

STALKING AS A NEW FORM OF VIOLENCE:
ITS RELATIONSHIP WITH AMBIVALENT SEXISM,
HONOR ENDORSEMENT AND GENDER-BASED VIOLENCE ATTITUDES

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ABSTRACT

STALKING AS A NEW FORM OF VIOLENCE: ITS RELATIONSHIP WITH AMBIVALENT SEXISM, HONOR ENDORSEMENT AND GENDER-BASED VIOLENCE ATTITUDES

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As a relatively new concept in the literature, stalking can be described as an unwanted and repeated behavior directed toward a specific individual. Stalking has not been studied in social psychological perspective in Turkish sample. The aim of this thesis is to examine attitudes towards different forms of stalking (which can be classified into three forms: ex-partner stalking, acquaintance stalking and stranger stalking) in Turkey where can be accepted a sexist and honor endorsing culture; and to explore the associations among attitudes towards stalking, gender, ambivalent sexism, gender-based violence attitudes and honor endorsement. Sample consisted of 453 participants (291 females and 162 males). Participants filled semantic differential scales for attitudes towards ex-partner, acquaintance and stranger stalking; Ambivalent Sexism Inventory; Honor Endorsement Index; Intimate Partner Violence Attitude Scale and demographics.

Results showed that (1) hostile sexism mediated the relationship between honor endorsement and attitudes towards stalking, gender-based violence attitudes mediated the relationship between honor endorsement and attitudes towards stalking, hostile sexism and gender-based violence attitudes sequentially mediated the relationship between honor endorsement and attitudes towards stalking, benevolent sexism and gender-based violence attitudes sequentially mediated the relationship between honor endorsement and attitudes towards stalking. (2) Acquaintance stalking was found as less negative among ex-partner and stranger stalking, and also men showed more positive attitudes in all types of stalking. (3) In terms of stalking experiences, women were found to be subjected to stalking more than men. Results were discussed; and contributions to the literature, limitations and future directions were given based on the literature.

Keywords: Stalking, Attitudes towards Stalking, Ambivalent Sexism, Honor Endorsement, Gender-based Violence Attitudes

ÖZ

ŞİDDETİN YENİ BİR TÜRÜ OLARAK ISRARLI TAKİP: ÇELİŞİK DUYGULU CİNSİYETÇİLİK, NAMUSU ONAYLAMA VE CİNSİYET TEMELLİ ŞİDDET TUTUMLARIYLA İLİŞKİSİ

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Alanyazınında yeni tanımlanan bir kavram olan ısrarlı takip, belirli bir kişiye yönelik gerçekleştirilen istenmeyen ve yinelenen davranışlar olarak tanımlanabilir. Türkiye örnekleminde ısrarlı takip sosyal psikolojik bakış açısından daha önce çalışılmamıştır. Bu tezin amacı, cinsiyetçi ve namus kültürü olarak kabul edilen Türkiye’de farklı ısrarlı takip türlerine (eski partner takibi, tanıdık kişi takibi ve yabancı tarafından gerçekleştirilen takip) ilişkin tutumları araştırmak; ve ısrarlı takibe ilişkin tutumlar, cinsiyet, çelişik duygulu cinsiyetçilik (düşmanca ve korumacı cinsiyetçilik), cinsiyet temelli şiddet tutumları ve namusu onaylama arasındaki ilişkiyi incelemektir. Örneklem 453 katılımcıdan oluşmaktadır (291 kadın ve 162 erkek). Katılımcılar eski partner takibi, tanıdık kişi takibi ve yabancı kişi takibi tutumlarına ilişkin anlamsal farklılık ölçeğini; Çelişik Duygulu Cinsiyetçilik Ölçeği, Namusu Onaylama Ölçeği, Yakın İlişki Şiddetine İlişkin Tutumlar Ölçeğini ve demografik formu

yanıtlamışlardır. Bulgular (1) düşmanca cinsiyetçiliğin namusu onaylama ve üç tür ısrarlı takibe ilişkin tutumlar arasında aracı değişken olduğunu, cinsiyet temelli şiddet tutumlarının namusu onaylama ve üç tür ısrarlı takibe ilişkin tutumlar arasında aracı değişken olduğunu, sırayla düşmanca cinsiyetçilik ve cinsiyet temelli şiddetin birlikte namusu onaylama ve üç tür ısrarlı takibe ilişkin tutumlar arasında aracı değişken olduğunu ve sırayla korumacı cinsiyetçilik ve cinsiyet temelli şiddetin birlikte namusu onaylama ve üç tür ısrarlı takibe ilişkin tutumlar arasında aracı değişken olduğunu göstermiştir. (2) Tanıdık kişi takibi eski partner ve yabancı birisi takibine kıyasla daha az olumsuz bulunmuştur ve erkeklerin bu üç takip türüne de kadınlara kıyasla daha olumlu tutumlarının olduğu bulunmuştur. (3) Son olarak da ısrarlı takip deneyimlerine göre, kadınların ısrarlı takibe daha çok maruz kaldıkları bulunmuştur. Alanyazını ışığında sonuçlar tartışılmış; alana katkıları, sınırlılıkları ve gelecek çalışmalara ilişkin öneriler de tartışılmıştır.

Anahtar Kelimeler: Israrlı Takip, Israrlı Takibe İlişkin Tutumlar, Çelişik Duygulu Cinsiyetçilik, Namusu Onaylama, Cinsiyet Temelli Şiddet Tutumları

To my mother

&

To all women who are subjected to violence

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LIST OF ABBREVIATIONS

ASI	Ambivalent Sexism Inventory
ATAS	Attitudes towards Acquaintance Stalking
ATEPS	Attitudes towards Ex-Partner Stalking
ATSS	Attitudes towards Stranger Stalking
BS	Benevolent Sexism
GBVA	Gender-based Violence Attitudes
HEI	Honor Endorsement Index
HS	Hostile Sexism
IPV	Intimate Partner Violence
IPVAS-R	Intimate Partner Violence Attitude Scale – Revised

CHAPTER 1

INTRODUCTION

Individuals engage in numerous types of interpersonal relationships throughout their lives. A relationship can be defined as a pattern of interaction between at least two individuals (Cupach & Spitzberg, 2004). Relationships form the basis of human interaction; and they satisfy social needs of human beings. However, sometimes the nature of some relationships does not include mutual interest or consent of each participant. In these cases, the given relationship may be directed into something unwanted or non-consensual. Unwanted contacts, physical or sexual harassment, domestic and partner violence might be exemplified as unwanted and non-consensual forms of human interaction (Cupach & Spitzberg, 2004; Meloy, 1999). Individuals may possess several motivations and belief systems for engaging in such unwanted behaviors. These unwanted intrusions are generally derived from power relations between individuals, especially between genders.

Stalking, a relatively recent term in the literature, can be described as an unwanted and repeated course of conduct directed toward a specific individual that induces fear or concern for safety (Cupach & Spitzberg, 2004; Douglas & Dutton, 2001; Pathé & Mullen, 1997; Tjaden & Thoennes, 1998; Westrup & Fremouw, 1998). Stalking distinguishes among other unwanted relationship patterns with its nature of being coercive and repetitive (Mullen, Pathé, Purcell, & Stuart, 1999). It is believed that, even though the term is being defined for almost two decades, the act of stalking is apparent in almost every human interaction through the history (Meloy, 1999).

Behaviors such as repeated following, communicating and contacting a person in a threatening manner on a reasonable basis can be considered as acts of stalking. It is a recent legal construct in some countries; and it is a new area in social scientific field to research. Persistent behaviors aimed to follow the target and contact with the target in a threatening manner can be examples of stalking (Cupach & Spitzberg, 2004; Mullen et al., 1999; Pathé & Mullen, 1997). Stalking acts do not only include pursuing personal physical proximity; target person's possessions and social environment might also be aimed by the pursuer. Harming possessions or sending goods & gifts to the target; uninvited appearances to physical environment of the target such as their house, neighborhood, work or school; efforts to contact with friends and family members of the target can also be included different instances of stalking (Meloy, 1999; Mullen et al., 1999). With recent advances in technology and wide use of the internet, stalking can also be performed via means of online communication tools. Efforts to contact the target via email or several online platforms; sending unsolicited messages or visuals to the target; or threatening the target person to reveal and spread their personal information in online platforms can be different methods of a stalker who uses online communication tools (Ellison & Akdeniz, 1998).

The aim of this thesis is to understand attitudes towards stalking and to explore its relationship with ambivalent sexism, honor endorsement and gender-based violence attitudes. In the following sections of the first chapter, a general framework of stalking will be presented. Definition of stalking, risk factors, gender differences, types of stalkers and stalking, how different disciplines see stalking and legal sanctions will be discussed under sub-topics. Afterwards, in addition to gender differences, other independent variables of the study are discussed which are, ambivalent sexism, gender-based violence and honor endorsement. In the final section of the introduction, the aim of the thesis and the hypotheses will be provided.

1.1 Stalking: Is it a form of Violence or a Courtship?

Oxford English Dictionary defines the verb form “stalk” as “harass or persecute with unwanted and obsessive attention.” (Oxford University Press, 2019). In Turkish, stalking can be translated as “*ısrarlı takip*” or “*takipçilik*”. Both terms are recently getting attention in Turkish literature, in the press and also women’s organizations and other related non-governmental organizations. Purple Roof Women's Shelter Foundation (Mor Çatı Kadın Sığınağı Vakfı), a well-known women’s organization in Turkey, classifies stalking into a form of dating violence. The definition of stalking is included on their official website as follows:

Stalking, is consistent and frequent following a target by current or former partners. Following behavior is aimed to evoke fear, intimidate, threaten and make victim insecure. Several stalking instances are: Unwanted visits to ex-partner’s home, work or school; appearance in public places or social environments that visible by the target; sending gifts repeatedly; consistent efforts to contact with target’s social circle and trying to get information about the target; harming any possessions of the target.” (Mor Çatı Kadın Sığınağı Vakfı, 2019).

Behaviors of stalking are mostly aimed to threaten the target; moreover, some acts may be precedents of violent behaviors such as psychological abuse, and even physical violence (Doğan, 2014). Stalking may induce feelings of fear, insecurity or anxiety to the target. Most of the behaviors in stalking description include similar instances as in other types of harassment. It might be argued why there is a need to define stalking as a separate concept. The answer to this question is that stalking is a severe and persistent type of harassment because of its repetitive nature; thus, it might require a specific definition and also legal precautions. According to the researchers studying in stalking concept, there are several criteria and legal characterizations which distinguish stalking from a common instances of harassment: Behaviors should last for at least four weeks; there should be 10 separate acts; and all behaviors should be unwanted by the

target; and evoke feelings of anxiety to the target (Mullen et al., 1999; Spitzberg, 2002). In a study, stalking victims report that they have been exposed to threatening behaviors compared to the victims who had been harassed (Alexy, Burgess, Baker, & Smoyak, 2005). In Turkish literature, categorization and description of stalking are not yet clear; since it is still considered as a new concept. According to Doğan (2014), stalking needs to be performed at least more than two times and it must harm the target to such an extent that the victim cannot function well in their daily lives. This definition also seems consistent with other definitions in the world literature.

All of the stalking definitions in the literature show that stalking is a one-sided behavior; which is only motivated and performed by the pursuer and on the other hand, perceived as distressing by the target. Nevertheless, stalking and some of its definitive behaviors are sometimes described within the relationship nature. It means that, it might not always be clear to define stalking acts (i.e. persistent contact behaviors or sending gifts to the target) as a form of violence or as a typical component of a dating behavior or flirting. Some people might perceive stalking behaviors as usual behaviors within a troubled relationship rather than a violent act (Miglietta & Acquadro Maran, 2016; Spitzberg & Cupach, 2007). According to Logan and Walker (2009) stalking within a romantic relationship usually performed when one person ends the relationship, or two people do not have an active communication at a given time. This also points out the one-sided nature of stalking and provide evidence that other person in the relationship does not have any authority in this situation.

Because of its violent and repetitive nature, stalking should require some legislation and in many countries, it is specifically defined as an offense. First country to declare stalking as a crime is the United States. In California, Stalking Act was declared in 1990 after an actress named Rebecca Schaeffer was followed and murdered by her fan in 1989 (Coleman, 1997; Cupach & Spitzberg, 2004; Spitzberg & Cupach, 2003). In this anti-stalking law, stalking is defined as

repeated, deliberate and harassing behaviors (Coleman, 1997). In the following decade, all states in the US, Canada, Australia, United Kingdom, and many European countries have declared legislations against stalking (Cupach & Spitzberg, 2004; Tjaden & Thoennes, 1998).

In the Turkish Penal Code stalking is not defined in a specific law; however, the word “stalking” is mentioned at the first time in “Law to Protect Family and Prevent Violence Against Women (Law No. 6284)” as follows:

This law aims to protect the women, the children, the family members and the victims of **stalking**, who have been subject to the violence or at the risk of violence, and to regulate procedures and principles concerning the measures of preventing the violence against those people.” (Doğan, 2014; Official Gazette, 2012).

It is crucially important to define stalking in legal terms because as it mentioned stalking behaviors that seriously terrify the victim may be antecedent for physical violence or even murder (Doğan, 2014). In a study, it is found that most of the women who were physically harassed or murdered had been stalked at least a year before those violent crimes (McFarlane et al., 1999). Stalking behaviors are detected in 76% of the femicide incidents and 67% of the violence against women cases (Logan & Walker, 2009; McFarlane et al., 1999). If those stalking actions had been recognized or any prevention had been set legally, some of the violent crimes would have been prevented.

1.1.1 Prevalence, Risk Factors, and Gender Differences

According to the National Violence Against Women Survey collected and reported by U.S. Department of Justice, 8% of women and 2% of men had been stalked at some point in their lives (Logan & Walker, 2009; Tjaden & Thoennes, 1998). Moreover, more recent data which is obtained from the National Intimate Partner and Sexual Violence Survey from the US indicates that, approximately 15.2% of women and 5.7% of men have experienced stalking in their lifetimes (Black et al., 2011; Breiding, 2014). Even though stalking behavior cannot be

restricted into a specific gender, it was reported in this survey that the majority of the stalkers were men (87%), and the majority of the targets were women (78%). In the meta-analysis covering 43 separate studies, 75% of the victims were women and 25% of them were men (Spitzberg, 2002). In the same meta-analysis, stalkers engaged in physical assault in rates of 33% and sexual assault in rates of 17%. In another country based survey held in the United Kingdom, 39% of the victims reported that they are psychically assaulted and 21% of them reported that they have been faced with some forms of physical force (Budd & Mattinson, 1998).

In a study conducted with a university student sample, Bjerregaard (2001) investigated stalking prevalence and gender differences. 25% of women and 11% of men in the sample reported having stalking experiences as victims. Among female victims, 96% reported they were stalked by a man. On the other hand, two-thirds of men reported that they were stalked by a male pursuer; and the remaining one-third reported that their stalkers were a woman. 20% of the male participants had concerns about their security; this ratio exceeds 50% in females. In conclusion, females felt more anxiety as being a stalking victim. A study in the United Kingdom shows that male stalkers engage in more severe violent acts than female stalkers (James & Farnham, 2003).

On the other hand, some recent studies offer no significant gender differences (Thompson, Dennison, & Stewart, 2012). Interestingly, Thompson and colleagues (2012) report that males and females engage in violent stalking acts at similar rates. In some cases, including female stalker and male target, male victims' complaints are often underestimated or ignored because those men are told that being chased by a woman should be flattering (Mullen, Pathé, & Purcell, 2009). Moreover, it is also suggested that female stalking might be underrepresented because women usually do not evoke much fear or anxiety as male stalkers (Cupach & Spitzberg, 2004; Sinclair & Frieze, 2001). Purcell, Pathé, and Mullen (2001) found that, female stalkers also use similar stalking

tactics as their male counterparts to intimidate their victims. Even though women use similar rates of threats as men, they are less likely to threaten their victims as Meloy and Boyd claim (2003).

In general, as it can be seen from the statistical data and national surveys, women are more likely to be the target (15% of lifetime risk) comparing to men (6% of lifetime risk) (Breiding, 2014). Yet, there are many cases in which females are the perpetrators. For instance, 6% to 26% of stalking incidents are performed by women targeting men (Cook & Hodo, 2013). Most of the victims of female stalkers are a former partner or a professional contact such as mental health practitioners, psychologists, legal professionals or teachers (Meloy & Boyd, 2003; Mullen et al., 2009). Also, researchers (Cook & Hodo, 2013; Smoker & March, 2017) have found that women were more likely to engage in online forms of stalking (cyberstalking). Thompson and colleagues (2012) report that not finding any significant gender differences are not consistent with existing intimate partner violence literature which depends on patriarchal views. However, it should be remembered that those studies mostly conducted in the US and Australia. There might appear gender differences in other cultures which have greater gender inequality.

There are gender differences in not only experiences of stalking, but also attitudes towards stalking. In her study, Sinclair (2012) examined whether stalking attitudes changes according to gender of pursuer/victim in stalking scenarios. She proposed that there might be different attitudes towards stalking derived from gender of pursuers and victims and those different attitudes can be explained with variables such as traditional gender roles and gender-based violence attitudes. Men showed more victim blaming and stalking myths in male stalker/female victim and female stalker/male victim scenarios compared to women. This relationship was found highest in men responding to male stalker/female victim scenarios.

Many stalking incidents show a heterosexual pursuer-victim pattern. On the other hand, although the prevalence is low, same-gender stalking is still apparent in the literature. Intimate partner violence in same-gender relationships is becoming more visible in recent studies (Decker, Littleton, & Edwards, 2018; Ristock, 2011). According to the National Survey conducted by Tjaden and Thoennes (1998), 11% of the women who lived with a woman reported that they have subjected to physical violence and stalking by their female partners. This rate is 15% in gay men living with their partners (Ristock, 2011; Tjaden & Thoennes, 1998). According to a survey collected from LGBTQ adults, 21% of the sample reported having experiences of intimate partner violence (IPV) at some point in their lives (Decker, et al., 2018).

It is found that 32% of the stalking cases were about male stalkers pursuing men, and 4% of the cases included female stalkers pursuing women (Bjerregaard, 2001). Another finding points out that half of the male victims in the sample were pursued by males (Boon & Sheridan, 2001). In a 2001 study, it is reported that most of the stalking incidents involve male pursuers harassing women, but in approximately 20% of cases, women are the stalkers of men. Moreover, 10% of the cases involved same-gender stalking (Mullen, Pathé, & Purcell, 2001). However, in their 2002 study, Purcell, Pathé, and Mullen (2002) found 24% of same-gender stalking. Researchers state that, in some of the same-gender stalking incidents include a professional relationship between the stalker and the victim (28%) such as victim is a health professional, doctor, teacher or colleague, etc. Compared to heterosexual patterns in the stalking cases, same-gender stalking has fewer incidents of former intimate relationships (Mullen et al., 2009).

Relationship between physical/psychological violence and stalking and also violence prevalence in stalking is investigated in some studies. In a study conducted among women who were stalked by an ex-partner, correlation between physical violence and stalking was investigated (Brewster, 2001). 46% of these women had experiences of physical violence instances in the time that they were

stalked. Regression analyses demonstrated a significant association between violent threats and physically violent acts (Brewster, 2001). In the study of Mechanic, Weaver, and Resick (2000), physical violence explained 14% of the total variance in stalking. When included psychological violence variables, explained variance of both physical and psychological violence is increased to 34%. These studies show that, sometimes stalking behavior and physical violence can occur simultaneously and being objected to stalking as a victim is likely to correlate with other forms of violence. Some victims of stalking showed psychological problems including anxiety and depression (Kuehner, Gass, & Dressing, 2012). Negative outcomes of stalking might also result in some physical disorders such as weight loss, self-harm and sleep deprivation (Sheridan & Lyndon, 2012). In a study aimed to compare anxiety levels of female stalking victims with a non-victim sample in Turkey, it is found that female stalking victims showed more anxiety than women who had not been stalked (Gürgezöglü, 2010).

1.1.2 Types of Stalkers and Different Forms of Stalking

Based on the relationship between the target and the pursuer, stalking behavior can be classified into three types. First one is *ex-partner stalking*, which is performed by a person's ex-spouse or any former romantic interest; secondly, *acquaintance stalking* is performed by an acquaintance of the target such as a neighbor, colleague, friend, etc.; and lastly, when a stalker is a total stranger to the victim, it is called *stranger stalking*. Acquaintance is a wide concept because it might include friends, family members, co-workers and so on. The common characteristic of this category is having no shared romantic interest with the target although the target and the stalker know each other. Literature mainly focuses on ex-partner stalking because the romantic relationship history between the target and the pursuer makes this incident more serious (Logan & Walker, 2009; Sheridan & Davies, 2001). Also in stalking incidents, it is found that many of the stalkers were the target's ex-partner (Doğan, 2014). In half of the stalking studies taken from a meta-analysis (Spitzberg, 2002), there was a history of romantic

interest between the stalker and the target. Stalkers who share a romantic history between their target are more likely to be aggressive, more persistent and threatening (McEwan, Mullen, & MacKenzie, 2009; Mohandie, Meloy, McGowan, & Williams, 2006; Spitzberg & Cupach, 2007). Ex-partners have more access to the victim's personal life due to their shared history and therefore, they can use more stalking tactics which becomes more intimidating (Logan & Walker, 2009). In addition, victims of stalking report more stress levels in ex-partner stalking than other types (Brewster 2001; Logan & Walker, 2009; Sheridan & Davies, 2001). For instance, in a study, it is reported that more than 50% of the ex-partner stalkers have engaged in physical assault (Mohandie et al., 2006). Doğan (2014) shows that approximately 70% or 80% of stalking crimes are committed by victims' ex-partners. Cupach and Spitzberg (2004) also report that 77% of victims have formerly engaged in a relationship with their stalkers.

In a study conducted with university students (Phillips et al., 2004), participants were presented stranger, acquaintance and ex-partner stalking scenarios with both male pursuer/female victim and female pursuer/male victim conditions. Afterwards, participants evaluated these vignettes in terms of its stalking severity, use of violence and distress level of the victim. Results showed that women were more likely to address stalking than men. However, there is no statistical difference in evaluations of gender of stalkers/victims. On the other hand, relationship history factor was an important variable that changes individuals' attitudes towards stalking. Ex-partners were less likely to be perceived as stalking rather than strangers and acquaintances. Also, male pursuer/female victim scenarios were perceived as more fearful in the victim's point of view.

With regards to the method of the stalker, offline or real-life stalking is performed by traditional stalking methods, maintaining physical proximity with repetitive actions such as following the person or visiting their house repetitively. A relatively new stalking method is online or cyberstalking, which is performed via

several online communication platforms. Sending frequent emails or online messages, sending malware that aims to harm the victim's computer, or reveal the private information about the target in public (Ellison & Akdeniz, 1998; Morewitz, 2003). In some cases, stalkers distributed their victims' personal or contact information on some websites so that many other people besides the stalker harassed the victim. For instance, in a cyberstalking case in the US, a woman received many disturbing and harassing phone calls after her stalker posted her number and home address in some online platforms claiming that she is doing prostitution (Ellison & Akdeniz, 1998). There are many other cyberstalking cases resemble this one. Once again, stalker of a woman posted some online messages about the victim saying that she was available for sex anytime (Morewitz, 2003). These behaviors bolster the severity of the stalking act and result in evoking more anxiety in victim. Cyberstalking has similar motivations and includes similar forceful and threatening aims as real life stalking; it also affects the victim psychologically as serious as real-life stalking (Morewitz, 2003; Mullen et al., 2009). Morewitz (2003) reports that, one cyberstalking female victim, who met her stalker via an online chat room was so seriously harassed that she had to move to another city.

In some studies, collected data from undergraduates, stalking victims reported that email is a common stalking tool among pursuers (Alexy et al., 2005; Leblanc, Levesque, Richardson, & Berka, 2001). These studies were conducted at the beginning of the 21st century in where social media is not widespread. Stalking act got even much more serious with many means of social media such as Facebook, Instagram, Twitter and so many more. Mullen and colleagues (2009) suggest that stalking studies and research in the future will include more instances of cyberstalking or even it will be developed as a separate field of research. Henry and Powell (2015) indicate that, perpetrators of gender-based violence or intimate partner violence often use online technologies to threaten and control their victims which is usually current or ex-partners in these cases. Most common tactic is to threaten to show and distribute sexual imagery of the victim to the

third parties. Sending unsolicited pictures of themselves (usually sexual imagery) is another common way of pursuer to harass the victim. According to the researchers (Veletsianos, Houlden, Hodson, & Gosse, 2018) women feel ashamed or frightened as a result of this labeling; they end up with deleting their online profiles with self-loathing. In the end, perpetrators reach their aim by controlling the behaviors of those women.

In the study of Alexy and colleagues, (2005) participants read and reacted vignettes about an online stalking incident. In the scenario, after rejected by the victim, pursuer persistently sends emails to the victim and spreads the address and phone number of the victim in other online platforms. Interestingly, only 29% of the participants viewed this incident as stalking. Moreover, more than 90% of the participants agreed that these behaviors include harassment. Researchers indicated that these different evaluations may be arisen from not knowing the legal definitions of stalking and not being able to separate stalking and harassment.

According to some studies in clinical and forensic psychology, it is indicated that stalkers are likely to be diagnosed with some forms of personality disorders or have experiences of drug abuse and some childhood trauma (Cupach & Spitzberg, 2004; Douglas & Dutton, 2001). Douglas and Dutton (2001) investigated the prevalence of psychological disorders among stalkers. The authors indicate that stalkers may show slightly more symptoms of psychological disorders than other offenders, but having a psychological disorder does not show a significant correlation of stalking behavior and psychopathology. As stated in the study it is harder to find any psychopathology in large samples (Douglas & Dutton, 2001). In some studies, attachment styles and stalking behavior is investigated. Patton, Nobles, and Fox (2010) found that stalkers have higher scores on the insecure-anxious attachment scale rather than other styles of attachment. Being on the insecure-anxious spectrum is positively correlated with stalking behavior.

Clinical approach mainly focuses on the individual profile and psychopathology of stalkers; and also presents health concerns of the target or investigate case studies in stalking incidents (Meloy, 1996; Spitzberg, 2002). However, it can be said that stalking behavior has some social antecedents and motivations besides individual psychopathology. What is more, it should be noted that these psychological problems do not justify or trivialize the actions of stalkers. Stalking is a form of violence and its main motivation is encouraged by the power dynamics between individuals. Therefore, social perspective mainly evaluates stalking in terms of interpersonal relationships domain. Studies on social perspective focus on the relationship history between the target and the perpetrator; prevalence of stalking behavior in different social settings and attitudes towards stalking (Spitzberg & Cupach, 2003). Spitzberg and Cupach (2003) also indicate that feminist literature and researchers focusing on violence against women interpret stalking as a problem of power and control, hierarchy between genders and patriarchy. According to this perspective, stalking is a form of control mechanism over an individual (and usually women). Logan and Walker (2009) also comment that stalking is a way of showing a control mechanism; stalker generally aims to control the victim with many different tactics, physical or psychological behavior patterns (Stark, 2007).

So far, stalking concept is clarified with all definitions, statistical data and legal terms. Since this thesis focuses on the psychological motivations of stalking attitudes, in the following topics related psychological concepts and theories will be discussed in detail. In social psychological perspective, stalking concept can be linked with violence against women and sexist ideologies. To our knowledge, there has not been conducted any study in Turkish context, therefore, it is important to look for mechanisms of stalking in Turkish sample which has high sexist tendencies and also honor endorsing culture.

1.2 Ambivalent Sexism and Gender-Based Violence Attitudes

Sexism is a form of prejudice and an ideology which approves supremacy of one gender over another. Social inequalities and group based discrimination is prominent through the history, but, gender-based discrimination differs among them due to the connectedness nature of women and men in society (Fiske & Stevens, 1993). Glick and Fiske (1996; 2001) suggested that prejudice towards women does not always show itself in a hostile way. According to the theory of ambivalent sexism (Glick & Fiske, 1996) placing women in a subordinate position to men can be shown by both hostile and benevolent motivations. Hostile sexism advocates superiority of men over women and aims to suppress women. Benevolent sexism might seem a bit innocent; it praises women by their pure and fragile nature; on the other hand, places them in a weak position that they need to be protected by men. Benevolent sexism still accepts the hierarchical order between men and women by attributing beautiful but weak characteristics to women (Glick & Fiske, 2001).

Hostile and benevolent sexism are two different dimensions in ambivalent sexism but they are not opposed each other. In fact, they are generally positively correlated factors (Glick & Fiske, 2001). Both hostile and benevolent sexism has three different sub-dimensions or sub-factors which are paternalism, gender differentiation and heterosexuality (Glick & Fiske, 1996; Sakallı-Uğurlu, 2003). Paternalism shows itself in hostile sexism as dominative paternalism which aims to dominate and control women (Kilianski & Rudman, 1998). In benevolent sexism this attitude slightly differs and becomes protective paternalism. According to protective paternalism, breadwinner men need to protect and keep safe women who are vulnerable by their nature (Glick & Fiske, 1996). Competitive (hostile sexism) and complementary (benevolent sexism) gender differentiation exaggerate the biological differences between sexes. Competitive gender differentiation claims that women and men have different natures and abilities while points out the weakness of women. On the other hand, complementary gender differentiation claims that men and women complete each

other because of their different natures and it attributes nurturing and careful characteristics to women (Eagly & Steffen, 1984). The third sub-factor is heterosexuality, which expresses that both sexes need to involve in romantic intimacy with each other and accept heterosexuality as the only legitimate sexual orientation in society (Sakallı-Uğurlu, 2003). Hostile heterosexuality sees women as sex objects and gets angry at women who use their sexuality to manipulate men (Kilianski & Rudman, 1998). On the benevolent point of view, heterosexual intimacy praises romantic intimacy between men and women (Kilianski & Rudman, 1998; Sakallı-Uğurlu, 2003).

Ambivalent sexism ideology and ambivalent sexist individuals tend to have different classifications for women and generally classify them in “good” or “bad” categories (Glick, Diebold, Bailey-Werner, & Zhu, 1997; Glick & Fiske, 2001). “Good” women; mothers, housewives and those who conform traditional gender roles are rewarded with benevolent sexist attitudes; while “bad” women such as career women, feminists and others who oppose patriarchal views are punished with hostile attitudes in ambivalent sexism. Both attitudes aim to justify status-quo and accept superiority of men (Glick & Fiske, 1996; 2001). Because women experience negative outcomes of sexism in many aspects of their lives and their social relations; sexism becomes a crucial topic to be investigated in social psychology (Sakallı-Uğurlu, 2003). Thus, studies examining sexist attitudes and its relationship with gender-based violence are prominent in social psychology literature.

Attitudes towards women and traditional gender roles play an important role in gender-based violence attitudes (Allen, Swan, & Raghavan, 2009; Boyacıoğlu, 2016; Miglietta & Acquadro Maran, 2016). Rape myths are defined as victim blaming tendencies and justifying beliefs for the perpetrator in sexual assaults (Lonsway & Fitzgerald, 1994). Rape myths are found to be positively correlated with ambivalent sexist attitudes (Abrams, Viki, Masser, & Bohner, 2003; Chapleau, Oswald, & Russell, 2007; Viki & Abrams, 2002). Chapleau, Oswald,

and Russell (2007) found that ambivalent sexism positively correlated with rape myths; in fact, hostile sexism was found an important predictor of rape myths. In Cassidy and Hurrell's (1995) study it was found that people reacted to rape differently according to the victim's dresses. As Glick and Fiske (2001) indicated that ambivalent sexism aims to categorize women and punish them when they do not obey traditional gender roles and oppose existing norms. Similarly, in Cassidy and Hurrell's (1995) study, victim's dressing styles might have been perceived as a behavior out of traditional gender roles, so it might lead participants to blame women in rape scenarios. In addition, in some studies, people who have high benevolent sexist attitudes showed more victim blaming tendencies (Abrams et al., 2003; Viki & Abrams, 2002).

In a study of Russell and Trigg (2004), it was found a positive correlation between sexism and tolerance of sexual harassment. It was found that benevolent sexism explained 20% of the total variance; and hostile sexism explained 15% of the total variance in sexual harassment. Men showed more tolerance to harassment compared to women. In some studies conducted with European samples hostile sexism was found to be positively correlated with verbal violence and sexual assault (Forbes, Adams-Curtis, Pakalpa, & White, 2006; Forbes, Adams-Curtis, & White, 2004). In another study conducted in Turkey and Brazil, both benevolent and hostile sexism was found to be positively correlated with justifying attitudes of violence against women (Glick, Sakallı-Uğurlu, Ferreira, & Souza, 2002). Another study aimed to compare American sample with Japanese sample (Yamawaki, Ostenson & Brown, 2009). People who are high in benevolent and hostile sexism (both Americans and Japanese) were more likely to minimize domestic violence. These studies are important to show that Western and non-Western samples usually present similar findings on ambivalent sexism literature.

Miglietta and Acquadro Maran (2016) measured sexism in their stalking study. People with high hostile and benevolent sexism attributed stalkers with less

responsibility for their actions and more personality disorders. Hostile sexist individuals did not perceive persistent contact requests as stalking and did not notice psychological symptoms in victims. Another recent study also aimed to link sexism with acceptance of stalking. In a thesis of Becker (2018), it is found that ambivalent sexism predicted normalization of stalking. Expectedly, this study was conducted in the US with a Western sample.

Existing studies on stalking were reviewed and unfortunately, most of them focused mainly on European sample. In the literature there is a need for more generalizing studies with different samples with other cultures. Conducting research on stalking to understand its relationship between ambivalent sexism in cultures such as Turkey as a non-Western, more sexist, and also an honor endorsing culture would contribute to the literature to a great extent. As previous studies offer, it is evident that ambivalent sexism and gender-based violence attitudes are important predictors of stalking behavior. This thesis also hypothesizes that honor endorsement tendencies of individuals also relate with approval of stalking behavior. Besides ambivalent sexism and gender-based violence attitudes, measuring honor beliefs in Turkish sample would make a unique contribution to the gender-based violence literature. In next topic, honor endorsement is defined and discussed in detail.

1.3 Honor Endorsement

As indicated, many studies investigating stalking has focused on Western populations in the US or European countries so far. Intimate partner violence, sexual harassment and all types of gender-based violence can be counted as a serious issue all over the world. However, it is crucial to remember that gender-based violence attitudes and practices are inevitably influenced by the beliefs, norms and expectations of the cultures (Vandello & Cohen, 2003; 2008). Leung and Cohen (2011) proposed that there are three cultural phenomena which are culture of dignity (mostly Western cultures), culture of honor (Middle Eastern, North African, and Mediterranean cultures) and culture of face (Far Eastern and

Asian cultures). These three cultural patterns differ from each other with regard to the different emphasis on different norms, beliefs and practices such as self-evaluation, trustworthiness, reciprocity, etc. (Leung & Cohen, 2011). Turkey can be accepted as an honor culture, which means that an individual's self-respect and social status is related with external evaluation (Sakallı-Uğurlu & Akbaş, 2013). With regards of having strict gender differences women's loyalty, purity and conformity in gender roles are reinforced in these cultures. There are three predictions of honor cultures: women are expected to be loyal to their families; infidelity of a woman damages a man's reputation and respect (especially husband or a man within the family); and lastly, to restore this reputation, men are allowed to use violence against women (Vandello & Cohen, 2003). That is why, generally in honor cultures domestic violence or gender-based violence may be approved (Leung & Cohen, 2011; Sakallı-Uğurlu & Akbaş, 2013; Vandello & Cohen, 2003; 2008). In conclusion, gender-based violence cannot be separated from these practices of honor cultures (Vandello & Cohen, 2008). Killings in the name of honor are one of the most serious consequences of gender-based violence in Turkey and also in other honor-based cultures (Altınay & Arat, 2009).

In honor cultures honor endorsement is in a consistent relationship with traditional gender roles and sexism (Glick, Sakallı-Uğurlu, Akbaş, Metin Orta, & Ceylan, 2016). Because both traditional gender roles and honor practices praise women's obedience and approve men's dominance. Vandello and Cohen (2003) investigated how intimate partner violence attitudes change between Western and honor cultures. In the study, participants responded to different scenarios including a husband's different reactions (verbal warning or physical violence) to his wife's infidelity. Participants from an honor culture (Brasil) approved physical violence more than participants from a Western country (the US). As it is mentioned before, honor cultures may have more endorsement towards using violence. Use of physical violence may be perceived as a way of man's restoring his honor or "manhood" because his wife's infidelity harmed his reputation. In another study conducted in Turkey, gender-based honor codes predicted

acceptance of perpetrator behavior (Ceylan, 2016). Ceylan mentions that there are two dimensions in honor beliefs, one is acquired from gender-based codes and other one is acquired from public morality codes.

Stalking motivations may also differ in honor cultures as parallel with other violent acts because, men might perceive that they have a right to follow and control their ex-partners (especially ex-spouses) even though they have separated because they might still believe that they are responsible for those women and their honor. As Miglietta and Acquadro Maran (2016) mentioned, one of the main motivations of a stalker is to control and dominate his/her victim. People in honor cultures may have approving attitudes towards stalking as similar with other forms of partner violence or violence against women. Yet, there is no study looking at stalking incidents or attitudes in honor cultures, so this study might be the first to examine. This study might make a valuable contribution with regards to including honor as a cultural variable.

1.4 Aims, Hypotheses and Overview of the Current Study

As mentioned, there have been few studies in Turkey studying stalking as a form of violence. However, the stalking concept has not been studied in social psychological perspective such that the association between ambivalent sexism, honor beliefs, gender-based violence attitudes and attitudes toward stalking has not been examined in Turkish culture. Therefore, the aim of this thesis is to examine attitudes towards different forms of stalking (which can be classified in three forms: ex-partner stalking, acquaintance stalking and stranger stalking) in Turkey where can be accepted a sexist and honor endorsing culture; and to explore the associations among attitudes towards stalking, gender, ambivalent sexism, gender-based violence attitudes and honor endorsement.

Honor beliefs are rooted in the ideology that females need to be protected in the name of honor and, thus; honor endorsement highly approves gender-based hierarchy. Since approving gender-based violence; endorsing gender hierarchy

and traditional roles for females are among main motivations of honor beliefs, the relationship between honor endorsement and attitudes towards stalking is expected to be mediated by sexist ideologies and gender-based violence attitudes. Sexism can be accepted as an underlying mechanism between the relationship of honor endorsement and approving gender-based violence. Ambivalent sexism has previously been found as a mediator between hierarchy endorsing ideologies (such as right-wing authoritarianism) and or approval of engaging in sexual harassment (Begany & Milburn, 2002). From the honor perspective, mediating effect of sexism has not been measured. Therefore, first of all, it is hypothesized that honor endorsement will predict attitudes towards stalking and this relationship is expected to be mediated by hostile sexism, benevolent sexism and attitudes towards gender-based violence.

Hypothesis 1. Hostile sexism, benevolent sexism, attitudes towards gender-based violence will mediate the relationship between honor endorsement and attitudes towards ex-partner, acquaintance and stranger stalking.

1a. Hostile sexism, benevolent sexism and gender-based violence attitudes will mediate the relationship between honor endorsement and attitudes towards ex-partner stalking.

1b. Hostile sexism, benevolent sexism and gender-based violence attitudes will mediate the relationship between honor endorsement and attitudes towards acquaintance stalking.

1c. Hostile sexism, benevolent sexism and gender-based violence attitudes will mediate the relationship between honor endorsement and attitudes towards stranger stalking.

Literature suggests that generally ex-partner stalking is less likely to be attributed as stalking due to the relationship history between individuals (Phillips et al., 2004). Therefore, in this study, it is expected to find differences in attitudes of stalking types. Also; it is expected to see differences in men's and women's attitudes in all types of stalking.

Hypothesis 2. Individuals will have different attitudes towards ex-partner, acquaintance and stranger stalking. Ex-partner stalking is expected to be evaluated as less negative compared to acquaintance and stranger stalking. Also, in all types of stalking men are expected to have more positive attitudes than women.

2a. People will have more positive attitudes towards ex-partner stalking compared to acquaintance and stranger stalking.

2b. In all types of stalking men are expected to have more positive attitudes than women.

National surveys and reports also offer gender differences in experiences of stalking and not surprisingly, this finding is also in a parallel direction with gender differences in attitudes towards stalking. In the literature and nation-based surveys it is reported that the majority of victims are women, and the majority of pursuers are men (Breiding, 2014). So, in this thesis experiences of stalking were measured and it is expected to find some gender differences in victimization of stalking and stalking perpetration.

Hypothesis 3. In terms of having stalking experiences, there will be gender differences.

3a. Women will report more stalking experiences than men.

3b. Men will report perpetration of stalking more than women.

CHAPTER 2

METHOD

2.1 Participants

453 participants (291 females and 162 males) from Middle East Technical University participated in this study. 437 of the participants were collected via Research Points System of METU where students sign up and earn credits for PSY coded courses, and the remaining were recruited from social media groups which mostly consists of METU students or alumni members. Age range is 18 to 56 years old with a mean of 22 ($SD = 3.06$). As it can be seen, data mostly consisted of young adults. There are only four people between 29 and 40 years old, and only three people are older than 40.

2.2 Instruments

2.2.1 Semantic Differential Scale for Ex-Partner, Acquaintance and Stranger Stalking

In order to measure the attitudes towards different forms of stalking which are ex-partner, acquaintance and stranger stalking, semantic differential scales were used. There were 10 number of adjectives corresponding to opposite meanings (e.g., exciting/not exciting; romantic/not romantic) in the scales (see Appendix A). The opposite adjectives were the same in each scale; but the attitude object was manipulated in three sets of questions as ex-partner, acquaintance and stranger. Participants responded to these three attitude objects (ex-partner, acquaintance and stranger) in several settings: keeping physical proximity, repeated following, visiting in home/work, sending gifts and repetitive contact efforts via online (social media). Adjectives and statements were adapted from the literature and

formed by the author and thesis advisor Sakallı-Uğurlu. Responses of participants in stalking studies, frequent stalking experiences of individuals and items from stalking measures (Sheridan, Davies, & Boon, 2001; Sinclair, 2012; Turmanis, & Brown, 2006) were read and common statements were created accordingly. Participants evaluated intrusive behaviors of an ex-partner, an acquaintance and a stranger in several settings: keeping physical proximity, repeated following, visiting in home/work, sending gifts and repetitive contact efforts via online (social media).

Participants used a 6-point semantic differential scale to indicate where they stand on the two adjectives. Higher scores indicated higher approval and positive attitudes towards stalking. Reliability analyses were conducted with adjective sets to see the positive and negative direction of items. Item-total correlations showed three words in reverse direction, so 3 items were reverse coded. Internal consistency of ex-partner measure was found .88, acquaintance measure was .86 and stranger measure was .86.

2.2.2 Ambivalent Sexism Inventory (ASI)

For measuring ambivalent (hostile and benevolent) sexist attitudes, 22-item ambivalent sexism inventory which is developed by Glick and Fiske (1996) was administered. Turkish adaptation was conducted by Sakallı-Uğurlu (2002). 11 items of the scale measure hostile sexism and the remaining 11 items measure benevolent sexism. Sample items are “Women seek power by gaining control over men. (HS)”, “Women are too easily offended. (HS)”, “Women should be cherished and protected by men. (BS)” and “Many women have a quality of purity that few men possess. (BS)”. The scale has no reverse coded items. ASI is a reliable and valid measure and widely used in the literature.

In the 6-point Likert scale, 1 represents *strongly disagree* and 6 represents *strongly agree*. Higher scores indicate higher ambivalent sexist attitudes. Internal

consistency values were .87, .93 and .92 for BS, HS, and ASI respectively in the present study.

2.2.3 Honor Endorsement Index (HEI)

For measuring honor endorsing tendencies of participants 9-item honor endorsement index was used. The scale which includes questions regarding male and female honor is developed by Vandello, Cohen, Grandon, and Franiuk (2009). Turkish adaptation of the scale was done by Glick, Sakallı-Uğurlu, Akbaş, Orta, and Ceylan (2016). Scale includes items such as “A woman must be pure and honest”, “A man must defend his family’s honor at any cost.”

A 6-point Likert type of scale is used (from 1 *strongly disagree* to 6 *strongly agree*) and higher scores indicate higher endorsement in honor beliefs. For this study internal consistency was found as .89 for HEI.

2.2.4 Intimate Partner Violence Attitude Scale – Revised (IPVAS-R)

For measuring gender-based violence attitudes, revised version of intimate partner violence attitude scale was administered. IPVAS-R was developed by Fincham, Cui, Braithwaite, and Pasley (2008). Turkish adaptation of the measure was conducted by Toplu-Demirtaş, Hatipoğlu-Sümer, and Fincham (2017). The original scale has 17 items with three sub-factors as abuse, control, and violence. In the present study only overall score of the scale was used. Since most of the participants are expected to be unmarried university students, measuring intimate partner attitudes rather than domestic violence attitudes would be more appropriate in this study. Also, most of the university students might oppose overt forms of physical violence, so items in IPVAS-R also aimed to tap psychological force and abuse besides physical violence. Example items from the scale are: “As long as my partner doesn’t hurt me, ‘threats’ are excused.”, “It would never be appropriate to hit or try to hit one’s partner with an object. (Reversed)” and “I would never try to keep my partner from doing things with other people. (Reversed)”.

A 6-point Likert (from 1 *strongly disagree* to 6 *strongly agree*) measure was administered. For this study, Cronbach's alpha was found as .80 for IPVAS-R.

2.2.5 Demographics

Demographics such as gender and education status were asked after participants responded to all scales. After participants finish responding to all scales and demographics, they read a definition of stalking in order to clarify the meaning of the word for each respondent. Then, their stalking experiences were also asked.

2.3 Procedure

After getting approval from Human Subjects Ethics Committee of METU, measures were administered via an online survey software, Qualtrics. Respondents voluntarily participated in the study; and those using the Research Points System of METU, received credits for the courses they select. After they read and confirm the consent form, they were able to answer all questionnaire package. Once participants complete all question sets, they received a debriefing form which summarizes the hypothesis of the study.

2.4 Data Analyses

Data were analyzed in IBM SPSS Statistics software package (Version 21). Mean scores for all scales were calculated separately. Bivariate correlations were conducted to see the correlations between all variables. Mediation analyses were performed using hostile sexism, benevolent sexism, and gender-based violence attitudes as mediators on the relationship between honor endorsement (predictor) and attitudes towards three forms of stalking (which is the outcome variable). Mediation analyses were performed using PROCESS macro v.3.3 (Hayes, 2013) with 1000 resamples. Series of independent samples t-test analyses were also conducted with types of stalking and stalking experiences.

CHAPTER 3

RESULTS

3.1 Data Screening

Finished data have consisted of 485 responses. There were no missing data as online survey software required participants to answer all questions. 26 responses which took more than 90 minutes to answer were deleted because they were outliers in time duration. One participant reported their gender as “other”, so their data is deleted because gender comparison would be necessary for the hypotheses. After deleting those responses, outlier analyses were conducted with the independent and dependent variables of the study. Standardized z scores of scales were calculated and scores that exceed 3.29 were accepted as an outlier (Tabachnick & Fidell, 2014). One data showed an outlier z score in IPVAS-R and, four data showed an outlier z score in stalking measures. Finally, five responses were deleted. After final outlier removal, the data consisted of 453 participants (291 females and 162 males).

In order to check whether data met the assumption of collinearity, multicollinearity tests were performed. Tests indicated that multicollinearity was not a concern (Gender, Tolerance = .73, VIF = 1.37; HS, Tolerance = .52, VIF = 1.92; BS, Tolerance = .59, VIF = 1.69; IPVAS-R, Tolerance = .65, VIF = 1.55; HEI, Tolerance = .49, VIF = 2.03).

Table 3.1.*Means, Standard Deviations and Bivariate Correlations (N = 453)*

Variables	<i>M (SD)</i>	1	2	3	4	5	6	7	8	9	10
1. Age	22 (3.06)	–									
2. Gender	1.36 (.48)	.20***	–								
3. Education	4 (.23)	.22***	.01	–							
4. BS	2.46 (.97)	.09	.22***	-.04	–						
5. HS	2.64 (1.15)	.15***	.50***	-.04	.47***	–					
6. IPVAS-R	1.94 (.54)	.06	.36***	-.03	.48***	.48***	–				
7. HEI	2.50 (1.11)	.12*	.36***	-.03	.60***	.60***	.50***	–			
8. ATEPS	2.35 (.78)	.02	.41***	-.08	.20***	.31***	.34***	.21***	–		
9. ATAS	2.66 (.85)	.02	.36***	-.11*	.13**	.29***	.26***	.15***	.64***	–	
10. ATSS	1.86 (.71)	.08	.42***	-.02	.21***	.31***	.35***	.23***	.60***	.60***	–

Notes. BS = Benevolent Sexism; HS = Hostile Sexism; IPVAS-R = Intimate Partner Violence Attitudes Scale-Revised; HEI = Honor Endorsement Index; ATEPS = Attitudes towards Ex-Partner Stalking; ATAS = Attitudes towards Acquaintance Stalking; ATSS = Attitudes towards Stranger Stalking; For gender, 1 = female, 2 = male; for education, 1 = primary school, 2 = elementary school, 3 = high school, 4 = undergraduate, 5 = Master's, 6 = PhD.

* $p < .05$; ** $p < .01$; *** $p < .001$.

3.2 Descriptive Statistics and Bivariate Correlations

For bivariate correlations, Pearson's correlation coefficients were calculated (See Table 3.1). Means and standard deviations were also reported in Table 3.1. Among demographics, age and gender showed significant correlations with the scales. Age was significantly correlated with ASI ($r = .14, p = .002$), HS ($r = .15, p = .001$), and HEI ($r = .12, p = .012$); which means that as people get older they tend to be more sexist and endorse more honor beliefs. Gender was significantly correlated with all the scales of independent and dependent variables. Men are likely to be more sexist in both benevolent and hostile views (for ASI, $r = .43, p < .001$; BS, $r = .22, p < .001$; HS, $r = .50, p < .001$); they support more honor beliefs ($r = .36, p < .001$); they have more positive attitudes towards gender-based violence ($r = .36, p < .001$); and attitudes towards all forms of stalking (for ex-partner, $r = .41, p < .001$; for acquaintance, $r = .36, p < .001$; and for stranger, $r = .42, p < .001$).

All scales significantly positively correlated with each other. ASI has high correlations with its sub-factors BS ($r = .83, p < .001$) and HS ($r = .88, p < .001$). BS and HS are also significant correlated ($r = .47, p < .001$). As it is previously supported in the literature, ASI is significantly correlated with intimate partner violence attitudes ($r = .56, p < .001$), honor endorsement ($r = .70, p < .001$) and all forms of stalking attitudes (for attitudes towards ex-partner, $r = .30, p < .001$; for acquaintance, $r = .25, p < .001$; and for stranger, $r = .31, p < .001$). Honor endorsement index and IPVAS-R are also in a positive correlation with each other ($r = .50, p < .001$). IPVAS-R and HEI also significantly correlated with attitudes towards stalking scores. IPVAS-R is significantly correlated with attitudes towards ex-partner stalking ($r = .34, p < .001$), acquaintance stalking ($r = .26, p < .001$), and stranger stalking ($r = .35, p < .001$). Moreover, HEI is significantly correlated with attitudes towards ex-partner stalking ($r = .21, p < .001$), acquaintance stalking ($r = .15, p < .001$), and stranger stalking ($r = .23, p < .001$).

All stalking types are significantly correlated with each other with a high Pearson's coefficient. Attitudes towards ex-partner stalking is positively correlated with attitudes towards acquaintance stalking ($r = .64, p < .001$) and attitudes towards stranger stalking ($r = .60, p < .001$). Pearson's correlation coefficient for acquaintance and stranger stalking attitudes is also high. ($r = .60, p < .001$).

3.3 Mediation Analyses on the Relationship between Honor Endorsement and Attitudes towards Stalking

For testing the first hypothesis, three-path mediation analyses were performed via PROCESS macro v.3.3 (Hayes, 2013) Model 6 using 1000 bootstrap samples to see the indirect relationships between honor endorsement and stalking attitudes. Hostile and benevolent components of ambivalent sexism were analyzed in a separate model.

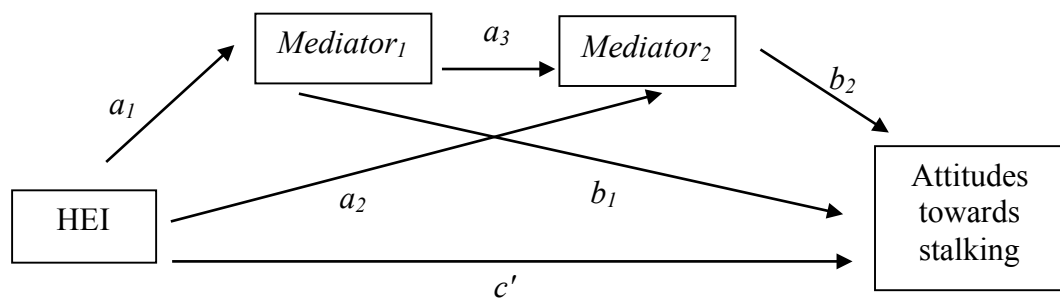


Figure 3.1. Mediating effect showing the relationship between honor endorsement and attitudes towards stalking.

Note. HEI = Honor Endorsement Index.

3.3.1 Mediating Effect of Ambivalent Sexism and Gender-based Violence Attitudes on the Relationship between Honor Endorsement and Attitudes towards Ex-Partner Stalking

First of all, attitudes towards three different stalking forms were analyzed separately as dependent variable. The first mediation model was performed to see the indirect effect of ambivalent sexism and gender-based violence attitudes on the relationship between honor endorsement and attitudes towards ex-partner stalking. Hostile and benevolent sexism were analyzed in separate models. Results for the first model indicates that, the first step of the analysis (path a_1) was significant ($F(1,451) = 257.70, p < .001, R^2 = .36$). Honor endorsement significantly predicted hostile sexism, ($\beta = .60, SE = .04, p < .001, 95\% CI [.55, .70]$). Second step (path a_2) was also significant ($F(2,450) = 96.67, p < .001, R^2 = .30$); such that, honor endorsement significantly predicted gender-based violence attitudes ($\beta = .34, SE = .02, p < .001, 95\% CI [.12, .21]$). Path between hostile sexism and gender-based violence attitudes (path a_3) was also significant ($F(2,450) = 96.67, p < .001, R^2 = .30$); which indicates that, path between two mediators was significant. Hostile sexism significantly predicted gender-based violence attitudes ($\beta = .28, SE = .02, p < .001, 95\% CI [.09, .18]$).

Direct relationship between honor endorsement and attitudes towards ex-partner stalking (path c) was significant ($F(1,451) = 20.74, p < .001, R^2 = .04$); honor endorsement significantly predicted attitudes towards ex-partner stalking ($\beta = .21, SE = .03, p < .001, 95\% CI [.08, .21]$). As a last step, after adding mediators to the equation, b_1 and b_2 pathways were also significant ($F(3,449) = 25.37, p < .001, R^2 = .14$). Hostile sexism ($\beta = .22, SE = .04, p < .001, 95\% CI [.07, .22]$); and also gender-based violence attitudes were found as significant predictors of attitudes towards ex-partner stalking ($\beta = .26, SE = .07, p < .001, 95\% CI [.23, .52]$). And lastly, in the same model it was revealed that honor endorsement was not a significant predictor of ex-partner stalking anymore in the presence of two mediators (path c') ($p = .36$). (Figure 3.2). Path coefficients were also presented in Table 3.2.

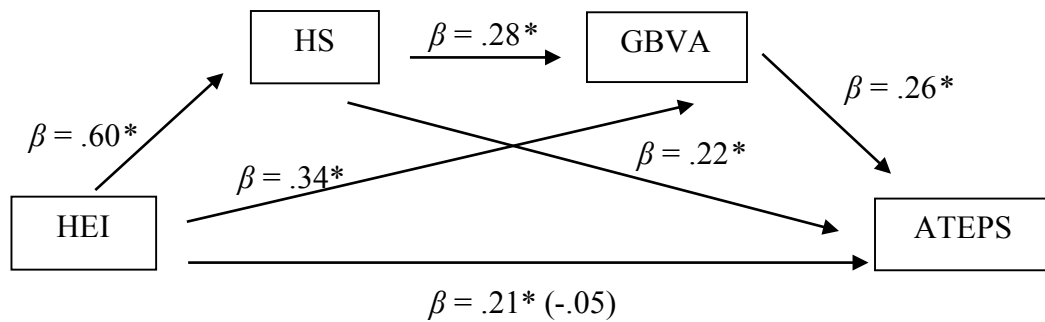


Figure 3.2. Standardized coefficients for the mediating effect of HS and GBVA on the relationship between honor endorsement and attitudes towards ex-partner stalking.

Notes. HEI = Honor Endorsement Index; HS = Hostile Sexism; GBVA = Gender-based Violence Attitudes; ATEPS = Attitudes towards Ex-Partner Stalking.

* $p < .001$.

Table 3.2.

Results for Three-path Mediation Model for HEI→HS→GBVA→ATEPS

	Path Coefficients			Indirect Effects	
	to ATEPS	to HS	to GBVA	Estimate	95% CI
HEI	-.05 (.04)	.60 (.04)	.34 (.02)		
HS	.22 (.04)		.28 (.02)		
GBVA	.26 (.07)				
Total				.26 (.04)	.18, .34
HEI→HS→ATEPS				.13 (.04)	.06, .20
HEI→GBVA→ATEPS				.09 (.02)	.05, .13
HEI→HS→GBVA→ATEPS				.04 (.01)	.02, .07

Notes. HEI = Honor Endorsement Index; HS = Hostile Sexism; GBVA = Gender-based Violence Attitudes; ATEPS = Attitudes towards Ex-Partner Stalking.

Total effect (HEI → ATEPS) = .21 (.03). Standard error in parentheses. Bootstrap confidence intervals were constructed using 1000 resamples.

Secondly, benevolent sexism was entered in the second model for predicting attitudes towards ex-partner stalking. The first step of the analysis (path a_1) was significant ($F(1,451) = 242.04, p < .001, R^2 = .35$). Honor endorsement significantly predicted benevolent sexism ($\beta = .59, SE = .03, p < .001, 95\% CI [.45, .58]$). Second step to second mediator (path a_2) was also significant ($F(2,450) = 98.85, p < .001, R^2 = .31$); such that, honor endorsement significantly predicted gender-based violence attitudes ($\beta = .33, SE = .02, p < .001, 95\% CI [.12, .21]$). Path between benevolent sexism and gender-based violence attitudes (path a_3) was also significant ($F(2,450) = 98.85, p < .001, R^2 = .31$); such that, benevolent sexism significantly predicted gender-based violence attitudes ($\beta = .29, SE = .03, p < .001, 95\% CI [.11, .21]$).

Direct relationship between honor endorsement and attitudes towards ex-partner stalking (path c) was significant ($F(1,451) = 20.74, p < .001, R^2 = .04$); such that, honor endorsement significantly predicted attitudes towards ex-partner stalking ($\beta = .21, SE = .03, p < .001, 95\% CI [.08, .21]$). As a last step, after adding mediators to the equation, b_1 pathway was not significant ($p = .64$); however, b_2 pathway was found significant ($F(3,449) = 19.86, p < .001, R^2 = .12$). Benevolent sexism did not predict attitudes towards ex-partner stalking; but, gender-based violence attitudes predicted attitudes towards ex-partner stalking ($\beta = .31, SE = .08, p < .001, 95\% CI [.29, .59]$). And lastly, in the model, it was revealed that honor endorsement was not a significant predictor of stalking anymore in the presence of two mediators (path c') ($p = .48$). (Figure 3.3). Path coefficients were also presented in Table 3.3.

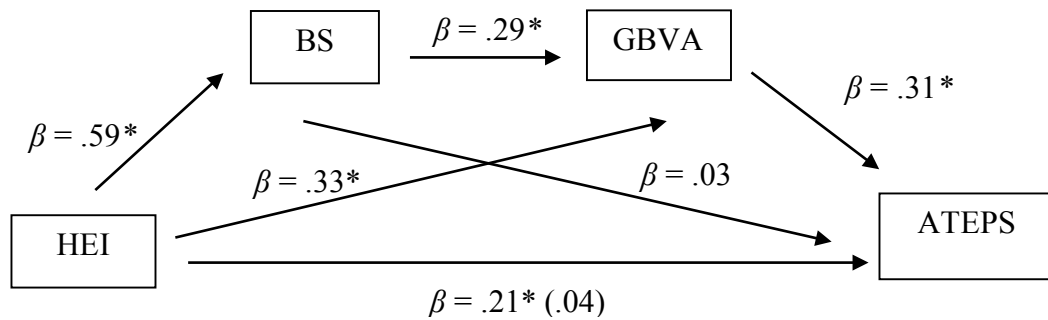


Figure 3.3. Standardized coefficients for the mediating effect of BS and GBVA on the relationship between honor endorsement and attitudes towards ex-partner stalking.

Notes. HEI = Honor Endorsement Index; BS = Benevolent Sexism; GBVA = Gender-based Violence Attitudes; ATEPS = Attitudes towards Ex-Partner Stalking.

* $p < .001$.

Table 3.3.

Results for Three-path Mediation Model for HEI→BS→GBVA→ATEPS

	Path Coefficients			Indirect Effects	
	to ATEPS	to BS	to GBVA	Estimate	95% CI
HEI	.04 (.04)	.59 (.03)	.33 (.02)		
BS	.03 (.05)		.29 (.03)		
GBVA	.31 (.08)				
Total				.17 (.04)	.09, .25
HEI→BS→ATEPS				.02 (.04)	-.06, .09
HEI→GBVA→ATEPS				.10 (.03)	.06, .16
HEI→BS→GBVA→ATEPS				.05 (.01)	.03, .08

Notes. HEI = Honor Endorsement Index; BS = Benevolent Sexism; GBVA = Gender-based Violence Attitudes; ATEPS = Attitudes towards Ex-Partner Stalking.

Total effect (HEI → ATEPS) = .21 (.03). Standard error in parentheses. Bootstrap confidence intervals were constructed using 1000 resamples.

3.3.2 Mediating Effect of Ambivalent Sexism and Gender-based Violence Attitudes on the Relationship between Honor Endorsement and Attitudes towards Acquaintance Stalking

Acquaintance stalking was analyzed as a second predictor in the mediation models. The indirect effect of hostile sexism and gender-based violence attitudes on the relationship between honor endorsement and attitudes towards acquaintance stalking was calculated in the model. The first step of the analysis (path a_1) was significant ($F(1,451) = 257.70, p < .001, R^2 = .36$). Honor endorsement significantly predicted hostile sexism, ($\beta = .60, SE = .04, p < .001, 95\% CI [.55, .70]$). Second step (path a_2) was also significant ($F(2,450) = 96.67, p < .001, R^2 = .30$); such that, honor endorsement significantly predicted gender-based violence attitudes ($\beta = .34, SE = .02, p < .001, 95\% CI [.12, .21]$). Path between hostile sexism and gender-based violence attitudes (path a_3) was also significant ($F(2,450) = 96.67, p < .001, R^2 = .30$); such that, hostile sexism significantly predicted gender-based violence attitudes ($\beta = .28, SE = .02, p < .001, 95\% CI [.09, .18]$).

Direct relationship between honor endorsement and attitudes towards acquaintance stalking (path c) was significant ($F(1,451) = 10.56, p < .001, R^2 = .02$); such that, honor endorsement significantly predicted attitudes towards acquaintance stalking ($\beta = .15, SE = .04, p = .001, 95\% CI [.05, .19]$). As a last step, after adding mediators to the equation, b_1 and b_2 pathways were significant ($F(3,449) = 17.58, p < .001, R^2 = .10$). Hostile sexism ($\beta = .26, SE = .04, p < .001, 95\% CI [.11, .27]$) and also gender-based violence attitudes were significant predictors of attitudes towards acquaintance stalking ($\beta = .18, SE = .08, p < .001, 95\% CI [.12, .45]$). And lastly, in the same model, it was shown that path c' was not significant; honor endorsement was not a significant predictor of acquaintance stalking attitudes anymore in the presence of two mediators ($p = .11$). (Figure 3.4). Path coefficients were presented in Table 3.4.

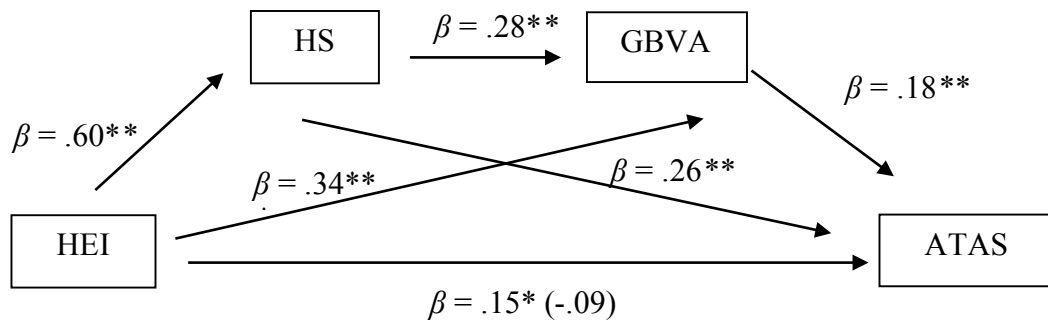


Figure 3.4. Standardized coefficients for the mediating effect of HS and GBVA on the relationship between honor endorsement and attitudes towards acquaintance stalking.

Notes. HEI = Honor Endorsement Index; HS = Hostile Sexism; GBVA = Gender-based Violence Attitudes; ATEPS = Attitudes towards Acquaintance Stalking.

* $p < .01$; ** $p < .001$.

Table 3.4.

Results for Three-path Mediation Model for HEI→HS→GBVA→ATAS

	Path Coefficients			Indirect Effects	
	to ATAS	to HS	to GBVA	Estimate	95% CI
HEI	-.09 (.05)	.60 (.04)	.34 (.02)		
HS	.26 (.04)		.28 (.02)		
GBVA	.18 (.08)				
Total				.24 (.04)	.17, .32
HEI→HS→ATAS				.15 (.03)	.09, .22
HEI→GBVA→ATAS				.06 (.02)	.02, .10
HEI→HS→GBVA→ATAS				.03 (.01)	.01, .05

Notes. HEI = Honor Endorsement Index; HS = Hostile Sexism; GBVA = Gender-based Violence Attitudes; ATAS = Attitudes towards Acquaintance Stalking.

Total effect (HEI → ATAS) = .15 (.04). Standard error in parentheses. Bootstrap confidence intervals were constructed using 1000 resamples.

Secondly, benevolent sexism was entered in the second model for predicting attitudes towards acquaintance stalking. The first step of the analysis (path a_1) was significant ($F(1,451) = 242.04, p < .001, R^2 = .35$). Honor endorsement significantly predicted benevolent sexism, ($\beta = .59, SE = .03, p < .001, 95\% CI [.45, .58]$). Second step to second mediator (path a_2) was also significant ($F(2,450) = 98.85, p < .001, R^2 = .31$); such that, honor endorsement significantly predicted gender-based violence attitudes ($\beta = .33, SE = .02, p < .001, 95\% CI [.12, .21]$). Path between benevolent sexism and gender-based violence attitudes (path a_3) was also significant ($F(2,450) = 98.85, p < .001, R^2 = .31$); such that, benevolent sexism significantly predicted gender-based violence attitudes ($\beta = .29, SE = .03, p < .001, 95\% CI [.11, .21]$).

Direct relationship between honor endorsement and attitudes towards acquaintance stalking (path c) was significant ($F(1,451) = 10.56, p = .001, R^2 = .02$); honor endorsement significantly predicted attitudes towards acquaintance stalking ($\beta = .15, SE = .04, p = .001, 95\% CI [.05, .19]$). As a last step, after adding mediators to the equation, b_1 pathway was not significant, ($p = .88$). However, b_2 pathway was significant ($F(3,449) = 10.63, p < .001, R^2 = .07$). Benevolent sexism did not predict attitudes towards acquaintance stalking; but, gender-based violence attitudes predicted attitudes towards acquaintance stalking ($\beta = .24, SE = .09, p < .001, 95\% CI [.21, .55]$). And lastly, it was revealed that honor endorsement was not a significant predictor of attitudes towards acquaintance stalking anymore in the presence of two mediators (path c') ($p = .55$). (Figure 3.5). Path coefficients were shown in Table 3.5.

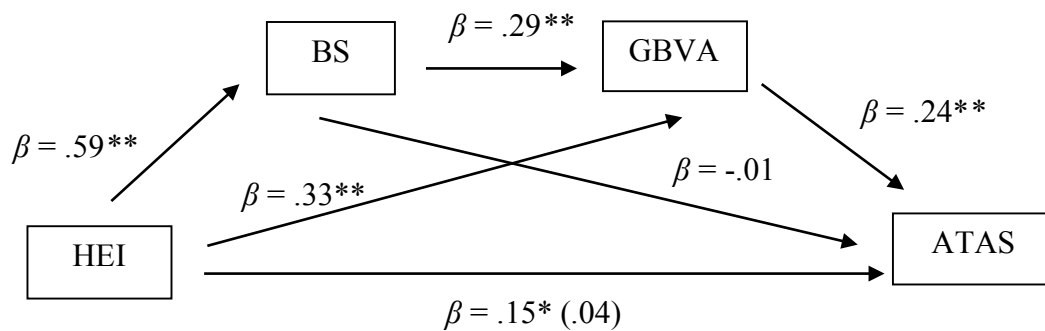


Figure 3.5. Standardized coefficients for the mediating effect of BS and GBVA on the relationship between honor endorsement and attitudes towards acquaintance stalking.

Notes. HEI = Honor Endorsement Index; BS = Benevolent Sexism; GBVA = Gender-based Violence Attitudes; ATAS = Attitudes towards Acquaintance Stalking.

* $p = .001$; ** $p < .001$.

Table 3.5.

Results for Three-path Mediation Model for HEI→BS→GBVA→ATAS

	Path Coefficients			Indirect Effects	
	to ATAS	to BS	to GBVA	Estimate	95% CI
HEI	.04 (.05)	.59 (.03)	.33 (.02)		
BS	-.01 (.05)		.29 (.03)		
GBVA	.24 (.09)				
Total				.12 (.04)	.04, .19
HEI→BS→ATAS				-.01 (.04)	-.08, .06
HEI→GBVA→ATAS				.08 (.02)	.04, .13
HEI→BS→GBVA→ATAS				.04 (.01)	.02, .07

Notes. HEI = Honor Endorsement Index; BS = Benevolent Sexism; GBVA = Gender-based Violence Attitudes; ATAS = Attitudes towards Acquaintance Stalking.

Total effect (HEI → ATAS) = .15 (.04). Standard error in parentheses. Bootstrap confidence intervals were constructed using 1000 resamples.

3.3.3 Mediating Effect of Ambivalent Sexism and Gender-based Violence Attitudes on the Relationship between Honor Endorsement and Attitudes towards Stranger Stalking

The last model was performed as having attitudes towards stranger stalking as the predictor. Firstly, the indirect effect of hostile sexism and gender-based violence attitudes on the relationship between honor endorsement and attitudes towards stranger stalking was examined. The first step of the analysis (path a_1) was significant ($F(1,451) = 257.70, p < .001, R^2 = .36$). Honor endorsement significantly predicted hostile sexism, ($\beta = .60, SE = .04, p < .001, 95\% CI [.55, .70]$). Second step (path a_2) was also significant ($F(2,450) = 96.67, p < .001, R^2 = .30$); such that, honor endorsement significantly predicted gender-based violence attitudes ($\beta = .34, SE = .02, p < .001, 95\% CI [.12, .21]$). Path between hostile sexism and gender-based violence attitudes (path a_3) was also significant ($F(2,450) = 96.67, p < .001, R^2 = .30$); hostile sexism significantly predicted gender-based violence attitudes ($\beta = .28, SE = .02, p < .001, 95\% CI [.09, .18]$).

Direct relationship between honor endorsement and attitudes towards stranger stalking (path c) was significant ($F(1,451) = 24.57, p < .001, R^2 = .05$); which means, honor endorsement significantly predicted attitudes towards stranger stalking ($\beta = .23, SE = .03, p < .001, 95\% CI [.09, .20]$). As a last step, after adding mediators to the equation, b_1 and b_2 pathways are still significant ($F(3,449) = 26.05, p < .001, R^2 = .15$). Hostile sexism ($\beta = .20, SE = .04, p < .001, 95\% CI [.06, .19]$) and gender-based violence attitudes significantly predicted attitudes towards stranger stalking ($\beta = .26, SE = .07, p < .001, 95\% CI [.21, .48]$). And lastly, in the model it was revealed that path c' was not significant anymore. Honor endorsement was not a significant predictor of attitudes towards stranger stalking in the presence of two mediators ($p = .65$). (Figure 3.6). Path coefficients were shown in Table 3.6.

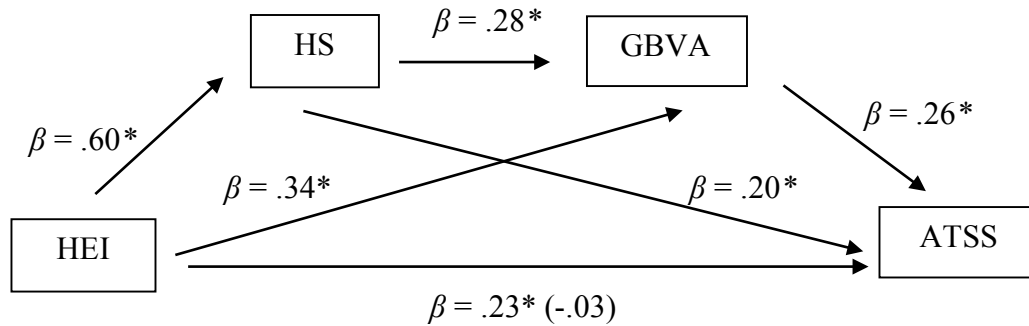


Figure 3.6. Standardized coefficients for the mediating effect of HS and GBVA on the relationship between honor endorsement and attitudes towards stranger stalking.

Notes. HEI = Honor Endorsement Index; HS = Hostile Sexism; GBVA = Gender-based Violence Attitudes; ATSS = Attitudes towards Stranger Stalking

* $p < .001$.

Table 3.6.

Results for Three-path Mediation Model for HEI→HS→GBVA→ATSS

	Path Coefficients			Indirect Effects	
	to ATSS	to HS	to GBVA	Estimate	95% CI
HEI	-.03 (.04)	.60 (.04)	.34 (.02)		
HS	.20 (.04)		.28 (.02)		
GBVA	.26 (.07)				
Total				.25 (.04)	.17, .34
HEI→HS→ATSS				.12 (.04)	.05, .19
HEI→GBVA→ATSS				.09 (.03)	.05, .14
HEI→HS→GBVA→ATSS				.04 (.01)	.02, .07

Notes. HEI = Honor Endorsement Index; HS = Hostile Sexism; GBVA = Gender-based Violence Attitudes; ATSS = Attitudes towards Stranger Stalking.

Total effect (HEI → ATSS) = .23 (.03). Standard error in parentheses. Bootstrap confidence intervals were constructed using 1000 resamples.

As a last analysis, benevolent sexism was entered in the model for predicting attitudes towards stranger stalking. The first step of the analysis (path a_1) was significant ($F(1,451) = 242.04, p < .001, R^2 = .35$). Honor endorsement significantly predicted benevolent sexism, ($\beta = .59, SE = .03, p < .001, 95\% CI [.45, .58]$). Second step to second mediator (path a_2) was also significant ($F(2,450) = 98.85, p < .001, R^2 = .31$); such that, honor endorsement significantly predicted gender-based violence attitudes ($\beta = .33, SE = .02, p < .001, 95\% CI [.12, .21]$). Path between benevolent sexism and gender-based violence attitudes (path a_3) was also significant ($F(2,450) = 98.85, p < .001, R^2 = .31$); benevolent sexism significantly predicted gender-based violence attitudes ($\beta = .29, SE = .03, p < .001, 95\% CI [.11, .21]$).

Direct relationship between honor endorsement and attitudes towards stranger stalking (path c) was significant ($F(1,451) = 24.57, p < .001, R^2 = .05$); such that, honor endorsement significantly predicted attitudes towards stranger stalking ($\beta = .23, SE = .03, p < .001, 95\% CI [.09, .20]$). As a last step, after adding mediators to the equation, b_1 pathway was not significant ($p = .70$). However, b_2 pathway was significant ($F(3,449) = 21.30, p < .001, R^2 = .12$). Benevolent sexism did not predict attitudes towards stranger stalking; but, gender-based violence attitudes predicted attitudes towards stranger stalking ($\beta = .31, SE = .07, p < .001, 95\% CI [.27, .54]$). And lastly, in the model path c' showed that honor endorsement was not a significant predictor of stalking anymore in the presence of two mediators ($p = .29$). (Figure 3.7). Path coefficients were also shown in Table 3.7.

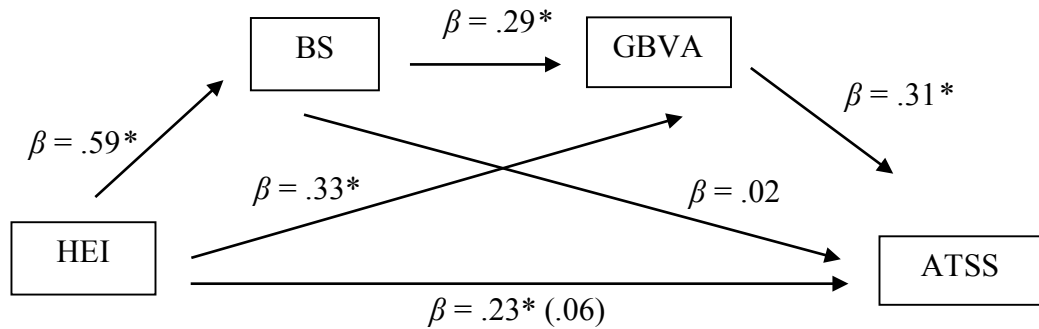


Figure 3.7. Standardized coefficients for the mediating effect of BS and GBVA on the relationship between honor endorsement and attitudes towards stranger stalking.

Notes. HEI = Honor Endorsement Index; BS = Benevolent Sexism; GBVA = Gender-based Violence Attitudes; ATSS = Attitudes towards Stranger Stalking
* $p < .001$.

Table 3.7.

Results for Three-path Mediation Model for HEI→BS→GBVA→ATSS

	Path Coefficients			Indirect Effects	
	to ATSS	to BS	to GBVA	Estimate	95% CI
HEI	.06 (.04)	.59 (.03)	.33 (.02)		
BS	.02 (.04)		.29 (.03)		
GBVA	.31 (.07)				
Total				.17 (.04)	.08, .25
HEI→BS→ATSS				.01 (.04)	-.07, .09
HEI→GBVA→ATSS				.10 (.03)	.05, .17
HEI→BS→GBVA→ATSS				.05 (.01)	.03, .08

Notes. HEI = Honor Endorsement Index; BS = Benevolent Sexism; GBVA = Gender-based Violence Attitudes; ATSS = Attitudes towards Stranger Stalking. Total effect (HEI → ATSS) = .23 (.03). Standard error in parentheses. Bootstrap confidence intervals were constructed using 1000 resamples.

In summary, it can be said that, among these six path mediation analyses showed that, only the models which included hostile sexism as mediator were fully supported. Three-path mediation analyses revealed that HS and GBVA sequentially mediated the relationship between honor beliefs and attitudes towards stalking. Two-path interactions were also significant in these models. Hostile sexism and gender-based violence attitudes sequentially mediated the relationship between honor endorsement and attitudes towards ex-partner stalking. Hostile sexism and gender-based violence attitudes sequentially mediated the relationship between honor endorsement and attitudes towards acquaintance stalking. Hostile sexism and gender-based violence attitudes mediated the relationship between honor endorsement and attitudes towards stranger stalking. On the other hand, BS and GBVA sequentially mediated the relationship between honor beliefs and attitudes towards stalking. In these models, only one two-path interaction (gender-based violence attitudes mediating the relationship between honor endorsement and attitudes towards stalking), and their three-way interactions (BS and GBVA mediating the relationship sequentially) were significant only.

3.4 Independent Samples t-test for Differences in Ex-Partner, Acquaintance and Stranger Stalking

In Hypothesis 2, it was expected to see differences in three types of stalking attitudes. Independent samples t-tests were performed to see gender differences in three types of stalking attitudes and their total score. Mean differences showed that among three types of stalking, attitudes towards acquaintance scored the highest ($M = 2.66$, $SD = .85$) than ex-partner ($M = 2.35$, $SD = .78$) and stranger ($M = 1.86$, $SD = .72$). Contrary to the literature, hypothesis 2a was not supported, but results showed another important point such that, stranger stalking is evaluated as the least positive type of stalking.

Results for gender differences showed that, in all three types of stalking, men scored more positive attitudes than women (See Table 3.8); which indicates that

hypothesis **2b** was supported. Men showed more positive attitudes towards ex-partner stalking ($M = 2.78$, $SD = .82$) than women ($M = 2.11$, $SD = .64$) ($t(270.72) = -8.98$, $p < .001$, 95% CI $[-.82, -.52]$). What is more, men showed more positive attitudes towards acquaintance stalking ($M = 3.07$, $SD = .85$) than women ($M = 2.43$, $SD = .76$) ($t(451) = -8.25$, $p < .001$, 95% CI $[-.80, -.49]$). And also, in terms of attitudes towards stranger stalking men exhibited more positive ($M = 2.26$, $SD = .83$) than women ($M = 1.63$, $SD = .52$) ($t(232.80) = -8.70$, $p < .001$, 95% CI $[-.77, -.49]$). In total scores of attitudes towards stalking, men have more positive attitudes ($M = 2.70$, $SD = .70$) than women ($M = 2.06$, $SD = .53$) as it can be expected ($t(264.60) = -10.19$, $p < .001$, 95% CI $[-.77, -.49]$).

Table 3.8.

Results for Independent Samples t-test for Differences in Stalking Types

		ATEPS	ATAS	ATSS	ATS
Female	<i>M (SD)</i>	2.11 (.64)	2.43 (.76)	1.63 (.52)	2.06 (.53)
Male	<i>M (SD)</i>	2.78 (.82)	3.07 (.85)	2.26 (.83)	2.70 (.70)
Total	<i>M (SD)</i>	2.35 (.78)	2.66 (.85)	1.86 (.72)	2.29 (.67)
95% CI for					
Mean Difference		-.82, -.52	-.80, -.49	-.77, -.49	-.77, -.52
<i>t</i>		-.8.98*	-8.25*	-8.70*	-10.19*
<i>df</i>		270.72	451	232.80	264.60

Notes. ATEPS = Attitudes towards Ex-Partner Stalking; ATAS = Attitudes towards Acquaintance Stalking; ATSS = Attitudes towards Stranger Stalking; ATS = Attitudes towards Stalking (Total score of attitudes towards stalking).

For females, $N = 291$; For males, $N = 162$; Total $N = 453$.

* $p < .001$.

3.5 Independent Samples t-test for Gender Differences in Stalking Experiences

In hypothesis 3, it was expected to see gender differences in terms of having stalking experiences. First of all, for stalking experiences frequency table is calculated (Table 3.9). 47.8% of females and 34% of males reported having stalking experiences 13.7% of women and 16.7 of men reported that they have stalked someone in their lives.

Independent samples t-tests were performed to see the gender differences in stalking experiences to investigate hypothesis 3a and 3b. Results showed that there was a significant difference between genders in terms of experiencing stalking ($t(347.68) = 2.91, p = .004, 95\% \text{ CI } [.05, .23]$). As hypothesized in 3a, women reported that they experienced stalking ($M = 1.48, SD = .50$) more than men ($M = 1.34, SD = .48$). In terms of being pursuers, hypothesis 3b is not supported because results showed no gender differences ($t(451) = -.84, p = .402, 95\% \text{ CI } [-.10, .04]$). (See Table 3.10).

Table 3.9.

Frequency Table Presenting Stalking Experiences (N = 453)

	Female		Male	
	N	%	N	%
Subjected to stalking	139	47.8	55	34
Performed stalking	40	13.7	27	16.7

Table 3.10.

Results for Independent Samples t-test for Gender Differences in Stalking Experiences

	Female (<i>N</i> = 291)		Male (<i>N</i> = 162)		95% CI for Mean Difference		<i>t</i>	<i>df</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
Subjected to stalking	1.48	.50	1.34	.48	.05	.23	2.91*	347.68
Performed stalking	1.14	.35	1.17	.37	-.10	.04	-.84	451

Notes. For experiences, 1 = not subjected or performed stalking, 2 = subjected to stalking or performed stalking.

* $p = .004$.

CHAPTER 4

DISCUSSION

4.1 General Discussion

Stalking can be accepted as a relatively new concept in the literature and it is being defined as a form of violence in terms of both legal, clinical and psychological standpoints. There are still not adequate studies examining stalking in social psychological perspective such as looking at the attitudes and motivations towards stalking behavior and its link with other forms of violence. There are a few studies on stalking conducted in the Western cultures but especially it is necessary to examine this concept in other cultures with different social dynamics. To our knowledge, this is the first study examining stalking in social psychological perspective in Turkey and to include ambivalent sexism, attitudes towards gender-based violence and honor beliefs as indicators of stalking attitudes. The aim of this thesis was to understand attitudes towards stalking which is a relatively new form of violence in the literature; and to examine its relationship with gender, ambivalent sexism, gender-based violence attitudes and honor endorsement.

4.2 Findings on Mediation Analyses

Mediation analyses in **H1** showed that hostile sexism and gender-based violence attitudes sequentially mediated the relationship between honor endorsement and attitudes towards three forms of stalking (ex-partner, acquaintance and stranger). With regards to types of stalking, it can be said that path interactions were in a similar vein in all three types with having different coefficients. Two-path indirect effects and three-path indirect effects were significant in three models

with HS and GBVA. In the mediation model predicting attitudes towards three forms of stalking, even though direct relationship of honor endorsement and attitudes towards stalking was significant, after including HS and GBVA in the relationship, association of honor and attitudes towards stalking becomes nonsignificant. Honor beliefs did not predict attitudes towards stalking in the presence of HS and GBVA. HS mediated the relationship between honor endorsement and attitudes towards stalking. GBVA mediated the relationship between honor endorsement and attitudes towards stalking. Altogether, hostile sexism and gender-based violence attitudes sequentially mediated the relationship between honor endorsement and attitudes towards stalking.

On the other hand, in pathways including benevolent sexism, it was understood that benevolent sexism by itself did not mediate the relationship between honor endorsement and attitudes towards stalking. Only three-path interactions were significant in the models with benevolent sexism and gender-based violence attitudes as mediators. BS did not mediate the relationship between honor endorsement and attitudes towards stalking. GBVA mediated the relationship between honor endorsement and attitudes towards stalking. Altogether, benevolent sexism and gender-based violence attitudes sequentially mediated the relationship between honor endorsement and attitudes towards stalking.

Previous studies offer relationship between honor endorsement and ambivalent sexism. It was found that both hostile and benevolent sexism predicts honor endorsement (Glick et al., 2016). Also, approval of violence and justifying attitudes towards gender-based violence are strongly associated with ambivalent sexism (Glick et al., 2002; Lonsway & Fitzgerald, 1994).

This study gives pathway interactions of honor endorsement, hostile sexism, benevolent sexism, gender-based violence attitudes and stalking attitudes. Findings are consistent with the literature because it is clear that one-to-one associations with these variables were studied in the literature.

It can be explained such that attitudes towards stalking are based directly on the ideology of inequality of the genders and also ideology that approves gender-based violence. Honor beliefs are actually influenced by both hostile and benevolent sexism; and hostile and benevolent sexism also predicts gender-based violence attitudes. Putting all together, it is possible to see that this pathway leads to an approval towards stalking. People's attitudes towards stalking who endorse honor can be accounted for by the fact that whether they are sexist and whether they endorse gender-based violence. As Ceylan (2016) mentioned, there are two dimensions in honor beliefs, gender-based codes and public morality codes. In her study, people who endorse morality codes were less likely to accept perpetrator behavior. This finding also shows that there might be differences in honor perspectives; and only gender-based honor beliefs might be associated with ideologies that approve gender-based hierarchy. What is more, this study is the first in the literature that presents mediating effects of hostile sexism, benevolent sexism and gender-based violence attitudes.

4.3 Findings on Differences in Types of Stalking

In **H2**, it was found differences in attitudes towards three stalking types (ex-partner, acquaintance and stranger). Literature suggests that ex-partner stalking is generally attributed as less negative by general population (Phillips et al., 2004). In this study, it was found that acquaintance stalking is found as less negative compared to ex-partner and stranger. Interestingly, this finding does not support the existing literature. On gender differences in attitudes towards stalking, studies suggest that generally, men have more approving attitudes. It is also possible to see that, towards other violent behaviors, men have more positive attitudes. It was previously reported that men were more tolerant to sexual harassment (Sakallı-Uğurlu, Salman, & Turgut, 2010). Findings on gender differences are consistent with previous studies such that, in Turkish sample, men also had less negative attitudes towards ex-partner, acquaintance and stranger stalking.

4.4 Findings on Gender Differences in Experiences of Stalking

In **H3a**, it was found gender differences in experiences of stalking. In terms of victimization to stalking, women were subjected to stalking significantly more than men. This finding is also consistent with the literature because both nation-based surveys and meta-analyses report that the majority of the victims were female (Black et al., 2011; Breiding, 2014; Spitzberg, 2002). It is reported that women have 15% of lifetime risk compared to men (6%) (Breiding, 2014).

In terms of perpetration of stalking (**H3b**), it was not found any significant gender differences, such that men did not report significantly more stalking perpetration than women. For stalking perpetration, literature offers various explanations. In heterosexual stalking pattern, it is reported that most of the stalkers (more than half of) were males (Bjerregaard, 2001; Spitzberg, 2002). In non-heterosexual relationships it is also possible to see incidents of intimate partner violence and stalking (Decker et al., 2018). Women also act as stalkers of men in some incidents too. Some studies found no significant gender differences in stalking perpetration (Thompson et al., 2012). That is to say that, the majority of the research have mostly focused on Western samples. In this thesis, it was expected to find gender differences since Turkish sample shows more sexist attitudes and also endorse honor beliefs which approves use of violence against women. However, this hypothesis was not supported. This might be explained by having mostly university students or graduates as the sample of the study. It might be observed some gender differences in more generalized Turkish sample. Another reason for not finding gender differences is that, people might have given socially desirable answers.

4.5 Possible Contributions and Strengths of the Study

This thesis was the first study examining stalking from a social psychological perspective with an aim to link attitudes towards stalking with gender differences, ambivalent sexism, gender-based violence attitudes and honor endorsement. In

Turkish literature, it can be also accepted as the first research to focus on attitudes towards stalking. This can be counted as an important strength of the study. Most of the research on this subject focused on Western sample and thus, conclusions are done through Western statistics. Studying violence may reveal different findings because social norms and power dynamics may differ from culture to culture. Of course, gender-based violence is visible in many cultures, because gender hierarchy can be counted as a common characteristic in almost all societies. Western cultures also report high numbers of gender-based violence incidents. In addition to that, in non-Western countries and honor endorsing cultures it is reported that gender-based violence is seen as more approving than it is in other cultures. Putting it all together, defining stalking as a form of violence is crucial, and studying its common and also unique cultural motivations is a valuable contribution to the social psychology literature.

What is more, this study finds that hostile and benevolent sexism and gender-based violence attitudes indirectly affect the relationship between honor beliefs and stalking attitudes. Honor beliefs are rooted in gender hierarchy, sexism ideology and at the same time, rooted in ideologies that approves use of violence against women. Findings of this study show this pattern of honor beliefs in Turkey as a non-Western culture. Showing indirect effects between honor endorsement and attitudes towards talking would be another important contribution to the literature.

Another important finding is that, in this study, it is found that females are more prone to experience stalking as victims in Turkish sample. This finding is also consistent with the literature, which can be considered as another strength of this study.

Moreover, in this thesis, three types of stalking were defined and they were measured separately. In the literature, ex-partner stalking is generally compared with stranger and acquaintance stalking; and people have more approving

tendencies towards ex-partner stalking. In this study, acquaintance stalking was found as more positive compared to other types, but results may have arisen from the characteristics of the sample. As consistent with the literature, stranger stalking was found as less positive.

4.6 Limitations and Future Directions

In addition to its contributions and strengths, it can be commented on some limitations of this study. First of all, generalizability of the results appears as one drawback. Study was conducted in METU, a university in capital city of Turkey. METU ranks among the highest universities in Turkey based on academic performance and university entrance exam statistics. Thus, respondents might not represent the general population in Turkey. Different samples with different backgrounds, educational level and socioeconomic status are needed. Speaking of the sample, it should be noted that the majority of the participants were heterosexual, but non-heterosexual respondents were also included in the sample. Measuring only heterosexual relationship pattern or non-heterosexual relationship pattern in stalking attitudes may offer different results.

Another limitation of the study can be counted as in the data collection method. For the questionnaires, self-report measures were used. First of all, some of the respondents might have answered in the desired direction to measures of sensitive issues such as intimate partner violence. Experimental and implicit measures can be used to improve the findings of this study. Secondly, participants might have misinterpreted the demographic questions about stalking experiences besides socially acceptable responding. Even though stalking concept is defined to the participants and its repetitive and forceful motivation is especially emphasized, it might be possible that some respondents misuse this concept in daily life and thus reported misleading answers. To overcome this drawback, question sets for measuring stalking attitudes were cautiously presented and it is avoided to use the word “stalk”. People are now using the term “stalk” to refer that “looking or investigating someone’s online profile”. This widely use does not fit into the

definitive concept of stalking and overlooks its repetitive and harassing nature. More studies in this topic and more definitive works are needed to draw attention to stalking.

This thesis was a cross-sectional study and based on correlational data, so the results should not be interpreted as having any causal relationship. Since it is the first study in Turkish literature of social psychology, looking at correlational relationships might make a major contribution. However, more studies are needed and especially it will be valuable to do research on this topic in experimental settings. For instance, in future studies, experimental measures such as manipulating stalking attitudes with separate vignettes can be used.

It can be given some future directions for this topic. This study only included gender-based variables. For instance, how system justifying tendencies, hierarchy endorsing tendencies or religious orientation will affect stalking attitudes might be investigated. There are two dimensions in honor beliefs, gender-based codes and public morality codes (Ceylan, 2016). Only gender-based variables were measured as honor scores in this study. Including morality coded may offer different results, in fact, it might even offer negative relationship with stalking attitudes. Future studies should also consider focusing on different samples with different educational background and age range. Examining same-gender stalking would also present valuable contributions to this topic.

As a final suggestion, it is necessary that more research on stalking subject should be done not only in psychology field, but in all perspectives. The lack of legal sanctions, lack of research on this subject and also people's unawareness might underestimate the severity of stalking issue. It is not a recent violent act but is recently defined and recognized all around the world. Psychological and physical consequences and risk factors of stalking need to be investigated. Social psychological motivations for this behavior should be examined. What is more, the responsibility is on researchers, psychological and mental health

professionals, legal representatives, educators and also women organizations & shelters. This issue should not be only analyzed through statistical data and solely based on explanatory research. Implementations and applications to real life should be a step forward. People need to know what is acceptable in the boundaries of a relationship and what is not. People need to recognize when they are being subjected to violence and they should be ensured that any necessary protections will be taken for their safety. They need to feel that their rights are protected. All of these precautions will begin when everyone acknowledges stalking behavior as violence. So, the most important thing is the speak up about violence and harassment.

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APPENDICES

A. SEMANTIC DIFFERENTIAL SCALES FOR EX-PARTNER, ACQUAINTANCE AND STRANGER STALKING

(Question sets and adjectives were formed by Demet Başar and Nuray-Sakallı Uğurlu. Adjective sets below were presented to the participants after each statement.)

(Question set for ex-partner stalking)

1. Aşağıdaki her bir cümleyi ölçekte verilen her bir duygu için boşluklardan birini işaretleyerek değerlendirin. İşaretlediğiniz kısım hangi tarafa yakınsa o sıfatı belirli bir derecede daha uygun gördüğünüz anlamına gelmektedir.

***Not:** Aşağıdaki soruları eğer karşı cinsten hoşlanıyorsanız karşı cinsten, kendi cinsinizden hoşlanıyorsanız kendi cinsinizden bir kişiyi düşünerek yanıtlamanız gerekmektedir. Sorular şu an görüşmediğiniz eski eş veya eski partnere ilişkin ifadeler içermektedir.*

1. Şu an görüşmediğiniz eski eşiniz/eski partneriniz veya eski flörtünüzün onaylamadığınız halde ısrarlı bir şekilde size çok samimi davranışlar göstermesi
2. Şu an görüşmediğiniz eski eşiniz/eski partneriniz veya eski flörtünüzün bulunduğunuz farklı sosyal ortamlarda sizinle sıklıkla sosyal temas ve iletişim kurma çabası
3. Şu an görüşmediğiniz eski eşiniz/eski partneriniz veya eski flörtünüzün peşinize takılıp sizi takip etmesi, izlemesi

4. Şu an görüşmediğiniz eski eşiniz/eski partneriniz veya eski flörtünüzün bulunduğunuz ortamlarda (ev, iş, okul vb.) davetsiz bir şekilde sizi ziyaret etmesi
5. Şu an görüşmediğiniz eski eşiniz/eski partneriniz veya eski flörtünüzün bir kereden fazla davetsiz fiziksel temas çabası
6. Şu an görüşmediğiniz eski eşiniz/eski partneriniz veya eski flörtünüzün sıklıkla size hediye göndermesi
7. Şu an görüşmediğiniz eski eşiniz/eski partneriniz veya eski flörtünüzün istemediğiniz halde sosyal medya üzerinden (örn., Facebook, E-mail, Whatsapp, Instagram vb.) üzerinden sıklıkla sizi takip etmesi, izlemesi
8. Şu an görüşmediğiniz eski eşiniz/eski partneriniz veya eski flörtünüzün farklı sosyal medya ortamlarında (örn., Facebook, E-mail, Whatsapp, Instagram vb.) davetsiz ve ısrarcı bir şekilde sizinle iletişim kurma çabası

Heyecan verici	___	___	___	___	___	___	Hiç heyecan verici değil
Tedirgin edici	___	___	___	___	___	___	Tedirgin edici değil
Tehlikesiz	___	___	___	___	___	___	Tehlikeli
Endişe verici	___	___	___	___	___	___	Endişeye gerek yok
Hiç romantik değil	___	___	___	___	___	___	Çok romantik
Korkutucu	___	___	___	___	___	___	Korkutucu değil
Tehditkar	___	___	___	___	___	___	Tehditkar değil
Risksiz	___	___	___	___	___	___	Riskli
Sinir bozucu	___	___	___	___	___	___	Sinir bozucu değil
Ürkütücü	___	___	___	___	___	___	Ürkütücü değil

(Question set for acquaintance stalking)

2. Aşağıdaki her bir cümleyi ölçekte verilen her bir duygu için boşluklardan birini işaretleyerek değerlendirin. İşaretlediğiniz kısım hangi tarafa yakınsa o sıfatı belirli bir derecede daha uygun gördüğünüz anlamına gelmektedir.

***Not:** Aşağıdaki soruları eğer karşı cinsten hoşlanıyorsanız karşı cinsten, kendi cinsinizden hoşlanıyorsanız kendi cinsinizden bir kişiyi düşünerek yanıtlamanız gerekmektedir. Sorular **tanıdığınız kişilere** ilişkin ifadeler içermektedir.*

1. Tanıdığınız fakat daha önce romantik bir ilişkinizin olmadığı birisinin onaylamadığınız halde ısrarlı bir şekilde size çok samimi davranışlar göstermesi
2. Tanıdığınız fakat daha önce romantik bir ilişkinizin olmadığı birisinin bulunduğunuz farklı sosyal ortamlarda sizinle sıklıkla sosyal temas ve iletişim kurma çabası
3. Tanıdığınız fakat daha önce romantik bir ilişkinizin olmadığı birisinin peşinize takılıp sizi takip etmesi, izlemesi
4. Tanıdığınız fakat daha önce romantik bir ilişkinizin olmadığı birisinin bulunduğunuz ortamlarda (ev, iş, okul vb.) davetsiz bir şekilde sizi ziyaret etmesi
5. Tanıdığınız fakat daha önce romantik bir ilişkinizin olmadığı birisinin bir kereden fazla davetsiz fiziksel temas çabası
6. Tanıdığınız fakat daha önce romantik bir ilişkinizin olmadığı birisinin sıklıkla size hediye göndermesi
7. Tanıdığınız fakat daha önce romantik bir ilişkinizin olmadığı birisinin istemediğiniz halde sosyal medya üzerinden (örn., Facebook, E-mail, Whatsapp, Instagram vb.) üzerinden sıklıkla sizi takip etmesi, izlemesi
8. Tanıdığınız fakat daha önce romantik bir ilişkinizin olmadığı birisinin farklı sosyal medya ortamlarında (örn., Facebook, E-mail, Whatsapp, Instagram vb.) davetsiz ve ısrarcı bir şekilde sizinle iletişim kurma çabası

Heyecan verici	___	___	___	___	___	___	Hiç heyecan verici değil
Tedirgin edici	___	___	___	___	___	___	Tedirgin edici değil
Tehlikesiz	___	___	___	___	___	___	Tehlikeli
Endişe verici	___	___	___	___	___	___	Endişeye gerek yok
Hiç romantik değil	___	___	___	___	___	___	Çok romantik
Korkutucu	___	___	___	___	___	___	Korkutucu değil
Tehditkar	___	___	___	___	___	___	Tehditkar değil
Risksiz	___	___	___	___	___	___	Riskli
Sinir bozucu	___	___	___	___	___	___	Sinir bozucu değil
Ürkütücü	___	___	___	___	___	___	Ürkütücü değil

(Question set for stranger stalking)

3. Aşağıdaki her bir cümleyi ölçekte verilen her bir duygu için boşluklardan birini işaretleyerek değerlendirin. İşaretlediğiniz kısım hangi tarafa yakınsa o sıfatı belirli bir derecede daha uygun gördüğünüz anlamına gelmektedir.

***Not:** Aşağıdaki soruları eğer karşı cinsten hoşlanıyorsanız karşı cinsten, kendi cinsinizden hoşlanıyorsanız kendi cinsinizden bir kişiyi düşünerek yanıtlamanız gerekmektedir. Sorular **tanımadığınız/yabancı kişilere** ilişkin ifadeler içermektedir.*

1. Tanımadığınız birisinin onaylamadığınız halde ısrarlı bir şekilde size çok samimi davranışlar göstermesi
2. Tanımadığınız birisinin bulunduğu farklı sosyal ortamlarda sizinle sıklıkla sosyal temas ve iletişim kurma çabası
3. Tanımadığınız birisinin peşinize takılıp sizi takip etmesi, izlemesi

4. Tanımadığınız birisinin bulunduğunuz ortamlarda (ev, iş, okul vb.) davetsiz bir şekilde sizi ziyaret etmesi
5. Tanımadığınız birisinin bir kereden fazla davetsiz fiziksel temas çabası
6. Tanımadığınız birisinin sıklıkla size hediye göndermesi
7. Tanımadığınız birisinin istemediğiniz halde sosyal medya üzerinden (örn., Facebook, E-mail, Whatsapp, Instagram vb.) üzerinden sıklıkla sizi takip etmesi, izlemesi
8. Tanımadığınız birisinin farklı sosyal medya ortamlarında (örn., Facebook, E-mail, Whatsapp, Instagram vb.) davetsiz ve ısrarcı bir şekilde sizinle iletişim kurma çabası

Heyecan verici	___	___	___	___	___	___	Hiç heyecan verici değil
Tedirgin edici	___	___	___	___	___	___	Tedirgin edici değil
Tehlikesiz	___	___	___	___	___	___	Tehlikeli
Endişe verici	___	___	___	___	___	___	Endişeye gerek yok
Hiç romantik değil	___	___	___	___	___	___	Çok romantik
Korkutucu	___	___	___	___	___	___	Korkutucu değil
Tehditkar	___	___	___	___	___	___	Tehditkar değil
Risksiz	___	___	___	___	___	___	Riskli
Sinir bozucu	___	___	___	___	___	___	Sinir bozucu değil
Ürkütücü	___	___	___	___	___	___	Ürkütücü değil

B. AMBIVALENT SEXISM INVENTORY (ASI)

Original scale: Glick, P., & Fiske, S. T. (1996). The ambivalent sexism inventory: Differentiating hostile and benevolent sexism. *Journal of Personality and Social Psychology*, 70(3), 491

Turkish adaptation: Sakallı-Uğurlu, N. (2002). Çelişik duygulu cinsiyetçilik ölçeği: Geçerlik ve güvenirlik çalışması. *Türk Psikoloji Dergisi*, 17(49), 47-58.

Lütfen aşağıdaki her bir ifade ile ne derece hemfikir olduğunuzu verilen ölçekteki sayılardan uygun olanını daire içine alarak belirtiniz.	Kesinlikle katılmıyorum	Katılmıyorum	Biraz katılmıyorum	Biraz katılıyorum	Katılıyorum	Kesinlikle katılıyorum
1. Ne kadar başarılı olursa olsun bir kadının sevgisine sahip olmadıkça bir erkek gerçek anlamda bütün bir insan olamaz.	1	2	3	4	5	6
2. Gerçekte birçok kadın “eşitlik” arıyoruz maskesi altında işe alınmalarda kendilerinin kayırılması gibi özel muameleler arıyorlar.	1	2	3	4	5	6
3. Bir felaket durumunda kadınlar erkeklerden önce kurtarılmalıdır.	1	2	3	4	5	6
4. Birçok kadın masum söz veya davranışları cinsel ayrımcılık olarak yorumlamaktadır.	1	2	3	4	5	6
5. Kadınlar çok çabuk alınırlar.	1	2	3	4	5	6

6. Karşı cinsten biri ile romantik ilişki olmaksızın insanlar hayatta gerçekten mutlu olamazlar.	1	2	3	4	5	6
7. Feministler gerçekte kadınların erkeklerden daha fazla güce sahip olmalarını istemektedirler.	1	2	3	4	5	6
8. Birçok kadın çok az erkekte olan bir saflığa sahiptir.	1	2	3	4	5	6
9. Kadınlar erkekler tarafından el üstünde tutulmalı ve korunmalıdır.	1	2	3	4	5	6
10. Birçok kadın erkeklerin kendileri için yaptıklarına tamamen minnettar olmamaktadırlar.	1	2	3	4	5	6
11. Kadınlar erkekler üzerinde kontrolü sağlayarak güç kazanmak hevesindedirler.	1	2	3	4	5	6
12. Her erkeğin hayatında hayran olduğu bir kadın olmalıdır.	1	2	3	4	5	6
13. Erkekler kadınsız eksiktirler.	1	2	3	4	5	6
14. Kadınlar işyerlerindeki problemleri abartmaktadırlar.	1	2	3	4	5	6
15. Bir kadın bir erkeğin bağlılığını kazandıktan sonra genellikle o erkeğe sıkı bir yular takmaya çalışır.	1	2	3	4	5	6
16. Adaletli bir yarışmada kadınlar erkeklerle karşı kaybettikleri zaman tipik olarak kendilerinin ayrımcılığa maruz kaldıklarından yakınır.	1	2	3	4	5	6
17. İyi bir kadın erkeği tarafından yüceltilmelidir.	1	2	3	4	5	6
18. Erkeklerle cinsel yönden yaklaşılabilir olduklarını gösterircesine şakalar yapıp daha sonra erkeklerin tekliflerini reddetmekten zevk alan birçok kadın vardır.	1	2	3	4	5	6
19. Kadınlar erkeklerden daha yüksek ahlaki duyarlılığa sahip olma eğilimindedirler.	1	2	3	4	5	6

20. Erkekler hayatlarındaki kadın için mali yardım sağlamak için kendi rahatlarını gönüllü olarak feda etmelidirler.	1	2	3	4	5	6
21. Feministler erkeklere makul olmayan istekler sunmaktadırlar.	1	2	3	4	5	6
22. Kadınlar erkeklerden daha ince bir kültür anlayışına ve zevkine sahiptirler.	1	2	3	4	5	6

C. HONOR ENDORSEMENT INDEX (HEI)

Original scale: Vandello, J. A., Cohen, D., Grandon, R., & Franiuk, R. (2009).

Stand by your man: Indirect prescriptions for honorable violence and feminine loyalty in Canada, Chile, and the United States. *Journal of Cross-Cultural Psychology*, 40(1), 81-104.

Turkish adaptation: Glick, P., Sakallı-Uğurlu, N., Akbaş, G., Orta, İ. M., & Ceylan, S. (2016). Why do women endorse honor beliefs? Ambivalent sexism and religiosity as predictors. *Sex Roles*, 75(11-12), 543-554

Lütfen aşağıdaki her bir ifade ile ne derece hemfikir olduğunuzu verilen ölçekteki sayılardan uygun olanını daire içine alarak belirtiniz.	Kesinlikle katılmıyorum	Katılmıyorum	Biraz katılmıyorum	Biraz katılıyorum	Katılıyorum	Kesinlikle katılıyorum
1. Bir kadın ailesinin şerefini korumalıdır.	1	2	3	4	5	6
2. Bir erkeğin namusundan çok daha önemli şeyler var.	1	2	3	4	5	6
3. Bir kadının namusu ailedeki erkekler tarafından korunmalıdır.	1	2	3	4	5	6
4. Bir kadın saf ve dürüst olmalıdır.	1	2	3	4	5	6
5. Bir erkek ne olursa olsun namusunu korumalıdır.	1	2	3	4	5	6
6. Bir erkek ne olursa olsun ailesinin namusunu korumalıdır.	1	2	3	4	5	6
7. Gerçek bir erkek bir aşağılama karşısında kendini savunacak kapasiteye sahip olmalıdır.	1	2	3	4	5	6
8. Bir kadının namusundan çok daha önemli şeyler var.	1	2	3	4	5	6
9. Bir erkek sert olmalıdır.	1	2	3	4	5	6

**D. INTIMATE PARTNER VIOLENCE ATTITUDE SCALE-REVISED
(IPVAS-R)**

Original scale: Fincham, F.D., Cui, M., Braithwaite, S.R., & Pasley, K. (2008). Attitudes towards intimate partner violence in dating relationships. *Psychological Assessment*, 20, 260-269.

Turkish adaptation: Toplu-Demirtaş, E., Hatipoğlu-Sümer, Z., & Fincham, F. D. (2017). Intimate partner violence in Turkey: The Turkish intimate partner violence attitude scale-revised. *Journal of Family Violence*, 32(3), 349-356.

Lütfen aşağıdaki her bir ifade ile ne derece hemfikir olduğunuzu verilen ölçekteki sayılardan uygun olanını daire içine alarak belirtiniz.	Kesinlikle katılmıyorum	Katılmıyorum	Biraz katılmıyorum	Biraz katılıyorum	Katılıyorum	Kesinlikle katılıyorum
1. Partnerimin bana karşı cinsten biri ile konuşmamamı söylemesi gururumu okşar.	1	2	3	4	5	6
2. Partnerimin günün her dakikası ne yaptığımı sorması hoşuma <u>gitmez</u> .	1	2	3	4	5	6
3. Yanlış şeyler yaptığımda partnerimi suçlamakta bir sakınca <u>görmem</u> .	1	2	3	4	5	6
4. Partnerimin sırf beni kıskandırmak için yaptığı şeyleri <u>umursamam</u> .	1	2	3	4	5	6

5. Başkalarıyla bir şeyler yapmamı engellemeye çalışan bir partnerle ilişkimi <u>sürdürmem.</u>	1	2	3	4	5	6
6. Partnerim beni incitmediği sürece “tehditlerini” mazur görürüm.	1	2	3	4	5	6
7. Şiddetli bir tartışma sırasında partnerimi incitmek için onun geçmişinden bir şeyleri gündeme getirmekte bir sakınca <u>görmem.</u>	1	2	3	4	5	6
8. Partnerimin başkalarıyla bir şeyler yapmasını asla engellemeye <u>çalışmam.</u>	1	2	3	4	5	6
9. Partnerimi kışkandırmanın ilişkimize iyi geldiğini düşünüyorum.	1	2	3	4	5	6
10. Partnerimin başkalarının önünde beni aşağılamasını çok büyük bir sorun olarak <u>görmem.</u>	1	2	3	4	5	6
11. Partnerime, karşı cinsten biriyle konuşmamasını söylemekte bir sakınca görmem.	1	2	3	4	5	6
12. Partneri bıçak ya da tabancayla tehdit etmek asla uygun değildir.	1	2	3	4	5	6
13. Partnerime ait herhangi bir şeye zarar vermenin yanlış olduğunu düşünüyorum.	1	2	3	4	5	6
14. Partneri tekmelemek ısırmak ya da yumruklamak uygun değildir.	1	2	3	4	5	6
15. Partnerimin yaptığı yanlış şeyler için suçu üstlenmekte bir sakınca görmem.	1	2	3	4	5	6
16. Şiddetli bir tartışma sırasında partnerimi kasıtlı olarak incitmek için bir şeyler söylemekte bir sakınca görmem.	1	2	3	4	5	6
17. Bir kişinin partnerine bir nesneyle vurması ya da vurmaya çalışması asla uygun değildir.	1	2	3	4	5	6

E. DEMOGRAPHICS

(1) Yaşınız? _____

(2) Cinsiyetiniz?

- ☐ Kadın (1)
- ☐ Erken (2)
- ☐ Diğer (yazarak belirtebilirsiniz) (3) _____

(3) Eğitim düzeyiniz? (Öğrenciyseniz, şu anda kayıtlı olduğunuz, mezun iseniz en son tamamladığınız okul seviyesi)

- ☐ İlkokul (1)
- ☐ Ortaokul (2)
- ☐ Lise (3)
- ☐ Lisans (4)
- ☐ Yüksek Lisans (5)
- ☐ Doktora (6)

(Bilgilendirme)⇒ Israrlı takip, bireyin başka birisini kasıtlı ve ısrarlı olarak, tekrarlanan davranışlarla takip ve taciz etmesidir. Bu davranışın ayırt edici özelliği takip edilen kişinin bu davranışlardan ve takipçinin varlığından haberdar olması, süreklilik içermesi ve hedef alınan kişide endişe, korku gibi duygular uyandırmasıdır.

- Daha önce ısrarlı takip (stalking) kavramını duymuş muydunuz?

- ☐ Hayır (1)
- ☐ Evet (2)

- Yukarıdaki ısrarlı takip açıklamasına göre ařağıdaki soruları içtenlikle cevaplamınız gerekmektedir.

(Israrlı Takibe İliřkin Deneyimler)

(1) Daha önce herhangi birisine karşı takipçilik davranışında bulundunuz mu?

- ☐ Hayır (1)
- ☐ Evet (2)

(2) Daha önce takipçiliğe maruz kaldınız mı?

- ☐ Hayır (1)
- ☐ Evet (2)

F. INFORMED CONSENT FORM

Gönüllü Katılım Formu

Bu araştırma, ODTÜ Psikoloji Bölümü yüksek lisans öğrencisi Demet Başar tarafından Prof. Dr. Nuray Sakallı-Uğurlu danışmanlığında yüksek lisans tezi kapsamında yürütülmektedir. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır.

Çalışmanın Amacı Nedir?

Bu çalışmanın amacı takipçilik davranışına ilişkin tutumları incelemektir.

Bize Nasıl Yardımcı Olmanızı İsteyeceğiz?

Araştırmaya katılmayı kabul ederseniz, sizden beklenen bir dizi anketi tamamlamanızdır. Bu çalışmaya katılım ortalama olarak 15 dakika sürmektedir.

Sizden Topladığımız Bilgileri Nasıl Kullanacağız?

Çalışmaya katılım tamamen gönüllülük esasına dayalıdır. Ankette, sizden kimlik veya kurum belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamen gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir. Katılımcılardan elde edilecek bilgiler toplu halde değerlendirilecek ve bilimsel yayınlarda kullanılacaktır. Sağladığımız veriler gönüllü katılım formlarında toplanan kimlik bilgileri ile eşleştirilmeyecektir.

Katılıminızla ilgili bilmeniz gerekenler:

Ankete, 18 yaşını doldurmuş herkes katılabilir. Anket, genel olarak kişisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakıp çıkmakta serbestsiniz.

Arařtırmayla ilgili daha fazla bilgi almak isterseniz:

Anket sonunda, bu alıřmayla ilgili sorularınız cevaplanacaktır. Bu alıřmaya katıldığınız iin řimdiden teřekkr ederiz. alıřma hakkında daha fazla bilgi almak iin iletiřim kurabileceğiniz adresler ařağıda verilmiřtir.

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Bu alıřmaya tamamen gönll olarak katılıyorum ve istediğim zaman yarıda kesip ıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayınlarda kullanılmasını kabul ediyorum.

G. DEBRIEFING FORM

Katılım Sonrası Bilgilendirme Formu

Bu çalışma daha önce de belirtildiği gibi Prof. Dr. Nuray Sakallı-Uğurlu'nun danışmanlığında, ODTÜ Sosyal Psikoloji yüksek lisans öğrencisi Demet Başar tarafından yüksek lisans tezi kapsamında yürütülmektedir.

Çalışmanın asıl amacı, ısrarlı takibe ilişkin tutumları ve bu tutumların yordayıcılarını saptamaktır. Araştırma ısrarlı takip, cinsiyetçilik, namus ve yakın ilişki şiddetine ilişkin tutumları ve bu tutumlar arasında bir ilişki olup olmadığını ölçmeyi amaçlamaktadır. Size yöneltilen anketlerde, öncelikle üç tür ısrarlı takibe (eski partner, tanıdık birisi ve yabancı bir kişi tarafından gerçekleştirilen olmak üzere) ilişkin tutumlarınızı ölçmek için 3 farklı anket seti cevapladınız. Bu sette farklı tür davranışları ne derece rahatsız edici, heyecan verici, korkutucu vb. bulduğunuzu derecelendirerek belirttiniz. Sonrasında ise çelişik duygulu cinsiyetçilik ölçeğini cevapladınız. Bu ölçek kadınlara ilişkin korumacı ve düşmanca cinsiyetçi tutumları ölçmekteydi. Daha sonra, namusu onaylama ölçeğini cevapladınız. Bu ölçek Türk kültürünün de içinde bulunduğu namus kültürlerine ve kültürün pratiklerine kişinin ne derece katıldığını ölçmekteydi. Cevapladığınız en son ölçek ise, yakın ilişkilerde şiddete ilişkin tutumlarınızı ölçmekteydi. Son olarak da sizden bazı demografik bilgiler (yaş, cinsiyet gibi) istendi.

Cevaplarınız tamamen gizli tutulacak ve hiçbir kişisel bilgi yayınlanmayacaktır. Katılımcılardan elde edilen veriler toplu halde değerlendirilecek ve grup ortalamaları bilimsel yayınlarda kullanılacaktır. Çalışmanın sonuçlarını öğrenmek ya da bu araştırma hakkında daha fazla bilgi almak için aşağıdaki isimlere başvurabilirsiniz.

Bu arařtırmaya katıldığınız için teřekkür ederiz.

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H. HUMAN SUBJECTS ETHICS COMMITTEE APPROVAL

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



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Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof.Dr. Nuray Sakallı UĞURLU

Danışmanlığını yaptığınız yüksek lisans öğrencisi Demet BAŞAR'ın "**Şiddetin Yeni Tanımlanan Bir Türü: Israrlı Takip ve Yordayıcıları**" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay **2018-SOS-098** protokol numarası ile **08.06.2018 - 30.03.2019** tarihleri arasında geçerli olmak üzere verilmiştir.

Bilgilerinize saygılarımla sunarım.

Prof. Dr. Ayhan SOL

Üye

Prof. Dr. Ş. Halil TURAN

Başkan V

Prof. Dr. Ayhan Gürbüz DEMİR

Üye

Doç. Dr. Yaşar KONDAKÇI

Üye

Doç. Dr. Emre SELÇUK

Üye

Doç. Dr. Zana ÇITAK

Üye

Dr. Öğr. Üyesi Pınar KAYGAN

Üye

I. TÜRKÇE ÖZET/TURKISH SUMMARY

Giriş

Kişiler yaşamları boyunca çok farklı biçimlerde farklı ilişkiler kurarlar. İlişkiler sosyalleşmenin temelini oluşturduğu gibi insanların sosyal destek, sevilme ve ait olma ihtiyacı gibi ihtiyaçlarını da karşılarlar. Fakat, kişilerarası ilişkilerde bireyler bazen birbirlerinden psikolojik veya fiziksel anlamda zarar görebilirler ve böyle durumlarda ilişkiler suiistimal ve ihmal içerebilir. Fiziksel ve cinsel şiddet, aile içi ve yakın ilişki şiddeti gibi kavramlar bu suiistimal edici davranışlara örnek verilebilir (Cupach ve Spitzberg, 2004; Meloy, 1999). İnsanlar bu gibi şiddet davranışlarını işlemeye yönelik çeşitli motivasyonlara sahip olabilir. Bu motivasyonlar genellikle kişiler ve özellikle cinsiyetler arasındaki güç dengesizliğinden ve hiyerarşiden kaynaklanmaktadır.

Israrlı takip, alanda son yıllarda tanımlanmaya başlanan bir kavramdır. Israrlı takip, belirli bir kişiye yönelik gerçekleştirilen, rahatsız edici ve yinelenen davranışlar bütünü olarak tanımlanabilir (Cupach ve Spitzberg, 2004; Douglas ve Dutton, 2001; Pathé ve Mullen, 1997; Westrup ve Fremouw, 1998). Kişiyi birçok kez ve yinelenen bir biçimde takip etmek ve tehdit edici bir biçimde iletişim kurma isteği içeren davranışlar ısrarlı takip davranışlarıdır (Cupach ve Spitzberg, 2004; Mullen, Pathé, Purcell ve Stuart, 1999; Pathé ve Mullen, 1997).

Israrlı Takip: Flört Mü Yoksa Bir Şiddet Türü Mü?

Mor Çatı Kadın Sığınağı Vakfı (2019), ısrarlı takibe flört şiddetinin bir türü olarak yer vermiştir. Israrlı takip davranışları hedef alınan kişide genellikle korku, kaygı ve güvensizlik duyguları uyandırmaktadır. Bazı ısrarlı takip davranışları diğer şiddet davranışlarının (psikolojik ve fiziksel şiddet), öncüsü olarak da görülmektedir (Doğan, 2014). Tacizden farklılaşıp ayrı bir kavram

olarak tanımlanması ise, tacize kıyasla daha tekrarlayıcı ve istikrarlı davranışlar içermesinden kaynaklanmaktadır. Israrlı takibin tek taraflı bir davranış olduğu ve hedef alınan kişi tarafından rahatsız edici bulunduğu alanyazınında geçen tüm tanımlarda ortak görünmektedir. Ancak, bazı durumlarda kişilerin taciz içeren davranışları romantik ve flört davranışlarından ayırması güç olabileceği için; ısrarlı takibin bir şiddet türü olarak değil de, ilişkiyi yürütemeyen kişiler arasındaki normal bir süreç olarak kabul edilmekte olduğu belirtilmiştir (Miglietta ve Acquadro Maran, 2016; Spitzberg ve Cupach, 2007).

Yaygınlık, Risk Faktörleri ve Cinsiyet Farklılıkları

ABD’de elde edilen Ulusal Yakın İlişki Şiddeti ve Cinsel Şiddet Raporuna göre kadınların yaklaşık yüzde 15’i ve erkeklerin yaklaşık yüzde 6’sı yaşamlarının bir noktasında ısrarlı takibe maruz kaldıklarını ifade etmişlerdir (Black ve ark., 2011; Breiding, 2014). Spitzberg’in (2002) 43 çalışmayı incelediği meta analizinde, ısrarlı takip çalışmalarında %75 oranında kadın mağdur ve %25 oranında erkek mağdur olduğu gözlemlenmiştir. Takipçilerin %33 oranında fiziksel şiddete, %17 oranında da cinsel şiddete başvurmuş oldukları da meta analizde karşımıza çıkan başka bir istatistiktir (Spitzberg, 2002). Üniversite öğrencileri arasından temsil edici bir örneklem ile yapılan bir çalışmada (Bjerregaard, 2001), örneklemdeki kadınların %25’i ve erkeklerin %11’i ısrarlı takibe maruz kaldıklarını ifade etmişlerdir. Birleşik Krallık’ta yapılan bir çalışmada erkek takipçiler kadın takipçilere kıyasla daha fazla ciddi derece şiddet eylemlerine başvurmaktadır (James ve Farnham, 2003).

Öte yandan bazı çalışmalar, anlamlı ölçüde cinsiyet farklılıkları olmadığını öne sürmektedir (Thompson, Dennison ve Stewart, 2012). Kadın takipçi / erkek mağdur durumunu içeren bazı ısrarlı takip olaylarında erkek mağdurların şikayetleri ciddiye alınmamış veya yok sayılmıştır; çünkü bir kadın tarafından takip edilmenin aslında onlar için pohpohlayıcı bir durum olması gerektiği tepkisi ile karşılaşmışlardır (Mullen, Pathé ve Purcell, 2009). Ek olarak, araştırmacılara göre, kadınların yaptığı ısrarlı takibin daha az rapor edilmesinin bir nedeni de

genellikle kadınların mağdur üzerinde erkekler kadar korku ve kaygı gibi duyguları uyandırmaması olabilir (Cupach ve Spitzberg, 2004; Sinclair ve Frieze, 2000).

Genel olarak, ülke çapında yapılmış araştırmalar ve temsil edici örneklerden toplanan datalarda görüldüğü kadarı ile kadınların ısrarlı takip mağduru olma oranları erkeklerden daha yüksektir (Kadınlar için yüzde 15 riske karşılık olarak erkeklerde yüzde 6 risk) (Breiding, 2014). Bu çalışmaların ve istatistiksel araştırmaların çoğunlukla ABD ve Avustralya'da yapılmış olduğunu da belirtmek gerekmektedir. Batılı olmayan ve cinsiyet eşitsizliğinin çok yüksek olduğu kültürlerde daha büyük cinsiyet farklılıkları görülebilir ve buna bağlı olarak farklı sonuçlar elde edilebilir.

Sinclair (2012) ısrarlı takibi fiziksel ve cinsel şiddet araştırmalarına benzer şekilde mitler üzerinden çalışmıştır. Çalışmasında, ısrarlı takibe ilişkin tutumların katılımcılara verilen senaryolardaki takipçi/mağdur cinsiyetine veya katılımcı cinsiyetine göre değişip değişmediğini araştırmayı amaçlamıştır (2012). Kadın mağdur/erkek takipçi ve erkek mağdur/kadın takipçi içeren senaryolarda erkeklerin kadınlara kıyasla daha çok mağduru suçlama davranışı ve ısrarlı takip mitleri geliştirdikleri görülmüştür. Bu oran, kadın mağdur/erkek takipçi senaryosunu okuyan erkekler arasında en yüksek bulunmuştur.

Fiziksel/psikolojik şiddet ve ısrarlı takip arasındaki ilişki ve aynı zamanda ısrarlı takip içerisinde şiddete başvurma olaylarının yaygınlığı birçok çalışmada incelenmiştir. Eski partnerleri (eş veya kısa ya da uzun süreli flört) tarafından ısrarlı takibe maruz kalmış kadınlarla yapılan bir çalışmada fiziksel şiddetle ısrarlı takibin bir ilişkisi olup olmadığı incelenmiştir (Brewster, 2001). Bu kadınların %46'sı ısrarlı takibe maruz kaldıkları süre içerisinde fiziksel şiddet içeren olay yaşadıklarını belirtmişlerdir. Bu çalışmalar ısrarlı takip davranışı ve fiziksel şiddetin eş zamanlı gerçekleşebilmekte olduğunu ve ısrarlı takibe maruz kalma durumunun diğer şiddet türlerine de maruz kalma ile de büyük ölçüde

ilişkili olduğunu göstermektedir. Bazı ısrarlı takip mağdurları kaygı, depresyon gibi psikolojik rahatsızlıklar yaşadıklarını belirtmişlerdir (Kuehner, Gass ve Dressing, 2012). Israrlı takibin olumsuz sonuçları arasında kilo kaybı, kendi kendine zarar verme ve uyku problemleri gibi bazı fiziksel semptomlar da görülebilmektedir (Sheridan ve Lyndon, 2012). Türkiye’deki ısrarlı takip mağduru kadınların kaygı düzeylerini inceleyen bir çalışmaya göre, ısrarlı takip mağduru kadınlar, daha önce takip edilmemiş kadınlara kıyasla daha fazla kaygı göstermişlerdir (Gürgezoğlu, 2010).

Israrlı Takip Türleri ve Takipçiler

Israrlı takip yabancı bir kişiye yönelik gerçekleştirilebileceği gibi, kişinin eski partneri, eski eşi veya daha önceden tanıdığı bir kişi tarafından da gerçekleştirilebilir. Takipçi mağdur arasındaki ilişkiye göre, takip türü eski partner, tanıdık birisi ve yabancı tarafından gerçekleştirilen ısrarlı takip olmak üzere üçe ayrılabilir. Yazında çoğunlukla eski partner takipçiliği üzerine durulmuştur ve çalışmalarda ifade edildiği üzere mağdur üzerinde en çok endişe uyandıran ve en uzun süren takip türü eski partner takibidir (Logan ve Walker, 2009; Sheridan ve Davies, 2001). Spitzberg (2002) meta analiz çalışmasında ısrarlı takip üzerine yapılmış çalışmaların %49’unda, daha önceden romantik olarak adlandırılabilir ilişkilerin olduğunu belirtmiştir. Israrlı takibe maruz kalan mağdurlar, eski partner takibini daha tehlikeli olarak adlandırmış ve daha çok kaygı düzeyi belirtmişlerdir (Brewster 2000; Logan ve Walker, 2009; Sheridan ve Davies, 2001). Eski partner takibi, kişilerin ilişki geçmişi nedeniyle, takipçinin mağdurun kişisel bilgilerine daha kolay ulaşabilir olması ve bu yüzden de daha fazla takip stratejileri kullanabilmesi nedeniyle daha tehlikeli olarak algılanmaktadır (Logan ve Walker, 2009).

Takip yöntemlerine göre ele alınacak olursa, fiziksel olarak gerçekleştirilen ısrarlı takip dışında çevrimiçi ortamlardan gerçekleştirilen bir ısrarlı takip (*cyberstalking*) metodu da vardır. Bu takip türünde de fail çevrimiçi araçları kullanarak mağduru takip etmektedir. Sürekli e-posta veya sosyal medya aracılığı

ile mesaj göndermek, mağdurun bilgisayarına kötü amaçlı yazılım göndermek, mağdurun kişisel bilgilerini üçüncü şahıslar ile paylaşmak veya paylaşma ile tehdit etmek bu tür dijital takip yöntemlerindendir (Ellison ve Akdeniz, 1998; Morewitz, 2002).

Türkiye’de sosyal psikoloji yazınında, kişilerarası ilişkiler ve yakın ilişki şiddeti gibi alanlarda da ısrarlı takip konusu çalışılmalı ve ısrarlı takibin sosyal psikolojik boyutları incelenmelidir. Sosyal psikolojik bakış açısına göre ısrarlı takip kavramı kadına şiddet ve cinsiyetçi ideolojilerle yakından ilişkilidir. Türkiye’de sosyal psikoloji yazınında ısrarlı takip kavramına odaklanan bir çalışma bulunmamaktadır. Cinsiyetçi tutumları yüksek ve aynı zamanda namus kültürü olan Türkiye’de ısrarlı takibin motivasyonlarını çalışmak önem taşımaktadır.

Cinsiyetçilik ve Cinsiyet Temelli Şiddeti Onaylama

Cinsiyetçilik en temelinde cinsiyetler arasında eşitsizlik olduğunu savunan bir ideolojidir. Glick ve Fiske’in (1996) oraya attığı “çelişik duygulu cinsiyetçilik” kavramı cinsiyetçiliğin iki farklı şekilde ifade ve birbirleriyle çelişen duygularla edildiğini savunan bir kuramdır. Bahsedilen çelişik duygular, düşmanca ve korumacı tutumlardan oluşmaktadır.

Glick ve Fiske’e göre (1996) kadını erkekten daha düşük konumda görmek sadece saldırgan tavırlarla değil; kadını koruma ve belli konularda yüceltme olarak adlandırılabilen tutumlarla ve davranışlarla da görülmektedir. Düşmanca cinsiyetçilik, kadına karşı açıkça ifade edilen saldırgan ve ayrımcı tutumları ifade ederken, korumacı cinsiyetçilik de kadına olumlu özellikler yükleyerek, kadınları pasif rollere ve erkeklerin korunması altına sınırlamayı ifade etmektedir (Glick ve Fiske, 2001).

Sakallı-Uğurlu’ya göre (2003) cinsiyetçilik günlük hayatta ve çeşitli sosyal ilişkilerinde kadınlar için bir engel oluşturmaktadır ve bu yüzden de sosyal psikolojinin önemli bir araştırma alanı haline gelmiştir. Geleneksel cinsiyet

rollerine ve kadına ilişkin tutumlar tacize ve cinsiyet temelli şiddete bakış açısında önemli rol oynamaktadır (Allen, Swan ve Raghavan, 2009; Boyacıoğlu, 2016; Miglietta ve Acquadro Maran, 2016). Yapılan araştırmalarda, tecavüze dair mitler cinsiyetçi tutumlar ile ilişkili bulunmuştur (Abrams, Viki, Masser ve Bohner, 2003; Chapleau, Oswald ve Russell, 2007; Viki ve Abrams, 2002). 1995 yılındaki Cassidy ve Hurrell'in çalışmasında da bu normlar dışında bir özellik veya davranış (giyilen kıyafet) tecavüz durumunda kadınları suçlayıcı bir etmen olarak rol oynamıştır. Russell ve Trigg bir çalışmalarında (2004) cinsiyetçilik ile tacize karşı tolerans arasında pozitif bir ilişki olduğunu belirtmişlerdir. Türkiye ve Brezilya örneklemleri ile yapılan bir çalışmada hem düşmanca hem de korumacı cinsiyetçi tutumlar, kadına yönelik şiddeti meşrulaştırıcı tutumlarla ilişkili bulunmuştur (Glick, Sakallı-Uğurlu, Ferreira, ve Souza, 2002). Miglietta ve Acquadro Maran, ısrarlı takip üzerine yaptıkları çalışmada cinsiyetçiliği de değişken olarak ele almışlardır (2016). Düşmanca ve korumacı cinsiyetçi tutumları yüksek olan kişiler, takipçilere daha fazla kişilik problemleri atfetmişlerdir ve bu eylemleri için faillere daha az sorumluluk yüklemişlerdir. Becker (2018), çelişik duygulu cinsiyetçiliğin ısrarlı takibi meşrulaştırdığını bulmuştur.

Namusu Onaylama

Israrlı takip alanında yapılan çalışmaların çoğunluğu Kuzey Amerika ve Avrupa ülkeleri gibi Avrupa kökenli popülasyonlarla yapılmıştır. Türkiye'nin de içinde bulunduğu, Batılı olmayan kültürlerde (Akdeniz, Orta Doğu, Asya gibi) cinsiyetçilik ve cinsiyet temelli şiddet alanında farklı sonuçlar ortaya çıkabilir ve farklı değişkenlere ihtiyaç duyulabilir. Vandello ve Cohen (2003; 2008), kadına yönelik cinsiyet temelli şiddetin her kültürde gözlemlenmesine karşın bu davranış biçiminde kültürel değişikliklerin olabileceğinden bahseder. Araştırmacılar (Leung ve Cohen, 2011), "onur" kültürü (Batılı ülkeler), "görünür imaj" kültürü (Uzak Asya ülkeleri) ve "namus" kültürü (Akdeniz ve Latin Amerika ülkeleri, Orta Doğu) olmak üzere üç farklı kültür biçimini tanımlamışlardır. Türkiye'nin de içinde bulunduğu namus kültürüne göre kişinin

değeri; toplumdaki konumu ve diğer insanlar tarafından gördüğü saygı ile ilişkilidir (Sakallı-Uğurlu ve Akbaş, 2016). Cinsiyetler arası katı ayrımlar olan bu kültürlerde, bu saygınlık genellikle erkeklerin kendi ailelerine korumacı bir yaklaşım ile sahip çıkması yolu ile ve kadınların saflığı ve itaatkârlığı üzerinden kazanılır. Bu kültürlerdeki inanca göre, kadın ait olduğu ailenin erkek bireyleri (baba, erkek kardeş veya eş) tarafından korunmalıdır. Kadının namusunu korumak için şiddet kullanımı da bu kültürlerde karşımıza çıkabilecek bir pratiktir (Vandello ve Cohen, 2003). Bu nedenle de namus kültürlerinde bazı durumlarda, aile içi şiddet veya diğer cinsiyet temelli şiddet türleri onaylanabilmektedir (Leung ve Cohen, 2011; Sakallı-Uğurlu ve Akbaş, 2016; Vandello ve Cohen, 2003). Sonuç olarak namus kültürleri ve pratikleri cinsiyet temelli şiddetten ayrı olarak düşünülmemelidir (Vandello ve Cohen, 2008). Namus adına işlenen kadın cinayetleri Türkiye’de ve diğer namus kültürlerinde cinsiyet temelli şiddetin en ciddi sonuçlarından birisi olarak ele alınmaktadır (Altınay ve Arat, 2009).

Namus kültürlerinde namusu onaylama inancı geleneksel cinsiyet rolleri ile tutarlı bir ilişki içindedir (Glick, Sakallı-Uğurlu, Akbaş, Metin Orta ve Ceylan, 2016). Çünkü geleneksel cinsiyet rolleri de namus inancında olduğu gibi kadının saflığını ve erkeğin kadın üzerindeki tahakkümünü yüceltmektedir. Vandello ve Cohen (2003) çalışmalarında partner şiddetine ilişkin tutumların namus kültürleri ve Batı kültürleri arasında nasıl değiştiğini incelemişlerdir. Çalışmada, ilişkisinde sadakatsizlik göstermiş bir kadına; kocasının farklı tepkiler verdiği (sözlü uyarı veya fiziksel şiddete başvurma) senaryolar katılımcılar tarafından yorumlanmıştır. Namus kültürüne ait popülasyonda (Brezilyalı) Batılı popülasyona kıyasla (ABD’li), fiziksel şiddet kullanımı daha çok onaylanmıştır. Buradan da yola çıkılacağı gibi namus kültürleri fiziksel şiddeti onaylayıcı tutumlara sahip olabilir. Burada fiziksel şiddet kullanımı, erkeğin kadının sadakatsizliği nedeniyle kendisinde zedelediği “erkekliği” tekrar kazanmak için gerçekleştirdiği bir performans olarak da algılanmaktadır. Benzer şekilde cinsel

şiddet, taciz ve ısrarlı takip de namus kültürlerinde erkekler tarafından bu motivasyonlarla gerçekleştirilebilir.

Israrlı takip motivasyonları da diğer şiddet türlerinde olduğu gibi namus kültürlerinde farklılaşabilir, çünkü bu inancı onaylayan erkekler, ayrılmış olsalar dahi eski partnerlerini (özellikle eski eşlerini) gözetmeyi/kontrol etmeyi isteyebilir ve hala onların namuslarından sorumlu olduklarını düşünebilirler. Ayrıca, Miglietta ve Acquadro Maran'ın da (2016) belirttiği gibi takipçinin motivasyonlarından biri de mağduru kontrol etmek ve mağdur üzerinde bir tahakküm kurmaktır. Namus kültürüne ait kişiler ısrarlı takip davranışını da onaylayan tutumlara sahip olabilirler. Ancak, ısrarlı takip ve namus arasındaki ilişkiye bakılan bir çalışma henüz yapılmamıştır. Türkiye popülasyonunda böyle bir çalışma yapılması hipotez edilen ilişkinin var olup olmadığını ölçme bakımından faydalı olacaktır.

Amaçlar, Hipotezler ve Çalışmanın Özeti

Türkiye’de ısrarlı takibi bir şiddet olarak inceleyen yeterli sayıda çalışma yoktur ve bu kavram sosyal psikolojik bakış açısından daha önce hiç çalışılmamıştır. Bu tezin amacı cinsiyetçi ve namusu onaylayan bir kültür olan Türkiye’de farklı ısrarlı takip türlerine (eski partner, tanıdık biri ve yabancı biri takibi) ilişkin tutumları anlamak ve ısrarlı takip ile çelişik duygulu cinsiyetçilik, cinsiyet temelli şiddet tutumları ve namusu onaylama arasındaki ilişkiyi incelemektir.

H1: Düşmanca cinsiyetçilik, korumacı cinsiyetçilik ve cinsiyet temelli şiddet tutumları namusu onaylama ve ısrarlı takibe ilişkin tutumlar arasındaki ilişkide araç değişken olarak rol oynayacaktır.

H2: Üç farklı ısrarlı takip türüne ilişkin tutumlarda (eski partner takibi, tanıdık kişi takibi ve yabancı tarafından gerçekleştirilen takip) farklılıklar görülecektir. Bu üç ısrarlı takip türüne ilişkin tutumlarda erkekler kadınlara kıyasla daha onaylayıcı tutumlara sahip olacaktır.

H3: Israrlı takip deneyimlerine göre, kadınlar erkeklere kıyasla daha fazla oranda ısrarlı takibe maruz kalma deneyimlerine sahip olacaktır. Erkeklerin ise kadınlara kıyasla ısrarlı takip davranışını daha sık gerçekleştirdiği görülecektir.

Yöntem

Çalışma için ODTÜ İnsan Araştırmaları Etik Kurulu'ndan gerekli izin alınmıştır. Orta Doğu Teknik Üniversitesi'nden toplanan 453 katılımcı (291 kadın; 162 erkek) bu çalışmaya katılmıştır. Yaş aralığı 18 ile 56 arasındadır ve ortalaması 22'dir ($SD = 3.06$). Çalışmaya SONA sistemi üzerinden katılan katılımcılar, psikoloji dersleri için kredi almışlardır. Katılımcılar eski partner takibi, tanıdık kişi takibi ve yabancı kişi takibi tutumlarına ilişkin anlamsal farklılık ölçeğini; Çelişik Duygulu Cinsiyetçilik Ölçeği (Glick ve Fiske ,1996), Namusu Onaylama Ölçeği (Vandello ve ark., 2009), Yakın İlişki Şiddetine İlişkin Tutumlar Ölçeğini (Fincham ve ark., 2008) ve demografik formu yanıtlamışlardır. Hipotezleri incelemek için, tanımlayıcı istatistikler, aracı analizler ve t-test analizleri IBM SPSS uygulamasında yapılmıştır.

Bulgular

Toplanan ilk data 485 katılımcıdan oluşmaktadır. Ancak, ana analizlerden önce veri taraması yapılmış ve soru setini tamamlamış katılımcılar ile aşırı uç analizi sonuçlarına göre z değeri 3.29'dan fazla olan katılımcılar silinmiştir (Tabachnick ve Fidell, 2014). Tanımlayıcı istatistiklere göre tüm değişkenlerin kendi aralarında anlamlı ilişki içinde olduğu görülmüştür. Üç tür ısrarlı takibe ilişkin tutumlar da kendi aralarında yüksek korelasyonlar göstermektedir. Eski partner takibi, tanıdık bir kişi takibi ($r = .64, p < .001$) ve yabancı kişi takibi ile pozitif ilişki içindedir ($r = .60, p < .001$). Tanıdık kişi takibi ve yabancı kişi takibi de yüksek korelasyon göstermektedir. ($r = .60, p < .001$). Üç değerlerin ortalama değeri hesaplanmış ve ısrarlı takibe ilişkin tutumlar olarak ayrı bir değişken olarak tanımlanmıştır.

Aracı Değişken Analizleri

Üç tür ısrarlı takibe ilişkin tutumların aracı yordayıcılarını bulmak için ayrı aracı model analizleri yapılmıştır. Analizler PROCESS macro v.3.3 (Hayes, 2013) eklentisinde Model 6 taslağı kullanılarak SPSS'te yapılmıştır. Aracı model analizlerindeki bulgulara göre ise, üç yollu aracı analiz modelinde, düşmanca cinsiyetçilik ve cinsiyet temelli şiddet tutumları, namusu onaylama ve ısrarlı takibe ilişkin tutumlar arasındaki ilişkide tam aracı rolü oynamaktadır. Eski partner, tanıdık biri ve yabancı biri tarafından gerçekleştirilen takip türlerine göre bu aracı ilişkisi benzer yolu izlemekte, ancak farklı katsayılar göstermektedir.

Namusu onaylama ve eski partner takibi tutumları arasındaki doğrudan ilişki anlamlı iken, ($F(1,451) = 20.74, p < .001, R^2 = .04$); aracı değişkenler düşmanca cinsiyetçilik, korumacı cinsiyetçilik ve cinsiyet temelli şiddet tutumları modele dahil edildiğinde, namusu onaylamanın eski partner takibine ilişkin tutumları yordamadığı görülmüştür. Namusu onaylama ve tanıdık kişi takibi tutumları arasındaki doğrudan ilişki anlamlı iken, ($F(1,451) = 10.56, p < .001, R^2 = .02$); aracı değişkenler düşmanca cinsiyetçilik, korumacı cinsiyetçilik ve cinsiyet temelli şiddet tutumları modele dahil edildiğinde, namusu onaylamanın tanıdık kişi takibine ilişkin tutumları yordamadığı görülmüştür. Son olarak da, namusu onaylama ve yabancı kişi takibi tutumları arasındaki doğrudan ilişki anlamlı iken, ($F(1,451) = 24.57, p < .001, R^2 = .05$); aracı değişkenler düşmanca cinsiyetçilik, korumacı cinsiyetçilik ve cinsiyet temelli şiddet tutumları modele dahil edildiğinde, namusu onaylamanın yabancı kişi takibine ilişkin tutumları yordamadığı görülmüştür. Düşmanca cinsiyetçilik ve cinsiyet temelli şiddetin dahil olduğu üç yollu analizlerde tüm bağlantılar anlamlı bulunmuştur. Korumacı cinsiyetçilik ve cinsiyet temelli şiddetin dahil olduğu üç yollu analizlerde ise sadece cinsiyet temelli şiddetin yer aldığı iki yollu aracı analizi ve üç yollu aracı analizi anlamlı bulunmuştur.

Bağımsız Örneklem t-test Analizleri

T-test analizlerinde, üç ısrarlı takip türüne ilişkin tutumlarda değişiklikler görülmüştür. Tanıdık kişi takibi ($M = 2.66$, $SD = .85$), eski partner takibi ($M = 2.35$, $SD = .78$) ve yabancı kişi takibine ($M = 1.86$, $SD = .72$) kıyasla en yüksek ortalamaya sahiptir. Cinsiyet farklılıklarına göre ise, üç tür takibe ilişkin tutumlarda, erkekler kadınlardan daha yüksek değerlere sahiptir (Eski partner takibi için ($t(270.72) = -8.98$, $p < .001$, 95% CI $[-.82, -.52]$); tanıdık kişi takibi için: ($t(451) = -8.25$, $p < .001$, 95% CI $[-.80, -.49]$) ve yabancı kişi takibi için ($t(232.80) = -8.70$, $p < .001$, 95% CI $[-.77, -.49]$). Son olarak, ısrarlı takibin ortalama değerine göre de erkeklerin kadınlardan daha pozitif tutumlara sahip olduğu bulunmuştur ($t(264.60) = -10.19$, $p < .001$, 95% CI $[-.77, -.49]$).

Israrlı takip deneyimlerine göre ise, ısrarlı takibe kadınların ($M = 1.48$, $SD = .50$) erkeklerden ($M = 1.34$, $SD = .48$). daha fazla maruz kaldığı bulunmuştur ($t(347.68) = 2.91$, $p = .004$, 95% CI $[.05, .23]$). Israrlı takibi gerçekleştirme deneyimlerine göre ise anlamlı cinsiyet farkı görülmemiştir.

Tartışma

Israrlı takip alanyazınında görece yeni bir kavramdır ve sosyal psikolojik, klinik ve yasal bakış açılarına göre bir şiddet türü olarak tanımlanmaktadır. Israrlı takibi sosyal psikolojik bakış açısından inceleyen yeterli çalışma henüz yoktur. Batı kültürlerinde bazı çalışmalar yapılmış olmasına rağmen bu kavramı özellikle farklı sosyal dinamiklerin olduğu diğer kültürlerde de çalışmak gereklidir. bu çalışma ısrarlı takibi çelişik duygulu cinsiyetçilik, cinsiyet temelli şiddet tutumları ve namusu onaylama kavramları ile birlikte Türkiye’de inceleyen ilk çalışmadır. Bu tezin amacı, ısrarlı takibe ilişkin tutumları anlamak ve cinsiyet, çelişik duygulu cinsiyetçilik, cinsiyet temelli şiddet ve namusu onaylama ile ilişkisini incelemektir.

Alandaki çalışmalar, namusu onaylama ve çelişik duygulu cinsiyetçilik arasında ilişki olduğunu öne sürmektedir. Düşmanca ve korumacı cinsiyetçiliğin namus inancını yordadığı bulunmuştur (Glick ve ark., 2016). Ayrıca, şiddeti onaylama

ve cinsiyet temelli şiddete ilişkin tutumlar da çelişik duygulu cinsiyetçilik ile yakından ilişkilidir (Glick ve ark., 2002; Lonsway ve Fitzgerald, 1994). Bu çalışmadaki bulgular namusu onaylama, düşmanca cinsiyetçilik, korumacı cinsiyetçilik, cinsiyet temelli şiddete ilişkin tutumlar ve ısrarlı takibe ilişkin tutumlara giden aracı yolu açıklamaktadır. Bulgular, alanyazını ile tutarlıdır, çünkü tüm kavramların birebir ilişkisi daha önce çalışılmıştır.

Israrlı takibe ilişkin tutumlar doğrudan cinsiyetler arasındaki eşitsizlikten ve cinsiyet temelli şiddeti onaylayan ideolojilerden kaynaklanmaktadır. Namus inancı temel olarak düşmanca ve korumacı cinsiyetçi tutumlardan etkilenmektedir; ve cinsiyetçilik aynı zamanda cinsiyet temelli şiddete ilişkin tutumları da yordamaktadır. Tüm bunlar bir araya geldiğinde anlaşılmaktadır ki, namus inancından cinsiyetçilikten ve şiddet tutumlarından geçen yol ısrarlı takibe ilişkin tutumları da yordar. Namusu onaylayan kişilerin ısrarlı takibe ilişkin tutumları aynı zamanda cinsiyetçi olmaları ve cinsiyet temelli şiddeti onaylayan tutumlara da sahip olmaları ile açıklanabilir. Ceylan (2016), cinsiyet temelli ve sosyal kodlar olmak üzere namus inancında farklı kodlar olduğunu öne sürmektedir. Yapılan çalışmada, sosyal kodları onaylayan kişiler şiddeti daha az onaylamıştır. Bu bulguya göre de, sadece cinsiyet temelli namus inançlarının şiddeti onaylayan tutumları yordayabileceği yorumu yapılabilir. Bu tez, alanda namus inancını yordayıcı olarak ele alıp düşmanca ve korumacı cinsiyetçiliği ve cinsiyet temelli şiddet kavramlarını aracı değişken olarak ortaya sunan ilk çalışma olarak özetlenebilir.

Israrlı takip türlerine ilişkin bulgularda ise, yapılan çalışmalar genellikle eski partner takibinin daha olumlu olarak görüldüğünü belirtmektedir (Phillips ve ark., 2004). Bulgularda alanyazının aksine eski partner takibi katılımcılar tarafından en çok onaylanan takip türü olarak bulunmamıştır. Bu farklılıklar ODTÜ öğrencileri ve mezunlarından oluşan örneklemden kaynaklanıyor olabilir. Israrlı takibe ilişkin tutumlarda alanyazınındaki cinsiyet farklılıklarına bakılacak olursa, erkeklerin kadınlara kıyasla daha onaylayıcı tutumlara sahip olduğu

görülmektedir Aynı zamanda erkeklerin diğer şiddet davranışlarını da onaylayan tutumlara sahip olduğu önceki çalışmalarda belirtilmiştir (Sakallı-Uğurlu, Salman, & Turgut, 2010). Bu tezdeki bulgulara göre de, erkekler üç tür ısrarlı takip tutumlarında kadınlara kıyasla daha yüksek değerlere sahiptir. Cinsiyet farklılıklarına ilişkin bulgular önceki araştırmalarla tutarlıdır.

Israrlı takip deneyimlerine ilişkin bulgulara göre, kadınlar ısrarlı takibe daha çok maruz kalmıştır. Hem alandaki çalışmalar hem de istatistiksel araştırmalara göre bu bulgu da tutarlıdır. Kadınların ısrarlı takibe maruz kalma riski (%15) erkeklerle kıyasla daha yüksektir (%6) (Breiding, 2014). Fakat, ısrarlı takip davranışını gerçekleştirme deneyimlerinde cinsiyet farklılıkları bulunmamıştır. Alanda bu konuda farklı bulgular mevcuttur. Heteroseksüel ilişkilerde genellikle takipçilerin çoğunluğunun erkek olduğu belirtilmiştir. (Bjerregaard, 2001; Spitzberg, 2002). Ancak heteroseksüel olmayan ilişkilerde farklı sonuçlarla karşılaşılabilir. Bu örnekte cinsiyet farklılıklarının bulunmamasının nedeni de örneğin üniversite öğrencilerinden oluşması ile açıklanabilir. Ayrıca, katılımcıların bazı sorulara sosyal istenirlik doğrultusunda cevap vermiş olmaları da mümkündür.

Bu çalışmanın sosyal psikoloji alanına olası katkıları ve güçlü yanları açısından şöyle özetlenebilir. Bu tez ısrarlı takibe ilişkin tutumları cinsiyet farklılıkları, çelişik duygulu cinsiyetçilik, cinsiyet temelli şiddet tutumları ve namusu onaylama ile ilişkilendiren ilk çalışma olarak kabul edilebilir. Ayrıca Türkiye’de ısrarlı takibi sosyal psikolojik bakış açısından ele alan ilk araştırmadır. Bu konuda yapılan çalışmalar genellikle Batılı kültürlerle odaklanmaktadır. Şiddet alanında çalışmak her kültürün farklı sosyal dinamikleri olduğu için farklı kültürlerde farklı sonuçlar ortaya koyabilir. Genel olarak cinsiyet temelli şiddet veya güç dengesizliğinden kaynaklanan şiddet tüm toplumlarda görülmektedir. Ancak şiddeti onaylayıcı tutumlar kültürden kültüre değişebilmektedir. Sonuç olarak ısrarlı takibi bir şiddet türü olarak çalışmak ve onun ortak ve aynı zamanda kültüre özgü motivasyonlarını incelemek sosyal psikoloji alanı açısından önemli

bir katkıdır. Bir diğer önemli katkı ise düşmanca ve korumacı cinsiyetçilik ve cinsiyet temelli şiddetin namusu onaylama ve ısrarlı takibe ilişkin tutumlar arasındaki ilişkide aracı değişken olarak rolü olduğunun görülmesidir. Namus inançları cinsiyetçi ideolojiden ve aynı zamanda şiddeti onaylayan ideolojilerden beslenmektedir. Batılı olmayan ve namus kültürü olan Türkiye’de bu ilişkiyi görmek alana önemli bir katkı sağlamaktadır.

Kadınların ısrarlı takibe daha fazla maruz kaldıkları bulgusu da alanyazını ile tutarlı olması nedeniyle önem taşımaktadır. İsrarlı takip türleri bu çalışmada ayrı ayrı ölçülmüş ve ayrı ayrı analiz edilmiştir.

Güçlü yanlarına ek olarak, but tezin bazı sınırlı yönlerinden de bahsedilmelidir. Sınırlılıklarla birlikte gelecek çalışmalar için öneriler de verilecektir. Öncelikle, bulguların genellenebilirliği araştırmanın sınırlılıklarından biridir. Bu çalışma ODTÜ’de Türkiye’nin başkentinde yer alan ve başarı oranları yüksek bir üniversitenin öğrencileri ile yapılmıştır. Örneklem Türkiye’nin genelini yansıtmayabilir. Farklı eğitim düzeyi ve sosyoekonomik düzeylere sahip örneklemlemlerle de çalışılmalıdır. Aynı zamanda katılımcıların büyük çoğunluğu heteroseksüel olduklarını belirtmiştir. Heteroseksüel olmayan örneklemelerde cinsiyet farklılıkları açısından farklı sonuçlar elde edilebilir.

Bir diğer sınırlılık ise data toplama yöntemi ile ilgilidir. Anketler için öz-bildirim ölçekleri kullanılmıştır. Bu nedenle de şiddet gibi hassas konularda katılımcıların sosyal istenirliğe göre cevaplar vermiş olması olasıdır. Deneysel veya örtük ölçümler, bulguları desteklemesi için gelecek çalışmalarda kullanılabilir. Katılımcıların ısrarlı takip konusunu doğru anlamamış olmaları ve o yüzden beklenen cevapların verilmemiş olması da mümkündür. Bu kavram insanların çoğunluğu tarafından bir şiddet türü olarak henüz kabul edilebilmiş bir kavram değildir. Alanda ısrarlı takibi daha iyi tanımlayan çalışmalara ihtiyaç vardır. Bu araştırma korelasyonel bulgulara dayanmaktadır. Sonuçlar arasında nedensellik ilişkisi aranmamalıdır. Türkiye’de ısrarlı takip alanında yapılan ilk

arařtırmalardan olduđu iin korelasyonel sonular nemli bulgular sunmaktadır. Ancak, deneysel dzende yapılacak arařtırmalar da alana byk katkı saėlayacaktır.

Bunlara ek olarak da, gelecekteki alıřmalarda sadece cinsiyet temelli deėiřkenlerin yanı sıra, diėer toplumsal deėiřkenler de kullanılabilir. Hiyerarřiyi onaylayan ideolojiler, dini ynelimler gibi farklı kavramlarla ısrarlı takip tutumları arasındaki iliřkiler de incelenebilir. Namus inancı temelinde de cinsiyet kodlarının yanı sıra toplumsal namus kodlarını da alıřmak gelecekteki arařtırmalar iin nem tařıyabilir.

Son not olarak da, ısrarlı takip konusuna yalnızca psikoloji alanı deėil, diėer tm alanlar odaklanmalıdır. Yasal dzenlemelerin eksikliėi, ve aynı zamanda insanların bu davranıřın ciddiyetinin farkında olmayıřı ısrarlı takibi nemsizleřtirmektedir. Yeni tanımlanmasına raėmen ok eski bir taciz tr olan ısrarlı takibin sosyal psikolojik motivasyonları, psikolojik ve fiziksel etkileri incelenmelidir. Psikologlar, ruh saėlıėı uzmanları, hukuk temsilcileri, eėitimciler ve aynı zamanda kadın rgtleri ve sıėınakları aynı lde sorumluluk stlenmelidir. İsrarlı takip yalnızca zerine sayısal arařtırmalar yapılmakla kalmamalı, gerek hayata ynelik uygulamalar da bir sonraki adım olmalıdır. İnsanların hangi davranıřların iliřki sınırlarına dahil olup hangilerinin řiddete dnřtėn bilmesi gerekmektedir. Eėer řiddete maruz kalıyorlarsa, bunun farkına varmaları ve bu řiddetten korunmanın yolları olduėunu da bilmeleri gerekmektedir. Tm bu nlemler en temelinde ısrarlı takibi bir řiddet tr olarak tanımlayarak bařlayacaktır. Bu aıdan, en nemli nokta da řiddet hakkında konuřabilmektir.

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