

THE PREDICTORS OF ATTITUDES TOWARD
DIVORCED WOMEN:
AMBIVALENT SEXISM AND SYSTEM JUSTIFICATION

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Prof. Dr. Tülin Gençöz
Director

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

Prof. Dr. H. Canan Sümer
Head of Department

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

Prof. Dr. Nuray Sakallı-Uğurlu
Supervisor

Examining Committee Members

Prof. Dr. Bengi Öner Özkan (METU, PSY) _____
Prof. Dr. Nuray Sakallı-Uğurlu (METU, PSY) _____
Assoc. Prof. Derya Hasta (Ankara Uni., PSİ) _____

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Last name : Didem Koskos-Gürel

Signature :

ABSTRACT

THE PREDICTORS OF ATTITUDES TOWARD DIVORCED WOMEN: AMBIVALENT SEXISM AND SYSTEM JUSTIFICATION

Koskos-Gürel, Didem

M. S., Department of Psychology

Supervisor : Prof. Dr. Nuray Sakallı-Uğurlu

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The main aim of this thesis was to examine the relationship between ambivalent sexism and gender related system justification with attitudes toward divorced women. This thesis contributed to the literature in two ways. First, I investigated attitudes toward divorced women in detailed and qualitative way. Second, I explored relationship between system justifying ideologies and ambivalence sexism toward divorced women were investigated. 413 participants filled the questionnaire (283 females, 130 males). The age range of the participants was between 17 and 60 (M=25.01; SD= 7.50). As measurement tools; Attitudes toward Divorced Women Scale (ADW) which has three subscales including Vulnerability of Divorced Women (VDW), Expected Behaviors for Divorced Women (EBDW), Perceived Hyper-Sexualisation of Divorced Women (PSDW), Ambivalent Sexism Inventory (ASI) which has two subscales including Hostile Sexism (HS) and Benevolent Sexism (BS), Gender-related System Justification Scale (GSJ), and demographic information form were used. Linear regression analysis were conducted for male and female

participants separately for each sub factors of ADW. Results revealed that HS significantly predicted all three dimensions of ADW for both females and males. Among female participants, BS significantly predicted VDW and EBDW whereas PSDW was not predicted by BS. Among males, BS has a unique effect on predicting only EBDW. GSJ was found significantly predicting VDW and EBDW among both male and female participants. However, PSDW was not predicted by GSJ among both males and females. Results were discussed in the light of literature.

Keywords: Attitudes toward Divorced Women, Ambivalent Sexism, Hostile Sexism, Benevolent Sexism, Gender-related System Justification

ÖZ

BOŞANMIŞ KADINLARA İLİŞKİN TUTUMLARIN YORDAYICILARI: ÇELİŞİK DUYGULU CİNSİYETÇİLİK VE SİSTEMİ MEŞRULAŞTIRMA

Koskos-Gürel, Didem

Yüksek Lisans, Psikoloji Bölümü

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Bu tezin temel amacı, boşanmış kadınlara yönelik tutumlarla çelişik duygulu cinsiyetçilik ve cinsiyete dayalı sistemi meşrulaştırma arasındaki ilişkiyi incelemektir. Bu çalışma yazına iki açıdan katkı sağlayacaktır. İlk olarak, boşanmış kadınlara yönelik tutumlar ayrıntılı ve nitel bir biçimde araştırıldı. İkinci olarak, kadınlara yönelik çelişik duygulu cinsiyetçilik ve sistemi meşrulaştırma ile boşanmış kadınlara yönelik tutumlar arasındaki ilişki incelendi. Anketi 413 kişi doldurmuştur (283 kadın, 130 erkek). Katılımcıların yaş aralığı 17 ile 60 arasındadır ($M = 25.01$; $SD = 7.50$). Veri toplama aracı olarak; Boşanmış Kadınlara Yönelik Tutumlar Ölçeği (BKT)'nin alt ölçeği olan Boşanmış Kadınların Güçsüz Algılanması (BKGA), Boşanmış Kadınların Nasıl Davranması Gerektiği (BKDG), ve Boşanmış Kadının Fazlaca Cinselleştirilmesi (BKFC), Çelişik Duygulu Cinsiyetçilik Ölçeği (ÇDC)'nin alt ölçeği olan Düşmanca Cinsiyetçilik (DC) ve Korumacı Cinsiyetçilik (KC), ve Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma (TCSM) ve demografik bilgi formunu içeren ölçekler kullanılmıştır. Boşanmış Kadınlara Yönelik Tutumlar Ölçeği (BKT)'nin her bir alt ölçeği olan BKGA, BKDG, ve BKFC için kadın ve erkek

katılımcılara ayrı olmak üzere doğrusal regresyon analizi yapılmıştır. Bulgular, DC'nin BKGA, BKDG, ve BKFC sonuçlarını hem kadınlar hem de erkekler için anlamlı şekilde yordamıştır. Kadın katılımcılar arasında KC, BKGA ve BKDG'yi anlamlı şekilde tahmin ederken, BKFC, KC tarafından yordanmamıştır. Erkekler arasında ise KC sadece BKDG'yi yordamada bir etkiye sahiptir. TCSM'nin, hem erkek hem de kadın katılımcılar arasında BKGA ve BKDG'yi anlamlı şekilde yordadığı bulundu. Bununla birlikte, BKFC, hem erkek hem de kadınlar arasında TCSM tarafından yordanmamıştır. Sonuçlar yazın ışığında tartışılmıştır.

Anahtar Kelimeler: Boşanmış Kadınlara İlişkin Tutumlar, Çelişik Duygulu Cinsiyetçilik, Düşmanca Cinsiyetçilik, Korumacı Cinsiyetçilik, Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma

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LIST OF ABBREVIATIONS

AST	Ambivalent Sexism Theory
ASI	Ambivalent Sexism Inventory
SJT	System Justification Theory
GSJ	Gender-related System Justification
ADW	Attitude toward Divorced Women Scale
VDW	Vulnerability of Divorced Women
EBDW	Expected Behaviors for Divorced Women
PSDW	Perceived Hyper-Sexualisation of Divorced Women
WPO	World Public Opinion

CHAPTER 1

INTRODUCTION

I was exposed to violence and stepped in to divorce. It was very difficult because I was the first woman in my family to get divorced and I was always excluded. They still look at me with eyes that exclude me. I feel that I'm not wanted ("Genç Annenin Yardım Feryadı", 2019).

A divorced woman with a child was looking for a house in Eskişehir and found a house through the real estate agent, but the owner of the house did not want to rent the house to the widow, the unmarried, and the students ("Bekar anneye ev kiralamayan ev sahibine emsal ceza", 2018).

N.A who was exposed to her husband's violence sued for a divorce and started to live separate from her husband. He shoots her on the street in Van when N.A. did not accept on his apologies ("Boşanma Davası", 2015).

The news above are the only few of many examples of multiple difficulties that divorced women face with. The examples can be multiplied related to violence against divorced women or problems faced by them due to their marital status and divorce issues. In the news, most painful and tragic stories generally belong to divorced women.

A divorced woman often gets a bad reaction from her environment after divorce, having difficulty living alone because of her divorced single female image and being seen as a danger by other women. Apart from this, the woman who made the decision of divorce can be violated or killed because of this decision. Based on research run by Altınay and Arat (2007), %78 of Turkish divorced women are subjected to violence by their husbands. According to a research of World Public Opinion (WPO, 2008) which was conducted in 18 nations, there is a common view about that people

treat worse to divorced women compared to other women. In 12 nations out of 18, about 65% of them believed that divorced women are exposed to discrimination. In terms of treatment to divorced women, majorities of the participants in six nations including South Korea (82%), Egypt (80%), Turkey (72%), Palestinian territories (53%), Iran (51%), and Azerbaijan (54%) said that compared to other women, divorced women are treated worse. This study shows us that Turkey is not the only country that divorced women are treated badly, and discrimination against divorced women is unfortunately common in other cultures.

In literature review, we can see that there are some studies about divorced women that address their children's post divorced psychological situations (e.g., Bastaits, Pasteels, & Mortelmans, 2018; Brandwein, Brown & Fox, 1974), post-divorce problems of women (e.g., Demircioğlu, 2000; Trivedi, Sareen, & Dhyani, 2009; Uğur, 2014; Zarei, Khoei, Taket, Rahmani, & Smith, 2013) or financial difficulties that divorced women have (e.g., Sheykhi, 2014; Smock, Manning, & Gupta, 1999; Vaus, Gray, Qu, & Stanton, 2017). Although there are few studies handling the perception of divorced women in community (e.g., Bayraktar, 2010; Gedik, 2015; Uzunkaya-Seçen, 2017) these studies are based on interviews and run by qualitative approach. There is no study that measures the attitudes of society toward divorced women and none of them is handling the social and communal life of divorced women in terms of quantitative approach.

In studies conducted about post-divorce process of divorced women, results showed that divorced women are treated badly and exposed to prejudice. Also, exclusion of divorced women from the society is a common problem that observed in societies. This social isolation results divorced women to have poor economic conditions, health problems or feeling pressure on them (Arıkan, 1996; Bayraktar, 2010; Lombe, Newransky, Kayser & Raj, 2012; Uzunkaya-Seçen, 2017).

Most of the women experience the disadvantages of being husbandless whereas men do not experience the disadvantages of being wifeless. Women are prone to decreasing living standards after marital dissolution (Amato & Booth, 1991; Trent & South, 1989). In most of the societies, being married is a way of gaining respect and rising status of women. However divorce is meaning that women lose this status which is gained via marriage. This brings the following question to mind “what is the underlying reason for ongoing unfairness between women and men?” As we can see in the literature review, women who get divorced is treated like a second-class citizen or they are faced with inferior treatment.

In this regard, this purpose of the thesis is to examine the relationship among attitudes toward divorced women with Ambivalent Sexism and System Justification. This thesis may contribute the literature by investigating the attitudes toward divorced women in the light of system justification theory (Jost & Banaji, 1994) and ambivalent sexism theory (Glick & Fiske, 1996) in a quantitative approach.

Throughout the introduction chapter, firstly, attitudes toward divorced woman will be introduced. Secondly, system justification theory, ambivalent sexism theory and their possible association with attitudes toward divorced women will be explained. And lastly, purpose of the thesis and its hypotheses will be provided in detail.

1.1 Attitudes Toward Divorced Women

There are several reasons that a woman continues her life alone such as death of her husband, abandoned by her partner or being unmarried at all etc. but this thesis' focus is women who get divorced with their husband. Literally, woman who has legal ending of a marriage is named as divorced women (Uprethy & Adhikary, 1970).

Family has a crucial role as a smooth transformation function in the society while the social change is happening. In addition to its emotional perspective, it has a social

function for the societies. Due to that, the institution of family plays a vital role for all communities (Merter, 1990). However, sometimes for whatever reason, relationship do not work, and couples get divorced and marriages end. Divorce or termination of the marital union between two parties, women and men, dissolves the bonds between them and cancel out the legal duties and responsibilities of the marriage (Mattoo & Ashai, 2012). In the literature, there are different descriptions of divorce. According to some of the explanations, divorce is defined as the legal dissolution of marriage while some of them describes it as separation of couples' which affects the whole family in a way of tearing apart those (Zarei et al., 2013).

The integrity of the family institution that constitutes the most fundamental building block of society and its continuity through marriage is supported by traditions, religious rules and the legal system. Society and current system support to maintain and manage its current situation. For this reason, it seeks to protect the institutions that maintain this system, and hence, the community forces marriage as an institution. Another consequence of supporting the system and so marriage is that there is a social reaction to living alone (Can & Aksu, 2016). As a result of being a part of society, changes in family structure such as divorce can influence the whole social system considerably (Demir, 2013). Throughout the last decades, divorce rates in Turkey has been increasing. For example, the number of divorced couples were 128.411 in 2017, it was 142.448 in 2018 (Turkish Statistical Institute, 2018). With the increasing divorce rates in Turkey, the process of divorce and its consequences are highly important. Based on TUIK (2018) statistics, divorce rates are getting to increase. The difficulties faced by divorced women in Turkey are of growing concern as divorce is becoming more common.

Naturally, termination of this kind of strong and influential relationship has crucial and various effects on women, on their children if they have, and on men in their following lives. However, not these three parties are affected equally. Divorced

women face much more challenges and obstacles compared to divorced men after marital dissolution. Also, divorced women experience more problems that threaten their well-being than divorced men (Zarei et al., 2013). After divorce, women are the most affected part of both the family and the society (Amato & Booth, 1991; Trent & South, 1989). Unfortunately, society has prejudiced and narrow-minded toward divorced women for the years (Uprety & Adhikary, 1970). Inferior status of women as compared to men seems to intensify the negative feelings of society. Divorced women are faced with multiple difficulties after marital dissolution. While they are trying to cope with these difficulties to continue their lives, they are trying to overcome the prejudice. Especially in recent years, with the increase in the divorce rates, the rate of exposure to violence both physically and psychologically that many women faced with who are in a divorcement process or get divorced likewise increasing in Turkey. Discrimination against divorced women, bad treatment against them and being stigmatized can be seen in lots of societies. In Arıkan's research (1992), it was observed that 81.4% of divorced women claimed that society look with an evil eye to divorced women. In this study, it is also found that 42.2% of divorced women believed that their friends and families look different to them after divorce and these women thought that this change is generally in a bad way (48.5%). Negative attitudes and prejudice can cause divorced women to tear away from life beyond getting harder to socialize. Divorced women usually face with a negative reaction from their environment and after divorce, they have difficulty in living alone due to the stigmatization, prejudice and being seen as a danger by her fellows.

The prejudices that exist in society can feed negative attitudes that cause the stigmatization of divorced women. The divorced woman is sometimes stigmatized as “open and willing to engage in illegitimate relationships” in society and sometimes this stigma causes suicide, rape and murder. This stigma of divorced women also increases family pressure. Studies conducted about post-divorce life of women revealed that when women get divorced, the meaning of their sexuality gained

different aspect in terms of unrestrained, unpredictable which pose a threat for the society values. Moreover, society keep an eye on relations of divorced women with married men. In most of the society, married women tend to blame divorced women to seduce their husband. Divorced women are stigmatized as deviant or hypersexualized. Many of them see divorced women as a threat who might break up their family (Arıkan, 1996; Firestone, 2015; Gedik, 2015; Newton-Levinson, Winskell, Abdela, Rubardt, & Stephenson, 2014).

In addition, marriage and having a family play an important role in socialization of women in society. Cultural structure and social norms lead them to adopt mother role and well-behaved views which results in dependency of women to men in terms of both economically and culturally (İlbars, 2007). Termination of marriage means that divorced women does not fit into all these roles and they should mind their step. In study handling the experiences of divorced women conducted by Uğur (2014), most of the participants who are divorced women stated that they think they had to be careful about their behavior in order to prevent themselves from society judgments or stigmas. Society expect divorced women to stay at home and isolate themselves from outside world. There is noticeable pressure on divorced women in most of the societies. In work life, they prefer to socialize with women fellows rather than men and they flirt with nobody. All these efforts are for protecting their social status and dignity in addition to preventing being labelled. Moreover, some of them avoid from intimate relationship with married friends, and generally prefer to establish relationships with single and divorced individuals. These are the strategies that divorced women endorse to protect themselves from rumors or social oppression. Divorced women stated that, they do not prefer to beautify themselves when they are going to work, or do not wear open cloths such as short skirts. Some of them had to pretend like they are married because of men's sexual harassment or fair of losing their social network. Every step taken for divorced women who are exposed to control mechanisms more and careful gaze of the society than the unmarried women should

be taken into consideration many times (Newton-Levinson et al., 2014; Sarpkaya, 2013).

Moreover in patriarchal system, when the family structure is examined, it can be seen that father has a dominant role who need to take care of family and protect them. Thus, before marriage, women are taken care of by their father and after marriage, this protective role was taken over by husbands (Barakat, 1993). In literature, husband absence was assumed that divorced women will have difficulty in maintaining their life alone and caring themselves without husband. Because of that, divorced women was perceived as needy, desperate and weak without men. In addition, in the patriarchal system, women are considered as not being fully qualified and need for more competent male figure. On the other hand, women are glorified as wives, mothers and lovers which means that women are needed to be loved and protected by men. In traditional marriage, both wife and husband agree that the husband should have much more authority and power whereas the wife are supposed to have respect to his authority (Glick & Fiske, 1996). Also, the husband has a role of protector and provider of the family whereas the wife relies heavily on his husband to sustain her financial and social status (Tavris & Wade, 1984). When we consider a global case, for example Ethiopia, although all women have equal rights according to the new laws, it is a big challenge to apply it because of the old traditional gender bias roles that limits the women's self being and autonomy (Newton-Levinson et al., 2014).

All these arguments bring an important question: "Why both women and men legitimize the inequality between divorced women and men and justify both physical and psychological violence toward divorced women?". Specifically, the present study aims to understand the underlying reason for justifying the status quo corresponding with attitudes toward divorced women by addressing System Justification Theory (SJT; Jost & Banaji, 1994). At this point, SJT might help to understand the reason for endorsement of the negative attitude toward divorced women by both women and men although current situation and system is against them. Moreover, women who

stand out against traditional gender roles mentioned above are becoming a threat to male domination and these women are treated negatively (Glick & Fiske, 1996). Because divorced women can be seen as a threat both to system and to men's authority, they have more difficulties than men when they get divorced. To investigate the attitudes toward divorced women from the perspective of gender roles, Ambivalent Sexism Theory (AST; Glick & Fiske, 1996) will be applied. In brief, the purpose of this study is to investigate the relationship between ambivalent sexism and gender related system justification with attitudes toward divorced women.

1.2 Ambivalent Sexism Theory (AST)

Sexism, attitudes toward women and stereotyped gender roles are investigated for many years in psychological literature. Glick and Fiske (1996) claimed that the definition of sexism has more meaning than a simple form of prejudice which was considered as a generalized antipathy based on no reason or real life experience. However, sexism is more than that and this simple definition was lack of some positive attitudes and subjectively positive feelings toward women. It should be noted that throughout history, women image has been reviled as well as revered (Eagly & Mladinic, 1994; Tavis & Wade, 1984). Moreover, men and women relationships cannot be identified within conventional definition of prejudice due to the intimate connection between these two gender groups (Glick & Fiske, 1996). Therefore, in order to show a different aspect of sexism that contains ambivalence, Glick and Fiske (1996) developed a theory called as Ambivalent Sexism Theory (AST).

Ambivalent sexism theory (AST) is a multidimensional approach and proposed that there are both hostile and benevolent aspects within the meaning of sexism. It means that attitudes toward women can be seen in both benevolent and hostile way in a relationship between men and women. AST reveals the benevolent aspect of sexism in addition to traditional definition of sexism which only consists of a uniform antipathy. Therefore, two aspects of sexist attitudes exist. These are named as hostile

sexism and benevolent sexism (Glick & Fiske, 1996). Hostile sexism (HS) expresses explicitly hostility and negative attitudes toward women who are viewed as threat for male dominance and traditional gender roles in addition to negative social images attributed to them. However, benevolent sexism (BS) includes subjectively more positive attitudes toward women which is a way of viewing women as stereotypically restricted gender roles in addition to protective attitudes toward women which are a defining women need attention, caring and men's protection (Glick & Fiske, 1996). HS and BS are both justify restricted and unfair gender roles which are a dominant male and incompetent female figures although BS expresses subjectively positive attitudes toward women.

According to AST, HS and BS result from both social and biological factors which are paternalism, gender differentiation and heterosexuality. All these three factors show that attitudes toward women is ambivalent and these factors help to explain the underlying social and biological situations of relationship between women and men (Glick & Fiske, 1996).

Firstly, paternalism has two subcategories which are dominative and protective paternalism. To start with dominative paternalism, it is the aspect of HS and a way of justifying the male dominance by viewing women as inferior and incompetence. However, protective paternalism is the aspect of BS and it views women as an objects that is romantic, needy, and should be protected. Protective paternalism justifies the traditional gender roles that male is protector and provider whereas female needs men's support to sustain their life both economically and socially. In both these two aspects of paternalism, men are dependent on women in terms of wives, mothers or romantic partners which cause men's both protection and domination on women.

Secondly, gender differentiation has two subcategories, too. These are competitive and complementary gender differentiation. Competitive gender differentiation, like

dominative paternalism, is a source of HS and it justifies the male dominance and power with perception that men are more qualified than women to run the important social institutions. This legitimization creates downwards social comparison that women always serve in their home allowing men work outside and get the high positions in both social and business life. However, complementary gender differentiation is a source of BS and includes subjectively positive attitudes toward women in order to justify the unfair gender differences by claiming women have lots of positive characteristics which men do not have such as being sensitive to other's feelings.

Lastly, heterosexuality is considered one of the most powerful reason for the ambivalent attitude toward women. It includes heterosexual hostility and heterosexual intimacy. Heterosexual hostility provides the idea that women use their sexuality and their attractiveness to dominate men and threat men's dominance. On the other hand, benevolent version of heterosexuality which is heterosexual intimacy claims that men are dependent on women in terms of romantic and sexual relationships. Sum up, sexist attitudes toward women hold ambivalence and contradictive feelings.

Furthermore, hostile sexist ideas characterize women as inferior, incomplete and weak whereas benevolent sexist ideas legitimize inequality between men and women via keeping women under control with traditional rules under the belief that they are protecting and caring for them. From this point of view, BS can be accepted as a way of justifying of HS (Sibley, Overall, & Duckitt, 2007).

It is observed that HS and BS can coexist and these forms of sexism can be seen in different subtypes of women. Women who are unconventional and considered as threat for male dominance (e.g. feminists) arouse negative aspect of ambivalent attitude which is HS. On the other hand, women who are traditional and support

men's paternalistic motives (e.g. homemakers) arouse positive aspect of ambivalent attitudes which is BS (Sibley et al., 2007). Therefore, ambivalent sexism can be seen both in benevolent and hostile way together whereas in some particular subcategories it can be seen either benevolent or hostile.

Besides AST, Glick and Fiske (1996) developed Ambivalent Sexism Inventory (ASI) in order to measure benevolent and hostile sexism based on three subcomponents mentioned above: dominative and protective paternalism, competitive and complementary gender differentiation, and hostile and intimate heterosexuality. By using ASI, positive correlation is observed between HS and BS in many studies as well as investigating them separately (e.g., Glick & Fiske, 1996; Glick et al., 2004). In these studies, ambivalent sexism was validated in a cross cultural extent. Based on these research, it was found that women, relative to men, have tendency to have BS rather than HS especially when sexism level is high in that culture. Also, Glick and Fiske (2001) studied that BS has a role in legitimizing the gender inequality. Thus, both hostile and benevolent sexism are effective method that support the current system. For example, in study run by Glick et al. (2000), the results show that if the sexism level is high in culture, women endorse benevolent sexist ideas as a way of self-defense. In this research, women tend to support benevolent sexist believes when hostile sexism level is high for men in order to both obtain protection, appreciation and affection of men and to avoid their hostility. In brief, hostile and benevolent sexism may exist together as punishments and rewards that ensure women cooperation in their own inferiority and subordination (Glick et al., 2004). Moreover, this research revealed that unfair gender roles are predicted by both HS and BS in these societies which indicates that not only hostile sexist ideas but also benevolent sexist ones might be a way of support for this inequality between genders.

It was observed that married women were tend to endorse benevolent sexist ideas more compared to unmarried and divorced women were. In this study, male

participants seemed that they support social norms as claiming that men do not do domestic housework and women are expected to do more domestic and parental housework compared to men whereas men are expected to take care of his family and do protective task. Also it was seen that women are strictly internalized the traditional women role in family and society. As a result of this, women had higher benevolent sexist score when their traditional role is threatened (Poeschl, Pinto, Múrias, Ilva, & Ribeiro, 2006).

In male-headed societies, women are responsible for child bearing and domestic work in general. In such an environment, women do not receive adequate education to sustain their lives independently and they are not informed about their rights and legal procedures in most of the time (Uprety & Adhikary, 1970). Hence, when they become single for whatever the reason, singlehood brings fundamental disruptions in their social environments due to their lack of knowledge or ability (Bankoff, 1983). Perhaps, the society wants to continue oppressing single women by not providing them adequate equipment. Also, according to the view of society, a family should have two parents and it should be directed by men. That is the reason why they see women-headed families as deviant and extraordinary (Glasser & Navarre, 1965). Moreover, the deviance has several components: firstly, there is only one adult rather than two in the family and secondly, the family is directed by women. In this situation, society thinks that women undertake a deviant gender role by taking place of men (Brandwein et al., 1974). The reason why women experience more difficulties than men is related to differences between them since these differences created two different set of characters that men are seen as superior and women as inferior by the society (Uprety & Adhikary, 1970). This has been the unchanged trend since a very long time. In addition to this, women from all levels of society, as the daughter of her father, wife of her husband, mother of her children and single women, face many serious problems because of this adopted view. Women are likely to experience a

severe decline in standard of living following divorce which indicates a gender inequality in society (Amato & Booth, 1991).

Because of these reasons, being married is overly valued and women are encouraged to get married. In the society, based on gender roles, women's sexual identity was ascribed as much lower compared to men's. Moreover, men have lots of ways to gain status or dignity, women generally need to gain it through success of their children and husbands (Kitson, Lopata, Holmes, & Meyering, 1980).

To sum up, in most of the societies, women are seen as subordinate, inferior and not qualified as much as men are for the important roles. However, divorced women create a different image who do not need men's protection, do not accept inequality and unfairness, or subordinate positions. It means that divorced women may be perceived as questioning the system and "deviant" compared to married women who endorse traditional gender roles. This image is kind of threatening for men who have an advantaged position compared to women in society because they see that divorced women pose a threat for their comfort.

Based on literature, legitimization of traditional gender roles are associated with supporting status quo and believing in the system as fair. Therefore, preserving the traditional gender roles may justify the negative attitude toward divorced women or prejudice against them for being "not proper wives, selfish, using sexuality to attract other men" etc.

In the light of literature based on gender roles and ambivalent sexist attitudes, it is expected that ambivalent sexism toward women will predict attitudes toward divorced women. In addition to ambivalent sexism theory, justifying the inequality between men and women might be one of the predictors of negative attitudes toward divorced women, too. Because people both dominant and subordinate ones tend to

support unfair system by legitimizing status and power differences via stereotypes (Jost & Banaji, 1994; Jost et al., 2004). Particularly, sexist men and women stereotypes mentioned above have a role for justifying the gender inequality between men and women (Lau, Kay, & Spencer, 2008). Due to that relation, I anticipate that there might be a relationship between negative attitudes toward divorced women and ambivalent sexist and system justifying ideologies. In the next section, system justification theory will be mentioned in detail.

1.3 System Justification Theory (SJT)

The concept of justification which is defined as “an idea being used to provide legitimacy of support for another idea or some form of behavior” has been studied extensively in social psychology literature by addressing ego justification and group justification (Jost & Banaji, 1994). In the literature, lots of theories about ego and group justification tendencies such as social identity and social dominance theory were developed (Jost & Banaji, 1994).

The concept of “ego justification” can be defined as the necessity in building and maintaining the positive self-image and feel justifiable as an individual in the community whereas “group justification” defined as the desire to create and sustain favorable group image and stick up for their own group members’ actions (Jost, Banaji, & Nosek, 2004). While both ego justification and group justification theories are very useful, there are some unexplained issues that these two concepts didn’t cover. Favorable attitudes of people about themselves can be explained by both ego and group justifications. However, there is a lack of explanation about answering the positive and supportive attitudes about social and political systems and the need for justifying status quo (Jost, Banaji, & Nosek, 2004). Because of that, in the light of previous studies based on ego and group justification, third view of justification have proposed by Jost and Banaji (1994) which was called as “system justification” in

order to fill the gap for explaining the negative self-stereotyping and negative in-group stereotyping.

System justification was defined as legitimizing current status quo, social and economic situations even at the expense of ignoring ego and group justification needs (Jost & Banaji, 1994). System Justification Theory (SJT) was developed to understand the underlying reason for why and how people accept and legitimize the social systems which affect them (Jost, Banaji, & Nosek, 2004; Jost & Hunyady, 2002) and SJT is aiming to find a reason for justifying the system and supporting the status quo despite of its negative effects to them or others (Jost & Banaji, 1994). SJT holds that people are motivated to justify the things as the way things are and because of that, current social and economic regulations are considered as legitimate and fair (Jost & Hunyady, 2005).

SJT is based on self-interest, ethnocentrism, intergroup conflicts, dominance, out group in group relations including social dominance and social identity theories. However SJT departs from them by addressing that 1) there is an ideological motive to justify the current social conditions, 2) disadvantaged group members internalize the inferiority among them and adopt outgroup favoritism partially due to this motive 3) the internalization of inferiority and outgroup favoritism are unconsciously happen and 4) sometimes people who are the most disadvantaged by status quo are observed that they are the ones who internalize existing social order more intensely (Jost et al., 2004).

System justifying ideologies are embraced by both advantaged and disadvantaged group members no matter what the cost for their own group members or themselves (Jost & Banaji, 1994). However, disadvantaged group members are confronted with a conflict between supporting status quo and their own self-esteem and group interest whereas advantaged group members who have no desire to see the system as

legitimate and fair to see themselves or fellow group members in an advantageous position are not dealing with such a conflict (Jost & Hunyady, 2005). Therefore, according to the SJT, disadvantaged group members are more tend to endorse system justifying ideologies a) when disadvantaged group member's group identities and their own group interests are low, b) in democratic environments that people are part of the decision which is somehow a reason for status quo and their own disadvantaged situation, c) in success and achievement oriented cultures that meritocratic ideologies are seen (Jost, Pelham, Sheldon, & Sullivan, 2003). When the advantaged group members rationalize the status quo, it means that they rationalize their advantaged and privileged positions, too. It is consistent with the in group favoritism behavior. However, disadvantaged group members internalize the injustice by rationalizing the status quo. In other words, when disadvantaged group members legitimate the unfair system, it means that they accept this inequality. In one sense, when disadvantaged group members legitimize the status quo and its consequences, they accept the responsibility or reason for being disadvantaged (Jost & Banaji, 1994). There are several studies indicates that justifying the system and internalizing these ideologies is related with high level of in group favoritism among advantaged group members (such as heterosexuals and whites) and high level of outgroup favoritism among disadvantaged group members (such as homosexuals and blacks) (Jost et al., 2004).

However, justifying the system has both advantages and disadvantages (Jost, Wakslak, & Tyler, 2008). Researchers emphasized the reason people justify and legitimize the current system although it sometimes conflicts with their own interests is justifying the system has a palliative role in a way that decrease anxiety, discomfort, guilt, dissonance and uncertainty for the members of both advantaged and disadvantaged groups (Jost & Hunyady, 2002). System justification can be considered as a coping system for preventing the stress by letting the people think that current system is stable, known, consistent and just. Also, it serves to reduce emotional distress caused by the members of both high and low status groups' unfair

place in the society (Jost & Hunyady, 2002). System justification helps to reduce emotional distress, guilt and frustration. The lessening of these concepts leads to a discouragement about supporting the system change. System justification motives help to decrease uncertainty and to avoid system-related threats (van der Toorn & Jost, 2014). However, when people choose to defend and maintain the existing system due to its palliative nature, system remains unchanged which prevents social change and redistribution of resources in a fair way (Jost & Hunyady, 2005).

Advantaged and privileged group members legitimize the system because they would like to sustain and preserve their advantaged position and dominance (Jost & Banaji, 1994). Therefore, when the members of disadvantaged group question the system and inequality between these two groups, they become a threat for the advantaged ones (Jost & Banaji, 1994; Jost & Burgess, 2000). For instance, when men see system is threatened, they have more tendency to prefer women who embrace the benevolent sexist ideas that support gender inequality (Lau, Kay, & Spencer, 2008). These preferences can encourage women to embrace inferior place of women in the society and accept traditional gender roles (Vescio et al., 2005).

Yeung, Kay, and Peach (2014) found that, when system justifying beliefs are high, participants agreed more with the non-feminist than feminists, whereas when system justifying beliefs are low, there is no difference observed. These findings show that aim of changing the current system or decreasing the unfair system conditions might trigger the system defense. In this study, the reason for being against feminists may be the potential threat of the feminist activists for the current system and perceived legitimacy of status quo.

Additionally, Day, Holmes, Kay, and Napier (2011) examined that when the relationship ideals are threatened such as increase in divorce, people are more tend to justifying the system and willing to preserve the status quo. In this study,

which was conducted with samples from 29 different countries, it is observed that relationship between the relationship ideals and system justifying ideologies are much more strongly supported by men compared to women. Consistent with this study, Day (2016) found that there is a positive relationship between the tendency to support marriage and justifying the system and this association is observed significantly higher for men compared to women. These studies show us that due to being more advantaged as man compared to women in society, men have many things to lose and because of that they are more prone to support traditional arrangements when there is a threat (Day, 2016).

Also people are more willing to support traditional romantic relationships which are considered as more legitimate compared to other relationship types (e.g., homosexual relationships, cohabitating or living together without marriage) (Blenner, 2015; Day, 2016). Therefore, when the system is threatened, people support the legitimization of unequal treatment that single individuals are faced with (Day, 2016).

To sum up, studies conducted about system justification (e.g., Day et al., 2011; Glick et al, 2002; Jost & Kay, 2005, Lau, Kay, & Spencer, 2008) found that justifying the current system is advantage for men whereas disadvantaged for women. Legitimization of the status quo leads people think that this system is desirable where women are inferior within subordinate roles in the society compared to men, or being assaulted due to their marital status is considered as normal. In addition, these studies revealed that ambivalent sexist ideas pave the way for justifying unfair system between men and women. Thus, it is conceivable to expect that there might be a relationship between negative attitudes toward divorced women and justifying the inequality between men and women. I anticipate that when people tend to justify the system more, they show negative attitudes to divorced women more.

In the light of the literature mentioned above, it was expected that there will be a relationship between gender related system justification, ambivalent sexism toward women and attitudes toward divorced women. In this part, system justification theory was explained and in the following part, I will mention about the aim of this thesis and hypotheses specifically.

1.4 The Purpose and Hypotheses of this Study

As it was mentioned in the beginning of this thesis, most tragic and painful stories are belong to divorced women. Divorced women have to face with lots of problems and prejudice in their post divorced life, and society makes this process harder. Based on the literature (e.g., Arıkan, 1996; Bayraktar, 2010; Gedik, 2015; Newton-Levinson et al., 2014; Uzunkaya-Seçen, 2017; Zarei et al., 2013) society tend to perceive divorced women as deviant, selfish, seductive or threat to legitimate system. Compared to last decades, divorce rates are considerably high. I believe that this topic deserve more attention in social psychological literature.

The current study may contribute the literature on attitudes toward divorced women in two ways. First, attitudes toward divorced women were usually studied with interviews. There is no qualitative research about attitudes toward divorced women. Second, this topic has been handled in sociology or anthropology literature. There are very few research about attitudes toward divorced women in psychology literature. The present study is the first attempt to study attitudes toward divorced women with qualitative method in social psychology. It aims to understand the image of divorced women in the society.

In short, the purpose of the present study was to examine the associations among attitudes toward divorced women, hostile sexism, benevolent sexism, and gender related system justification. The study has the following two research questions and three hypotheses:

Research Question 1: Does gender of participants have predictive power on Attitudes toward divorced women?

Hypothesis 1: It was expected that gender of the participants will have significant power on predicting attitudes toward divorced women. To be more precise, male participants are expected to have more negative attitudes toward divorced women than females have.

Research Question 2: Do HS, BS, and GSJ significantly influence the participants' attitudes toward divorced women?

Hypothesis 2: It was expected that HS and BS would significantly predict attitudes toward divorced women. Participants who have high score on BS and HS are expected to endorse more negative attitudes toward divorced women.

Hypothesis 3: It was expected that GSJ would significantly predict attitudes toward divorced women. Specifically, participants who have high GSJ scores will have endorse more negative attitudes toward divorced women.

CHAPTER 2

METHOD

2.1 Participants

A total of 413 participants filled the questionnaire. 283 were women (68.5%) and 130 were men (31.5%). The average age of the participants was 25.01 (SD= 7.50) and it ranges between 17 and 60. Regarding marital status, 11.6% of them stated as married, 86.4% were single, 1.7% were divorced and 0.2% was in a relationship. 59.1% of participants are high school graduate and 37.3% of them are bachelor's degree or higher level of graduation whereas 3.4% have college graduations. Rest of them are graduated from primary school (0.2%). Most of the participants indicated that they spent most of their lives in metropolis (70.7%) and 15.9% of them spent in cities and the rest of them (13.3%) lived in small towns, villages. Lastly, in terms of socio-economic status of participants, 11.9% considered themselves as lower income class, 70.9% were belonged to middle income class and 17.2% came from to upper income class. Demographic information of participants are given more detailed on Table 2.1.

2.2 Measures

Participants were asked to fill three different scales including Attitude toward Divorced Women Scale (ADW) (see Appendix A), Ambivalent Sexism Inventory (ASI) (see Appendix B) (Glick & Fiske, 1996), Gender Related System Justification Scale (GSJ) (see Appendix C) (Jost & Kay, 2005) and demographic information form(see Appendix D).

Participants rated items on a 6 point Likert-type scale, 1 standing for totally disagree and 6 standing for totally agree for all the scales in the questionnaire.

Table 2.1 *Demographic Information of Participants*

<i>Variables</i>	<i>Mean (Frequency)</i>	<i>Percent</i>
Gender		
Female	283	68.5 %
Male	130	31.5 %
Age		
	25.01 (<i>SD=7.50</i>)	
Marital Status		
Single	361	
Married	51	86.4 %
Divorced	7	11.6 %
Other	1	1.7 %
		0.2 %
Educational Level		
Elementary School	1	
High School	244	0.2%
College Graduates	14	59.1%
University Degree	108	3.4%
Master's Degree and higher	46	26.2%
		11.1%
Place Mostly Lived in		
Metropolis	296	
City	68	70.7 %
Town	40	15.9 %
Village	16	9.4 %
		3.9 %
Socio Economic Status		
Low	49	
Middle	293	11.9 %
High	71	70.9 %
		17.2 %

2.2.1 Attitudes toward Divorced Women Scale (ADW)

An item pool which was generated by Didem Koskos-Gürel and Elif Manuoğlu in a class project in 2015 under the supervision of the class instructor, Nuray Sakallı-Uğurlu, was used in the thesis. The item pool were generated to measure how people perceive divorced women in the society. In order to strengthen the content of the scale, literature about divorced women and attitudes of society toward them, reasons of these attitudes, and emotional and behavioral consequences of attitudes towards

divorced women were reviewed. Moreover, interviews with people were performed and some questions were asked to obtain better questionnaire items and represent the construct well. Since the researchers have not had a publication yet I used their whole item pool to collect data for my thesis and run factor analysis to find the factor structure with my thesis data (see Table 2.2).

The scale was used as 6-point Likert type scale which higher mean scores indicating higher levels of sexism (1 = totally disagree; 6 = totally agree). In order to evaluate internal consistency of a scale, Cronbach's alpha cut-off value should be least .70 (Schmitt, 1996). The alpha score of Attitudes toward Divorced Women Scale (ADW) was found on reliable level ($\alpha = .93$). For sub scales of ADW, alpha scores were .91 for Vulnerability of Divorced Women (VDW), .90 for Expected Behaviors for Divorced Women (EBDW), and .77 Perceived Hyper-Sexualisation of Divorced Women (PSDW). Thus, the reliability of the scale in overall was confirmed. Item total correlation for all three sub scales were found between .39 and .78. Appendix A presents the scale that was used in the analyses for testing the hypotheses.

2.2.2 Ambivalent Sexism Inventory (ASI)

ASI was developed by Glick and Fiske (1996) to assess two aspects of sexism; HS and BS. Moreover, ASI was adopted into Turkish by Sakallı-Uğurlu (2002). The scale consists of 22 items. 11 of them are measuring HS and 11 of them are measuring BS. There is no reverse item (See Appendix B).

In this study, ASI was used in a form of 6-point Likert type scale. 1 indicating strongly disagree, 6 indicating strongly agree and the higher mean score indicates higher HS and BS endorsement. In this current thesis analysis, Cronbach's alpha was found to be .94 for ASI, .90 for BS and .93 for HS.

Table 2.2 Factor loadings, Explained variance, Eigen Value and Cronbach alphas for ADW items

<u>Items</u>	<u>Loadings</u>	<u>Item- Total</u>
Factor 1 "Vulnerability of Divorced Women (VDW)" (eigen value = 8.947; explained variance % = 49.707; $\alpha = .91$)		
Boşanmış kadının sahipsiz kalmaması için tekrar evlenmesi gerektiğini düşünüyorum.	0.79	0.78
Boşanmış kadın tek başına yaşayamayacağı için, ailesinin evine/baba ocağına geri dönmelidir.	0.72	0.73
Boşanmış kadınların bir erkek tarafından korunmaya ihtiyaçları olduğunu düşünüyorum.	0.69	0.67
Boşanmış kadının ailesine laf-söz getirmemesi için sosyal etkinliklerde çok fazla yer almaması gerektiğini düşünüyorum.	0.69	0.73
Boşanmış kadınların, güçsüz oldukları için iş hayatında başarılı olamayacaklarına inanıyorum.	0.69	0.70
Boşanmış kadın yalnız kalamayacağı için, ailesi tarafından tekrar evlenmeye teşvik edilmelidir.	0.68	0.75
Boşanmış bir kadın, başında bir erkek olmadığı için namusunu korumakta zorlanır.	0.68	0.65
Bence, boşanmış kadınların toplumda statü kazanabilmesi için tekrar evlenmesi gerekir.	0.62	0.47
Bir kadın tek başına yaşayamayacağı için, nedeni ne olursa olsun boşanmamalıdır.	0.60	0.58
Factor 2 "Expected Behaviors for Divorced Women (EBDW)" (eigen value = 1.614; explained variance = 8.967; $\alpha = .90$)		
Boşanmış kadınlar iş hayatında erkek meslektaşlarına karşı mesafeli olmalıdır.	0.88	0.64
Boşanmış kadının çevresindeki erkeklere karşı biraz mesafeli olması gerektiğine inanıyorum.	0.88	0.61
Boşanmış bir kadının evine geç saatlerde girip çıkması, onun hakkında olumsuz düşünmeme sebep olur.	0.63	0.77
Eşiyle boşanmış kadın geç saatlere kadar dışarıda kalmamalıdır.	0.61	0.75
Boşanmış kadınlar evli kadın arkadaşlarını ziyarete giderken, onların eşlerinin evde olmadığı zamanlarda gitmelidir.	0.54	0.70
Factor 3 "Perceived Hyper-Sexualisation of Divorced Women (PSDW)" (eigen value = 1.160; explained variance % = 6.442; $\alpha = .77$)		
Bence, cinsel birliktelik boşanmış kadınlarla daha kolay yaşanır.	0.83	0.39
Boşanmış kadınlar tek gecelik ilişkiye daha sıcak bakarlar.	0.79	0.56
Bence boşanmış kadınlar evli erkeklerle birlikte olmaya daha sıcak bakarlar.	0.65	0.57
Boşanmış kadınların, bir erkekle evlilik bağı olmadığı için gözünün dışarıda olduğuna inanıyorum.	0.61	0.62

2.2.3 Gender-related System Justification Scale (GSJ)

To measure participants' desire to justify inequality between men and women, I applied Gender-related System Justification Scale (GSJ) which was developed by Jost & Kay (2005). The original GSJ was translated in Turkish by Işık (2008). There are 8 items in GSJ and 2 of them are reverse (See Appendix C).

In this thesis study, GSJ was used as 6 point Likert-type scale and 1 means totally disagree; 6 means totally agree. Participants' higher mean scores indicate higher tendency to endorse GSJ beliefs. In this study, factor analysis were conducted. Based on factor analysis results, two of the items' factor loadings were lower than .40 and item total correlation was low. Because of that, item 5 and item 7 were eliminated from the analysis. Rest of the items which are consist of six items generated one factor and item total correlations ranged between .39 and .60. Factor explained 43.27% of total variance. Cronbach's alpha was found .72 for GSJ in current study.

2.2.4 Demographic Information Form

Participants are asked to fill demographic information form including the questions about gender, marital status, education level, where they lived in and socio-economic status (see Appendix D).

2.3 Procedure

Following the approval of METU UEAM (Human Participants Ethics Committee) (See Appendix E), participants are asked to complete the questionnaire via a software program (Qualtrics XM Platform). The questionnaire was distributed through SONA for students in return for bonus points and for non-student participants it was distributed through emails or social media posts. Emails and social media posts that redirect to the questionnaire link included the aim of the study, estimated filling time and researcher information. The questionnaire starts with these informed consent form (Appendix F) including information about voluntary based participation, confidentiality and anonymity of the study. Participants assured that their answers to

the questionnaire will be used only for academic research. Researcher's contact information was added to provide much more information about the study in case of further information request. Filling the questionnaire took about 30 minutes and collection of data lasted three months.

CHAPTER 3

RESULTS

Prior to the analysis, data including dimensions of attitudes toward divorced women (Vulnerability of Divorced Women, Expected Behaviors for Divorced Women, Perceived Hyper-Sexualisation of Divorced Women), ambivalence sexism toward women (Hostile Sexism and Benevolent Sexism), system justification tendency and demographic variable such as age, gender, marital status were tested through SPSS in order to check normality, homoscedasticity, linearity, data accuracy, outliers and missing values. No missing values identified. Data was reduced to 413 participants after eliminating outliers.

In this chapter, descriptive information of study variables will be explained following that correlation and regression analysis among variables will be demonstrated with respect to the hypotheses mentioned before.

3.1 Descriptive Information and Gender Differences among Study Variables

It should be noted that, for all variables, the minimum mean score was 1, indicating that totally disagree with the statement, and the maximum mean score was 6, indicating that totally agree with the statement.

Relating to attitudes toward divorced women, participants had low levels of agreement with Vulnerability of Divorced Women, Expected Behaviors for Divorced Women, Perceived Hyper-Sexualisation of Divorced Women ($M= 1.27$, $SD= .51$; $M= 1.48$, $SD= .80$; $M= 1.69$, $SD= .81$ respectively see Table 3.1).

Considering in ambivalent sexism toward women, participants have relative low scores on HS ($M = 2.67$, $SD = 1.13$) and BS ($M = 2.90$, $SD = 1.11$). Furthermore, scores reveals that participants have moderately low motive to justify the status quo ($M = 2.36$, $SD = .71$).

In order to examine the influence of gender on study variables and find an answer of the Hypotheses 1, univariate analysis of variance was conducted. Analysis indicated that male and female participants have significantly different VDW scores ($F(1, 411) = 41.13$, $p < .01$), EBDW scores ($F(1, 411) = 10.58$, $p < .01$), PSDW scores ($F(1, 411) = 64.03$, $p < .01$), HS scores ($F(1, 411) = 75.3$, $p < .01$), BS ($F(1, 411) = 27.11$, $p < .01$), GSJ ($F(1, 411) = 48.03$, $p < .01$). Results revealed that gender has a significant role in attitudes toward divorced women.

Males ($M = 1.50$, $SD = .73$) had higher tendency to have perception of divorced women as vulnerable, needy and weak compared to females ($M = 1.17$, $SD = .33$). Similarly, male participants ($M = 1.67$, $SD = .95$) scored higher than female participants ($M = 1.40$, $SD = .70$) on having behavioral pattern expectations from divorced women and males ($M = 2.13$, $SD = .97$) have higher tendency to see divorced women as overly sexualized compared to females ($M = 1.49$, $SD = .63$).

When ASI scores were examined, male participants ($M = 3.33$, $SD = 1.09$) had higher scores on HS compared to female participants ($M = 2.37$, $SD = 1.02$). Males ($M = 3.31$, $SD = 1.07$) also endorsed higher benevolent sexist attitudes than females had ($M = 2.71$, $SD = 1.09$). Similarly, males ($M = 2.70$, $SD = .71$) had higher scores on GSJ than females ($M = 2.21$, $SD = .66$). More detailed information about gender effects on study variables are available in Table 3.1.

Table 3.1 Gender Differences among Study Variables

<i>Variables</i>	General		Males		Females		<i>F</i>	<i>Partial Eta Squared</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
VDW	1.27	0.51	1.50	0.73	1.17	0.33	41.13*	.091
EBDW	1.48	0.80	1.67	0.95	1.40	0.70	10.58*	.025
PSDW	1.69	0.81	2.13	0.97	1.49	0.63	64.03*	.135
HS	2.67	1.13	3.33	1.09	2.37	1.02	75.30*	.155
BS	2.90	1.11	3.31	1.07	2.71	1.09	27.11*	.062
GSI	2.36	0.71	2.70	0.71	2.21	0.66	48.03*	.105

Note: VDW= Vulnerability of Divorced Women, EBDW = Expected Behaviors for Divorced Women, Perceived Hyper-Sexualisation of Divorced Women, HS = Hostile Sexism, BS = Benevolent Sexism, GSI = Gender-related System Justification, * $p < .01$.

3.2 Inter-correlations among Study Variables

By conducting Pearson two-tailed correlation analysis, correlation between study variables were examined. Demographic variables consists of sex, age, marital status, education level, most spent location and economic status. Other variables are attitudes toward divorced women (ADW) including Vulnerability of Divorced Women (VDW), Expected Behaviors for Divorced Women (EBDW), and Perceived Hyper-Sexualisation of Divorced Women (PSDW), ambivalent sexism toward women including HS and BS, and GSI (Table 3.2).

According to analysis, it was found that age was significantly and positively correlated with EBDW ($r = .15, p < .01$). However there was found no correlation between age and VDW. Similarly, age was not correlated with PSDW, too. Also, age was positively correlated with HS ($r = .40, p < .01$), BS ($r = .25, p < .01$) and GSI ($r = .32, p < .01$). It means that when the participants' age increases, they are more tend

to have higher endorsement of hostile sexism and willing to preserve the gender inequality.

It was found that no significant correlations between marital status and both DVs and IVs. Similarly, economic status was found uncorrelated with all DVs and IVs. Most lived place was found correlated in a negative way with VDW ($r = -.20$, $p < .01$) and EBDW ($r = -.12$, $p < .05$) whereas no correlation was found with PSDW. Also, most lived place was significantly correlated with HS ($r = -.18$, $p < .01$) and GSJ ($r = -.16$, $p < .01$) in a negative way. Economic status had no significant correlation with DVs and IVs.

In terms of relation between Attitudes toward Divorced Women Scale's sub categories, VDW was significantly correlated in a positive way with EBDW ($r = .74$, $p < .01$) and PSDW ($r = .56$, $p < .01$); EBDW was positively correlated with PSDW ($r = .47$, $p < .01$).

As expected, HS and BS positively correlated with VDW ($r = .43$, $p < .01$; $r = .37$, $p < .01$ respectively), EBDW ($r = .43$, $p < .01$; $r = .43$, $p < .01$ respectively) and PSDW ($r = .52$, $p < .01$; $r = .32$, $p < .01$ respectively). In parallel with the literature, HS and BS were positively correlated with each other ($r = .61$, $p < .01$). Moreover, HS and BS were correlated positively with GSJ ($r = .50$, $p < .01$; $r = .46$, $p < .01$ respectively).

Finally, it was observed that there is a statistically significant correlation in a positive way between GSJ and all three subscales; VDW ($r = .45$, $p < .01$), EBDW ($r = .38$, $p < .01$), and PSDW ($r = .33$, $p < .01$).

For further information about correlation analyses between all DVs and IVs, see Table 3.2.

Table 3.2 Correlations between Study Variables

	1	2	3	4	5	6	7	8	9	10	11	12
1.Sex	-											
2.Age	-.019	-										
3.Marital Status	.027	-.470**	-									
4.Education Level	.008	.463**	-.245**	-								
5.Place Mostly Lived In	.031	.184**	-.046	.109*	-							
6.Socio Economic Status	.024	.162**	-.098*	.181**	.086	-						
7.VDW	.302**	.030	-.040	-.016	-.199**	-.028	-					
8.EBDW	.158**	.146**	-.084	.008	-.118*	-.005	.739**	-				
9.PSDW	.367**	.000	-.082	.003	-.064	.096	.564**	.467**	-			
10.HS	.394**	.081	-.086	.085	-.117*	.092	.425**	.425**	.521**	-		
11.BS	.249**	.149**	-.052	.094	-.078	.080	.370**	.437**	.324**	.612**	-	
12.GSJ	.323**	.057	.025	.002	-.164**	.064	.447**	.379**	.330**	.497**	.459**	-

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

Note: VDW= Vulnerability of Divorced Women, EBDW = Expected Behaviors for Divorced Women, PSDW = Perceived Hyper-Sexualisation of Divorced Women, HS = Hostile Sexism, BS = Benevolent Sexism, GSJ = Gender-related System Justification.

3.3 Regression Analyses Regarding Research Questions

Analysis were conducted separately for each sub factors for both females and males in order to observe the predictive power of independent study variables, namely; HS, BS, and GSJ in predicting attitudes toward divorced women. Separate linear regression analysis were run for each sub scales of ADW. I will represent each sub factors under different subtitles.

3.3.1 Are HS, BS, and GSJ Significant Predictors of VDW?

Two separate linear regression analysis were conducted to compare responses of female and male participants. In regression equation, HS, BS and GSJ were entered as predictors and VDW was entered as dependent variable. As a result of the regression analysis, R was significantly different from zero for both female and male participants, $F(3, 279) = 30.18, p < .001$; $F(3, 126) = 12.30, p < .001$ respectively. It means that HS, BS and GSJ had a significant influence on predicting unfavorable attitudes toward divorced women in terms of attributing vulnerable, needy and weak image of them.

Adjusted R^2 was .24 for females and .21 for males indicating among females 24% of variance and among males 21% of variance in tendency to have negative attitudes toward divorced women via ascribing them as vulnerable and needy were explained by the model. As can be seen in Table 3.6, among females, HS ($\beta = .18, t = 2.48, p < .01$), BS ($\beta = .20, t = 2.91, p < .01$) and GSJ ($\beta = .22, t = 3.76, p < .01$) was positively related to and significantly predicting in adopting vulnerable and needy image perception of divorced women (VDW). Among males, adopting vulnerable and needy image perception of divorced women (VDW) was significantly predicted by HS ($\beta = .18, t = 1.97, p < .05$) and GSJ ($\beta = .34, t = 3.83, p < .01$). In other words, higher levels of HS, BS and GSJ significantly predicted more negative attitudes toward divorced women in terms of seeing them as weak, needy and vulnerable

among female participants whereas higher levels of HS and GSJ significantly predicted VDW among male participants (See Table 3.3).

Table 3.3 Summary of Regression Analyses for Variables Predicting VDW for Females and Males

Variables	VDW			
	Females		Males	
	B	β	B	β
HS	.06	.18**	.12	.18*
BS	.06	.20**	.05	.08
GSJ	.11	.22**	.34	.34**
<i>R</i>	.50		.48	
<i>R</i> ²	.25		.23	
<i>Adjusted R</i> ²	.24		.21	
<i>F Change</i>	30.18		12.30	
<i>Sig. F Change</i>	.00		.00	

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

Note: VDW= Vulnerability of Divorced Women, HS = Hostile Sexism, BS = Benevolent Sexism, GSJ = Gender-related System Justification.

3.3.2 Are HS, BS, and GSJ Significant Predictors of EBDW?

Two separate linear regression analysis were conducted for males and females. HS, BS, and GSJ were entered as predictors and EBDW was entered as dependent variable. Results showed that R was significantly different from zero for both females and males, $F(3, 279) = 25.78, p < .001$; $F(3, 126) = 16.59, p < .001$ respectively.

Adjusted R^2 was .21 for females and .27 for males indicating among females 21% of variance and among males 27% of variance in tendency to have negative attitudes toward divorced women via dictating certain behavioral patterns to divorced women were explained by the model. HS ($\beta = .17, t = 2.43, p < .05$), BS ($\beta = .25, t = 3.45, p < .01$) and GSJ ($\beta = .13, t = 2.23, p < .05$) were significantly predicting EBDW in positive direction among females. EBDW was significantly predicted by HS ($\beta = .22,$

$t = 2.57, p < .01$), BS ($\beta = .24, t = 2.86, p < .01$) and GSJ ($\beta = .22, t = 2.67, p < .01$) among males (See Table 3.4).

Table 3.4 Summary of Regression Analyses for Variables Predicting EBDW for Females and Males

Variables	EBDW			
	Females		Males	
	B	β	B	β
HS	.12	.17*	.19	.22**
BS	.16	.25**	.22	.24**
GSJ	.14	.13*	.30	.22**
<i>R</i>	.47		.53	
<i>R</i> ²	.22		.28	
Adjusted <i>R</i> ²	.21		.27	
<i>F</i> Change	25.78		16.59	
Sig. <i>F</i> Change	.00		.00	

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

Note: EBDW = Expected Behaviors for Divorced Women, HS = Hostile Sexism, BS = Benevolent Sexism, GSJ = Gender-related System Justification.

3.3.3 Are HS, BS, and GSJ Significant Predictors of PSDW?

Separate linear regression analysis was run for males and females including HS, BS and GSJ as predictors and PSDW as dependent variable. Results revealed that R was significantly different from zero for both females and males, $F(3, 279) = 22.79, p < .001$; $F(3, 126) = 11.86, p < .001$ respectively.

Adjusted R^2 was .19 for females and .20 for males indicating among females 19% of variance and among males 20% of variance in tendency to have negative attitudes toward divorced women via overly sexualizing divorced women were explained by the model. For females, HS were found to be significantly predicting PSDW ($\beta = .36, t = 4.94, p < .01$) whereas BS and GSJ were not. Similarly, among males, only HS ($\beta = .46, t = 5.09, p < .01$) had a significant and positive role in predicting negative

attitudes toward divorced women as hyper-sexualisation of divorced women (See Table 3.5).

Table 3.5 Summary of Regression Analyses for Variables Predicting PSDW for Females and Males

Variables	PSDW			
	Females		Males	
	B	β	B	β
<i>HS</i>	.22	.36**	.41	.46**
<i>BS</i>	.04	.07	-.05	-.05
<i>GSJ</i>	.06	.06	.10	.07
<i>R</i>	.44		.47	
<i>R</i> ²	.20		.22	
<i>Adjusted R</i> ²	.19		.20	
<i>F Change</i>	22.79		11.86	
<i>Sig. F Change</i>	.00		.00	

*p< .05, **p<.01

Note: PSDW = Perceived Hyper-Sexualisation of Divorced Women, HS = Hostile Sexism, BS = Benevolent Sexism, GSJ = Gender-related System Justification.

CHAPTER 4

DISCUSSION

The main purpose of this thesis study was to find whether ambivalent sexism and system justification have an influence on attitudes towards divorced women or not. In this section, the main findings of the study are discussed with regards to the basic research questions addressed in the introduction. After evaluating the main findings, major contributions of this thesis to the literature will be given. Afterwards, possible limitations of current study will be discussed with the recommendations for future studies.

4.1 General Evaluation of the Findings

4.1.1 Gender Effects among Study Variables

In order to investigate gender effect on study variables, univariate analysis of variance was conducted. Results revealed that there is a significant difference between the scores of females and males regarding VDW, EBDW, and PSDW. According to the results, male participants were observed to have higher scores than females on these three sub factors of attitudes toward divorced women scale. In addition, there was significant gender difference in endorsement of HS, BS and GSJ. Specifically, in parallel with the expectations, men had higher scores on HS compared to women. In terms of BS, male participants were observed to have higher scores than females did. Regarding GSJ, men had significantly higher scores compared to women.

As expected in Hypotheses 1, male and female participants differed significantly in terms of attitudes toward divorced women including all three dimensions of it. VDW dimension measures the perception of divorced women as vulnerable, weak, needy

and inferior without men. EBDW dimension includes the society's expected behavioral pattern from divorced women who should obey them to protect their "dignity or honor". PSDW measures the attitudes toward divorced women in terms of stigmatization of divorced women as overly sexualized by society. With regard to attitudes toward divorced women, significant scores in genders on all these three aspects revealed that males had more negative attitudes toward divorced women compared to females.

4.1.2 Predictive Power of HS, BS, and GSJ on VDW

In regard with VDW, It was hypothesized that participants who have higher scores on HS, BS and GSJ would have higher scores on VDW. In regression analysis, all IVs were entered at the same time to the equation and results showed that R was statistically different from zero for both female and males. It means that the model including IV set significantly predicted VDW. In terms of unique power of IVs, there was some differences between female and male participants. HS, BS and GSJ significantly predicted VDW for females. Among males, VDW was significantly predicted by HS and GSJ whereas BS had no predictive power. Specifically, female participants who had higher scores on HS, BS and GSJ was observed that they had higher scores on VDW compared to ones who had lower scores on these three IVs. On the other hand, male participants who scored high on HS and GSJ had higher scores on VDW compared to ones who scored low on these two IVs.

When we consider HS, it is a way of ascribing of women as incomplete, weak and inferior (Sibley et al., 2007). Also, in patriarchal structure, it is believed that women need a qualified male figure due to their unqualified image attributed by society which means they are needed to be protected, cared and loved by men (Glick & Fiske, 1996). As expected, HS had a unique power on predicting VDW among both females and males. It means that both male and female participants who had higher hostile

sexist ideas had tendency to have a perception of divorced women as vulnerable, weak and needy.

In terms of BS, it is a way of legitimization of inequality between men and women by controlling women attributing them traditional gender roles. Based on Sibley, Overall and Duckitt's research (2007), women was found to had higher BS compared to men especially sexism level is high in that culture. Also, in study conducted by Glick et al. (2000), it was found that women had a tendency to have benevolent sexist ideas when men had high hostile sexism ideas due to be protected and appreciated by men. Therefore, in line with the literature, BS had a unique contribution on predicting VDW for females whereas not for males. It means that female participants who endorsed higher benevolent sexist ideas believed that divorced women are vulnerable without men's protection.

Lastly, GSJ has a palliative role in this study for both females and males. Day et al., (2011) found that when there is a threat against traditional relationship structure such as divorce, people are more willing to preserve the status quo. In addition, Yeung, Kay, and Peach (2014) found that attempt to change the system can trigger the feeling of protecting status quo. In Day's study (2016), men support marriage compared to women due to the association between supporting the system and traditional relationship models. It is because of that men would prefer to sustain the current system in a way of protecting marriage and do not want to lose their protective, powerful and privileged image in society. In terms of women, GSJ indicated that subordinate group members are tend to support status quo when their traditional image are threatened (Jost & Hunyady, 2002). In line with the literature, GSJ had a unique predictive power on VDW among both females and males. Participants who had higher tendency to justify and protect the current system are more tend to endorse impression of divorced women as needy, vulnerable and weak.

4.1.3 Predictive Power of HS, BS, and GSJ on EBDW

Considering EBDW, it was anticipated that having higher scores on HS, BS and GSJ would indicate having higher scores on EBDW. HS, BS and GSJ was entered at the same time in regression equation and R was found significantly different from zero for both female and males. Consistent with the expectations, results of the regression analysis revealed that HS, BS and GSJ had unique predictive power on EBDW among both female and male participants. Specifically, both female and male participants who had higher scores on HS, BS and GSJ was observed that they had higher scores on EBDW compared to ones who had lower scores on these three IVs.

Considering HS, it is an expression of negative attitudes toward women who are considered as threat for gender roles and male dominance (Glick & Fiske, 1996). In study of Poeschl et al. (2006), it was found that women are expected to do more domestic housework on the contrary of men who are expected to take care of family. However divorced women seems deviant by society due to being women-headed family (Glasser & Navarre, as cited in Brandwein et al., 1974). Therefore, divorced women pose a threat to gender roles, family structure and privileged status of men. Due to that, divorced women, who are the deviant one in that case, are treated negatively by both men and women. As expected based on the literature, both females and males who had higher scores on HS have a tendency to dictate certain behavioral patterns to divorced women compared to scored low in HS.

Similar with HS, both female and male participants who had higher BS expect divorced women to conform more restricted behaviors compared to whom had lower scores on BS. In literature, both females and males are observed that being married is highly valued and supported which is a way of accepting traditional gender roles where women should care of housework and men should take care of outside works and family (Lau, Kay, & Spencer, 2008).

In terms of GSJ, it is claimed that both dominant and subordinate group members justify unfair system by legitimizing status and power differences via stereotypes (Jost et al., 2004). Because of being divorced women represents the deviant and out of the stereotypes, they pose a threat for both males and females. Because of that, both male and female participants who endorsed higher system justifying ideologies are more tend to expect divorced women to behave in certain patterns.

4.1.4 Predictive Power of HS, BS, and GSJ on PSDW

Examining PSDW, it was expected that HS, BS and GSJ predict in PSDW. Analysis revealed that only HS were found statistically had predictive power on EBDW for both men and women. Inconsistent with the expectations, BS and GSJ was not statistically significant on predicting PSDW among both females and males. Among males and females, participants who had higher scores on HS endorsed PSDW more.

In terms of HS, it held a view that women are seen as threat due to the assumption of seeking to dominate and control men via their sexuality (Glick & Fiske, 1996). Women who get divorced gained different sexuality which break the traditional society rules and gender roles. Because of that, both male and female participants who had higher scores on HS were tend to see divorced women overly sexualized more compared to whom had low HS scores.

However, surprisingly, neither BS nor GSJ was significantly predictive on PSDW both for females and males. Not finding unique contributions of BS and GSJ might be due to the high correlation between IVs because all IVs were found statistically correlated with PSDW.

4.2 Main Contributions of the Thesis

It can be seen that some studies conducted about divorced women (e.g., Bayraktar, 2010; Brandwein et al., 1974; Demircioğlu, 2000; Gedik, 2015; Trivedi, Sareen, &

Dhyani, 2009; Sheykhi, 2014; Smock, Manning & Gupta, 1999; Zarei et al., 2013; Uzunkaya-Seçen; 2017; Vaus et al., 2017). However, most of them are run in sociology or another field which were related to post divorce troubles such as economic etc. and few of them handled divorced women perception and prejudice against them. However these studies are based on interviews and conducted by qualitative approach. This thesis contributed to the social psychology in a way of providing a different aspect about attitudes toward divorced women handled by qualitative approach.

Finally, there is no psychological research about the relationship between system justification and attitudes toward divorced women. It can be considerably a new topic in social psychological literature. By this time, there is no written study about the role of ambivalent sexism toward women in attitudes toward divorced women. In this thesis study, relationship between attitudes toward divorced women and both ambivalent sexism and system justification were examined. It was revealed that among female participants, higher levels of VDW and EBDW were predicted by higher HS, BS and GSJ scores whereas PSDW were predicted by only HS. Among male participants, higher scores on VDW were associated with HS and GSJ, EBDW were associated with HS, BS and GSJ, and finally PSDW were associated with only HS.

4.3 Limitations and Recommendations for Future Research

It should be considered while interpreting the results that there are few limitations about this thesis study. First of all, accessibility of outsider participants who are non-students is really low. Sample consists of mostly students. Also, most of them are educated, lived in big cities and have better economic conditions. And the mean age (M=25.01) were quite low. In that case, generalization of results were hard. Because of the underrepresented sample, scores on VDW (M=1.28), EBDW (M=1.49) and PSDW (M=1.69) were really low than it was expected.

Also, the other reason for why VDW, EBDW and PSDW scores were low can be related to the items which are quite apparent. As a result of this, respondents may not want to show their negative attitudes due to social desirability concerns. It is hard to show explicit attitudes toward divorced women.

In addition, data was collected via online platform only. It would be better to reach different profiles who has no internet connection or technological device. Thus, in the next research, paper-pencil forms can be used in addition to online questionnaire.

Moreover, in terms of measuring the association between hyper-sexualized perceptions of divorced women and justifying the system, using GSJ might be insufficient because it was only one of the aspect of system justification and it is a little bit more specific compared to Economic System Justification Scale (ESJ). So, for the next studies, ESJ could be used in addition to GSJ to get more extensive results.

Finally, while doing research for this study, I observed that attitudes toward divorced men is a different aspect of this topic. Like attitudes toward divorced women, attitudes toward divorced men is a quite new topic and in literature based on a few studies run via interviews, it seems that attitudes toward divorced women and men are really different. I believe that in the next studies, it would be valuable to compare attitudes toward divorced women and men in addition to developing a scale measuring attitudes toward divorced men.

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APPENDICES

APPENDIX A

ATTITUDES TOWARD DIVORCED WOMEN SCALE (ADW)

BOŞANMIŞ KADINLARA YÖNELİK TUTUMLAR ÖLÇEĞİ

Aşağıda size uyan ya da uymayan pek çok ifade yer almaktadır. Bu ifadelerden her birinin sizin için ne kadar uygun olduğunu ilgili rakamı işaretleyerek belirtiniz. Lütfen her ifadenin işaretlendiğinden emin olunuz.

	Kesinlikle Katılmıyorum	Katılmıyorum	Biraz Katılmıyorum	Biraz katılıyorum	Katılıyorum	Kesinlikle Katılıyorum
1. Boşanmış kadının sahipsiz kalmaması için tekrar evlenmesi gerektiğini düşünüyorum.	1	2	3	4	5	6
2. Boşanmış kadın tek başına yaşayamayacağı için, ailesinin evine/baba ocağına geri dönmelidir.	1	2	3	4	5	6
3. Boşanmış kadınların bir erkek tarafından korunmaya ihtiyaçları olduğunu düşünüyorum.	1	2	3	4	5	6
4. Boşanmış kadının ailesine laf-söz getirmemesi için sosyal etkinliklerde çok fazla yer almaması gerektiğini düşünüyorum.	1	2	3	4	5	6
5. Boşanmış kadınların, güçsüz oldukları için iş hayatında başarılı olamayacaklarına inanıyorum.	1	2	3	4	5	6
6. Boşanmış kadın yalnız kalamayacağı için, ailesi tarafından tekrar evlenmeye teşvik edilmelidir.	1	2	3	4	5	6
7. Boşanmış bir kadın, başında bir erkek olmadığı için namusunu korumakta zorlanır.	1	2	3	4	5	6

	Kesinlikle Katılmıyorum	Katılmıyorum	Biraz Katılmıyorum	Biraz katılıyorum	Katılıyorum	Kesinlikle Katılıyorum
8. Bence, boşanmış kadınların toplumda statü kazanabilmesi için tekrar evlenmesi gerekir.	1	2	3	4	5	6
9. Bir kadın tek başına yaşayamayacağı için, nedeni ne olursa olsun boşanmamalıdır.	1	2	3	4	5	6
10. Boşanmış kadınlar iş hayatında erkek meslektaşlarına karşı mesafeli olmalıdır.	1	2	3	4	5	6
11. Boşanmış kadının çevresindeki erkeklere karşı biraz mesafeli olması gerektiğine inanıyorum.	1	2	3	4	5	6
12. Boşanmış bir kadının evine geç saatlerde girip çıkması, onun hakkında olumsuz düşünmeme sebep olur.	1	2	3	4	5	6
13. Eşiyle boşanmış kadın geç saatlere kadar dışarıda kalmamalıdır.	1	2	3	4	5	6
14. Boşanmış kadınlar evli kadın arkadaşlarını ziyarete giderken, onların eşlerinin evde olmadığı zamanlarda gitmelidir.	1	2	3	4	5	6
15. Bence, cinsel birliktelik boşanmış kadınlarla daha kolay yaşanır.	1	2	3	4	5	6
16. Boşanmış kadınlar tek gecelik ilişkiye daha sıcak bakarlar.	1	2	3	4	5	6
17. Bence boşanmış kadınlar evli erkeklerle birlikte olmaya daha sıcak bakarlar.	1	2	3	4	5	6
18. Boşanmış kadınların, bir erkekle evlilik bağı olmadığı için gözünün dışarıda olduğuna inanıyorum.	1	2	3	4	5	6

APPENDIX B

THE AMBIVALENT SEXISM INVENTORY (GLICK & FISKE, 1996)

ÇELİŞİK DUYGULU CİNSİYETÇİLİK ÖLÇEĞİ

Aşağıda size uyan ya da uymayan pek çok ifade yer almaktadır. Bu ifadelerden her birinin sizin için ne kadar uygun olduğunu ilgili rakamı işaretleyerek belirtiniz. Lütfen her ifadenin işaretlendiğinden emin olunuz.

	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

	Kesinlikle Katılmıyorum	Katılmıyorum	Biraz Katılmıyorum	Biraz katılıyorum	Katılıyorum	Kesinlikle Katılıyorum
11. Kadınlar erkekler üzerinde kontrolü sağlayarak güç kazanmak hevesindedir.	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 erkeklere karşı kaybettikleri zaman tipik olarak kendilerinin ayrımcılığa maruz kaldıklarından yakınırılar.	1	2	3	4	5	6
17. İyi bir kadın erkeği tarafından yüceltilmelidir.	1	2	3	4	5	6
18. Erkekler cinsel yönden yaklaşılabilir olduklarını gösterircesine şakalar yapıp daha sonra erkeklerin tekliflerini reddetmekten zevk alan birçok kadın vardır.	1	2	3	4	5	6
19. Kadınlar erkeklerden daha yüksek ahlaki duyarlılığa sahip olma eğilimindedirler.	1	2	3	4	5	6
20. Erkekler hayatlarındaki kadın için mali yardım sağlamak için kendi rahatlarını gönüllü olarak feda etmelidirler.	1	2	3	4	5	6
21. Feministler erkeklere makul olmayan istekler sunmaktadırlar.	1	2	3	4	5	6
22. Kadınlar erkeklerden daha ince bir kültür anlayışına ve zevkine sahiptirler.	1	2	3	4	5	6

APPENDIX C

GENDER RELATED SYSTEM JUSTIFICATION SCALE CİNSİYET TEMELLİ SİSTEMİ MEŞRULAŞTIRMA ÖLÇEĞİ

Aşağıda size uyan ya da uymayan pek çok ifade yer almaktadır. Bu ifadelerden her birinin sizin için ne kadar uygun olduğunu ilgili rakamı işaretleyerek belirtiniz. Lütfen her ifadenin işaretlendiğinden emin olunuz.

	Kesinlikle Katılmıyorum	Katılmıyorum	Biraz Katılmıyorum	Biraz katılıyorum	Katılıyorum	Kesinlikle Katılıyorum
1. Genellikle kadınlarla erkekler arasındaki ilişkiler adildir.	1	2	3	4	5	6
2. Ailelerdeki iş bölümü genellikle olması gerektiği gibidir.	1	2	3	4	5	6
3. Geleneksel kadın-erkek rollerinin tümüyle yeniden yapılandırılması gerekir.*	1	2	3	4	5	6
4. Türkiye, kadınlar için dünyada yaşanabilecek en iyi ülkelerdendir.	1	2	3	4	5	6
5. Cinsiyet ve cinsiyete dayalı iş bölümüyle ilişkili politikalar toplumun gelişmesine yardımcı olur.	1	2	3	4	5	6
6. Kadın veya erkek herkes zenginlik ve mutluluk için adil bir fırsata sahiptir.	1	2	3	4	5	6
7. Toplumdaki cinsiyetçilik her yıl daha da kötüye gidiyor.*	1	2	3	4	5	6
8. Toplum, kadın ve erkeklerin hak ettiklerini genellikle elde ettikleri şekilde düzenlenmiştir.	1	2	3	4	5	6

*reverse items

APPENDIX D

DEMOGRAPHIC INFORMATION FORM DEMOGRAFİK BİLGİ FORMU

1. Cinsiyetiniz: Kadın () Erkek ()

2. Yaşınız: _____

3. Mesleğiniz: _____

4. Medeni durumunuz: Evli () Bekâr () Boşanmış () Eşi ölmüş ()
Diğer: _____

5. Eğitim durumunuz: İlkokul () Ortaokul () Lise () Yüksekokul () Üniversite ()
Yüksek lisans ()

6. En uzun süre yaşadığınız yerleşim birimini belirtiniz.

Köy () Kasaba () İlçe () Şehir () Büyükşehir ()

7. Sizce aşağıdaki seçeneklerden hangisi ekonomik düzeyinizi en iyi ifade etmektedir?

Çok düşük () Düşük () Orta () Yüksek () Çok yüksek ()

APPENDIX E

HUMAN SUBJECTS ETCIHS COMMITTEE APPROVAL İNSAN ARAŞTIRMALARI ETİK KURULU ONAYI

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



ORTA DOĞU TEKNİK ÜNİVERSİTESİ
MIDDLE EAST TECHNICAL UNIVERSITY

DUMLUPINAR BULVARI 06800
ÇANKAYA ANKARA/TURKEY
T: +90 312 210 72 91
F: +90 312 210 79 59
ueam@metu.edu.tr
SAYI: 28620816/297

08 ŞUBAT 2017

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof.Dr. Nuray SAKALLI UĞURLU;

Danışmanlığını yaptığımız yüksek lisans öğrencisi Didem KOSKOS'un "*Cinsiyet Temelli Sistemi Meşrulaştırma, Dindarlık ve Çelişik Duygulu Cinsiyetçilik ile Boşanmış Kadınlara İlişkin Tutumlar Arasındaki İlişki*" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay 2017-SOS-013 protokol numarası ile 08.02.2017 – 30.09.2017 tarihleri arasında geçerli olmak üzere verilmiştir.

Bilgilerinize saygılarımla sunarım.


Prof. Dr. Canan SÜMER

İnsan Araştırmaları Etik Kurulu Başkanı


Prof. Dr. Mehmet UTKU

İAEK Üyesi


Prof. Dr. Ayhan SOL

İAEK Üyesi


Prof. Dr. Ayhan Gürbüz DEMİR


İAEK Üyesi


Doç. Dr. Yaşar KONDARCI

İAEK Üyesi


Yrd. Doç. Dr. Pınar KAYGAN

İAEK Üyesi


Yrd. Doç. Dr. Emre SELÇUK

İAEK Üyesi

APPENDIX F

INFORMED CONSENT FORM GÖNÜLLÜ KATILIM VE BİLGİLENDİRME FORMU

Bu çalışma Orta Doğu Teknik Üniversitesi Sosyal Bilimler Fakültesi Psikoloji Bölümü yüksek lisans öğrencisi Didem Koskos tarafından, yüksek lisans tezi kapsamında yürütülmektedir. Bu çalışma kapsamında katılımcıların boşanmış kadınlara yönelik tutumlarının farklı sosyal psikolojik konularla ilişkisi ölçülecektir. Çalışmaya katılım tamamen gönüllülük temelinde olmalıdır. Ankette, sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir; elde edilecek bilgiler bilimsel yayımlarda kullanılacaktır.

Anket, genel olarak kişisel rahatsızlık verecek soruları içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakmakta serbestsiniz. Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz.

Çalışma hakkında daha fazla bilgi almak için Didem Koskos (didemkoskos@yahoo.com) ya da Nuray Sakallı Uğurlu (nurays@metu.edu.tr) ile iletişim kurabilirsiniz.

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

Şartları okudum ve kabul ediyorum.

Tarih

İmza

____/____/____

APPENDIX G

TURKISH SUMMARY

TÜRKÇE ÖZET

BOŞANMIŞ KADINLARA İLİŞKİN TUTUMLARIN YORDAYICILARI:
ÇELİŞİK DUYGULU CİNSİYETÇİLİK VE SİSTEMİ MEŞRULAŞTIRMA

BÖLÜM 1

GİRİŞ

Eşinin şiddetine maruz kalan N.A., boşanma davası açtı ve kocasından ayrı yaşamaya başladı. N.A. kocasının özrünü kabul etmediği için kocası N.A.'yı Van'da sokak ortasında vurdu (“Boşanma Davası”, 2015).

Yukarıdaki haber, boşanmış kadınların karşılaştığı birçok zorluğu gösteren yüzlerce haberden yalnızca birisi. Boşanmış kadınların karşılaştıkları problemler ya da maruz kaldıkları şiddet örnekleri oldukça yaygın. Haberlerde en acıklı ve trajik hikâyelerin genellikle boşanmış kadınlara ait olduğunu kolaylıkla gözlemleyebiliriz.

Boşanmış bir kadın, boşandıktan sonra çevresinden olumsuz tepkiler alır, boşanmış bekâr kadın imajı nedeniyle yalnız yaşamakta zorluk çeker ve diğer kadınlar tarafından tehlike ve tehdit olarak görülür. Ayrıca boşanma kararını veren kadın bu karar nedeniyle şiddet görebilir veya öldürülebilir. Altınay ve Arat (2007) tarafından yapılan araştırmaya dayanarak, boşanmış Türk kadınların % 78'i eşleri tarafından şiddete maruz kalmaktadır. Ayrıca, 18 ülkede yapılan Dünya Kamuoyu Araştırması'na (WPO, 2008) göre, insanların boşanmış kadınlara diğer kadınlara kıyasla daha kötü davrandığı konusunda ortak bir görüş vardır. 18 ülkenin 12'sinde, katılımcıların yaklaşık % 65'i boşanmış kadınların ayrımcılığa maruz kaldığına

inanmaktadır. Boşanmış kadınlara yönelik muamele açısından, Güney Kore (% 82), Mısır (% 80), Türkiye (% 72), Filistin bölgeleri (% 53), İran (% 51) ve Azerbaycan dâhil olmak üzere altı ülkedeki katılımcıların çoğunluğu (% 54), diğer kadınlara kıyasla, boşanmış kadınların daha kötü muamele gördüğünü belirtmiştir.

Kadınların çoğu, bir eşe sahip olmamanın dezavantajlarını yaşarken, erkeklerin ise eşsiz olma konusunda herhangi bir dezavantaj yaşamadığını görüyoruz. Yapılan birçok araştırmaya göre boşanma sonrasında kadınların yaşam standartlarında düşüş gözlemlenmiştir (Amato & Booth, 1991; Trent ve Güney, 1989). Toplumların çoğunda, evli olmak kadınların saygınlığını kazanma ve statüsünü yükseltmenin bir yolu olarak görülmektedir. Ancak boşanma, kadınların evlilik yoluyla kazandıkları bu statüyü kaybetmeleri anlamına gelir. Bu, şu soruyu akla getiriyor: " Kadınlar ve erkekler arasında devam eden adaletsizliğin altında yatan sebep nedir? ". Yazın taramasında da görebileceğimiz gibi, boşanmış kadınlara ikinci sınıf bir vatandaş gibi davranılıyor ve kötü muamele ile karşı karşıya geliyorlar.

Yazın taramasında boşanmış kadınlara ilişkin çalışmalarda, çocuklarının psikolojik durumlarının (örneğin, Bastait, Pasteels ve Mortelmans, 2018; Brandwein, Brown ve Fox, 1974), boşanma sonrası sorunlarının (örneğin, Demircioğlu, 2000; Trivedi, Sareen ve Dhyanı, 2009; Uğur, 2014; Zarei, Khoei, Taket, Rahmani ve Smith, 2013) veya boşanmış kadınların yaşadığı finansal zorlukların (örneğin, Sheykhi, 2014; Smock, Manning ve Gupta, 1999; Vaus, Gray, Qu ve Stanton, 2017) ele alındığı bazı çalışmalar olduğunu görüyoruz. Toplumda boşanmış kadınların algısını ele alan oldukça az sayıda çalışma vardır (örneğin, Bayraktar, 2010; Gedik, 2015; Uzunkaya-Seçen, 2017) ve bu çalışmalar mülakatlara ve sözel verilere dayanmaktadır ve nitel bir yaklaşımla yürütülmemiştir. Toplumun boşanmış kadınlara yönelik tutumlarını ölçen hiçbir çalışma yoktur ve hiçbiri boşanmış kadınların sosyal ve toplumsal yaşamlarını nicel yaklaşım açısından ele almamıştır.

Bu tezin amacı, boşanmış kadınlara yönelik tutumu, Sistemi Meşrulaştırma teorisi (Jost ve Banaji, 1994) ve Çelişik Duygulu Cinsiyetçilik kuramları (Glick ve Fiske, 1996) ışığında nicel bir yaklaşımla inceleyerek yazına katkıda bulunmaktır.

1.1 Boşanmış Kadınlara Yönelik Tutumlar

Bir kadının hayatını tek başına sürdürmesinin birkaç nedeni vardır; kocasının ölümü, eşi tarafından terkedilmesi ya da hiç evlenmemiş olması gibi. Bu tezde ise eşleriyle boşanmış kadınlar ele alınacaktır. Kelimenin tam anlamıyla boşanmış kadın, evliliğini yasal olarak sona erdirmiş kadındır (Uprethy ve Adhikary, 1970).

Türkiye'deki boşanma oranlarının geçtiğimiz son on yılda arttığını görüyoruz. Örneğin, boşanmış çiftlerin sayısı 2017'de 128.411, 2018'de 142.448 idi (Türkiye İstatistik Kurumu, 2018). Türkiye'de artan boşanma oranları ile birlikte boşanma süreci ve boşanmanın sonuçları da gittikçe önem kazanıyor.

Boşanma sonucunda kadınlar, varsa çocukları ve eşleri sonraki yaşamlarında çeşitli şekillerde etkilenmektedirler. Ancak, boşanmış kadınlar, boşanma sonrasında, erkeklerle kıyaslandığında çok daha fazla zorluk ve engelle karşı karşıya kalmaktadırlar. Boşandıktan sonra, kadınlar hem ailenin hem de toplumun en çok etkilenen kısmıdır (Amato ve Booth, 1991; Trent ve South, 1989). Maalesef, toplum yıllardır boşanmış kadınlara karşı önyargılı ve dar görüşlü olmuştur (Uprethy ve Adhikary, 1970). Kadınların erkeklere göre daha düşük statüleri toplumun olumsuz duygularını yoğunlaştırıyor gibi görünüyor. Boşanmış kadınlar evliliği bitirdikten sonra birçok zorluklarla karşı karşıya kalmaktadır.

Boşanmış kadınlara karşı ayrımcılık yapmak, onları dışlamak, onlara kötü muamele etmek ve damgalanmak birçok toplumda görülebilir. Arıkan'ın araştırmasında (1992), boşanmış kadınlar ile gerçekleştirilen görüşmeler sonucu katılımcıların %

81,4'ünün, toplumun boşanmış kadınlara kötü bir gözle baktığını düşündüğü görülmüştür.

Toplumda var olan önyargılar, boşanmış kadınların damgalanmasına neden olan olumsuz tutumları besleyebilir. Boşanmış kadın bazen toplumda “gayri meşru ilişkilere açık ve istekli” olarak damgalanır ve bazen bu damgalama intihara, tecavüze ve cinayete neden olur. Birçok toplumda, evli kadınlar, boşanmış kadınları, kocalarını baştan çıkarma gerekçesiyle suçlama eğilimindedir. Boşanmış kadınlar sapkın veya aşırı cinselleştirilmiş olarak damgalanır (Arıkan, 1996; Firestone, 2015; Gedik, 2015; Newton-Levinson, Winskell, Abdela, Rubardt ve Stephenson, 2014).

Ayrıca evlilik ve aile sahibi olmak, kadının toplumda sosyalleşmesinde önemli rol oynamaktadır. Evliliğin sona ermesi, boşanmış kadınların toplumsal rollere uymadıkları ve adımlarına dikkat etmeleri gerektiği anlamına gelir. Uğur'un (2014) yürüttüğü boşanmış kadınların deneyimlerini ele alan çalışmada, boşanmış kadınların çoğu, kendilerini toplum tarafından yargılanma veya damgalanmadan korumak için davranışlarına dikkat etmeleri gerektiğini düşündüklerini belirtmiştir. Toplum, boşanmış kadınların evde kalmalarını ve kendilerini dış dünyadan izole etmelerini beklemektedir. Toplumların çoğunda boşanmış kadınlar üzerinde gözle görülür bir baskı vardır. Boşanmış kadınlar, işe giderken süslenmeyi tercih etmediklerini veya kısa etek gibi açık giysiler giymediklerini belirtmişlerdir (Newton-Levinson ve ark., 2014; Sarpkaya, 2013).

Ek olarak, ataerkil sistemde aile yapısı incelendiğinde babanın aileye bakan, ailenin geçimini sağlayan ve aileyi koruyan baskın bir rolü olduğu görülmektedir. Böylece, evlenmeden önce babaları tarafından bakılan ve korunup kollanan kadınlar, evlilikten sonra ise eşleri tarafından geçimi sağlanan ve korunup kollanan durumuna gelmiştir (Barakat, 1993). Yazında, boşanmış kadınların yalnız başlarına ve eşleri olmadan hayatlarını sürdürmekte zorlanacağı varsayılmıştır. Bu nedenle boşanmış kadınlar,

erkekler olmadan muhtaç, çaresiz ve zayıf olarak algılanmaktadır. Ayrıca, ataerkil sistemde kadınların nitelikli olmadığı ve daha yetkin olan erkek figürüne ihtiyaç duyduğu düşünülmektedir. Öte yandan, kadınlar eşler, anneler ve sevgililer olarak yüceltilmektedir, bu da kadınların erkekler tarafından sevilmesi ve korunması gerektiği anlamına gelmektedir. Geleneksel evliliklerde ise hem kadın hem de erkek, erkeklerin daha fazla yetki ve güce sahip olması gerektiğini düşünürken, kadından ise bu otoriteye saygı göstermesi beklenir (Glick ve Fiske, 1996). Ayrıca erkek, ailenin koruyucu ve sağlayıcısı rolüne sahipken, kadın ise maddi ve sosyal statüsünü sürdürmek için büyük oranda kocasına bağlı kalmaktadır (Tavris ve Wade, 1984).

Tüm bu tartışmalar önemli bir soru ortaya koyuyor: “Neden hem kadınlar hem de erkekler boşanmış kadınlarla erkekler arasındaki eşitsizliği meşrulaştırıyor ve boşanmış kadınlara karşı hem fiziksel hem de psikolojik şiddeti haklı gösteriyor?” . Spesifik olarak, bu çalışma, boşanmış kadınlara yönelik olumsuz tutumların altında yatan nedenleri Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma Kuramı’na (TCSM; Jost ve Banaji, 1994) ve Çelişik Duygulu Cinsiyetçilik Kuramı’na (ÇDC; Glick ve Fiske, 1996) değinerek açıklamaktır.

1.2 Çelişik Duygulu Cinsiyetçilik Kuramı (ÇDC)

Cinsiyetçilik, kadınlara yönelik tutumlar ve kalıplaşmış cinsiyet rolleri psikoloji yazınında uzun yıllardır araştırılmaktadır. Glick ve Fiske (1996), cinsiyetçiliğin tanımının, herhangi bir sebep olmaksızın ya da yaşanmış deneyimlere dayanarak genelleştirilmiş bir antipati olarak kabul edilen basit bir önyargı biçiminden daha fazla anlama sahip olduğunu iddia etmiştir. Cinsiyetçilik bundan daha fazlasıdır ve bu basit tanım bazı olumlu tutumların ve kadınlara karşı öznel olumlu duyguların göz ardı edilmesine yol açmaktadır. Tarih boyunca, kadınların imajının saygı duyulduğu kadar yerildiği de belirtilmelidir (Eagly ve Mladinic, 1994; Tavris ve Wade, 1984). Ayrıca, erkek ve kadın ilişkileri, bu iki cinsiyet grubu arasındaki yakın ilişkiden dolayı geleneksel önyargı tanımı içerisinde tanımlanamamaktadır (Glick ve Fiske, 1996). Dolayısıyla, cinsiyetçiliğin belirsizlik içeren farklı bir yönünü göstermek için,

Glick ve Fiske (1996) Çelişik Duygulu Cinsiyetçilik (ÇDC) olarak adlandırılan bir kuram geliřtirmiřtir.

Çelişik Duygulu Cinsiyetçilik Kuramı (ÇDC) çok boyutlu bir yaklařım sergileyerek cinsiyetçiliđin anlamında hem dūřmanca hem de korumacı yönlerin olduđunu öne sürdü. ÇDC, yalnızca tek tip bir antipatiden oluřan geleneksel cinsiyetçilik tanımına ek olarak, cinsiyetçiliđin korumacı yanını ortaya koymaktadır. Bu nedenle cinsiyetçi tutumların iki yönü vardır. Bunlar Kadınlara Yönelik Dūřmanca Cinsiyetçilik (DC) ve Kadınlara Yönelik Korumacı Cinsiyetçilik (KC) olarak adlandırılır (Glick ve Fiske, 1996).

Dūřmanca cinsiyetçi fikirler, kadınları ařađı, eksik ve zayıf olarak nitelendirirken, korumacı cinsiyetçi fikirler ise erkeklerin kadınları korudukları inancı altında geleneksel kurullarla kadınları kontrol altında tutarak erkek ve kadınlar arasındaki eřitsizliđi meřrulařtırmaktadır. Bu açıdan korumacı cinsiyetçilik, dūřmanca cinsiyetçiliđi haklı çıkarmanın bir yolu olarak da kabul edilebilir (Sibley, Genel ve Duckitt, 2007).

Erkek egemen toplumlarda, kadınlar genel olarak çocuk sahibi olup çocuklarına bakmaktan ve ev iřlerinden sorumludur. Ayrıca, toplum görüřüne göre, bir ailenin iki ebeveyni olmalı ve aile erkekler tarafından yönetilmelidir. Bu sebeple toplum kadın egemen aile yapısını sapkın ve sıra dıřı olarak görür (Glasser ve Navarre, 1965).

Özetlemek gerekirse, toplumların çođunda kadınlar yetersiz görüyor ve toplumdaki önemli roller için yeterli vasıflara sahip olmadıklarına inanılıyor. Bununla birlikte, bořanmıř kadınlar, erkeklerin korunmasına ihtiyaç duymayan, eřitsizliđi ve adaletsizliđi kabul etmeyen farklı bir imaj yaratıyor. Bu, bořanmıř kadınların, geleneksel cinsiyet rollerini onaylayan evli kadınlara kıyasla sistemi sorgulayan ve standart dıřı “sapkın” olarak algılanabileceđi anlamına gelir. Bu imaj kadınlara

kıyasla daha avantajlı bir konuma sahip olan erkekler için bir tür tehdit oluşturuyor çünkü toplumsal rolleri reddeden ve kendi ayakları üzerinde duran boşanmış kadınların erkeklerin konforu ve avantajlı pozisyonları için bir tehdit oluşturduğunu görüyorlar.

Cinsiyet rollerine ve çelişik duygulu cinsiyetçi tutumlara dayanan yazın ışığında, kadınlara yönelik çelişik duygulu cinsiyetçiliğin, boşanmış kadınlara yönelik tutumları öngörmesi beklenmektedir. Çelişik Duygulu Cinsiyetçilik Kuramı'na ek olarak, kadın ve erkek arasındaki eşitsizliği haklı çıkarmak, boşanmış kadınlara yönelik olumsuz tutumların sebeplerinden birisi olabilir. Çünkü hem avantajlı hem de dezavantajlı olan insanlar, kalıp yargılar aracılığıyla toplumsal statü ve güç farklılıklarını meşrulaştırarak adil olmayan sistemi destekleme eğilimindedirler (Jost ve Banaji, 1994; Jost ve ark., 2004). Özellikle yukarıda belirtilen cinsiyetçi erkek ve kadın kalıp yargıları, erkekler ve kadınlar arasındaki cinsiyet eşitsizliğinin haklı çıkmasında rol oynamaktadır (Lau, Kay ve Spencer, 2008).

1.3 Sistemi Meşrulaştırma Kuramı

Sistemi Meşrulaştırma Kuramına göre, insanlar kişisel ve grup çıkarlarını tehdit etmesi pahasına mevcut sistemi ve düzeni desteklemek ve meşrulaştırmak eğilimindedirler (Jost ve Banaji, 1994). Sistemi Meşrulaştırma Kuramı, insanların kendilerini etkileyen sosyal sistemleri neden ve nasıl kabul ettiklerini ve rasonelleştirmenin altında yatan nedenleri anlamak için geliştirilmiştir (Jost, Banaji, & Nosek, 2004; Jost ve Hunyady, 2002) ve bireylerin kendilerini veya başkalarını olumsuz etkilemesine rağmen mevcut sistemi haklı çıkarma ve statükoyu destekleme gerekçesi olarak tanımlanır (Jost ve Banaji, 1994).

Diğer bir taraftan ise sistemi meşrulaştırma, insanların mevcut sistemin istikrarlı, tahmin edilebilir, tutarlı ve adil olduğunu düşünmelerini sağlayarak stresi önlemek için bir başa çıkma sistemi olarak düşünülebilir (Jost ve Hunyady, 2002). Bununla

birlikte, insanlar mevcut sistemi telkin edici doğası nedeniyle savunmayı ve korumayı seçtikleri zaman, sosyal değişimi ve kaynakların adil bir şekilde yeniden dağıtılmasını engelleyen mevcut sistemin aynı şekilde sürdürülmesine sebep olurlar (Jost ve Hunyady, 2005).

Avantajlı ve ayrıcalıklı grup üyeleri, avantajlı konumlarını ve hâkimiyetlerini korumak istedikleri için sistemi desteklerler (Jost ve Banaji, 1994). Dolayısıyla, dezavantajlı grubun üyeleri sistemi ve bu iki grup arasındaki eşitsizliği sorguladığında, avantajlı olanlar için bir tehdit haline gelirler (Jost ve Banaji, 1994; Jost ve Burgess, 2000). Örneğin, erkekler sistemin tehdit altında olduğunu gördüklerinde, cinsiyet eşitsizliğini destekleyen korumacı cinsiyetçi fikirleri benimseyen kadınlarla birlikte olma eğilimindedirler (Lau, Kay ve Spencer, 2008). Bu tercihler, kadınları, toplumda daha değersiz görüldükleri yerlerini benimsemelerini ve geleneksel cinsiyet rollerini kabul etmelerini teşvik eder (Vescio ve ark., 2005).

Ek olarak, Day, Holmes, Kay ve Napier (2011), toplumsal ilişki idealleri tehdit edildiğinde, boşanma oranlarında görülen artış gibi, insanların sistemi meşrulaştırma eğiliminde olduklarını ve statükoyu korumaya daha istekli olduklarını inceledi. Ayrıca insanlar, diğer ilişki türlerine (örneğin eşcinsel ilişkiler, evlenmeden birlikte yaşama vb.) göre daha meşru oldukları düşünülen geleneksel romantik ilişkileri desteklemeye daha isteklidir (Blenner, 2015; Day, 2016). Bu nedenle, sistem tehdit edildiğinde, kişiler bekâr bireylerin karşılaştıkları haksız muamelelerin meşrulaştırılmasını desteklemeye daha eğilimli olurlar (Gün, 2016).

Yukarıda belirtilen yazın ışığında, toplumsal cinsiyete dayalı sistemi meşrulaştırma, kadına yönelik çelişik duygulu cinsiyetçilik ve boşanmış kadınlara yönelik tutumlar arasında bir ilişki olması beklenmektedir. Bu bölümde, toplumsal cinsiyete dayalı

sistemi meşrulaştırma kuramı açıklanmıştır ve sonraki bölümde bu tezin amacı ve hipotezleri hakkında bilgi verilecektir.

1.4 Çalışmanın Amacı ve Hipotezleri

Bu çalışmanın, boşanmış kadınlara yönelik tutumlarla ilgili yazına iki şekilde katkıda bulunması beklenmektedir. İlk olarak, boşanmış kadınlara yönelik tutumlar genellikle yüz yüze görüşmelerle incelenmiştir. Boşanmış kadınlara yönelik tutumlar hakkında nitel bir araştırma yoktur. İkincisi, bu konu sosyoloji veya antropoloji yazınında fazlaca ele alınmıştır. Psikoloji yazınında boşanmış kadınlara yönelik tutumlar hakkında çok az araştırma vardır.

Kısacası, bu çalışmanın amacı, boşanmış kadınlara yönelik tutumlar, düşmanca cinsiyetçilik, korumacı cinsiyetçilik ve toplumsal cinsiyete dayalı sistemi meşrulaştırma arasındaki ilişkileri incelemektir. Çalışma aşağıdaki iki araştırma sorusu ve üç hipotezi içermektedir:

Araştırma Sorusu 1: Katılımcıların cinsiyetinin boşanmış kadınlara yönelik tutumları üzerinde yordayıcı bir gücü var mıdır?

Hipotez 1: Katılımcıların cinsiyetinin, boşanmış kadınlara yönelik tutumları yordamada önemli bir güce sahip olması beklenmektedir. Daha net olmak gerekirse, erkek katılımcıların kadınlara kıyasla, boşanmış kadınlara yönelik daha olumsuz tutumlara sahip olması beklenmektedir.

Araştırma Sorusu 2: Düşmanca cinsiyetçilik, Korumacı cinsiyetçilik ve Cinsiyet Temelli Sistemi Meşrulaştırma, katılımcıların boşanmış kadınlara yönelik tutumlarını etkiliyor mu?

Hipotez 2: Düşmanca cinsiyetçilik ve Korumacı cinsiyetçiliğin boşanmış kadınlara yönelik tutumları anlamlı şekilde yordaması ve düşmanca ve korumacı cinsiyetçilik puanı yüksek olan katılımcıların, boşanmış kadınlara yönelik daha olumsuz tutumlara sahip olmaları beklenmektedir.

Hipotez 3: Toplumsal cinsiyete dayalı sistemi meşrulaştırmanın, boşanmış kadınlara yönelik tutumları anlamlı şekilde yordaması ve özellikle toplumsal cinsiyete dayalı sistemi meşrulaştırma puanları yüksek olan katılımcıların boşanmış kadınlara yönelik daha olumsuz tutumlara sahip olmaları beklenmektedir.

BÖLÜM 2

YÖNTEM

2.1 Katılımcılar

283'ü kadın (% 68.5) ve 130'u erkek (% 31.5) toplam 413 katılımcı anketi doldurdu. Katılımcıların yaş ortalaması 25.01 (SD = 7.50) ve yaş aralığı 17 ile 60 arasında değişiyor. Katılımcıların demografik bilgileri Tablo 2.1'de daha ayrıntılı olarak verilmektedir.

2.2 Veri Toplama Araçları

Katılımcılardan Boşanmış Kadınlara Yönelik Tutum Ölçeği (BKT), Çelişik Duygulu Cinsiyetçilik Ölçeği (ÇDC, Glick ve Fiske, 1996), Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma (TCSM, Jost ve Kay, 2005) ve demografik bilgi formu olmak üzere dört farklı ölçek doldurmaları istenmiştir.

2.2.1 Boşanmış Kadınlara Yönelik Tutum Ölçeği

Tez çalışmasında, Didem Koskos-Gürel ve Elif Manuoğlu tarafından 2015 yılında bir ders kapsamında Nuray Sakallı-Uğurlu gözetiminde geliştirilen 66 maddelik havuz kullanılmıştır. Ölçek herhangi bir yazılı yayında yer almadığı için faktör analizi

uygulanmış ve analiz sonucuna göre üç alt faktör elde edilmiştir: Boşanmış Kadınların Güçsüz Algılanması (BKGA), Boşanmış Kadınların Nasıl Davranması Gerektiği (BKDG), ve Boşanmış Kadının Fazlaca Cinselleştirilmesi (BKFC).

2.2.2 Çelişik Duygulu Cinsiyetçilik Ölçeği

Bu ölçek cinsiyetçiliğin iki yönünü değerlendirmek için Glick ve Fiske (1996) tarafından geliştirilmiştir; düşmanca ve korumacı cinsiyetçilik. Ayrıca Türkçe'ye Sakallı-Uğurlu (2002) tarafından uyarlanmıştır. Ölçek 22 maddeden oluşmaktadır (Bkz. Ek B).

2.2.3 Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma Ölçeği

Katılımcıların erkeklerle kadınlar arasındaki eşitsizliği meşru kılma motivasyonunu ölçmek için, Jost ve Kay (2005) tarafından geliştirilen bu ölçek, Işık (2008) tarafından Türkçe'ye uyarlanmıştır (Bkz. Ek C).

BÖLÜM 3

BULGULAR

Boşanmış kadınlara yönelik tutumlara ilişkin katılımcılar Boşanmış Kadınların Güçsüz Algılanması (BKGA), Boşanmış Kadınların Nasıl Davranması Gerektiği (BKDG), ve Boşanmış Kadının Fazlaca Cinselleştirilmesi (BKFC) alt faktörlerinde düşük ortalamaya sahipler ($M = 1.27, SD = .51$; $M = 1.48, SD = .80$; $M = 1.69, SD = .81$ sırasıyla Tablo 3.1'e bakınız).

Yüksek DC, KC ve TCSM puanlarına sahip kadın katılımcıların BKGA'da da yüksek puanlar aldığı görülmüştür. Erkek katılımcılar arasında ise yüksek DC ve TCSM düzeyleri BKGA'yı anlamlı olarak yordamıştır (Bkz. Tablo 3.3). Hem kadın katılımcılar hem de erkek katılımcılar arasında, DC, KC ve TCSM'nin BKDG 'yi

pozitif yönde anlamlı olarak yordadığı bulundu (Bkz. Tablo 3.4). Kadınlar için DC'nin BKFC'yi anlamlı şekilde yordadığı ($\beta = .36$, $t = 4.94$, $p < .01$), ancak KC ve TCSM'nin ise BKFC üzerinde anlamlı bir etkiye sahip olmadığı bulundu. Benzer şekilde, erkekler arasında, sadece DC'nin BKFC üzerinde anlamlı ve olumlu bir rolü vardı (Bkz. Tablo 3.5).

BÖLÜM 4

TARTIŞMA

Bu tez çalışmasının temel amacı, çelişik duygulu cinsiyetçilik ve toplumsal cinsiyete dayalı sistemi meşrulaştırmanın boşanmış kadınlara yönelik tutumları etkileyip etkilemediğini bulmaktır. Bu bölümde, çalışmanın ana bulguları giriş bölümünde ele alınan temel araştırma soruları açısından ele alınmıştır.

Hipotez 1'de beklendiği gibi, erkek ve kadın katılımcılar, boşanmış kadınlara yönelik tutumlar açısından önemli farklılıklar göstermiştir. BKGA boyutu, boşanmış kadınların, savunmasız, zayıf, muhtaç ve erkeklerin yetersiz olduğu algısını ölçer. BKDG boyutu, toplumun boşanmış kadının “onurunu” korumak için kendilerinden beklenen davranış biçimini içerir. BKFC, boşanmış kadınların toplum tarafından aşırı cinselleştirilmiş olarak damgalanmasını ölçer. Analiz sonuçları, boşanmış kadınlara yönelik tutumlara ilişkin olarak bu üç alt faktörde de, erkeklerin kadınlara göre boşanmış kadınlara karşı daha olumsuz tutumları olduğunu ortaya koydu.

Erkekler arasında, BKGA, DC ve TCSM tarafından anlamlı bir şekilde tahmin edilirken, KC'nin bir etkisi ise bulunmamıştır. Kadın katılımcılar arasında ise DC, KC ve TCSM puanları daha yüksek olanların, boşanmış kadınlara yönelik tutumları ölçen üç alt faktörde de daha düşük puan almış olanlara göre BKGA'da daha yüksek puan aldığı gözlemlendi. Öte yandan, DC ve TCSM'de yüksek puan alan erkek

katılımcıların BKGA'da bu iki bağımsız değişkende düşük puan alanlara göre daha yüksek puan aldıkları görülmüştür. Beklentilerle uyumlu olarak, regresyon analizinin sonuçları, DC, KC ve TCSM'nin hem kadın hem de erkek katılımcılar arasında BKDG üzerinde benzersiz bir öngörücü güce sahip olduğunu ortaya koydu. Spesifik olarak, DC, KC ve TCSM puanları daha yüksek olan hem kadın hem de erkek katılımcıların, bu üç bağımsız değişkende daha düşük puan alanlara kıyasla BKDG'de daha yüksek puan aldığı görülmüştür. Beklentilerle tutarsız olan KC ve TCSM, hem kadınlarda hem de erkeklerde BKFC'yi öngörmeye istatistiksel olarak anlamlı değildi. Erkekler ve kadınlar arasında, DC puanları daha yüksek olan katılımcılar BKFC'yi daha fazla onayladı.

4.1 Katkılar

Geçmişte boşanmış kadınlarla ilgili bazı çalışmaların yapıldığı görülmektedir (örneğin, Bayraktar, 2010; Brandwein ve diğerleri, 1974; Demircioğlu, 2000; Gedik, 2015; Trivedi, Sareen ve Dhyani, 2009; Sheykhi, 2014; Smock, Manning ve Gupta, 1999; Zarei ve ark., 2013; Uzunkaya-Seçen; 2017; Vaus ve ark., 2017). Ancak, çoğu çalışmada konu ekonomik problemler gibi boşanma sonrası yaşanan sıkıntılar olarak ele alınmış ve yapılan çoğu araştırma sosyoloji, antropoloji gibi farklı dallarda yürütülmüştür. Çok azı boşanmış kadın algısını ve onlara karşı önyargıyı ele almaktadır. Ancak bu çalışmalar da görüşmelere dayanmaktadır ve nicel bir yaklaşımla yürütülmüştür. Bu tez, sosyal psikolojiye, boşanmış kadınlara yönelik tutumları nitel yaklaşımla ele alarak farklı bir bakış açısı sağlamıştır.

Ek olarak, geçmişte sistemi meşrulaştırma ile boşanmış kadınlara yönelik tutumlar arasındaki ilişki hakkında yürütülen psikolojik bir araştırma yoktur. Bu konu, sosyal psikoloji yazınında oldukça yeni bir konu sayılmaktadır. Ayrıca bu zamana kadar, boşanmış kadınlara yönelik tutumlarda çelişik duygulu cinsiyetçiliğin rolü hakkında yazılı bir çalışma da yoktur. Bu tez çalışmasında, boşanmış kadınlara yönelik

tutumlar ile çelişik duygulu cinsiyetçilik ve sistemi meşrulaştırma arasındaki ilişki incelenmiş, yazına daha önce araştırılmamı bir konuda katkıda bulunulmuştur.

4.2 Sınırlılıklar ve Gelecek Çalışmalar için Öneriler

Sonuçlar yorumlanırken, bu tez çalışmasında bazı sınırlılıkların bulunduğu göz önünde bulundurulmalıdır. Öncelikle, öğrenci olmayan katılımcıların erişilebilirliği oldukça düşüktür. Katılımcılar çoğunlukla öğrencilerden oluşmaktadır. Ayrıca, katılımcıların çoğu eğitilmiş, büyük şehirlerde yaşamış ve ortalamadan daha iyi ekonomik koşullara sahiptir. Ortalama yaş (M = 25.01) ise oldukça düşüktür. Bu durumda, sonuçların genele uygulanması zorlaşmaktadır.

Ayrıca, BKG, BKDG ve BKFC puanlarının düşük olmasının bir diğer nedeni, ölçekte yer alan maddelerin oldukça açık ifade edilmiş olması ile ilintili olabilir. Bunun bir sonucu olarak, katılımcılar sosyal istenirlik kaygıları nedeniyle olumsuz tutumlarını göstermek istemeyebilirler.

Ek olarak, veriler yalnızca internet platformunda toplanmıştır. İnternet bağlantısı veya teknolojik cihazı olmayan farklı kitlelere ulaşmak bir sonraki çalışma için daha geniş kapsamlı sonuçlar elde edilmesini destekleyecektir. Böylece, bir sonraki araştırmada, internet üzerinden doldurulan ankete ek olarak kâğıt formlar da kullanılabilir.

Son olarak, bu çalışma için araştırma yaparken, boşanmış erkeklere yönelik tutumların bu konunun farklı bir yönü olduğunu gözlemledim. Boşanmış kadınlara yönelik tutumlar gibi, boşanmış erkeklere yönelik tutumlar da oldukça yeni bir konudur ve yazında mülakatlar aracılığıyla yürütülen birkaç araştırmada boşanmış kadınlara ve erkeklere yönelik tutumların oldukça farklı olduğu görülmektedir. Gelecekteki çalışmalarda, boşanmış erkeklere yönelik bir tutum ölçeği geliştirmenin

yanı sıra, boşanmış kadın ve erkeklere yönelik tutumları karşılaştırmanın da yazına katkısı açısından değerli olacağını düşünüyorum.

APPENDIX H

TEZ İZİN FORMU / THESIS PERMISSION FORM

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YAZARIN / AUTHOR

Soyadı / Surname : Koskos Gürel
Adı / Name : Didem
Bölümü / Department : Sosyal Psikoloji

TEZİN ADI / TITLE OF THE THESIS (İngilizce / English) :

The Predictors of Attitudes toward Divorced Women: Ambivalent Sexism and System Justification

TEZİN TÜRÜ / DEGREE: **Yüksek Lisans / Master** **Doktora / PhD**

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