamak üzere kullandığı kelime ya da kelime öbeklerini anlamlandırma kısmıdır. Cinsiyet kimliğini tanımlamak üzere tek kelime yazılması istenilen katılımcılar, genellikle ya kelime öbeği ya da cümle yazdığı için bu cevapların Evoc programıyla analiz edilmesinde karmaşa yaşanmaması için; genellikle en çok kullanılan ve aynı anlamı barındıran kelime ve kelime öbekleri bir şemsiye kelime etrafında toplanarak bu karışıklık giderilmeye çalışılmıştır. Şemsiye kelime oluşturmanın amacı, istatistiksel olarak daha anlamlı ve yansız sonuç bulmaktır. Örneğin "paralı seks, paralı ilişki, fuhuş," kelimeleri "fuhuş" şemsiye kelimesi altında toplanmıştır.

Bir kelime ya da kelime grubunun herhangi bir sosyal temsile dair kullanımının olup olmadığı; onun toplum tarafından ne kadar sıklıkla kullanıldığına bağlıdır. Kelimelerin kullanım sıklığı, o kelimenin toplum tarafından anlatılan bağlam içerisinde ne kadar benimsendiğini ve o bağlama ne kadar anlam kazandırdığını ifade eder. Buradan hareketle, bu çalışmada en az 3 katılımcı tarafından söylenen şemsiye kelimeler sosyal temsil için eşik değer olarak alınmış ve Evoc programında bu eşik değer üzerinden analiz edilmiştir. Bu analiz kapsamında tematik içerik analizi ve prototipik analiz Evoc programı (Verges, 1997; Scano, Junique, & Verges, 2002) kullanılarak yapılmıştır.

Trans-bireylere yönelik sosyal temsil analiz sonuçları göstermiştir ki; kadınlar trans-bireyleri tanımlamak için 18 farklı şemsiye kelime (allahtan gelen, ameliyat, bülent ersoy, cesur, cinsellik, duygusal, dışlanan, farklı, hastalık, hissiyat, hormonal bozukluk, itici, seks işçisi, toplumsal baskı yaşayan, tercih, yanlış yetiştirilen, zor yaşam koşulları ve üçüncü cins) kullanırken; erkekler 19 farklı şemsiye kelime

(ameliyat, bülent ersoy, cinsel belirsizlik, cinsellik, psikolojik rahatsızlık, dönme, dışlanan, eşcinsel, farklı, fuhuş, hissiyat, hormonal bozukluk, insan, seks işçisi, toplumsal baskı yaşayan, tercih, travesti, özgür ve üçüncü cins) kullanmıştır.

Verges'in (akt. Degraeve ve ark., 2014, s.142) çalışmasında bahsettiği üzere; katılımcılar tarafından en çok aktarılan kelimeler merkezi sisteme aitken, aktarım sıklığı az olan kelimeler ise çevresel sistemdedir. Merkezi sistemde; yüksek sıklıkta aktarılan fakat düşük öneme sahip olan kelimeler ilk çemberde yer alırken; düşük sıklıkta aktarılan fakat düşük öneme sahip olan kelimeler ise ikincil çemberde yer almaktadır. Bunlara ek olarak, temsil için önemli olan fakat düşük frekans gösteren kelimeler ise karşıt bileşen olarak anılırlar.

Bu bilgilerin ışığında trans-bireylere ilişkin kadın ve erkek katılımcıların algısı şu şekildedir. Şaşırtıcı olarak kadınlar için trans-bireyleri tanımlamak amacıyla kullanılan yüksek sıklıkta kullanılan ve yüksek öneme sahip kelime bulunmamaktadır. Diğer taraftan; "dışlanan", "farklı" ve "cinsellik kelimeleri kadınlar için ilk çemberde yer alırken, doğal", "duygusal", "garip", "giyim şekilleri", "hormonal bozukluk", "kalın ses", "seks işçisi", "toplumsal baskı yaşayan", "tercih" ve "toplum" kelimeleri ikincil çemberde yer almaktadır. Son olarak, cesur", "hastalık", "hissiyat", "insan", "itici", "yanlış yetiştirilen", "zor yaşam şartları", "özgüvenli", ve "üçüncü cins" kelimeleri ise kadınların trans-bireyleri tanımlamada kullandıkları karşıt kelimelerdir.

Aynı açıdan bakıldığında; erkekler için "hormonal bozukluk" ve "tercih" kelimeleri trans-bireyleri tanımlamakta en sık kullanılan ve en çok öneme sahip kelimelerdir. "dışlanan", "eşcinsel", "farklı" ve "toplum baskısı yaşayan" kelimeleri ilk çember; "ameliyat", "bülent ersoy", "cinsel belirsizlik", "cinsellik", "fuhuş", "hissiyat", "seks işçisi", "zor yaşam şartları" ve "özgür" kelimeleri ise ikincil çember kelimeleridir. Erkekler için karşıt kelimeler ise "allahtan gelen", "psikolojik rahatsızlık", "dönme", "insan", "iş bulamama", "travesti" ve "üçüncü cins"tir.

3. Çalışma-2: Trans Bireylere yönelik Kalıpyargı Envanteri (TBKE) ve Davranışsal Tepki Ölçeği (DTÖ)'ne ilişkin Faktör Analizi ve Model Özeti

3.1. Yöntem

Sosyal temsil çalışmasına katılan katılımcıların merkezi inanç ve bilgi unsurlarından elde edilen kelimeler ile yeni bir "Trans Bireylere yönelik Kalıpyargı Envanteri (TBKE)" oluşturulmuştur. Ayrıca bu çalışmada katılımcıların trans-bireylere yönelik saldırganlığını ölçmek amacıyla başka yeni bir ölçek olan "Davranışsal Tepki Ölçeği (DTÖ)" oluşturulmuş; ve her iki yeni ölçeğe ilişkin faktör analizi yapılmıştır. Daha sonrasında bireylerin kültürel değerleri ve kişilik özelliklerinin trans-bireylere yönelik saldırganlıklarını yordayıp yordamadığına yönelik regresyon analizleri de bu çalışma kapsamında yapılmıştır.

Örneklem, Ankara Yenimahalle Belediyesinde çalışan, yaşları aralığı 16 ile 60 arasında değişen toplam 254 kişiden (138 kadın, 116 erkek) oluşmaktadır.

Katılımcıların gönüllü katılım formunu doldurduktan sonra bu formun altına sadece cinsiyetlerini belirtmeleri istenmiş; böylece veriler analiz edilirken hiçbir şekilde tanınmayacakları bilgisi kendilerine verilmiştir.

Katılımcıların yaş, cinsiyet, cinsel yönelim, herhangi bir trans-bireyle daha önceden tanışıp tanışmadığı, yaş, eğitim seviyesi ve gelir seviyesi gibi demografik bilgilerini toplamak üzere demografik bilgiler ölçeği verilmiştir.

3.1.1. Portre Değerler Anketi (PDA); Demirutku, 2012.

Kürşad Demirutku tarafından Türkçeye çevrilen anket, katılımcıların kültürel değerlerini ve inançlarını destekleyen motivasyonları ölçmek amacıyla 57 maddeden oluşan 6lı Likert tipinde bir ankettir. Demirutku ile yapılan karşılıklı görüşmeler sonrasında anketin Türk örneklemindeki güvenirlik katsayısının yüksek olduğu öğrenilmiştir.

3.1.2. Temel Kişilik Özellikleri Envanteri (TKÖ); Gençöz & Öncül, 2012.

Katılımcıların kişilik özelliklerini ölçmek üzere kullanılan envanter toplamda 45 maddelik olup 5li Likert şeklinde cevaplanmaktadır. Anketin güvenirlik katsayısı her bir faktör için hayli yüksektir (Cronbach alfa katsayıları şu şekildedir: dışadönüklük için.85, sorumluluk için.74, geçimlilik/uyumluluk için .83, duygusal tutarsızlık için .81, gelişime açıklık için .65, olumsuz değerlik için .69).

3.1.3.Transseksüellere Yönelik Kalıpyargı Envanteri (TYKE); Koç, 2014.

İlk çalışmada katılımcılara "trans-bireyleri tanımlamak için aklınıza gelen ilk 5 kelimeyi sıralayınız" sorusu sorularak, katılımcıların transseksüellik ile ilgili görüş ve fikirleri alınmış; bu görüş ve fikirler doğrultusunda Transseksüellere Yönelik Kalıpyargılar Envanteri oluşturulmuştur. Yedili Likert tipi ile cevaplanan envanter 21 maddeden oluşmaktadır.

3.1.4. **Davranışsal Tepki Ölçeği (DTÖ); Koç, 2014.**

Katılımcıların trans-bireylere yönelik saldırganlığının ve fiziksel şiddetin davranışsal boyutunu açığa çıkarabilmek için, literatürde var olan saldırganlık ölçeklerinin (Buss ve Perry, Yudofsky ve arkadaşları, Speilberger) bazı maddelerine özellikle fiziksel şiddet barındıran davranış maddeleri, nötr ve olumlu anlam içeren maddeler eklenerek yeni bir ölçek oluşturulmuştur. Beşli Likert tipi ile cevaplanan ölçekte 23 madde bulunmaktadır.

3.2. Bulgular

Verilerin analizinde SPSS programı kullanılmış olup, yeni oluşturulan TYKE ve DTÖ için aynı analiz süreci takip edilmiştir. Faktör analizinde TYKE ve DTÖ içerisinde negatif yük alan madde olup olmadığını kontrol etmek amacıyla, güvenirlik analizi yapılmış ve herhangi bir negatif yük alan madde bulunmamıştır. TYKE ve DTÖ için en uygun faktör yapısını belirlemek amacıyla ilk olarakaçımlayıcı faktör analizi (Principal Component Analysis) yapılmış, daha sonra paralel analiz ve Principal Axis Factoring metotlarıyla faktör sayısına karar verilmişti. Bu süreçte .30 ve üzerindeki değerler faktör yapısına alınmış; ve faktör yapısını daha anlaşılabilir kılmak için varimax eksen döndürme tekniğinden faydalanılmıştır. Son olarak birden fazla faktöre yüklenen, analizlerde .30dan düşük faktör değerine sahip olan, ve katılımcılar tarafından çoğunlukla boş bırakılan maddeler faktör yapısından çıkarılmıştır. Böylece en başında 36 olan maddesi olan TYKE'nin son madde sayısı 21'e; başta 32 maddesi olan DTÖ'nün son madde sayısı ise 23'e düşmüştür. Son olarak verilerin faktör analizi için uygunluğuna bakılmış olup; Kaiser-Meiyer-Olkin (KMO) katsayısının TYKE için .68 olması, toplanan verinin faktör analizi için yeterli olmadığını gösterirken, DTÖ için bu değerin .83 çıkması toplanan verinin faktör analizi için yeterli olduğunu göstermektedir. TYKE ve DTÖ için Bartlett testleri anlamlı çıkmıştır. Hem TYKE hem de DTÖ faktör analizinde özdeğeri 1 ve yukarısında olan faktörler faktör yapısına dahil edilmiştir.

Sonuçlar göstermiştir ki; TYKE'de özdeğeri 1.19 ile 2.18 arasında değişen 5 faktör bulunmaktadır ve bu faktörler varyansın %36.87'sini açıklamaktadır. İlk faktör kendi başına varyansın %10.39'unu açıklarken, ikinci faktör %8.37'sini, üçüncü faktör %6.50'sini, dördüncü faktör %5,94'ünü ve beşinci faktör ise %5.66'sını açıklamaktadır. Altı madde içeren ilk faktöre "transseksüellere dair inançlar" adı verilirken, 4 madde içeren ikinci faktöre "ayrımcılık", 3 madde içeren üçüncü faktöre "transseksüelliği cinsiyet olarak kabul etme", 4 madde içeren dördüncü faktöre "transseksüelliği bir tercih ve başkaldırı olarak görme" ve son olarak 4 madde içeren beşinci faktöre ise "transseksüelliği hastalık olarak görme" adı verilmiştir. Faktörlerin güvenirlik Cronbach Alpha katsayıları sırasıyla şöyledir; .72, .70, .65, .58, ve .59. Tüm ölçeğin güvenirliği ise .69'dur.

DTÖ'ye ilişkin faktör analizi sonuçlarına göre, DTÖ özdeğeri 1.98 ile 3.50 arasında değişen 4 faktörden oluşmakta olup bu faktörler varyansın %47.05'ini açıklamaktadır. Faktör 1 kendi başına varyansın %15.24, faktör 2 %12.72, faktör 3 %10.46 ve faktör 4 %8.63'ünü açıklamaktadır. 7 maddelik ilk faktöre "sözel-tehditkar saldırganlık", 6 madde içeren ikinci faktöre "fiziksel şiddet", 7 madde içeren üçüncü faktöre "oto-kontrol" ve 3 madde içeren son faktöre ise "öldürme girişimi" adı verilmiştir. Faktörlerin güvenirlik Cronbach Alpha katsayıları sırasıyla .85, .83, .77 ve .76'dır. Tüm ölçeğin güvenirliği ise .73'tür.

Cinsiyet açısından, katılımcıların "transseksüelliği cinsiyet olarak kabul etme" puanlarında anlamlı bir farklılaşma olduğu gözlemlenmiştir. Buna göre, kadınlar ($M = 4.57$) erkeklere ($M = 3.75$) göre daha fazla transseksüelliği cinsiyet olarak kabul etme eğilimindedirler. Eğitim seviyesi açısından bakıldığında ise, "transseksüellere dair inançlar" ve "transseksüelliği hastalık olarak görme" puanlarında anlamlı olarak farklılık vardır. Yüksek lisans mezunlarıyla kıyaslandığında; ortaokul mezunlarının transseksüellere dair daha yanlış inançlara sahip olduğu ve ilkokul mezunlarının transseksüelliği daha çok hastalık olarak görme eğiliminde olduğu ortaya çıkmıştır.

Regresyon analizi sonuçlarına göre, TYKE'nin faktörlerinden "transseksüellere dair inançlar" faktörünün kültürel değerlerden evrensellik/tolerans ($B = -.21$) ile negatif yönlü ve kişisel özelliklerden olumsuz değerlik ($B = .16$) ile pozitif yönlü bir ilişkisi vardır. İlginç olarak TYKE'nin "ayrımcılık" faktörünün

hiçbir kültürel değer ve kişilik özelliği ile ilişkisi yoktur. "Transseksüelliği cinsiyet olarak kabul etme" faktörünün evrensellik ($B = .25$) ve dışadönüklük ($B = .17$) ile pozitif yönlü; gelenekssellik ($B = -.19$), negatif değerlik ($B = -.19$), ve sorumluluk ($B = -.15$) ile negatif yönlü ilişkili olduğu görülmüştür. "Transseksüelliği bir tercih ve başkaldırı olarak görme"nin sadece kültürel değerlerden uyum ($B = .31$) ile pozitif yönde ilişkisi vardır. Son olarak, "transseksüelliği hastalık olarak görme"yi gelenekselcilik ($B = .17$) pozitif, uyarılma ($B = -.20$,) negatif, yeniliğe açıklık ($B = .15$) pozitif, sorumluluk ($B = -.14$) ise negatif yönde yordamaktadır.

DTÖ'nün regresyon sonuçlarına bakıldığında; "sözel-tehditkar saldırganlık" faktörünün kültürel değerlerden uyarılma ($B = -.19$) ve kurallara uyma ($B = -.26$) ile negatif yönlü, evrensellik/doğayı anlama koruma ($B = .16$) ve kaynaklar üzerindeki statü/güç ($B = .33$) ile pozitif yönlü; kişilik özelliklerinden ise olumsuz değerlik ($B = .13$) ve duygusal tutarsızlık ($B = .22$) ile pozitif yönlü ilişkili olduğu görülmüştür. "Fiziksel şiddet" faktörü ile kültürel özelliklerden güvenliğin (hem emniyet ($B = -.28$) hem de harmoni ($B = .19$)) kişilik özelliklerinden olumsuz değerlik ($B = .24$) ve deneyime açıklığın ($B = .16$) ilişkisi vardır. "Oto-kontrol" faktörünün ise evrensellik/doğayı anlama koruma ($B = .18$), özyönelim ($B = .23$) ve yüzü olma ($B = .28$) değerleri ile pozitif yönlü, gelenekssellik ($B = -.24$) değerleri ve olumsuz değerlik ($B = -.22$) kişilik özelliği ile negatif yönlü ilişkili olduğu görülmektedir. "Öldürme girişimi"nde bulunan çok az katılımcı olduğu için, bu faktörü hiçbir değer ve kişilik özelliği yordamamıştır.

Kalıpyargılar, davranışsal tepkiler, değerler ve kişilik özellikleri arasındaki regresyonel ilişkiler her ne kadar limitli olsa da, "kişilerin kalıpyargıları acaba onların trans-bireylere yönelik davranışlarını değiştirir mi?" sorusundan yola çıkılarak moderasyon analizi yapılmıştır. Fakat, bu analizin sonuçları da anlamlı çıkmamış olup, insanların kalıpyargılarının onların trans-bireylere yönelik davranışlarında herhangi bir farklılığa sebep olmadığı sonucuna varılmıştır.

4. Tartışma

Transgender Europe Derneği'nin yıllık raporuna göre her yıl onlarca trans-birey nefret suçuna maruz kaldığı; 2014 ve 2015 yıllarında Türkiye'nin trans-

bireylere yönelik nefret suçları kapsamında Avrupa'nın birinci ülkesi olduğu görülmektedir. Buradan hareketle, bu çalışmaya özünde trans-bireylere uygulanan özellikle fiziksel şiddetin hangi sebeplerden kaynaklandığı sorusu ile başlanmış, insanların içinde yaşadığı kültürün ve kendi kişisel özelliklerinin bu şiddeti yönlendirebileceği varsayımı üzerinden çeşitli analizler yapılmıştır.

İnsanların kendilerinden farklı olan gruba neden tahammül edemediği, tahammül edememekten ziyade bu insanlara neden zarar verdiği konusu birçok klinik psikolog ve sosyal psikoloğun ilgi alanıdır. Bizler araştırmacı olarak sürekli trans-bireylere yönelik kalıp yargılar, tutumlar, şiddet içerikli davranışlar ve nefret suçları hakkında konuşurken, taşın altına elimizi sokup bu konu hakkında bir araştırma yapmak için hiçbir adım atmadık. Trans-bireylere yönelik şiddet ve nefret günlük dilimizde birçok kere dile getirilirken, akademik sohbetler içinde dillendirilirken bu konu ile ilgili dünya üzerinde ve Türkiye'de hiçbir çalışma yapılmamış olması akademi açısından büyük bir eksikliği göstermektedir. Buradan hareketle, bu çalışmanın, trans-bireylere yönelik kalıp yargılar ve trans-bireylere yönelik suçların arkasındaki nedenlerin araştırılması bakımından çok önemli bir başlangıç noktası olduğu düşünülmektedir.

Günümüze kadar insanların trans-bireyleri cinsiyet skalasında nerede konumlandırdığına ve transseksüelliğe ilişkin herhangi bir sosyal temsil araştırmasına rastlanmamıştır. Bu açıdan bakıldığında, bu çalışmanın amacı öncelikle trans-bireylere ilişkin toplumda var olan sosyal temsili ortaya çıkarmak ve akabinde trans-bireylere yönelik kalıp yargılara oluşturmaya çalışmaktı.

Literatürde saldırganlıkla ilgili var olan ölçeklere bakıldığında; daha çok öfke ve şiddet durumunda kişinin bunu nasıl açığa vurduğu (öfkeyi nesnelere, diğer kişilere ya da kendine yöneltme gibi) üzerine ölçekler vardır. Bu ölçeklerde, katılımcıların doğrudan şiddeti uygulamak istediği kişilere yapmayı aklından geçirdiği şiddeti ya da daha önceden böyle bir şiddeti uygulayıp uygulamadığı ölçülmemiştir. Bu açıdan bakıldığında, bu çalışma kapsamında literatürde saldırganlığın davranışsal bileşenini ortaya çıkartabilmek ve bu bileşeni ölçebilmek için kullanılacak yeni bir Davranışsal Tepki Ölçeği (DTÖ) oluşturulmuştur.

Son olarak, medya ve LGBTI dernekleri bilerek ya da bilmeyerek, kullandıkları haber dili ile, aslında trans-bireyler hakkındaki olumlu temsili

merkezcil çekirdekten alıp çevresel elemente çekmeye çalışırken; olumsuz olan sosyal temsili ise merkezcil çekirdeğe oturtmak istiyor. Bu sebeple, elinde sosyal temsil yaratma gücü bulunan bu kurumlar trans-bireylere yönelik negatif bakış açılı sosyal temsili daha ön plana çıkartıyorlar. Buradan hareketle, Sağlık Bakanlığı'nın olumlu bir örnek üzerinden transseksüelliği anlatan bir kamu spotu hazırlaması sağlanarak pozitif temsil merkezcil çekirdeğe çekilebilir.

4.1. Çalışmaya yönelik sınırlılıklar ve ileriki çalışmalar

Çalışmanın bazı sınırlılıklarından bahsetmekte yarar vardır. Öncelikle, sosyal temsil çalışması için katılımcılardan toplanan sosyal temsil kelimeleri ikinci çalışmaya geçilmeden önce başka bir örneklem üzerinde denenebilseydi daha açıklayıcı bir kalıpyargı envanteri oluşturulabilirdi.Ek olarak, birkaç sosyal ve klinik psikoloğun bir araya gelip bu çalışmadan elde edilen kelimeler ile, katılımcılar tarafından daha doğru anlaşılabilecek bir ölçek oluşturulabilirdi. Dahası, bu psikolog grup tamamen transfobiyi ölçmek üzerine bir ölçek de geliştirebilirdi.

İkinci olarak, çalışmanın ikinci kısmına katılan katılımcı sayısının Trans Bireylere Yönelik Kalıpyargı Envanteri'ni (TYKE) oluşturmak için yetersiz olduğu KMO test sonuçlarından anlaşılmıştır.

Diğer taraftan, bu bir yönüyle da kültür çalışması olduğundan, hem ilk hem de ikinci çalışma için sosyo-ekonomik ve kültürel seviyesi farklı bir örneklem grubunu daha çalışmaya eklemek; trans-bireylere yönelik şiddet vakalarında kültürün etkisini daha açık bir şekilde görmemizi sağlayabilirdi.

Katılımcılar anketleri kendileri cevapladığı için sosyal istenirlik yanlılığına düşmüş olabildiğini düşünülmektedir. Anketler her ne kadar isimsiz ve kapalı zarfta toplansa da, katılımcılar kişisel olarak tanındığı için; katılımcıların ikinci çalışmadaki Davranışsal Tepki Ölçeğine (DTÖ) içlerinden geçen cevabı vermedikleri kendilerinden daha sonra öğrenilmiştir. Bu sebeple, çalışma aynı zamanda internet üzerinden başka bir örneklem üzerinde de yürütülseydi belki bu tip yanlılıkla karşılaşılmayabilirdi.

Katılımcıların uygulayabileceği şiddeti davranışsal şekilde daha açık olarak ortaya koymak adına silahla yaralama, vurma, bıçaklama gibi eylemler ve bu eylemleri uygulayacak silahlar DTÖ'ye eklenmiştir. Bu yüzden DTÖ'nün

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"ayrımcılık" faktörü için maddelerin zayıf kaldığı, ve bu faktörü hiçbir kültürel değerin ve kişilik özelliğinin açıklamadığı görülmüştür. Bu açıdan bakıldığında DTÖ'nün maddeleri tekrar gözden geçirilebilir.

Aslında bu çalışmaya başlamadan önce akıldaki tek soru "kimler trans bireyleri niye öldürüyor, bu davranışın altında yatan sebep nedir?" sorusuydu. Fakat yapılan analizler sonucunda, belki de örneklem sayısının azlığından, ya da örneklemin daha önceden bir trans birey ile arasında herhangi bir husumeti olmadığından dolayı DTÖ'nün "öldürme teşebbüsü" faktörünü açıklayan hiçbir değişken bulunamamıştır.

Son olarak şu unutulmamalıdır ki, bu çalışma aslında hala "normal" insanların "ötekiler"e bakışını anlatmaktadır. İleriki çalışmalarda ötekilerin gözünden bu şiddete bakmak, literatürdeki diğer çalışmalara katkı sağlayacak ve şiddeti anlamlandırma açısından daha kapsamlı olacaktır.

APPENDIX D: TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü ☐

Sosyal Bilimler Enstitüsü ☒

Uygulamalı Matematik Enstitüsü ☐

Enformatik Enstitüsü ☐

Deniz Bilimleri Enstitüsü ☐

YAZARIN

Soyadı : KOÇ

Adı   : Bürge

Bölümü : Sosyal Psikoloji

TEZİN ADI (İngilizce) : The others of others': Social representations and violence based on gender identity in Turkey

TEZİN TÜRÜ : Yüksek Lisans ☒   Doktora ☐

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir. ☐

2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir. ☐

3. Tezimden bir bir (1) yıl süreyle fotokopi alınamaz. ☒

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: