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JUSTIFICATION OF DOMESTIC VIOLENCE AGAINST
TEENAGE GIRLS IN TURKEY

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ABSTRACT

JUSTIFICATION OF DOMESTIC VIOLENCE AGAINST TEENAGE GIRLS IN TURKEY

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The principal objective of this thesis is to demonstrate the social contexts based on Turkish culture among married people which leads to the legitimization of domestic violence against adolescent girls and the effect of sex of parents, sex of child, and justifying gender-related system on justification of domestic violence against teenage girls. As measurement tools, Justification of Domestic Violence Against Girls Scale (JDVAGS) and Gender-Related System Justification Scale (GSJ) and demographic information form were used. For the present thesis, 50 participants (25 male, 25 female) completed the semi-structure interviews to apply content analysis. For the main study there were 307 participants (141 male, 166 female) that completed questionnaire. The age range of the participants was between 22 and 64 ($M=41.7$; $SD= 7.47$). Results of the main study indicated that men had more positive attitudes toward justification of domestic violence against teenage girls than women. In addition, participants who supported gender-related system justification had higher tendency to justify domestic violence against teenage girls. Finally, there was an interaction between sex of parent and gender-related system justification. The major contributions of the current thesis were; 1) Specifying main domains related to justification of domestic violence against teenage girls based on Turkish social context, 2) Developing a new scale which named Justification of Domestic Violence Against Girls Scale (JDVAGS), 3) Exploring what kinds of domestic violence were

justified based on JDVAGS items, and 4) Investigating GSJ relation with justification of domestic violence against teenage girls with regard to Turkish context.

Keywords: Domestic violence, System justification, Girls abuse

ÖZ

TÜRKİYE'DE GENÇ KIZLARA YÖNELİK AİLEİÇİ ŞİDDETİN MEŞRULAŞTIRILMASI

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Bu tezin temel amacı evli bireyler arasında genç kızlara yönelik aileiçi şiddetin meşrulaştırılmasında etkili Türk kültürüyle ilişkili sosyal bağlamları ortaya çıkarmak ve ebeveyn cinsiyeti, çocuk cinsiyeti, ve toplumsal cinsiyete dayalı sistemi meşrulaştırmanın genç kızlara yönelik aileiçi şiddeti meşrulaştırmaya etkisini incelemektir. Kız çocuklarına yönelik aileiçi şiddeti ölçmek için içerik analizi uygulanarak yeni bir ölçek geliştirilmiştir. Ölçme araçları olarak Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeği, Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma Ölçeği, ve demografik bilgi formu kullanılmıştır. Bu tez çalışması için 50 katılımcı (25 erkek, 25 kadın) yarı-yapılandırılmış mülakat sorularını doldurmuşlardır. Katılımcıların cevapları doğrultusunda aileiçi şiddeti meşrulaştırmayla ilgili sosyal bağlamları belirlemek ve ölçek geliştirmek amacıyla içerik analizi uygulanmıştır. Temel çalışma için 307 katılımcının (141 erkek, 166 kadın) verisi analize katılmıştır. Katılımcıların yaş ortalaması 41.7 olup (SS = 7.47) 22 ve 64 arasında değişmektedir. Temel çalışmanın sonuçlarına göre erkekler ve kadınlar arasında şiddeti meşrulaştırma açısından anlamlı farklılık bulunmuştur. Ayrıca toplumsal cinsiyete dayalı sistemi meşrulaştırma eğilimi daha fazla olan katılımcıların bu eğilimi daha az olan katılımcılara göre genç kızlara yönelik aileiçi şiddeti meşrulaştırmaya daha fazla yatkın olduğu bulunmuştur. Son olarak ebeveynin cinsiyeti ile toplumsal cinsiyete dayalı sistemi meşrulaştırma eğilimi arasında bir etkileşim gözlenmiştir. Bu tezin en önemli katkıları 1) Türkiye'deki sosyal bağlamlar

çerçevesinde genç kızlara yönelik şiddetin meşrulaştırıldığı temel alanlar belirlendi, 2) Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeği geliştirildi, 3) Hangi tür aileiçi şiddetin meşrulaştırıldı Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeği'nde yer alan maddeler temelinde araştırıldı, ve 4) Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma ile genç kızlara yönelik aileiçi şiddeti meşrulaştırma arasındaki ilişki Türkiye bağlamında incelendi.

Anahtar kelimeler: Aileiçi şiddet, Sistemi meşrulaştırma, kız çocuklarına yönelik istismar

*To Şehnaz and Özcan who make me feel
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CHAPTER I

INTRODUCTION

1.1. Overview

World Health Organization (2002) defines violence as “The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation” in formal concept. Violence maintains its existence as a hidden danger in our lives that affects our physical and mental health, happiness, and peace (Page & İnce, 2008). It should be emphasized that more than 1.6 million people are killed because of this irrepressible danger each year (WHO, 2002). Violence against women and girls is also another important issue in general manner. Throughout the life cycle, women and girls are exposed to physical, psychological, sexual, and economic harms of violence. From pre-birth to elderly period, they have to struggle with different problems like sex-selective abortion, female genital mutilation, or psychological abuse (Innocenti Digest 6, 2000). Several approaches are used to explain violence (Kocacık et al. 2007). According to ecological model that conceptualized gender-based violence (as cited in Dutton, 1995; Heise, 1998), multiple causes of violence and risk factors related to violence are evaluated in family and community context (Kocacık et al., 2007). In the light of ecological model, violence can be attributed to multiple factors at different levels. Personal factors, dynamics in close relationships, community context, and societal system are related to occurrence of violence in different levels (Krug et al., 2002). In a broad context, social and cultural norms based on gender-role or parent-child relationship, acceptable level of violence, and income inequalities are related to violence. In close relationship level, family members and friends can be either perpetrator or victim of violence (Krug et al., 2002).

World Health Organization (2002) divides violence into three categories: self-directed violence, interpersonal violence, and collective violence in World Report on

Health. Self-directed violence is associated with behaviors like suicidal behaviors and self-abuse. Interpersonal violence has two subcategories which are community violence and family and intimate partner violence (WHO, 2002). Community violence occurs between unrelated individuals outside. On the other hand, the category of family and intimate partner violence often takes place at home and occur between family members (WHO,2002). According to Payne and Wermeling (2009), domestic violence can occur at family level as a form of violence between couples, siblings or parent-child relationships. When domestic violence is examined in detail, some important factors should be emphasized. Firstly, domestic violence is used against adult or adolescent women and damages their physical, sexual, and psychological integrity (WHO, 1997). Secondly, domestic violence is generally practised by males and threatens an individual's life, body, and psychological health or freedom in the family (Page & İnce, 2008). Finally, it has been estimated that between 40-60 % of men who abuse their partners also inflict violence upon their children in the family (Easteal, 2003). Therefore, children are exposed to violence like their mothers in the family.

In order to understand causes of domestic violence, patriarchy should be examined in detail (Tracy, 2007). Basing on feminist perspective, the main cause that leads to violence is patriarchy because dominance and power belong to men in patriarchal construct. In patriarchal traditions, men have a tendency to believe that they have to maintain power and control over partner and children (Women's Aid Report, 2005). However, patriarchy is not a single factor that leads to violence against women and girls. Therefore, multifactorial causes like psychological and physical health, religion, socio-economic status, and culture should be included in the context to determine the reasons of violence (Tracy, 2007). Since reasons of violence depend on many factors, justification of violence also can show differences among cultures. In Turkey, violence is perceived as a discipline tool, which leads to justification of violence within the family and society (Kocacık & Doğan, 2006). According to Marshall and Furr (2010), obeying norms and fulfilling the responsibilities are expected from all family members (as cited in Hortacsu et al., 2003). Although all family members are demanded to obeying the norms and rules,

girls have to live with the possibility of violence more than boys if they refuse to conform the norms. In the society, they face stigma because of violence they receive (Bruce, 2011). Furthermore, daughters are showed the least tolerance among family members and society in Turkish culture (Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç, p.178). Specifically, the purpose of the current thesis is to demonstrate the social contexts among married people with children which leads to legitimization of domestic violence against adolescent girls in relation to System Justification.

Throughout the introduction chapter, first, definition and forms of domestic violence will be explained. Then, global scope and local prevalence of domestic violence will be mentioned for both women and girls. Later cultural and social contexts that lead to justifiaton of domestic violence against teenage girls based on Turkish culture and System Justification relation to current study will be discussed. Finally, aims and hypotheses of the study will be presented.

1.2. Domestic Violence: definition, forms and characteristics

Family is a place where individuals seek to find love, security, safety, and shelter. Whereas, this sanctuary may become the dangerous place when violence is used against family members, especially for women and children (Innocenti Digest, 2000). According to Page and İnce (2008), although violence in family occurs commonly, it is preferred to keep in the family. In this context, ‘domestic violence’ can be defined as ‘ the violence among couples and other family members at home’ (as cited in Arın, 1996; Dünya Sağlık Örgütü, 2002). In a formal concept, WHO (1997) has defined domestic violence as “the range of sexually, psychologically, and physically coercive acts used against adult and adolescent women by current or former male intimate partners”. Briefly, insufficient love, insulting, threatening, forced sexual relationship can be considered as harmful behaviors between partners that affect women’s and children physical and psychological integrity (Page & İnce, 2008).

According to Peters (2003), physical violence is considered to define domestic violence against women and children. On the other hand, domestic violence occurs in different forms like psychological abuse or sexual violence. For example, from 34% (as cited in Frieze, 1983, p. 541) to 50% (as cited in Websdale, 1995, p. 324) of

women report that they are raped by their partner forcibly. In the report of Women's Aid (2005), it is emphasized that all forms of domestic violence which are physical, psychological, emotional, and sexual are applied because of perpetrator's desire of power and control over other family members. In addition, it is known that deprivation and neglect are also related to domestic violence (WHO, 2014). Dong et al. (2004) categorize neglect in two forms which are physical neglect and emotional neglect. All these forms of violence are related to some behaviors that applied by perpetrators in the family or close relatives. Physical violence can be seen as hitting, pushing, or throwing something at other person. Psychological violence can be related to making somebody afraid, threatening for physical violence, or insulting other person. Physical neglect includes insufficient food, clothes, or not caring the person. Moreover, emotional neglect contains insufficient support and love among family, weak communication between parents and children. Finally, sexual violence is related to behaviors like touching a person's body without permission, to attempt having any type of sexual intercourse (Dong et al., 2004). Although women are primarily considered as the victims of sexual violence, children are also exposed to sexual violence within the family by their fathers, uncles, brothers, or other relatives. Since sexual violence is the most invisible form of violence, this crime is hidden as a secret to protect family's name and honor (Innocenti Digest, 2000). In conclusion, existence of domestic violence should not be considered a single form of violence because other forms of violence like physical, verbal-psychological, sexual, and economical are associated with domestic violence (Pournaghash-Tehrani, 2011).

In the light of literature, domestic violence is linked to various demographic characteristics such as educational and income level, marriage age, and geographical location (Pournaghash-Tehrani, 2011). For example, when education level of family increases, the rate of domestic violence decreases. Moreover, social status of family can increase or decrease the risk of domestic violence. On the other hand, Erdem (2012) highlighted that violence also occurs in families with higher level education although people prefer to hide this situation (as cited in Uçar, 2003). Low social status may increase the risk of violence when compared to high level of social status (Pournaghash-Tehrani, 2011). In this situation, demographic characteristics and

forms of violence can be connected based on the social classes. Educated classes may suffer from psychological and emotional violence; whereas, feudal, tribal or lower classes have to struggle with physical abuse (Khan, nd.). Furthermore, number of children is also associated with risk of violence because of insufficient resources. Thus, this situation can cause stress and increase the risk of violence (Kishor & Kiersten, 2004).

In addition to demographic variables, religion and belief system, cultural and traditional factors are also related to risk of domestic violence among societies (Pournaghash-Tehrani, 2011). Association For Women's Rights in Development (2013) points out that all religions and cultures show differences for interpretation, practices, and beliefs. Therefore, there is a possibility of transformation, evaluation, and change to interpret belief systems across cultures. Various interpretation of belief system related to cultures can shape violence perception (Pournaghash-Tehrani, 2011). For instance, violence is more wide spread in Iran than Western cultures because of its traditional culture system. Furthermore, Arat (2010) highlighted that Islamic values are less supportive for gender equality in Turkey with the effects of political issues. Therefore, interpretation of Islamic values in Turkish culture can create a danger for women among society.

Although culture and religion should be considered as separate concepts, their relationship establishes social relationships between men and women in the society. Religious, cultural, traditional, and ethical factors have impact on women's body because of gaining control over women. As a result, socioeconomic forces, to gain the control over female sexuality, to stay dominant in the family, and cultural, traditional, and religious sanctions and interpretations contribute all of these unequal power relations among societies and families and deny legal and human rights of women and children (Innocenti Digest, 2000).

Based on factors related to domestic violence like culture, patriarchal social structure, and demographic characteristics, global evaluation and local prevalence of domestic violence in Turkey will be mentioned in following section.

1.2.1. Global Scope and Local Prevalence of Domestic Violence

Violence is an inevitable situation for all countries and communities (WHO,2002). All images and accounts related to violence are visible and reach our homes, schools, and workplaces via media (WHO, 2002). Payne and Wermeling (2009) highlighted that at least 4 million women face with serious violence because of intimate partnership in 12-month-period in America (as cited in Department of Justice (DOJ), 2008). Furthermore, studies in United States showed that 10-14 per cent of married women are in risk of being raped during their relationship breakdown period. Therefore, violence forms like physical, psychological, and sexual can be evaluated as universal problem for all people but especially for women. According to results of 48 surveys, between 10-69 % of women are exposed to physical violence by their husbands during their lifetime In addition to these results, women also struggle with other forms of violence (Page & İnce, 2008). For example, the study results of Yoshihama and Sorenson showed that 57 % of Japanese women were exposed to physical, psychological, and sexual violence in their family (Page & İnce, 2008).

As it was mentioned before, domestic violence as the form of violence is a universal problem all around the world like Japan. In Europe countries such as Spain and Sweden, women have also domestic violence problems (Page & İnce, 2008). For instance, 12.9 % of women in Spain stated that they were exposed to physical violence and 16.2 % of them were the victim of sexual abuse. In addition, exposure to violence ratio in Sweden showed differences from 8 % to 20 % based on women's age (as cited in World Health Organization, 2002; Krahe, Bieneck ve Möller, 2005). The causes of violence in Europe can be associated with low economic and living conditions, traditional gender perspective, authoritarian parenting style, and tolerance level of violence (Rada, 2014). In addition to Europe statistics, the results of studies in Iran and Pakistan are similar with Europe and United States in some points. For instance, women in Iran are the victims of domestic violence and they experienced physical, psychological and sexual abuse (Pournaghash-Tehrani, 2011). As a result, it can be stated that anyone can be the victim of domestic violence with other forms

of violence because of similar reasons like demographic characteristics and cultural factors.

Like the rest of the world, Turkey also struggles with domestic violence. According to Krug et al. (2002), 10 to 60% of women are the victim of physical violence at least once in their life around the world (Hotun-Şahin et al., 2010). However, 34 to 97% of women are exposed to violence in Turkey (as cited in Alper et al. 2005; Güler et al. 2005; Hıdıroğlu et al. 2006; Mayda and Akkuş 2004) because of several reasons such as differences in culture and defining 'domestic violence' in different ways (Hotun-Şahin et al., 2010). Moreover, Hotun-Şahin et al. (2010) pointed out that patriarchal family structure, traditional norms, cultural values are the key factors to determine the role of women in Turkey based on sociobiological, social educational, subcultural, and patriarchal theories (as cited in Neugebauer). When the history of violence is considered, the issue of violence has gained the importance since 1970s and become to be discussed in public in the mid 1980s in Turkey (Kocacık & Doğan, 2006). In 1987, collectivist reaction to violence against women began with 'No Violence' campaign (Kocacık & Doğan, 2006). According to statistics of the Institution of Family Research, some critical points about violence in families were emphasized in 1993-1994. The data from the Institution of Family Research showed that violence occurred in all socio-economical levels at both rural and urban areas in Turkey. Studies with families from both urban and rural areas who can represent the population showed that 35 % of families faced physical violence and there were verbal violence among more than 53 % of families (Page & İnce, 2008). However, Güler et al. (2005) found that women did not define economical and sexual violence due to lack of information about different violence types and to protect privacy of their families against researchers (Page İnce, 2008). Thus, individual aspects toward violence and cultural factors in society can influence the results of studies in Turkey.

When defining demographic characteristics related with different types of violence in Turkey, Altınay and Arat (2007) pointed out that one women out of three was exposed to physical violence in their study with 1800 women participants in 56

cities (Page & İnce, 2008). Furthermore, education level of men and women has also be found related to commit violence against women. When men and women's educational level increased, occurrence of violence decreased among families. Whereas, when women have higher educational and income level than men, this situation can be the reason of violence because of the desire of men to gain control over women by committing violence (Page & İnce, 2008). On the other hand, the least violence occurs among couples who have equal income level (Altınay & Arat, 2009). Like education and income level, marriage style was also associated with prevalence of violence (Page & İnce, 2008). According to results of Altınay and Arat's study (2007), occurrence of violence among women who made companionate marriage with approval of their families faced violence at least once in their life time than women made arranged marriage. In addition to these results, women who made companionate marriage with disapproval of their families faced violence more than the other groups at least once in their life (Page & İnce, 2008). In conclusion, demographic variables like income and education level, geographical location, and marriage style are associated with occurrence of different forms of violence in Turkey.

Adding on global and local prevalence of domestic violence for women, children should be also emphasized in family context in the light of different perspectives. Thus, prevalence of domestic violence against children and the reasons of violence will be mentioned in next section.

1.3 Domestic Violence and Children

According to Evans, Davies, and DiLillo (2008), researchers estimate that between three and 17.8 million children are the victim at least one case of domestic violence each year (as cited in Carlson, 1984; Holden, 1998; Straus, 1992). Exposure to domestic violence which occurs against different family members can be associated with risk of child victimization and predictive of violence against children within family (Chan, 2014). Hartley (2004) stated that co-occurrence of intimate partner violence and child abuse rates are between 30 and 60% (as cited in Appel & Holden, 1998; Edleson, 1999). In addition, Kellogg and Menard stated that physical

abuse against children occurs in 33–77% with partner abuse (as cited in Gabarino, Kostelny, & Dubrow, 1991; Wright, Wright, & Isaac, 1997). In family context, a child is mostly exposed to physical abuse by the father (as cited in Bowker, Arbitell & McFerron, 1988; Stark & Flitcraft, 1988). On the other hand, Hartley (2004) highlighted that fathers who abused their wives also abused their children; however, abused mothers' rates of child abuse were more than mothers who were not assaulted by their husbands (as cited in Straus, 1990). Furthermore, 62% of women reported beating their children according to results of the study of Arı et al. (1994) in Turkey (Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç, 2003). Therefore, in the light of Hartley's study, it can be stated that intimate partner violence and child abuse may occur together although child abuse is considered less severe than intimate partner abuse (as cited in Bowker et al., 1998).

Zambon et al. (2012) highlighted that violence against children and adolescents is an extremely important issue and serious public health problem all around the world. Whereas, this serious problem is still restricted when defining the extent of problem because of family privacy (Zambon et al., 2012). Children who live with their family may be exposed to domestic violence and have to deal with consequences of violence like anxiety, depression, substance abuse, developmental delay, school-related problems or aggression (Ghasemi, 2009). According to Ghasemi (2009), although the causes and the consequences of domestic violence can differentiate across cultures, it should be noticed that domestic violence against children is a serious problem for children all around the world and affects people from all ethnic, economic, religious, educational or social backgrounds (as cited in Glick, 2000).

According to international studies, 80-98 % of children are exposed to physical violence within their family. However, exact results of the studies are not known because of under reporting (Rada, 2014). Chan (2014) stated that surveys indicated that prevalence of child victimization ranging from 24% to 70% in Western Countries (as cited in Finkelhor, Ormrod, & Turner, 2007; Finkelhor, Turner, Ormrod, & Hamby, 2010; Millard & John, 2010). Although physical child abuse is considered as the primary type of violence, there are the other forms of violence that

children have to cope like neglect (Hartley, 2004). Dong et al.(2004) pointed out that recent studies shows multiple forms of abuse except from sexual and physical violence against children (as cited in Bensley, van Eenwyk, & Simmons, 2000; Briere & Runtz, 1990; Brown, Cohen, Johnson, & Smailes, 2000; De Bellis et al., 2001; Johnson, Cohen, Kasen, & Brook, 2002; Lau, Liu, Cheung, Yu, & Wong, 1999; Liebschutz et al., 2002; Mullen, Martin, Anderson, Romans, & Herbison, 1996; Walsh, MacMillan, & Jamieson, 2002).In addition, Finkelhor et al. (2007) estimated that 1 children out of 5 is exposed to multiple forms of violence (Chan, 2014). For example, 3–62% of children have to cope with physical abuse (as cited in Lau, Liu, Cheung, & Wong, 1999; Tang & Davis, 1996), 2–36% of them are exposed to neglect (as cited in Chan, 2011; Hong Kong Medical Coordinators on Child Abuse, 2003), and 21–68% of children struggle with school bullying (as cited in Hazemba, Siziya, Muula, & Rudatsikira, 2008;Wong, Chen, Goggins, Tang, & Leung, 2009). Thus, survey results show that child victimization can occur in different forms like physical abuse and neglect and be expensive for societies all over the world (Chan, 2014).

According to Berger (2005), partner abuse and child abuse share similarities and there is a tendency for the co-occurrence of violence against both partner and child (as cited in Edleson, 1999). In addition, Berger (2005) stated that the reasons of co-occurrence of violence against partner and child may be associated with socioeconomic conditions of families based on microeconomic theories (as cited in Aber, 1994; Crittenden, 1999). From socioeconomic perspective, Berger (2005) argued that poverty may be associated with child abuse because of difficult economic conditions of family. In addition to socioeconomic factors, perpetrator may have tendency to increase sense of power and control over the victim (Berger, 2005). Therefore, child abuse can be evaluated as a tool for providing parental control over the child (Berger, 2005). For example, violence can be used to shape children's behaviors in lower-income families such as trying to control consumption of children by influencing their choices because of limited resources within family. Therefore, children may have to struggle with both maltreatment problem and excessive control from the parents because of hard living and socioeconomic conditions (Berger, 2005).

Although both boys and girls are exposed to domestic violence within family, it should be highlighted that gender-based discrimination and violence occurs (Ouis & Myhrman, 2006). Therefore, domestic violence towards boys and girls can be evaluated separately to understand the roots of violence. In this section, gender-based violence will be mentioned.

1.3.1. Gender-Based Domestic Violence Against Children

Gender violence against women and children is a global problem which includes rape, intimate partner violence, domestic violence, honor killings, or incest (Rose, 2012). The major causes of death or disabilities for women aged between 16-44 are related to the intimate partner, family, or sexual violence (Rose, 2012). Thus, children and adolescents can be the victims of violence that perpetrated by adults or peers in different contexts and the harms can be physical, psychological, or sexual (Gagné et al., 2005). Furthermore, they are exposed to violence at various levels in their family and environment (Gagné et al., 2005). Although domestic violence against children is the serious health problem (Zambon et al., 2012), it should be noticed that women and girls suffer from violence around the world under the effects of cultural and traditional norms based on ‘cultural and social conformism’ and ‘religious beliefs’ (Innocenti Digest, 2000). World health Organization (2009) stated that different social and cultural norms may be associated with different violence types against victims. For example, female children in Peru are seen as less valuable than male children because they have less social and economic potential (WHO, 2009). In addition, girls are more under the risk of being sexually abused than boys around the world (WHO, 2009). Thus, it can be highlighted that violence can be differed across culture and social norms.

Traditional norms underlie the violence against women and girls in many societies whose social and cultural structure is established upon ‘honor’ (Innocenti Digest, 2000). According to Yurdakul and Korteweg (2013), honor-based violence is defined as “a family-initiated violent response to the perception that a woman has violated the honor of her family by crossing a boundary of sexual propriety” (as cited in Korteweg, 2012; Sever & Yurdakul, 2001). Therefore, it can be noted that honor-

based violence is related to domestic violence within family shaped by power relations (Yurdakul & Korteweg, 2013). In developing countries, women and girls are exposed to domestic violence at home and violence is accepted as a cultural norm (Hotun-Şahin et al., 2010). In addition, traditional gender roles support the acceptance of violence as a shared value (Hotun-Şahin et al., 2010). Tracy (2007) pointed out the feminist perspective that power associated with patriarchal structure of society and men commit violence when their dominant position is threatened. Also, feminist perspective argued that domestic violence is the result of men's attempt to maintain the power at home and society (Tracy, 2007). In sum, cultural, traditional, religious factors with the effect of patriarchal structure of societies can be associated with honor based violence and gender discrimination to understand roots of gender-based domestic violence against children.

In honor-based societies, traditional norms permit killing or perpetrating violence against daughters, sisters, or wives to make them obedient for family rules and family honor (Innocenti Digest, 2000). In other words, honor killings are committed to save family's honor and common in Middle Eastern, Mediterranean, and Gulf countries (Rose, 2012). For example, sexual relationship before marriage, marrying or divorcing without permission of family members can be honor based reasons of violence (Innocenti Digest, 2000). In the frame of honor, 'shame' concept is also related to be appropriate for women in certain social construct when deciding about marriage, employment, friendship or public participation (Feldman, 2012). Thus, connection between honor and shame might be used to control familial rules over women and girls based on their sexuality (Feldman, 2010). Although boys are also victims of violence because of sexual reasons like sexuality, girls are concerned as the most marginalised groups that have to struggle with discrimination (Ouis & Myhrman, 2006). Thus, the concept of honor underlies the main reasons of gender-based violence and its relation with other dynamics like culture, religion, and traditions in social context.

According to Ouis and Myhrman (2006), children are exposed to domestic violence in honor cultures related to their sexual morality or general behaviors. Moreover, they are evaluated as morally mature and have to confirm strict rules of

moral codes in honor societies (Ouis & Myhrman, 2006). However, it should be highlighted that violence is committed to control female sexuality rather than boys (Ouis & Myhrman, 2006). Thus, gender-based discrimination occurs to commit violence against children related to cultural and social norms in societies which possess honor culture. For instance, because of theoretical background of gender discrimination, sexual violence is perpetrated against teenage girls in Lebanon (Ouis & Myhrman, 2006). Furthermore, girls are killed for the purpose of controlling their sexuality by their perpetrators (Ouis & Myhrman, 2006).

Although boys can be the victims of violence, they have a mission to guard their sisters, or they are allowed to commit violence against them in honor cultures (Ouis & Myhrman, 2006). Bilar, Ari, Baykoç-Dönmez and Güneysu (1986) found that aggression increased with age of child and girls were exposed to aggression than boys among nuclear families in Turkey (Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç, 2003). In addition to Bilar et al.'s results about gender-based violence, Sunar (1982) showed that girls are in lower position in family hierarchy compared with male members of family and are exposed to violence because of disobedience to authority figure in Turkish family context (Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç, 2003). In conclusion, domestic violence can be seen as result of unequal power relations between men and women that affect other family members, especially girls (Hotun-Şahin et al., 2010).

In order to understand reasons of gender-based domestic violence against children, the role of religion, culture, and gender should be examined in detail. Thus, causes of gender-based domestic violence and justification methods of violence will be mentioned based on System Justification Theory (Jost & Banaji, 1994) in following section.

1.4. System Justification Theory

Jost and Banaji (1994) tried to understand how people support and defend social status quo in the frame of system justification in broad manner (Blas & Jost, 2006). Jost, Banaji and Nosek (2004) defined system justification as “a social psychology term of art that designates any motivational tendency to defend, bolster,

or rationalize existing social, economic, and political arrangements” (Jost & Andrew, 2012). In the light of Jost, Banaji and Nosek’s definition, the purpose of developing System Justification Theory (SJT) was to understand the dynamics under installed and supported pervasive social system based on resistance to change, internalization of inferiority among disadvantaged group members (as cited in Jost and Banaji, 1994). Dirilen-Gümüş (2011) stated that system justification has two main purpose. The first goal is to understand why people support and protect status quo even their interest conflict with statu quo (Dirilen-Gümüş, 2011). The second goal is to reveal reasons and consequences of supporting satu quo specifically for people in disadvantaged groups like minorities, poor, women, etc. In a broad sense, SJT can be evaluated into three main titles which are justification motives, historical background related to other theories, and gender-related system justification for current thesis.

In order to reveal three main motives of justification, individuals’ attitudes about themselves and others should be elaborated based on ego justification, group justification, and system justification (Jost & Andrew, 2012). Individuals have tendency to hold favorable attitudes about themselves and their behaviors based on ego justification (Jost & Andrew, 2012). As an individual actor, feeling valid, justified, and legitimate are the needs for ego justification motive (Jost, Banaji & Nosek, 2004). On the other hand, they also have a tendency to hold favorable attitudes for their own groups and group members’ behavior based on group justification (Jost & Andrew, 2012). For group justification motive, social identity theory is considered primarily because individuals have a desire to maintain their own group interests (Jost, Banaji & Nosek, 2004). Therefore, people tend to protect their own group interest and develop justification methods for those interests (Jost, Banaji & Nosek, 2004). In addition, they can become more hostile and prejudiced toward outgroup members (Jost, Banaji & Nosek, 2004). Finally, adding on these two justification motives, people attempt to respect the social system and support its actions based on system justification (Jost & Andrew, 2012). Studies about system justification pointed out that people have motivation to evaluate institutions and authority figures as trustful, benevolent and also legitimate (as cited in Kay, Gaucher,

Napier, Callan, & Laurin, 2008). Jost and Andrew highlighted that although advantaged group seems as the supportive for system justification, approving social construct occurs among disadvantaged group members (as cited in Jost, Pelham, Sheldon, & Sullivan, 2003). In other words, this motive is not special for dominant groups (Jost, Banaji & Nosek, 2004). Thus, three justification motives based on individual, group, and system lead to protect interests of actor, group, and social systems.

Jost and Hunyady (2002) pointed out that System Justification Theory is influenced by other theories which are Social Identity Theory, Just World Theorising, Cognitive Dissonance Theory, Marxist-Feminist Theories of Ideology, and Social Dominance Theory. Initially, Tajfel described that stereotypes are used to justify discrimination and resistance against outgroup members based on Social Identity Theory (Jost & Hunyady, 2002). Whereas, system justification explained the position of outgroup members in the hierarchy to understand how they can arise in the hierarchy or accept the social system (Jost & Hunyady, 2002). Thus, the relationship between justifying the system and Social Identity Theory emphasize to perceive legitimacy and stability with regard to inequality among social groups (Jost & Andrew, 2012). According to just world belief aspect, people need to believe “just world” and think that “people get what they deserve and deserve what they get” (as cited in Lerner, 1980); however, this perspective may be consistent with advantaged groups and their self-interest (Jost & Hunyady, 2002). System justification theory argues that people have tendency to believe that outcomes are fair and legitimate (Jost & Hunyady, 2002). On the other hand, individual differences based on dispositional, situational, and cultural factors are related to legitimacy and support of the status quo according to system justification in a broad sense (Jost & Hunyady, 2002). Although system justification theory is influenced by cognitive dissonance theory, system justification defends that people feel responsible in front of statu quo even there is no direct responsibility (as cited in Kay et al., 2002). According to Marxist and feminist ideology, system justification theory is influenced based on “false consciousness” and “consciousness raising” (Jost & Andrew, 2012) and useful to understand outgroup favouritism (Jost & Hunyady, 2002). Finally, according to

Sidanus and Pratto (1993) social dominance theory assumed that “all social systems will converge toward the establishment of stable, group-based social hierarchies” (Jost & Hunyady, 2002). Therefore, social dominance theory is used to understand individual differences in system justification based on “social dominance orientation” (Jost & Hunyady, 2002).

In system justification framework, according to Jost and Kay (2005), gender stereotypes should be emphasized when making gender-related system justification (Dirilen-Gümüş, 2011). These stereotypes put women into the sexist status quo and therefore gender stereotypes support system justification by making women disadvantaged group and men advantaged group (Jost & Kay, 2005). Jost and Kay (2005) highlighted in the base of complementary gender stereotypes and Bem and Bem (1970) observed that system is supported by portraying men and women as “complementary but equal”:

Many people recognize that most women do end up as full-time homemakers because of their socialization and that these women exemplify the failure of our society to raise girls as unique individuals. But, they point out, the role of the homemaker is not inferior to the role of the professional man: it is complementary but equal. . . . The ideological rationalization that men and women hold complementary but equal positions in society appears to be a fairly recent invention. In earlier times—and in more conservative company today—it was not felt necessary to provide the ideology with an equalitarian veneer.

In gender based system justification, Glick and Fiske (2001) indicated that sexism and different indices of gender developmental levels such as living conditions, longevity and educations’s of women compared to men have negative relationship in 19 countries (Dirilen-Gümüş, 2011). Thus, Dirilen-Gümüş (2011) emphasized that these results show that there is a rationalization of gender inequality as a form of system justification around the world (as cited in Jost & Hunyady, 2002). Adding on these studies, religious involvement and sexism shows positive relationship when justifying status of women (as cited in Glick, Lamerias, & Castro, 2002) and gender role attitudes (as cited in Morgan, 1987). In the study of Sakallı-Uğurlu et al. (2007) college students’ just world belief predicted that they have less positive attitudes towards rape victims (Ercan, 2009). In addition, Işık (2008)

indicated that women become the victim of family honor related to system justification (Ercan, 2009). Since men are considered as dominant group and possessed structural power in the society, women are forced to react to male power (Silván-Ferrero & López, 2007). Therefore, women are evaluated as disadvantaged group members (Jost & Hunyady, 2002) and they are exposed to gender-based system justification around the world.

Basing on the literature mentioned above, domestic violence against teenage girls is expected to be related with gender-based system justification although most studies have emphasis on only violence against women. With respect to the content of the current study, system justification theory and its relation with domestic violence against women and teenage girls will be mentioned in following section.

1.5. Justification of Gender-Based Domestic Violence

Kocacık et al. (2007) highlighted that culture has impact on violence and therefore perceptions of violence may differ among societies based on cultural differences (as cited in (Counts, Brown,&Campbell, 1992; Heise et al., 1999; Levinson, 1989). In addition to culture effect, the relationship between culture and religion should be emphasized because they provide similar justification violence against women (Greiff, 2010). Levitt, Swanger and Butler (2008) pointed out that victims of violence reported that their perpetrators used patriarchal religious belief when justifying their violent acts against their partner (as cited in Knickmeyer et al., 2004). Therefore, culture, religion, and traditions are the prominent constructs to define and interpret how violence is justified to protect self-interest (Greiff, 2010; as cited in Wyttenbahc, 2008). At this point, patriarchal interpretation of violence leads to unequal positions between genders and those who have power and advantaged position maintain violence based on dominant culture structure and interpretation of religion (Greiff, 2010; as cited in Shaheed, 2008). Whereas, higher level of education, literacy skills, not putting patriarchy on the center may give individuals the opportunity to resist dominant side of patriarcy (Marshall & Furr, 2010). In addition, conformity becomes the outcome of expression of power (Marshall & Furr, 2010). Thus, justification of violence against women and girls should be examined

in the light of patriarchy and power relations in addition to culture or religion (Greiff, 2010).

Adding on cultural, traditional and religious impact on violence, Rose (2012) highlighted that denial of women rights is justified to protect family. Altınay and Arat (2009) indicated that women who are the victim of violence consider that violence against them is “justified” by their husbands. In National Health Survey, 56% of Indian women who are married (as cited in Merry, 2006), 80% of women in rural Egypt (as cited in Heise and Garcia-Moreno 2002), and approximately 70% of women lived in Bangladesh, Ethiopia, Peru, Samoa, Thailand, and Tanzania indicated that their husbands beat them for several reasons (as cited in Garcia-Moreno et al. 2005) and this violence is justified because of several reasons (Altınay & Arat, 2009). On the one hand, "myth of family nonviolence" (as cited in Steinmetz and Straus, 1974; Straus, 1974b) includes harmony, love, and gentleness of family characterized by cultural norms (Straus, 1977). On the other hand, social norms make committing violence possible against family members under certain conditions (Straus, 1977). Therefore, intrafamily violence may become legitimate with the effect of social norms across countries for different reasons (Straus, 1977).

In the family, because men have control of family wealth, they become decision-making authority figure (Innocenti Digest, 2000). From patriarchal perspective, subordination of women takes part in the center of family construct to define ‘fatherhood’ in Middle Eastern (Kordovani, 2002). At this point, social and legal regulations allow father to care and control other family members, especially female members of the family (Kordovani, 2002). Thus, control of family leads to legitimization of dominance over women and girls within family, therefore, women’s sexuality is controlled by owner of power to protect family honor because women’s sexuality is tied to family honor in many societies (Innocenti Digest, 2000). Traditional norms in honor-based societies permit killing of daughters, sisters or wives due to honor of the family (Innocenti Digest, 2000). According to Women’s Aid Report (2005), perpetrators commit violence because of sexual jealousy and possessiveness, or they demand domestic services from their partners in order to prove male authority within family. For example, jealousy includes interfering

women's clothes, hair, make up, or how she talks (Easteal, 2003). Furthermore, Women's aid Report (2005) indicated that men have a tendency to justify or ignore their act by minimising the violence like "it's just a slap", blaming the victim, and denying violence and maintaining their normal life (as cited in Dobash & Dobash, 2000). According to Yaman Efe and Ayaz (2010), it is difficult to evaluate a behavior as violence because violent behavior can be socially accepted and justified among the society. Thus, justification of aggressor's behavior can become socially acceptable and victim is evaluated as a person who violates the norms (Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç, 2003).

Hortaçsu et al. (2003) mentioned that justification based on cultural, patriarchal, religious values and gender stereotypes, create a picture of women as passive victims (as cited in Croghan & Miell, 1998; Kwiatkowska, 1998; Mernissi, 1987). These values load responsibility to women to keep family together even they may suffer from severity of responsibilities (Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç, 2003). In addition, because of traditional practices, women are forced to kill themselves by other family members, or they are ostracized, beaten, or killed for the name of family honor (Kocacık et al., 2007). Therefore, expectations of society and family shape women's life and choices and women feel threat even if they are not exposed to physical violence (Kocacık et al., 2007).

Although women are not exposed to violence all the time, Marshall and Furr (2010) indicated that 40% of men believed that disciplining women with physical violence was acceptable in Turkey (as cited in the Directorate on the Status and Problems of Women, 1994). Furthermore, because violence is perceived as discipline tool within family and social life in Turkey, 64% of people approves men have right to beat their wives, 35.1% participants believe women deserve violence because of several reasons (Page & İnce, 2008; T.C. Başbakanlık Aile Araştırma Kurumu Başkanlığı, 2000). Moreover, İlhan (1992) indicated that 45% of men believe they have right to beat their wives if they disobey, 66.2% of men believe that men are the head of the family, and 53.7% of men think that they are superior than women (Page & İnce, 2008). The popular local saying in Turkey "After all, he's your husband; he

can both love you and beat you” reflects the impacts on patriarchal norms and justification of violence between men and women (Kocacik et al., 2007). At this point, it should be emphasized that women also have tendency to justify the violence under the effect of patriarchal norms (Marshall & Furr, 2010). The term ‘invisible power’ is used to explain women’s justification of violence against women (Yount & Li, 2009). The term means that psychological or social processes in power relations causes to evaluate inequalities in power as ‘normal’ or ‘right’ that support subordination of women (Yount & Li, 2009; as cited in Komter, 1989). Therefore, exposure to physical violence, childhood violence, or domestic violence teach women to accept domestic violence as normal (Yount & Li, 2009; as cited in Anderson & Kras, 2007; Schwartz et al.; Straus & Yodanis, 1996). For example, results of Turkey Demographic and Health Survey (2003) showed that women have tendency to justify violence against them in some conditions like burning food, arguing with husband, refusing sex, neglecting children, wasting money, and any situation (Marshall & Furr, 2010). In sum, both men and women can legitimise violence against women with the effect of cultural, social, and traditional norms.

In addition to justification of violence against women, parents prefer to use physical violence to control and train children and they view the violence as necessary (Straus, 1977). Lansford et al. (2014) indicated that 23% of women believed physical violence was necessary to rear children. Moreover, 19% of children are exposed to nonviolent discipline, 67% struggle with psychological aggression, 58% are exposed to physical violence, and 15% experience serious physical violence across countries (Lansford et al., 2014). According to Hortaçsu et al. (2003), physical and verbal violence is acceptable method of child rearing. In addition, Samerof and Feil (1985) pointed out that perceiving children as passive victims leads to the use aggression towards children as a way of educational device (Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç, 2003). As a result, children are exposed to violence to provide discipline and violence is justified mainly under the purpose of adequate child rearing.

Adding on child rearing to justify violence against children, gender related justifications should be emphasized. Silván-Ferrero and López (2007) stated that

children learn the meaning of being boys and girls in Spain. During their development, children are exposed to gender roles at home and social system may support these roles (Silván-Ferrero & López, 2007). For example, girls take part for housework more than boys especially for gender-typed housework (Silván-Ferrero & López, 2007). In addition to Spain example, gender roles have impact on family structure in Middle East (Kordvani, 2002). Since women subordinate the dominance of men, sex become the key element to determine roles and behaviors of individuals (Kordvani, 2002). Thus, family roles are related to both gender and power differences between man and women (Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç, 2003). In addition to subordination of women, Hortaçsu et al. (2003) indicated that disobedient actions and independent behaviors of daughters lead to justification of violence for fathers in Turkish family. Furthermore, girls are exposed to the strict rules among family members, and they have the lowest position in power hierarchy in Turkish family (Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç, 2003). In sum, cultural, patriarchal, traditional, and social values are related to justification of domestic violence against women and girls, and women tend to internalise the violence since their childhood time (Page & İnce, 2008).

Basing on system justification theory, gender-related domestic violence, its effects on children, and gender-based justification of domestic violence are presented in the previous sections, finally, aims and hypotheses of the current study will be presented in the following section.

1.6. The Aims and Hypotheses of the Current Study

As the part of social psychological evaluation, attitudes towards domestic violence against women is discussed in many research. On the other hand, girls are also exposed to domestic violence within family based on gender-related discrimination, power relations, patriarchal family and social structure. The principal objective of this study is to demonstrate the social contexts based on Turkish culture among married people which leads to the legitimization of domestic violence against adolescent girls because daughters are shown the least tolerance among family members and society in Turkish culture (Hortaçsu, Kalaycıoğlu & Rittersberger-

Tılıç). Specifically, this study focuses on teenage girls because of several reasons. Firstly, cultural submission in family traditions, asymmetrical spousal relations, community norms, some national policies or interpretations of religion make girls believe that violence is justified (Bruce, 2011). Secondly, girls live with the possibility of violence more than boys. Finally, they face stigma because of violence in the society (Bruce, 2011). Therefore, the reasons how parents' justify domestic violence against girls should be explored in detail by developing a new scale according to Turkish culture.

For the current study, gender related justification of domestic violence against teenage girls is the first to be investigated specifically based on Turkish culture by developing a new scale. In addition, gender related system justification is also investigated based on men and women's gender roles related to justification of domestic violence against teenage girls by using Gender-Related System Justification Scale (Jost & Kay, 2005). Finally, what kinds of violence are justified by parents that teenage girls are exposed to were investigated based on WHO's (2014) typology of interpersonal violence which are physical violence, psychological violence, physical neglect, psychological neglect, emotional neglect, and sexual violence in Turkish context. Each violence type was represented by related behaviors with regards to items of new scale of justification of domestic violence against teenage girls.

Research questions and related hypotheses created basing on the presented literature and aims are as follows:

Research Question 1: Do gender of parents and sex of child (having only daughter(s), only son(s), or both of them) have effect on justification of violence against teenage girls?

Hypothesis 1: Basing on literature, domestic violence is generally practised by males and threatens an individual's life, body, and psychological health or freedom in the family (Page & İnce, 2008). Therefore, men are expected to endorse more

supportive views for justification of domestic violence against teenage girls than women.

Hypothesis 2: Since girls are exposed to violence more than boys, it is expected that parents who have daughter(s) are more favorable to justify violence against teenage girls rather than to their son(s).

Research Question 2: Is Gender Related System Justification (GSJ) significantly related to justification of domestic violence against teenage girls?

Hypothesis 3: Based on system justification theory (Jost & Banaji, 1994), parents who are more favorable for gender related system justification is expected to legitimize domestic violence against teenage girls favorably.

Research Question 3: What kinds of domestic violence are legitimized by parents in Turkish family structure?

CHAPTER II

STUDY 1

2.1. Method

2.1.1. Participants

For the preliminary study, 50 respondents (25 female and 25 male) participated to develop a new scale about justification of domestic violence against teenage girls after they agreed with informed consent form. Participants completed open-ended questionnaire via paper-pencil and web based.

2.1.2. Instrument and Procedure

Before scale development, participants were asked 14 open-ended questions about domestic violence against both girls and boys in Turkish society. Semi-structured interviews included questions about girls and boys to understand reasons of justification of possible domestic violence based on gender roles. The purpose of asking open-ended questions were to reveal specific domains of justification of domestic violence based on Turkish culture. Therefore, questions were related to expectations of society from children based on gender roles, reasons of domestic violence, conditions associated with committing violence, and similar and different behaviors of parents against their daughters and sons in Turkish family and social structure. (see Appendix A) To decide items, related questions were examined in detail and content analysis was applied.

Since there was no specific scale about justification of domestic violence against teenage girls, questions for semi-structured interviews was prepared before developing a new scale. The purpose of applying semi-structured interviews was to determine social contexts and specify possible domains of justification of domestic violence against teenage girls. Firstly, participants completed open-ended questions about how domestic violence occurs and is justified in Turkish society. Then, content analysis was pursued to determine related items to develop a new scale about justification of domestic violence against teenage girls. Then, inter-rater reliability

was provided for scale development. Finally, items were decided to be utilised according to the content analysis results. In the following section, details of preliminary study will be explained.

2.1.3. Results of Content Analysis

Results of content analysis indicated that there were five main categories related with justification of domestic violence against teenage girls. Participants who completed the semi-structured interviews reached a consensus based on conflict with family expectations and conflict with family rules, dishonor to family, leaving family members in difficult position and nonconformist or harmful behaviors in the society categories. 57 items were extracted from the responses of participants. However, because some items were similar to each other or found unrelated with the present thesis, 31 items were determined for a new scale.

The semi-structured interviews included questions about justification of domestic violence against boys, too. Although content analysis was applied for finding the reasons of domestic violence against boys, they were not reported in detail. According to participants' responses about reasons of domestic violence against children, results of content analysis indicated that boys and girls were exposed to violence for both similar and different reasons. Conflict with family members and disobeying family rules, educational failure, and misbehaviors like stealing or lying were found domain contexts based on Turkish culture for justification of violence against both girls and boys. On the other hand, justification of domestic violence differed in "honor" concept for boys and girls. For example, premarriage sexual relationship, or having a boyfriend were thought among reasons for committing violence for girls. However, boys were thought to be exposed to violence due to 'homosexuality'. Furthermore, participants indicated that being 'emotional' and 'weak' lead to risk of violence for boys because of gender roles. Therefore, these results showed that expectation of society based on gender roles related to honor concept was the important factor to justify violence. In addition, participants indicated more reasons about justification of violence against girls than

boys. Thus, semi-structured interview results showed that girls face more risk of violence than boys, a finding that is parallel with violence literature.

Table 1. Results of Content Analysis

<u>Categories and sub-categories</u>	<u>Items</u>	<u>Percentage</u>	
Conflict with parents' expectations	• Conflict with family's future expectations	If she is not able to make her family's future expectantions come true	2%
		If she prefers different life style different from her parents	2%
	• Conflict with family's marital expectations	If she refuses to marry the person that her parents choose	12%
		If she wants to marry a person that her parents do not approve	2%
		If she wants to marry at early ages	2%
	• Conflict with family's academic expectations	If she wants to continue to go to school	4%
		If she does not want to continue to go to school	2%
		If she fails in the exams	8%
		If she does not study her exams	2%
		If she is lazy	2%
		• Conflict with family's belief values	If she does not use head scarf
		If she object to her parent's beliefs	4%
	• Conflict with family's financial expectations	If she does not give financial support	2%
		If she wants to work	2%
		If she does not give her money to her parents	2%

Table 1 (continued)

<u>Categories and sub-categories</u>	<u>Items</u>	<u>Percentage</u>	
Conflict with family rules			
• Interpersonal relationships	If she objects to her parent and other family members	28%	
	If she object to her father	8%	
• Nonconformist behaviors against family rules	If she roughs her brother(s)	2%	
	If she makes something opposite to her parents' request	8%	
	If she does not tell her parents where she go or what she do	2%	
	If she comes home late	12%	
	If she does not fulfil her responsibilities	4%	
	If she does not obey her family's rules	12%	
	If she does not help for housework	18%	
	If she goes out at nights	2%	
	Leaving family members in difficult position in front of others		
		If she tells someone her family's secrets	2%
	If she explains her political view in the society	2%	
	If she misbehaves in front of others	2%	
	If she talks too much	2%	
	If she cries	2%	
	If she embarrasses her parents in front of others	4%	
	If she acts contumaciously	2%	

Table 1 (continued)

<u>Categories and sub-categories</u>	<u>Items</u>	<u>Percentage</u>
Dishonor to family		
<ul style="list-style-type: none"> Breaking the rules of family honor 	If her clothes are not appropriate for her family	12%
	If she does not behave appropriately according to her family's honor	30%
	If she looks other people in the street	2%
	If she falls in love	2%
	If she is seen with a man at outside	10%
	If she does not behave appropriately based on her family's moral rules	4%
	If she develops intimacy with a man	12%
	If she escapes with her boyfriend	2%
	If she has a boyfriend	24%
	If she flirts with a boy that her parents do not approve	4%
<ul style="list-style-type: none"> Sexual Relationship 	If she has a premarital sex	16%
	If she is exposed to sexual abuse	4%
Nonconformist or harmful behaviors in the society		
<ul style="list-style-type: none"> Breaking the school rules 	If she goes to school without tying back her hairs up	2%
	If her teachers complain about her	2%
	If she escapes from school	4%

Table 1 (continued)

<u>Categories and sub-categories</u>	<u>Items</u>	<u>Percentage</u>
• Disapproved behaviors against social norms	If she acts disrespectfully	2%
	If she commits a theft	2%
	If she objects to confirm social norms	6%
	If she objects to confirm moral rules of the society	10%
	If she lies	6%
	If she objects to men in the society	2%
	If she wants to be independent	4%
• Harmful behaviors based on personal choices	If she has bad friends	2%
	If she smokes a cigarette	4%
	If she uses alcohol	2%

Because content analysis includes personal judgment of researcher, inter-rater reliability was conducted with another researcher. For inter-rater reliability, 5 male and 5 female participants' papers were selected randomly and researchers' decisions were compared in relation to the selected items. Thus, inter-rater reliability was provided 100% because all subtracted items were the same. After inter-rater reliability, 31 items were selected based on content analysis results to develop a new scale about justification of domestic violence against teenage girls. The new scale was named as Justification of Domestic Violence Against Girls Scale (JDVAGS).

In the following section, details of Domestic Violence Against Girls Scale (JDVAGS) and Gender-related System Justification Scale (GSJ) for main study will be explained in detail.

STUDY 2

2.2. Method

2.2.1. Participants

After preliminary study, JDVAGS was developed and 30 individuals participated a pilot study to test a new scale's availability. According to results of pilot study, scale was decided to be used without any change.

307 participants (166 female and 141 male) were involved in the current study. All participants were non-students. Age range of the participants was between 22 and 64 with a mean of 41.7 ($SD = 7.47$). Among them, 7.5% stated having primary school, 4.9% stated having secondary school, 25.4% stated having a high education, and 53.1% stated having received bachelor degree. The rest 8.8% stated having graduate education. Most of participants (97.4%) reported Islam as their religion. In addition, some of participants (41.3%) defined themselves as conservative and 67.4% defined themselves as traditionalist. 63.2% of participants lived in metropol city, 33.9% lived in a city for most of their lives. 302 participants were married and 5 participants were single. All participants had children (104 participants had only daughter(s), 63 participants had only son(s), and 140 participants had both daughter(s) and son(s)). To compensate for possible confounding effects, age of participants, their education and income level, perceived conservatism, and number of children were controlled in the analyses. For further information on characteristics of whole sample of main study see page 33.

Table 2. Demographic Informations of Participants

<i>Demographic Variables</i>	<i>Mean/Frequency</i>	<i>Percent</i>
Gender		
Male	141	45.9%
Female	166	54.1%
Missing	0	-
Age	41.7 (<i>SD</i> = 7.47)	
22-25	3	1.0%
27-35	63	20.6%
36-45	140	45.7%
46-55	91	29.8%
57-64	9	2.6%
Missing	1	0.3%
Educational Level		
Primary School	23	7.5%
Secondary School	15	4.9%
High School	78	25.4%
University	163	53.1%
Graduate	27	8.8%
Missing	1	0.3%
Income Level		
Lower	19	6.2%
Middle	204	66.5%
Upper	83	27.0%
Missing	1	0.3%
Religion		
Islam	299	97.4%
Other religions	5	1.7%
Atheism	2	0.7%
Missing	1	0.2%
Sex of child		
Having only daughter(s)	104	33.9%
Having only son(s)	63	20.5%
Having both daughter and son	140	45.6%
Perceived Conservatism*	4.03 (<i>SD</i> = 1.63)	-
Perceived Traditionalism**	5.14 (<i>SD</i> = 1.38)	-

*7 point-scale; 1 indicates perceiving yourself totally not-conservative and 7 indicates totally conservative

**7 point-scale; 1 indicates perceiving yourself totally not-traditionalist and 7 indicates totally traditionalist

2.2.2. Instruments

Demographic information sheet and two different scales were used as measurement tools. Justification of Domestic Violence Against Girls Scale (JDVAGS) was developed by author for the current thesis. In addition, Gender-related System Justification Scale (GSJ) (Jost & Kay, 2005, translated and adapted by Ruşen Işık and Nuray Sakallı-Uğurlu) was used for the present study. Adding on JDVAGS and GSJ participants were asked what kind of violence (physical and psychological violence, physical and emotional neglect, and sexual violence) the teenage girls deserved related to items in JDVAGS.

2.2.2.1. Demographic Information Form

Demographic information form consists of eleven questions. In these questions, information about gender, age, occupation, education level, socioeconomic status, income, religious view, perceived traditionalism and conservatism, political view, living places, marital status, number of child, sex of child, and age of child were asked to participants (see Appendix B).

2.2.2.2. Justification of Domestic Violence Against Girls Scale (JDVGAS)

Justification of Domestic Violence Against Girls Scale was developed by author for the current study according to the results of the content analysis of the semi-structured interviews. In the light of literature, girls and women were reported to be the primary victims of violence. Around the world, women studies include violence issue, however, girls also suffer from domestic violence. In addition, because legitimization of violence is culture specific, the new scale about justification of domestic violence against girls is required based on Turkish context. Therefore, the purpose of developing JDVAGS was to indicate specific domains related to justification of domestic violence against teenage girls based on Turkish family and social structure.

Initially, 57 items were determined according to the results of content analysis. Whereas, some items were found similar to each other or they were irrelevant to general context of the study. After similar items were combined and irrelevant items were removed, the scale included 31 items. Participants asked to

choose their disagreement/agreement level on 7-point scale in which point 1 refers to totally disagreement and point 7 refers to totally agreement with the items. Higher scores indicate positive attitude toward justification of violence and lower scores indicate negative attitudes for justification.

2.2.2.2.1. Validity of JDVAGS

Exploratory Factor Analysis: Principal axis factoring was run through SPSS with 31 items of JDVAGS. According to KMO and Bartlett's test, the Kaiser-Meyer-Olkin Measure of sampling adequacy as .95, indicated that factorability of R assumption was good. Factor analysis results for construct validity gave that there were 4 factors of which of those eigen values were higher than 1. In addition, all items had sufficient loadings greater than .30 were loaded on these 4 factors. Because all items were loaded on factors, no item was deleted from JDVAGS. Total variance explained by 31 items was 50.84% and total variance explained under four factors was 64.7%. Items with their loadings, Eigen values and explained variance of each factor was given in Table 3. As it is seen in Table 3, the first factor named "Nonconformist behaviors against family's expectations and rules" have loadings ranging from .88 to .37 and includes 8 items, the second factor named "Disappropriate and harmful behaviors against family and social values" have loadings ranging from .78 to .48 and includes 10 items, the third factor named "Dishonor to the family" have loadings ranging from .87 to .37 and includes 9 items; and fourth factor named "Leaving family in difficult situation in front of others" have loadings ranging from .64 to .46 and includes 4 items.

Table 3. 4 factors of JDVAGS with their Eigen values, explained variances, Cronbach's alpha, items and loadings of items

	<u>Loadings</u>
<u>Factor 1</u> (eigen value = 16.23; explained variance % = 51.25; $\alpha = .91$)	
(Nonconformist behaviors against family's expectations and rules)	
Ailesi istemediği halde okula devam etmek isterse	.88
Eğer çalışıyorsa, kazandığı parayı ailesine vermezse	.87
Kendisinden beklenen gelecek hayallerini gerçekleştiremezse	.72
Toplum içinde ve/veya sosyal medyada politik görüş beyan ederse	.68
Ailesinin kendisi için uygun gördüğü biriyle evlenmeye karşı çıkarsa	.61
Cinsel istismara maruz kalırsa	.57
Derslerinden başarısız olur ve sınavlarından kötü not alırsa	.52
Ailesini başka insanların yanında zor durumda bırakacak davranışlarda bulunursa (ağlamak, çok konuşmak, yaramazlık yapmak vb.)	.37
<u>Factor 2</u> (eigen value = 2.77; explained variance % = 7.85; $\alpha = .93$)	
(Disappropriate and harmful behaviors against family and social values)	
Toplumun belirlediği ahlak kurallarına uygun davranmazsa	.78
Ailesi onaylamadığı halde erken yaşta evlenmek isterse	.77
Ailesi desteklediği halde okulu bırakmak isterse ve/veya çalışmak isterse	.72
Ailesinin sahip olduğu dini inançlara karşı gelirse	.65
Ailesinin onaylamadığı kişilerle arkadaşlık kurarsa	.63
Sigara ve/veya alkol kullanırsa	.61
Ev işlerinde (yemek yapmak, ütü yapmak vb.) annesine yardım etmezse	.60
Annesine, babasına veya diğer aile büyüklerine karşı gelirse	.55
Hırsızlık yaparsa	.51
Ailesinden habersiz erkek arkadaşı varsa	.48
<u>Factor 3</u> (eigen value = 1.43; explained variance % = 3.48; $\alpha = .93$)	
(Dishonor to the family)	
Evlenmeden önce cinsel ilişki yaşarsa	.87
Ailesinin onaylamadığı bir erkekle ilişki yaşarsa	.83
Ailenin sahip olduğu namus ve töre anlayışına uygun davranmazsa	.69
Bir erkekle sokakta görülürse/yakınlık kurarsa	.63
Ailesinin rahatsızlık duyacağı düzeyde açık kıyafetler giyerse	.61
Ailesinin onaylamadığı biriyle evlenmek isterse	.60
Ailesi onaylamadığı halde sevdiği kişi ile kaçıp evlenirse	.65

Table 3. (continued)

	<u>Loadings</u>
Ailesinin benimsediđi yařam tarzından farklı bir yařam tarzına sahip olursa	.41
Ailenin belirlediđi kuralların dıřına ıkarsa (eve ge gelmek, nerede olduđunu haber vermemek, akřam dıřarı ıkmak vb.)	.37
Factor 4 (eigen value = 1.01; explained variance % = 2.18; α = .88)	
(Leaving family in difficult situation in front of others)	
Kardeř(ler)ine kt davranırrsa	.64
Aile bireyelerine ve/veya diđer insanlara yalan sylerse	.58
Aile sırlarını bařkalarına anlatırssa	.57
Okul kurallarına uymaması sonucu đretmenlerinden řikayet gelirse	.46

2.2.2.2.2. Reliability of JDVAG

Internal consistencies were found to be high for all four factors: A Cronbach's alpha of Factor 1 was .91, a Cronbach's alpha of Factor 2 was .93, a Cronbach's alpha of Factor 3 was .93, and a Cronbach's alpha of Factor 4 was .88. In addition to internal consistencies of four factors, for the whole scale, the Cronbach's alpha was found as .96. These results showed that Justification of Domestic Violence against Girls Scale had high internal consistency reliability.

2.2.2.3. Gender-related System Justification Scale (GSJ)

Jost and Kay (2005) argued that there is a belief that every group among society has some advantages and disadvantages should support the system as a fair, balanced, and legitimate from a system justification perspective. In the base of gender, Jost and Kay (2005) proposed that 'the *complementarity* of gender stereotypes' supports status quo. Gender-related system justification scale was designed to assess people's tendency to legitimize gender inequality and included items such as "In general, relations between men and women are fair" and "The division of labor in families generally operates as it should" (see Appendix D for other items of the scale). In the scale there were 8 items and 2 items were reverse coded. Also, the original scale was based on 9-point in which 1 point referred to *strongly agree* and 9 point referred to *strongly disagree*. After recodings, high scores on GSJ referred to higher tendency for gender-related justification of system and internal consistency reliability of GSJ was reported as .65 (Jost & Kay, 2005).

The original scale was translated and adapted into Turkish by Ruşen Işık and Nuray Sakallı-Uğurlu (2009). In the present study, participants asked to choose their agreement/disagreement level on 7-point scale in which 1 point refers to total agreement and 7 point refers to total disagreement with the items. In the current study, the internal consistency reliability of GSJ was found .62 because of sample characteristics. However, no item was removed from the scale.

2.2.3. Procedure

The questionnaires were contributed as hard copy because participants profile was not available for web based questionnaire. Married people with children were selected to complete the questionnaire because it may give more realistic results for the present study. Firstly, participants were given informed consent form which includes researcher's contact information, the purpose of the study, and guarantee to incomplete the questionnaire if they feel uncomfortable. In addition, participants did not have to give their names in the informed consent form to provide their anonymity and confidentiality. Furthermore, participation to study was based on voluntariness.

After participants agreed with informed consent form, they filled demographic information form consists of 11 questions like gender, age, education and income level as it was mentioned in demographic information form. Then, participants who had daughters aged between 12-18 were asked to give points from 1 to 6 which represent each violence types to explore what kinds of violence are frequently justified based on JDVAGS items based on Turkish family structure. Point 1 referred to physical violence like 'hitting, slapping, or shaking'; point 2 referred to psychological violence like 'threatening, reprimanding, or humiliating'; point 3 referred to physical neglect like 'cutting her off without penny , not supplying food, or relieving of her mobile phone or computer'; point 4 referred to emotional neglect like 'showing no interest or support, or not establishing intimacy'; point 5 referred to sexual violence like 'forced sexual relationship, or insulting sexual identity'; and finally point 6 referred to 'there is no need to show violent behaviors' (see Appendix C).

In the last step, participants were asked to complete GSJ based on gender roles based on Turkish culture. In GSJ, items were based on gender roles of women and men. Therefore, participants were remembered to complete questionnaires by thinking adults for GSJ. Finally, participants were asked to complete JDVAGS (see Appendix E) with regard to teenage girls aged between 12 and 18 in Turkish family context.

CHAPTER III

RESULTS

In order to deal with missing values and outliers, and to check whether normality, linearity, and homoscedasticity assumptions were met, a preliminary data screening was conducted. Mean replacement was applied for missing values because missing cases were less than 5%. After univariate and multivariate outliers were detected and excluded, 307 participants remained in the analyses. Homogeneity of variance assumption was met for complete study. In addition, correlations between four factors as dependent variables were given (see Table 4). Throughout this chapter, frequency of violence types (are physical violence, psychological violence, physical neglect, psychological neglect, emotional neglect, and sexual violence) that parents justified, descriptive information with regard to overall study, and results of analysis of covariance will be explained as a whole and under four factors.

Table 4. Correlation of factors of JDVAGS

	Factor 1	Factor2	Factor 3	Factor 4
JDVAGS Factor 1	-			
JDVAGS Factor 2	.63*	-		
JDVAGS Factor 3	.63*	.81*	-	
JDVAGS Factor 4	.69*	.78*	.80*	-

* Correlation is significant at .01 level

3.1. Results of Domestic Violence Types

154 participants who had daughters aged between 12-18 completed the part of the questionnaire which included types of domestic violence that parents justified. Because interpersonal violence cannot be limited as physical violence, participants were asked to give points from 1 to 6 which represent each violence types to explore what kinds of violence are frequently justified based on JDVAGS items based on Turkish family structure. Results showed that ‘there is no need to show violent behaviors’ was the most frequent choice for most items. In detail, ‘there is no need to show violent behaviors’ was the most frequent choice for “If she works and does not give her money to her family”, “If she want to go to school although her family does not approve”, and “If she is not able to make her family’s future expectations come true” items. On the other hand, ‘threatening, reprimanding, or humiliating’ choice referred to psychological violence was the most frequent answer for “If she commits a theft” item. Furthermore, ‘showing no interest or support, or not establishing intimacy’ choice referred emotional neglect was the most frequent answer for “If she lies” item (see Appendix F).

3.2. Results of Study 2

Firstly, I conducted 2 sex of parent (male, female) X 3 sex of child (having only daughter(s), having only son(s), having both of them) X 2 system justification (gender-related system justification, not gender-related system justification)

ANCOVA on attitudes towards justification of domestic violence against teenage girls and I controlled the impact of age, education level, income level, perceived conservatism scores and number of child for the present study. For gender-related system justification variable, scores were transformed from continuous to categorical with median split method for analyses. In this analysis, results were examined for whole scale without separate factors to see general frame.

Results showed that after the effects of age ($F(1,288) = 6.64; p = .039; \eta^2 = .015$), education level ($F(1,288) = 2.78; p = .096; \eta^2 = .010$), income level ($F(1,288) = 6.58; p = .039; \eta^2 = .015$), perceived conservatism of participants ($F(1,288) = 13.60; p = .003; \eta^2 = .030$), and number of child ($F(1,288) = 1.13, p = .28, \eta^2 = .004$) were controlled; there was a main effect of parent's sex on attitudes towards justification of domestic violence against teenage girls ($F(1,288) = 5.71; p = .017; \eta^2 = .02$). Post hoc after the Bonferroni correction indicated that fathers (adjusted $M = 2.97, SD = 1.40$) significantly had positive attitudes towards justification of violence against teenage girls than mothers (adjusted $M = 2.57, SD = 1.33$) (see Figure 1).

In addition, there was a main effect of gender-related system justification on justification of domestic violence against girls ($F(1,288) = 11.82; p = .006; \eta^2 = .026$). That is, participants who had tendency on gender-related system justification (adjusted $M = 2.98, SD = 1.42$) significantly had positive attitudes about justification of domestic violence against teenage girls than participants with lower scores on gender-related system justification (adjusted $M = 2.55, SD = 1.23$) (see Figure 2). On the other hand, there was not a main effect of child sex on justification of domestic violence against girls.

Finally, results showed that there was an effect of interaction between sex of parent and gender-related system justification on justification of domestic violence against teenage girls ($F(1,288) = 3.70; p = .049; \eta^2 = .013$). Men who had higher tendency to justify gender related system (adjusted $M = 3.34, SD = 1.46$) had higher tendency to justify domestic violence than men who had lower tendency to justify gender-related system (adjusted $M = 2.59, SD = 1.09$). In addition, women who had

higher tendency to justify gender related system (adjusted $M = 2.63$, $SD = 1.35$) had higher tendency to justify domestic violence against teenage girls than women who had lower tendency to justify gender related system (adjusted $M = 2.50$, $SD = 1.30$). Descriptive statistics for covariate variables (see Table 5) and Study 2 (see Table 6) and ANCOVA results of whole scale will be demonstrated in detail in Table 7.

Table 5. Descriptive statistics of covariate variables

<i>Demographic variables</i>	<i>Scores of attitudes towards justification of domestic violence against teenage girls</i>	
	<i>M</i>	<i>SD</i>
<i>Age</i>		
22-42	2.87	1.42
43-69	2.69	1.31
<i>Education Level</i>		
Primary, Secondary, and High School	3.10	1.46
University and Graduate	2.59	1.27
<i>Income Level</i>		
Lower and Middle	3.32	1.43
Upper	2.60	1.29
<i>Perceived Conservatism</i>		
Feeling less conservative	2.54	1.32
Feeling more conservative	3.13	1.35
<i>Number of child</i>		
Having 1 or 2 children	2.67	1.31
Having more than 2 children	3.28	1.48

Table 6. Descriptive statistics of Study 2

Source	<u>Gender-related</u>				<u>Not gender-related</u>			
	<u>system justification</u>				<u>system justification</u>			
	<u>M</u>	<u>SD</u>	<u>Adj.</u> <u>M</u>	<u>SE</u>	<u>M</u>	<u>SD</u>	<u>Adj.</u> <u>M</u>	<u>SE</u>
Men with only daughter(s)	3.06	1.46	2.58	.13	1.80	.67	2.03	.28
Men with only son(s)	3.30	1.15	2.72	.17	2.28	1.02	2.64	.33
Men with both daughter and son	3.34	1.57	2.99	.12	2.98	1.21	3.10	.29
Total	3.25	1.46	3.34	.15	2.35	1.09	2.59	.17
Attitudes towards								
justification of domestic								
violence against								
teenage girls								
Women with only daughter(s)	2.74	1.43	2.74	.28	2.37	1.48	2.48	.21
Women with only son(s)	2.44	1.07	2.33	.34	2.27	.94	2.25	.29
Women with both daughter and son	3.23	1.37	2.81	.22	2.84	1.24	2.77	.20
Total	2.93	1.35	2.63	.16	2.54	1.30	2.50	.14

Table 7. ANCOVA results for Study 2

Source	SS	<i>df</i>	MS	<i>F</i>	<i>p</i>	Partial η^2
Age (CV)	6.65	1	6.65	4.32	.04	.015
Education (CV)	4.29	1	2.78	2.78	.09	.010
Income (CV)	6.58	1	6.58	4.27	.04	.015
Perceived Conservatism (CV)	13.60	1	13.60	8.83	.003	.030
Number of Child (CV)	1.74	1	1.74	1.13	.28	.004
Sex of Parent	8.79	1	8.79	5.71	.01	.019
Sex of Child	7.42	2	3.71	2.41	.09	.016
G SJ*	11.82	1	11.82	7.68	.006	.026
Interaction**	7.77	2	3.88	2.52	.08	.017
Interaction***	6.01	1	6.01	3.90	.05	.013
Interaction****	4.37	2	2.18	1.41	.24	.010
Interaction*****	2.08	2	1.04	.67	.50	.005
Error	443.35	288	1.53			
Total	2939.82	305				

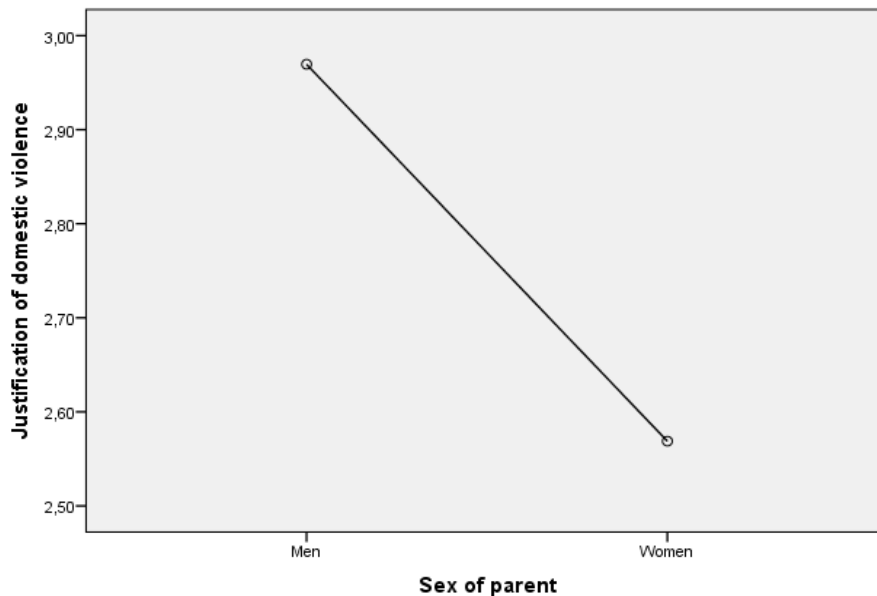
*Gender-related system justification

**Interaction between sex of parent and sex of child

***Interaction between sex of parent and gender-related system justification

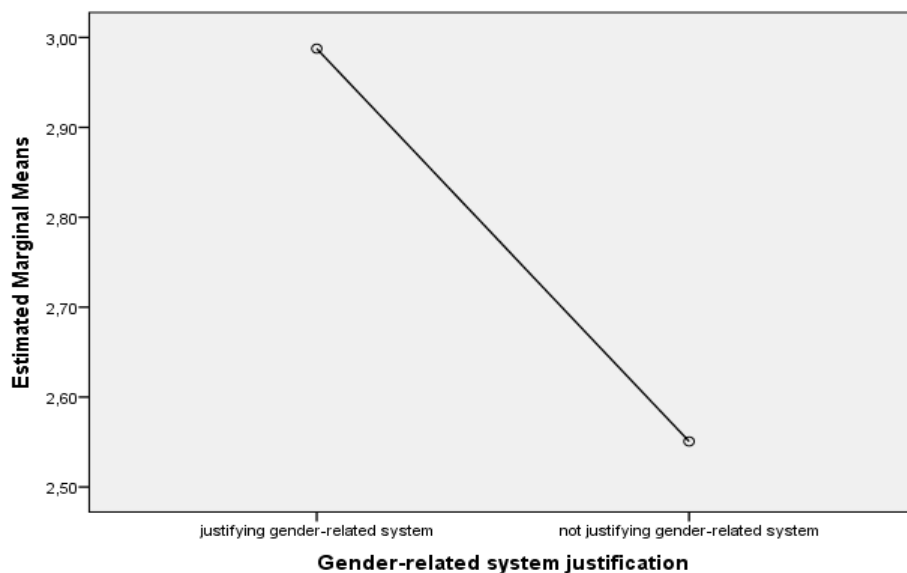
****Interaction between sex of child and gender-related system justification

*****Interaction between sex of parent, sex of child, and gender-related system justification



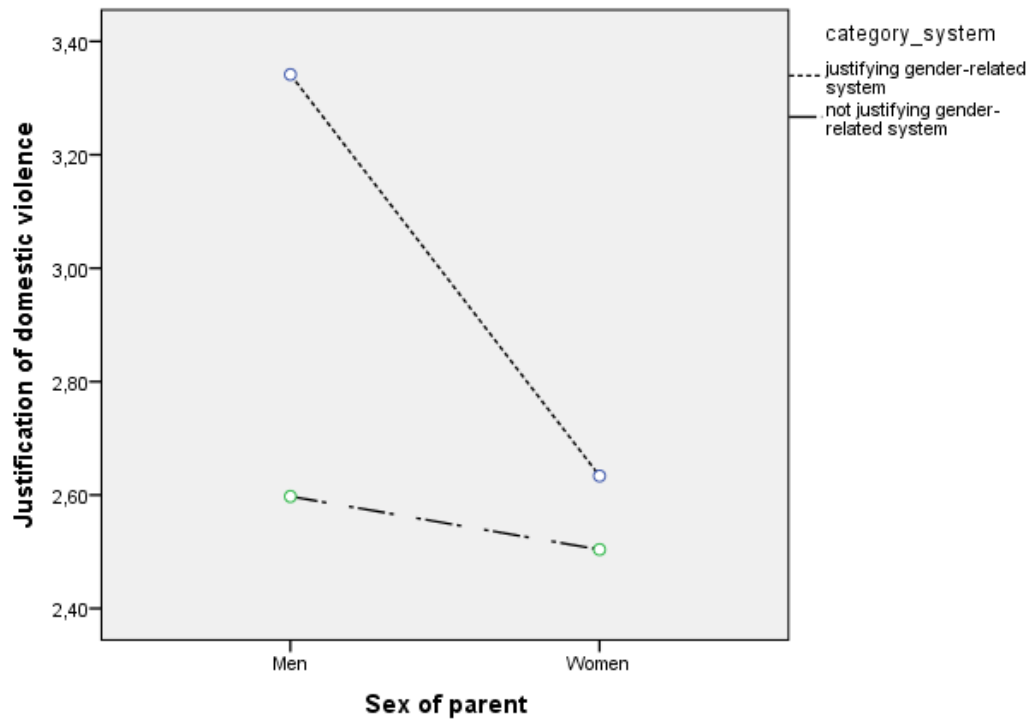
Covariates appearing in the model are evaluated at the following values: age = 41,74, education = 3,51, income = 3,94, perceived conservatism = 4,03, number of child = 1,93

Figure 1. Main effect of sex of parent on justification of domestic violence against teenage girls.*



Covariates appearing in the model are evaluated at the following values: age = 41,74, education = 3,51, income = 3,94, perceived conservatism = 4,03, number of child = 1,93

Figure 2. Main effect of gender-related system justification on justification of domestic violence against teenage girls.*



Covariates appearing in the model are evaluated at the following values: age = 41,74, education = 3,51, income = 3,94, perceived conservatism = 4,03, number of child = 1,93

Figure 3. Effects of sex of parent and gender-related system justification interaction on justification of domestic violence against teenage girls.*
 (*Adjusted means were demonstrated)

3.2.1. Results of sub-factors of JDVAGS

Results of first factor of JDVAGS which was named as ‘Nonconformist behaviors against family’s expectations and rules’ showed that there was a main effect of sex of parent on attitudes towards justification of violence based on girls’ nonconformist behaviors against family’s expectations and rules ($F(1,288) = 5.56, p = .019, \eta^2 = .019$). Post hoc after the Bonferroni correction indicated that men (adjusted $M = 2.25, SD = 1.42$) significantly had positive attitudes about justification of violence than women (adjusted $M = 1.84, SD = 1.30$) if girls show nonconformist behaviors against family’s expectations and rules. On the other hand, there was no main effect of sex of child for the first factor. Finally, there was a main effect of gender-related system justification on justification of violence based on girls’ nonconformist behaviors against family’s expectations and rules ($F(1,288) = 10.65, p = .001, \eta^2 = .036$). That is, participants who had higher tendency on gender-related system justification (adjusted $M = 2.31, SD = 1.47$) significantly had positive attitudes about justification of domestic violence against teenage girls based on girls’ nonconformist behaviors against family’s expectations and rules than participants with lower scores on gender-related system justification (adjusted $M = 1.78, SD = 1.16$). For details, Table 8 can be seen.

Table 8. ANCOVA results for Factor 1

Source	SS	<i>df</i>	MS	<i>F</i>	<i>p</i>	Partial η^2
Age (CV)	4.46	1	4.46	2.67	.10	.009
Education (CV)	13.07	1	13.07	7.84	.005	.027
Income (CV)	.97	1	.97	.58	.44	.002
Perceived Conservatism (CV)	20.76	1	20.76	10.72	.001	.036
Number of Child (CV)	.62	1	.62	.37	.54	.001
Sex of Parent	9.26	1	9.26	5.56	.02	.019
Sex of Child	3.58	2	1.79	1.07	.34	.007
GSJ*	17.76	1	17.76	10.65	.001	.036
Interaction**	7.84	2	3.92	2.35	.09	.016
Interaction***	1.63	1	1.63	.98	.32	.003
Interaction****	1.56	2	.78	.47	.62	.003
Interaction*****	1.38	2	.69	.41	.66	.003
Error	480.13	288	1.66			
Total	1879.26	305				

*Gender-related system justification

**Interaction between sex of parent and sex of child

***Interaction between sex of parent and gender-related system justification

****Interaction between sex of child and gender-related system justification

*****Interaction between sex of parent, sex of child, and gender-related system justification

Results of second factor of JDVAGS which was named as ‘Disappropriate and harmful behaviors against family and social values’ indicated that there was a main effect of parent’s sex on attitudes towards justification of violence when girls shows disappropriate and harmful behaviors against family and social values ($F = (1,288) = 4.56, p = .025, \eta^2 = .015$). That is, men (adjusted $M = 3.13, SD = 1.57$) significantly had positive attitudes about justification of domestic violence than women (adjusted $M = 2.74, SD = 1.50$) if girls show disappropriate and harmful

behaviors against family and social values. There was no main effect of child sex for the second factor. However, there was a main effect of gender-related system justification on the second factor ($F(1,288) = 5.10, p = .025, \eta^2 = .017$). That is, participants who supported gender-related system justification favorably (adjusted $M = 3.13, SD = 1.60$) showed higher tendency to justify domestic violence based on girls' inappropriate and harmful behaviors against family and social values than participants who had lower scores on gender-related system justification (adjusted $M = 2.74, SD = 1.39$). Finally, there results showed that there was an effect of interaction between sex of parent and gender-related system justification on the second factor ($F(1,288) = 4.75, p = .03, \eta^2 = .016$). Men who had higher tendency to justify gender related system (adjusted $M = 3.52, SD = 1.65$) had higher tendency to justify domestic violence based on girls' inappropriate and harmful behaviors against family and social values than men who had lower tendency to justify gender-related system (adjusted $M = 2.74, SD = 1.22$). In addition, women who had higher tendency to justify gender related system (adjusted $M = 2.75, SD = 1.51$) had higher tendency to justify domestic violence based on girls' inappropriate and harmful behaviors against family and social values against teenage girls than women who had lower tendency to justify gender related system (adjusted $M = 2.73, SD = 1.48$). For detail information, Table 9 can be seen.

Table 9. ANCOVA results for Factor 2

Source	SS	<i>df</i>	MS	<i>F</i>	<i>p</i>	Partial η^2
Age (CV)	7.08	1	7.08	3.68	.05	.013
Education (CV)	4.29	1	4.29	2.23	.13	.008
Income (CV)	14.12	1	14.12	7.36	.007	.025
Perceived Conservatism (CV)	16.21	1	16.21	8.44	.004	.028
Number of Child (CV)	4.04	1	4.04	2.10	.14	.007
Sex of Parent	8.42	1	8.42	4.38	.03	.015
Sex of Child	6.63	2	3.31	1.72	.18	.012
GSJ*	9.79	1	9.79	5.10	.02	.017
Interaction**	9.95	2	4.97	2.59	.07	.018
Interaction***	9.12	1	9.12	4.75	.03	.016
Interaction****	7.53	2	3.76	1.96	.14	.013
Interaction*****	3.27	2	1.63	.85	.42	.006
Error	552.73	288	1.91			
Total	3403.68	305				

*Gender-related system justification

**Interaction between sex of parent and sex of child

***Interaction between sex of parent and gender-related system justification

****Interaction between sex of child and gender-related system justification

*****Interaction between sex of parent, sex of child, and gender-related system justification

Results of third factor of JDVAGS which was named as ‘Dishonor to family’ indicated that there was a main effect of parent’s sex on justifying domestic violence based on dishonor to family ($F(1,288) = 5.02, p = .026, \eta^2 = .017$). That is, men (adjusted $M = 3.35, SD = 1.68$) significantly had positive attitudes about justification of domestic violence than women (adjusted $M = 2.90, SD = 1.57$) if girls dishonor to family. In addition, there was a marginally significant main effect of sex of child on justifying domestic violence based on dishonor to family ($F(1,288) = 2.73, p = .067,$

$\eta^2 = .019$). Participants who had both daughter(s) and son(s) showed higher tendency to justify domestic violence based on dishonor to family (adjusted $M = 3.42$, $SD = 1.66$) than participants who had only son(s) (adjusted $M = 3.06$, $SD = 1.37$) and only daughters (adjusted $M = 2.89$, $SD = 1.61$). Moreover, there was a main effect of gender-related system justification ($F(1,288) = 3.83$, $p = .05$, $\eta^2 = .013$). That is, participants who supported gender-related system justification favorably (adjusted $M = 3.31$, $SD = 1.70$) showed higher tendency to justify domestic violence based on dishonor to family than participants who had lower scores on gender-related system justification (adjusted $M = 2.94$, $SD = 1.48$). Finally, there results showed that there was an effect of interaction between sex of parent and gender-related system justification on the third factor ($F(1,288) = 4.55$, $p = .034$, $\eta^2 = .016$). Men who had higher tendency to justify gender related system (adjusted $M = 3.74$, $SD = 1.75$) had higher tendency to justify domestic violence based on dishonor to family than men who had lower tendency to justify gender-related system (adjusted $M = 2.97$, $SD = 1.41$). In addition, women who had higher tendency to justify gender related system (adjusted $M = 2.89$, $SD = 1.62$) had lower tendency to justify domestic violence based on dishonor to family than women who had higher tendency to justify gender related system (adjusted $M = 2.91$, $SD = 1.52$). In Table 10, details can be seen.

Table 10. ANCOVA results for Factor 3

Source	SS	<i>df</i>	MS	<i>F</i>	<i>p</i>	Partial η^2
Age (CV)	11.33	1	11.33	5.09	.02	.017
Education (CV)	.94	1	.94	.42	.51	.001
Income (CV)	6.20	1	6.20	2.79	.09	.010
Perceived Conservatism (CV)	36.80	1	36.80	16.55	.001	.054
Number of Child (CV)	3.42	1	3.42	1.54	.21	.005
Sex of Parent	11.17	1	11.17	5.02	.02	.017
Sex of Child	12.16	2	6.08	2.73	.06	.019
GSJ*	8.51	1	8.51	3.83	.05	.013
Interaction**	6.25	2	3.12	1.40	.24	.010
Interaction***	10.11	1	10.11	4.55	.03	.016
Interaction****	3.86	2	1.93	.87	.42	.006
Interaction*****	2.81	2	1.40	.63	.53	.004
Error	640.35	288	2.22			
Total	3881.95	305				

*Gender-related system justification

**Interaction between sex of parent and sex of child

***Interaction between sex of parent and gender-related system justification

****Interaction between sex of child and gender-related system justification

*****Interaction between sex of parent, sex of child, and gender-related system justification

Results of last factor which was named as ‘Leaving family in difficult situation in front of others’ indicated that there was a main effect of gender-related system justification on parents attitudes towards justification of domestic violence when girls leave family in difficult situation in front of others ($F(1,288) = 6.93, p = .009, \eta^2 = .024$). That is, participants who supported gender-related system justification favorably (adjusted $M = 3.03, SD = 1.61$) showed higher tendency to justify domestic violence based on leaving family in difficult situation in front of

others than participants who had lower scores on gender-related system justification (adjusted $M = 2.53$, $SD = 1.44$).

Table 11. ANCOVA results for Factor 4

Source	SS	<i>df</i>	MS	<i>F</i>	<i>p</i>	Partial η^2
Age (CV)	2.71	1	2.71	1.23	.26	.004
Education (CV)	3.59	1	3.59	1.63	.20	.006
Income (CV)	6.39	1	6.39	2.90	.09	.010
Perceived Conservatism (CV)	15.16	1	15.16	6.88	.009	.023
Number of Child (CV)	.076	1	.076	.03	.85	.000
Sex of Parent	5.31	1	5.31	2.41	.12	.008
Sex of Child	10.96	2	5.48	2.49	.08	.017
GSJ*	15.26	1	15.26	6.93	.009	.024
Interaction**	6.69	2	3.34	1.52	.22	.010
Interaction***	2.71	1	2.71	1.23	.26	.004
Interaction****	7.08	2	3.54	1.60	.42	.006
Interaction*****	1.43	2	.71	.32	.72	.002
Error	633.97	288	2.20			
Total	3128.64	305				

*Gender-related system justification

**Interaction between sex of parent and sex of child

***Interaction between sex of parent and gender-related system justification

****Interaction between sex of child and gender-related system justification

*****Interaction between sex of parent, sex of child, and gender-related system justification

CHAPTER IV

DISCUSSION

On the whole, the current thesis examined the social contexts based on Turkish culture among married people which leads them to the legitimization of domestic violence against adolescent girls related to system justification tendency and sociodemographic variables like age, income level, educational level, perceived conservatism and number of child. In addition to these demographic variables, justification of domestic violence against teenage girls was examined based on sex of parent and sex of child primarily with the effect of gender-related system justification. In this section, main findings of the current thesis will be discussed with relation to the literature and hypotheses presented in the first chapter. Firstly, results of content analysis and its relation to justification of domestic violence based on Turkish context will be discussed. Then, evaluations of research findings of the main study with regards to the literature review and research questions will be presented. After, major contributions of the study will be mentioned. Finally, limitations of the current thesis will be discussed together with suggestions for further researches.

4.1. General Evaluation of Content Analysis Results

Around the world there are many studies about violence against women. However, girls are also the victim of violence because of several reasons varied from culture to culture. Therefore, each culture creates its own justification method by using specific domains. Straus (1977) pointed out that intrafamily violence is justified across countries for different reasons. In the current thesis, social contexts based on Turkish culture and specific domains related with violence against girls were determined by making semi-structured interviews with participants to investigate how violence against girls was justified in Turkish society. As it was mentioned before, the semi-structured interviews included questions about expectations of society from children based on gender roles, reasons of domestic violence and what kind of domestic violence that children are exposed, conditions associated with committing violence, and similar and different behaviors of parents

against their daughters and sons in Turkish family and social structure. Therefore, detailed information was obtained from the responses of participants to specify the domains of the legitimization of domestic violence.

After participants' responses were examined in detail, content analysis was applied to determine the items of new scale. According to results of content analysis, five domains related to justification of domestic violence were decided. Firstly, "conflict with parents' expectations" was evaluated as the reason of violence against girls. Parents' expectations included five sub-categories which were 'conflict with family's future expectations', 'conflict with family's marital expectations', 'conflict with family's academic expectations', 'conflict with family's belief values', and 'conflict with family's financial expectations'. These sub-categories indicated that when girls do not prefer to shape their lives based on their families' expectations, they may be exposed to violence.

Secondly, "conflict with family rules" was found as another domain related to justification of domestic violence. 'Interpersonal relationships' and 'nonconformist behaviors against family rules' were the sub-categories of this domain. Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç (2003) emphasized that the least tolerance was showed against daughters at home. Therefore, they can struggle with domestic violence because of independent and noncompliant behaviors; and disobedience of family's rules (Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç,2003). Thus, parallel with the finding of Hortaçsu et al. (2003), it should be highlighted that obeying family rules is an important factor for Turkish family structure. In addition, effect of patriarchal structure, conflict with father or other family members can be the reason to commit violence. Therefore, interpersonal relationships and family rules may affect the legitimization of domestic violence.

The other domain related to justification of domestic violence was "leaving family members in difficult position in front of others". According to Ouis and Myhrman (2007), pressure comes from other people and relatives to make girls more obedient in the family and society. Therefore, the name of family can be affected negatively because of the behaviors of their daughters. In this situation, to prevent

misbehaviors of girls, families can apply strict rules based on culture and social norms.

“Dishonor to family” was another important category related to justification of domestic violence. ‘Breaking the rules of family honor’ and ‘having sexual relationship’ were the sub-categories of “dishonor to family” category. Kocacık et al. (2007) pointed out that many violence acts associated with traditional practices includes “crimes of honor”. Therefore, many women and girls are killed by other family members or they are forced to kill themselves. Based on the literature of honor culture and honor-based societies, it can be emphasized that women and girls are the primary victims of violence in honor societies. In addition, patriarchal structure of the society causes violence against women and girl in Turkey. Sever and Yurdakul (2001) pointed out that patriarchal mechanisms try to control women’s sexuality. Therefore, men obtain power in society and have rights to control family members’ sexual decisions because they are still considered as the providers of family.

Finally, “nonconformist or harmful behaviors in the society” is the last domain which included ‘breaking school rules’, ‘disapproved behaviors against social norms’, and ‘harmful behaviors based on personal choices’ sub-categories. Because Turkish culture is a collectivist culture in transition, obeying norms and fulfilling responsibilities are demanded from all family members (Marshall & Furr, 2010). Therefore, collectivist culture affects the roles of girls in the society. As a result, violence is used as discipline tool against girls to control their misbehavior and leads to justification of violence (Kocacık & Doğan, 2007).

In conclusion, results of content analysis showed that domestic violence against girls is justified with regard to specific domains based on Turkish culture. Moreover, a new scale about justification of domestic violence against was developed according to the results of content analysis. Thus, domains of justification of domestic violence based on Turkish culture were specified by content analysis and results of content analysis gave detail information about how parents tend to justify domestic violence against girls.

4.2. General Evaluations of Research Findings of Main Study

4.2.1. Types of Domestic Violence

According to Bilar, Ari, Baykoç-Dönmez, and Güneysu (1986), aggression was defined as frequent beating (Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç,2003). The study results of Bilat et al. (1986) showed that aggression increased with the age of child and girls were exposed to aggression rather than boys in the nuclear families (Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç,2003). Thus, the purpose of this part of the main study is to reveal what kinds of domestic violence that daughters deserved according to their parents. In the first step of the main study, 154 participants who had daughters aged between 12-18 gave points from 1 to 6 to evaluate what kind of domestic violence that girls deserved based on the items of JDVAGS in addition to GSJ and JDVAGS. Each point referred to behaviors related with violence types (physical violence, psychological violence, physical neglect, emotional neglect, sexual violence, nonviolent behavior).

According to results, most participants' responses were 'there is no need for violent behavior' for many items. On the other hand, the most frequent response for 'If she commits a theft' item was that she deserves behaviors like threatening, reprimanding, or humiliating related with psychological violence. Furthermore, the most frequent response for 'If she lies' item was that she deserves behaviors like showing no interest or support, or not establishing intimacy related with emotional violence. Moreover, sexual violence was the least frequent response among participants. It should be emphasized that sexual violence may not be accepted as justifiable in Turkish society commonly. That is, people in Turkish society may not prefer to justify sexual violence against teenage girls based on their values in cultural context. Therefore, these results indicated that although parents thought that girls did not deserve any type of domestic violence for many conditions, there might be exceptions like psychological violence and emotional violence.

4.2.2. Justification of Domestic Violence Against Teenage Girls and Gender-Related System Justification

Analysis of covariance was conducted in order to examine the effect of sex of parent, gender-related system justification, and sex of child on justification of domestic violence against teenage girls by controlling age, education level, income level, number of child, and perceived conservatism of participants. These demographic variables were controlled because Bilar et al. (1986) found that younger and less educated parents with greater number of children behaved more aggressive to their children (as cited in Rittersberger-Kılıç, 1997; Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç,2003).

Parallel to the expectations stated in Hypothesis 1, men and women significantly differed in terms of their attitudes toward justification of domestic violence against teenage girls. Men showed higher tendency to justify domestic violence against teenage girls than women. This result is consistent with literature because it is known that males are the primary perpetrators of violence. According to Marshall and Furr (2010), a man has the responsibility to protect and provide for his wife and children, therefore authority and control belong to men in the family in Turkish context. Because men are expected to behave in accordance with their power position among family, the role of men in the family provides him justification of his negative reactions against his wife and children (Marshall & Furr, 2010). Therefore, the effect of patriarchal norms, culture, and traditions on fathers and mothers' are the emphasized aspects about justification of domestic violence against teenage girls in Turkish family structure.

Although men and women significantly differed in terms of their attitudes toward justification of domestic violence against teenage girls, there was no effect of having a daughter(s) to justify domestic violence more favorably. Therefore, Hypothesis 2 was not supported. On the other hand, participants who had both daughters and sons showed more positive attitudes about justification of domestic violence against teenage girls than participants who had only daughter(s) and only son(s) although these differences were not significant. This results showed that

rearing both daughters and sons affects latent dynamics in the family to legitimize domestic violence.

Parallel to the expectations, participants who justified gender-related system significantly differed from participants who did not justify gender-related system. That is, people who had higher tendency for gender-related system justification, had more positive attitudes toward justification of domestic violence than people with lower tendency to justify gender-related system. Jost and Kay (2005) pointed out that gender stereotypes provide justification of status quo for gender relations. Therefore, participants who justified gender-related system also had tendency to support justification of domestic violence.

Finally, the interaction was found between sex of parent and gender-related system justification. That is, men who supported gender-related system justification also showed higher tendency to justify domestic violence. In addition, women who supported gender-related system justification also showed higher tendency to justify domestic violence. In general, women were found to be less supportive for both system justification and legitimization of domestic violence against teenage girls. It can be stated that women may be less supportive for gender-related system justification and justification of domestic violence because they are exposed to sexist status quo in the social structure (Jost & Kay, 2005).

For the first sub-factor of JDVAGS which was named as 'Nonconformist behaviors against family's expectations and rules', there was a main effect of sex of parent. In addition, gender-related system justification had effect on justification of domestic violence against teenage girls. For the second sub-factor of JDVAGS which was named as 'Disappropriate and harmful behaviors against family and social values', there were main effects of parent's sex and gender-related system justification. In addition, the interaction was found between sex of parent and gender-related system justification. For the third factor JDVAGS which was named as 'Dishonor to family', sex of parent, sex of child, and gender-related system justification had effect on legitimization of domestic violence against teenage girls. It should be emphasized that a main effect of child sex was found only for 'Dishonor to family' sub-factor. That is, participants who had both daughter(s) and son(s) showed

more positive attitudes towards justification of domestic violence against girls than participants who had only son(s) or only daughter(s) based on dishonor to family. In addition, the interaction was found between sex of parent and gender-related system justification. Finally, there was a main effect of gender-related system justification on justification of domestic violence based on 'Leaving family in difficult situation in front of others' sub-factor of JDVAGS.

In conclusion, when total scale and its sub-factors were evaluated, similar findings were observed. On the other hand, a main effect of sex of child was only found for 'Dishonor to family' factor. Therefore, having both daughter(s) and son(s) can change family dynamics to define domestic violence because the effect of gender roles in Turkish family context.

4.3. Contributions

First of all, the present thesis contributed to the social psychology literature by providing additional findings to the previous understanding of justification of domestic violence and gender-related system justification framework in attitudes toward justification of domestic violence against teenage girls in Turkey.

It is known that girls are exposed to violence in family for different reasons however, studies emphasize violence against women mainly. Therefore, the present thesis provided content domains of domestic violence against girls to be explored in the social context according to Turkish culture in detail by making content analysis. The results of content analysis showed that girls might be exposed to domestic violence based on nonconformist behaviors, dishonor to family or disapproved behaviors against social norms mainly. In addition, results of content analysis provided to be developed a new scale about justification of domestic violence against teenage girls with regards to Turkish social and family structure.

Because there was no specific scale about justification of domestic violence against teenage girls based on Turkish culture, the current thesis provided a new scale. JDVAGS provided a contribution to understand how parents justified domestic violence based on gender differences, gender-related system justification and sex of child. In addition, although GSJ was used related to justification of physical violence

against women before, this is the first time of using GSJ for justification of domestic violence against teenage girls in Turkish social context.

The other important contribution is to investigate what kinds of domestic violence are frequent in Turkish family structure. It is known that girls are exposed to different kinds of violence like physical violence, psychological violence, physical neglect, emotional neglect or sexual violence. The current thesis provided to explore how parents used these domestic violence types when they justified their acts. The results showed that parents thought that they had right to commit violence in some conditions. For example, daughters may be at risk of psychological violence if they lie; or they may have struggle with emotional neglect if they commit a theft. Thus, this part of study showed that different types of domestic violence can be justified by people who had daughters.

In conclusion, this study can be important for prevention to justify domestic violence against adolescent girls in family and society. It can be prepared to develop family training programs for married people according to results of this research. Moreover, media channels can be used more effective to protect domestic violence against girls because media provides awareness about the relationship between domestic violence and Turkish family structure.

4.4. Limitations and Suggestions for Future Research

It should be emphasized that there are certain limitations of the current thesis while interpreting the findings and setting directions for future research. Firstly, the sample is mainly consisted of highly educated participants (61.9%, Table 2). Furthermore, most participants belong to middle/upper economic class (93.5%, Table 2). Therefore, characteristics of sample restricted the finding in terms of generalization. Because of this restriction, attitudes toward justification of domestic violence were relatively lower than expected based on the previous finding in Turkey. In addition, sample size was not enough for this study to see the differences between groups, especially for the effect of sex of child on justification of domestic violence against teenage girls.

Secondly, participants had children and the comparison was made between three groups who had only daughter(s), only son(s), and both daughter(s) and son(s). However, participants who had no children was not used for this thesis. Therefore, participants attitudes toward justification of domestic violence cannot be investigated based on having children or not having children comparison. In addition, since results of ‘dishonor to family’ sub-factor indicated that participants who had both daughter(s) and son(s) showed more positive attitudes towards justification of domestic violence, this finding can be evaluated in detail for further studies to understand gender roles in family context based on family honor in Turkish society.

Thirdly, types of domestic violence cannot be explained clearly for participants, especially for sexual violence. Since sexual violence was represented by behaviors like ‘forced sexual relationship, or insulting sexual identity’, participants may not understand the meaning of the sexual violence. In addition, because the sexual violence was explained as ‘birlikte olmaya zorlanması, veya cinsel kimliğinin aşağılanması’ in Turkish, participants may not be able to interpret this behavior as forced sexual relationship. Therefore, they may make different interpretations. In addition, choices did not include positive methods such as ‘solving problems by talking about it’. Therefore, participants can feel restricted and uncomfortable about choices.

For future research, parents’ own family structure can be evaluated based on domestic violence to understand how their aspects about justification of domestic violence arise. Because women are also exposed domestic violence in their family, their perspective may be important to define domestic violence against their children.

Finally, GSJ may not be sufficient for the current study. A new scale can be developed or adapted into Turkish based on Turkish context. Furthermore, validity assessment of GSJ can be pursued for further studies.

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APPENDICES

APPENDIX A

SEMI-STRUCTURED INTERVIEW QUESTIONS

YARI-YAPILANDIRILMIŞ GÖRÜŞME SORULARI

Not: Aşağıda bulunan açık uçlu soruları Türk toplum yapısını ve 12-18 yaş arasındaki kız ve erkek çocukları temel alarak cevaplandırınız.

Sorular

1. Türk toplum ve aile yapısına göre kız çocuklarının edinmesi gereken özellikler olduğunu düşünüyor musunuz? (ev işlerine yardım etmek, yemek yapmak, aile büyüklerine karşı gelmemek vb.)
2. Sizce kız çocukları yukarıda belirttiğiniz gerekli özellikleri edinmezse nasıl bir muameleye maruz kalır?
3. Türk toplumunda kız çocukları hangi koşullar altında şiddete maruz kalmaktadır? Önem sırasına göre belirtiniz.
4. Sizce Türk toplum ve aile yapısına göre kız çocuklarına yönelik şiddet haklı görülüyor mu?
5. Çevrenizde kızına şiddet uygulayan aile var mı? Eğer varsa sebepleri nelerdir veya neler olabileceğini düşünüyorsunuz?
6. Türk toplum ve aile yapısına göre erkek çocuklarının edinmesi gereken özellikler olduğunu düşünüyor musunuz? (aile bütçesine katkıda bulunmak, meslek sahibi olmak, aileyi korumak vb.)
7. Sizce erkek çocukları yukarıda belirttiğiniz gerekli özellikleri edinmezse nasıl bir muameleye maruz kalır?

8. Türk toplumunda erkek çocukları hangi koşullar altında şiddete maruz kalmaktadır?
9. Sizce Türk toplum ve aile yapısına göre erkek çocuklarına yönelik şiddet haklı görülüyor mu?
10. Çevrenizde oğluna şiddet uygulayan aile var mı? Eğer varsa sebepleri nelerdir veya neler olabileceğini düşünüyorsunuz?
11. Sizce Türk toplumunda kız ve erkek çocuklarına eşit davranılıyor mu? Eğer davranılmadığını düşünüyorsanız sebepleri nelerdir?
12. Türk toplum yapısına göre anne ve babalar kız ve erkek çocuklarına nasıl davranmaktadır? Kız ve erkek çocuklarına aynı veya farklı davranıldığını düşündüğünüz sebepleri belirtiniz.
13. Sizce Türk toplumunda anneler kız ve erkek çocuklarına nasıl davranıyor?
14. Sizce Türk toplumunda babalar kız ve erkek çocuklarına nasıl davranıyor?

APPENDIX B

DEMOGRAPHIC INFORMATION FORM

DEMOGRAFİK BİLGİ FORMU

Lütfen, aşağıdaki soruları size uygun şıkkı işaretleyerek ya da verilen boşluğa cevabınızı yazarak yanıtlayınız.

Cinsiyetiniz: Erkek () Kadın () Diğer ()

Yaşınız: _____

Mesleğiniz: _____

Eğitim Durumunuz: ilkokul ortaokul lise üniversite

lisansüstü

Aşağıdaki sorularda kendinizi 1 ile 7 arası puanda tanımlamanız istenmektedir.

Lütfen her soruda sizin için uygun olan sayıyı işaretleyiniz.

1- Kendinizi, sosyo-ekonomik statü temelinde değerlendirdiğinizde hangi düzeyde görüyorsunuz?

En alt statü 1 2 3 4 5 6 7 En üst statü

2- Ailenizin aylık geliri (TL olarak):

500 TL altı 500-1000 TL 1000-2000 TL 2000-4000 TL

4000 TL ve üstü

3- Aşağıdakilerden hangisi dini inancınızı en iyi şekilde ifade eder?

Müslüman Hristiyan Yahudi İnanmıyorum Diğer :

4- Kendinizi dini inanca ne kadar bağlı görüyorsunuz?

Hiç bağılı değilim 1 2 3 4 5 6 7 Çok bağılıyım.

5- Kendinizi geleneklere ne kadar bağılı görüyorsunuz?

Hiç bağılı değilim 1 2 3 4 5 6 7 Çok bağılıyım.

6- Kendinizi ne kadar tutucu / muhafazakâr görüyorsunuz?

Hiç muhafazakâr değilim 1 2 3 4 5 6 7 Çok muhafazakârım.

7- Hayatınızın en büyük kısmını aşağıdakilerden hangisinde geçirdiniz?

İstanbul/Ankara/İzmir Diğer şehir merkezleri Kasaba Köy

8- Aşağıdakilerden hangisi siyasi görüşünüzü en iyi şekilde ifade eder?

Radikal Sol	Sol	Sola Yakın	Tarafsız	Sağ	Yakın Sağ	Radikal Sağ
1	2	3	4	5	6	7

9- Evlilik Durumunuz: Evliyim Evli Değilim

10- Çocuk sahibi misiniz?

Evet Hayır

11- Evet ise; sayısı _____ cinsiyeti: Kız () Erkek () yaşları: Kız ___ Erkek ___

APPENDIX C

TYPES OF DOMESTIC VIOLENCE

AİLEİÇİ ŞİDDET TÜRLERİ

***ÇALIŞMANIN BU BÖLÜMÜNÜ 12-18 YAŞ ARASI KIZ ÇOCUĞUNA SAHİP OLAN KATILIMCILAR DOLDURACAKTIR. EĞER O YAŞ ARALIĞINDA KIZ ÇOCUĞUNA SAHİP DEĞİLSENİZ BU BÖLÜMÜ DOLDURMANIZA GEREK YOKTUR DİĞER BÖLÜMLERE GEÇEBİLİRSİNİZ.**

Çalışmanın bu bölümünde sizden istenen **12-18 yaş arası kız çocuklarının aşağıda verilen davranışları göstermesi halinde ne tür bir muameleye maruz kalması gerektiğini 1 ve 6 puan arasında değerlendirmenizdir.** Verdiğiniz puanı maddelerin sonunda yer alan boşluğa yazarak değerlendirmenizi yapabilirsiniz. Herhangi bir gizlilik ihlali yapılmaması adına cevaplarınız sadece araştırmacı tarafından değerlendirilecektir. *Puanlandırma seçenekleri şu şekilde olacaktır:*
1 = tokat atılması, kollarından tutup sarsılması, veya herhangi bir yerine vurulması gereklidir.
2 = azarlanması, dövmele tehdit edilmesi, veya aşağılanması gereklidir.
3 = harçlığının kesilmesi, yemek verilmemesi, veya telefonunun/bilgisayarının elinden alınması gereklidir.
4 = ilgi gösterilmemesi, destek olunmaması, veya yakınlık kurulmaması gereklidir.
5 = birlikte olmaya zorlanması, veya cinsel kimliğinin aşağılanması gereklidir.
6 = bu davranışların hiçbirinin yapılmasına gerek yoktur.

* Herhangi bir gizlilik ihlali yapılmaması adına cevaplarınız sadece araştırmacı tarafından değerlendirilecektir ve hiç kimse ile paylaşılmayacaktır.

***DEĞERLENDİRME YAPARKEN 12-18 YAŞ ARASI KIZ ÇOCUKLARINI ESAS ALMAYI UNUTMAYINIZ. LÜTFEN MADDELERİ BOŞ BIRAKMAYINIZ.**

“12-18 yaş arası kız çocukları aşağıda bulunan davranışları gösterdiklerinde nasıl bir muameleye maruz kalmalıdır?” sorusuna cevap vermek için 1 ve 6 puan arasında yukarıda belirtilen puanlama sistemine göre değerlendirme yapınız.

1. Annesine, babasına veya diğer aile büyüklerine karşı gelirse; ____

2. Ev işlerinde (yemek yapmak, ütü yapmak vb.) annesine yardım etmezse; ____

- 3.Ailesinden habersiz erkek arkadaşı varsa; ____
- 4.Ailesi desteklediği halde okulu bırakmak isterse ve/veya çalışmak isterse; ____
- 5.Ailesinin sahip olduğu dini inançlara karşı gelirse; ____
- 6.Sigara ve/veya alkol kullanırsa ; ____
- 7.Ailesi onaylamadığı halde erken yaşta evlenmek isterse; ____
- 8.Toplumun belirlediği ahlak kurallarına uygun davranmazsa; ____
- 9.Ailesinin onaylamadığı kişilerle arkadaşlık kurarsa; ____
- 10.Toplum içinde ve/veya sosyal medyada politik görüş beyan ederse; ____
- 11.Ailesini başka insanların yanında zor durumda bırakacak davranışlarda bulunursa (ağlamak, çok konuşmak, yaramazlık yapmak vb.) ; ____
- 12.Eğer çalışıyorsa, kazandığı parayı ailesine vermezse; ____
- 13.Hırsızlık yaparsa; ____
- 14.Ailesinin benimsediği yaşam tarzından farklı bir yaşam tarzına sahip olursa; ____
- 15.Aile bireylerine ve/veya diğer insanlara yalan söyleyorsa; ____
- 16.Okul kurallarına uymaması sonucu öğretmenlerinden şikayet gelirse; ____
- 17.Derslerinden başarısız olur ve sınavlarından kötü not alırsa; ____
- 18.Ailenin belirlediği kuralların dışına çıkarsa (eve geç gelmek, nerede olduğunu haber vermemek, akşam dışarı çıkmak vb.); ____
- 19.Ailenin sahip olduğu namus ve töre anlayışına uygun davranmazsa; ____
- 20.Ailesi istemediği halde okula devam etmek isterse; ____
- 21.Bir erkekle sokakta görülürse/yakınlık kurarsa; ____
- 22.Cinsel istismara maruz kalırsa; ____
- 23.Aile sırlarını başka insanlara anlatırsa; ____
- 24.Ailenin rahatsızlık duyacağı düzeyde açık kıyafetler giyerse; ____
- 25.Ailesinin kendisi için uygun gördüğü biriyle evlenmeye karşı çıkarsa;
- 26.Kardeş(ler)ine kötü davranırsa; ____

27.Ailesinin onaylamadığı bir erkekle ilişki yaşarsa; ____

28.Evlenmeden önce cinsel ilişki yaşarsa; ____

29.Kendisinden beklenen gelecek hayallerini gerçekleştiremezse; ____

30.Ailesinin onayı olmadığı halde sevdiği kişi ile kaçıp evlenirse; ____

31.Ailesinin onaylamadığı biriyle evlenmek isterse; ____

APPENDIX D

GENDER RELATED SYSTEM JUSTIFICATION SCALE (JOST & KAY, 2005)

TOPLUMSAL CİNSİYETLE İLGİLİ SİSTEMİ MEŞRULAŞTIRMA ÖLÇEĞİ

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

*Reverse items

APPENDIX E

JUSTIFICATION OF DOMESTIC VIOLENCE AGAINST GIRLS SCALE

GENÇ KIZLARA YÖNELİK AİLEİÇİ ŞİDDETİ MEŞRULAŞTIRMA ÖLÇEĞİ

Çalışmanın bu bölümünde sizden istenen **12-18 yaş arası kız çocuklarının aşağıda verilen davranışları göstermesi halinde şiddeti ne derecede hak ettiğini 1 (kesinlikle hak etmediğini düşünüyorum) ve 7 (kesinlikle hak ettiğini düşünüyorum) puan arasında eksiksiz bir biçimde değerlendirmenizdir.** Verdiğiniz puanı yuvarlak içine alarak değerlendirmenizi yapabilirsiniz. Herhangi bir gizlilik ihlali yapılmaması adına cevaplarınız sadece araştırmacı tarafından değerlendirilecektir ve hiç kimse ile paylaşılmayacaktır..

LÜTFEN DEĞERLENDİRME YAPARKEN 12-18 YAŞ ARASI KIZ ÇOCUKLARINI ESAS ALMAYI UNUTMAYINIZ. BU KISIM BÜTÜN KATILIMCILAR TARAFINDAN EKSİKSİZ DOLDURULMALIDIR.

Aşağıda verilen koşullara göre şiddeti ne derecede hak ettiğini düşünüyorsunuz?	Kesinlikle hak etmediğini düşünüyorum	Çoğunlukla hak etmediğini düşünüyorum	Kısmen hak etmediğini düşünüyorum	Kararsızım	Kısmen hak ettiğini düşünüyorum	Çoğunlukla hak ettiğini düşünüyorum	Kesinlikle hak ettiğini düşünüyorum
1. Annesine, babasına veya diğer aile büyüklerine karşı gelirse;	1	2	3	4	5	6	7
2. Ev işlerinde (yemek yapmak, ütü yapmak vb.) annesine yardım etmezse;	1	2	3	4	5	6	7
3. Ailesinden habersiz erkek arkadaşı varsa;	1	2	3	4	5	6	7
4. Ailesi desteklediği halde okulu bırakmak isterse ve/veya çalışmak isterse;	1	2	3	4	5	6	7
5. Ailesinin sahip olduğu dini inançlara karşı gelirse;	1	2	3	4	5	6	7
6. Sigara ve/veya alkol kullanırsa	1	2	3	4	5	6	7
7. Ailesi onaylamadığı halde erken yaşta evlenmek isterse;	1	2	3	4	5	6	7
8. Toplumun belirlediği ahlak kurallarına uygun davranmazsa;	1	2	3	4	5	6	7

9.Ailesinin onaylamadığı kişilerle arkadaşlık kurarsa;	1	2	3	4	5	6	7
10.Toplum içinde ve/veya sosyal medyada politik görüş beyan ederse;	1	2	3	4	5	6	7
11.Ailesini başka insanların yanında zor durumda bırakacak davranışlarda bulunursa (ağlamak, çok konuşmak, yaramazlık yapmak vb.) ;	1	2	3	4	5	6	7
12.Eğer çalışıyorsa, kazandığı parayı ailesine vermezse;	1	2	3	4	5	6	7
13.Hırsızlık yaparsa;	1	2	3	4	5	6	7
14.Ailesinin benimsediği yaşam tarzından farklı bir yaşam tarzına sahip olursa;	1	2	3	4	5	6	7
15.Aile bireylerine ve/veya diğer insanlara yalan söylerse;	1	2	3	4	5	6	7
16.Okul kurallarına uymaması sonucu öğretmenlerinden şikayet gelirse;	1	2	3	4	5	6	7
17.Derslerinden başarısız olur ve sınavlarından kötü not alırsa;	1	2	3	4	5	6	7
18.Ailenin belirlediği kuralların dışına çıkarsa (eve geç gelmek, nerede olduğunu haber vermemek, akşam dışarı çıkmak vb.);	1	2	3	4	5	6	7
19.Ailenin sahip olduğu namus ve töre anlayışına uygun davranmazsa;	1	2	3	4	5	6	7
20.Ailesi istemediği halde okula devam etmek isterse;	1	2	3	4	5	6	7
21.Bir erkekle sokakta görülürse/yakınlık kurarsa;	1	2	3	4	5	6	7
22.Cinsel istismara maruz kalırsa;	1	2	3	4	5	6	7
23.Aile sırlarını başka insanlara anlatırsa;	1	2	3	4	5	6	7

24.Ailenin rahatsızlık duyacağı düzeyde açık kıyafetler giyerse;	1	2	3	4	5	6	7
25.Ailesinin kendisi için uygun gördüğü biriyle evlenmeye karşı çıkarsa;	1	2	3	4	5	6	7
26.Kardeş(ler)ine kötü davranırsa;	1	2	3	4	5	6	7
27.Ailesinin onaylamadığı bir erkekle ilişki yaşarsa;	1	2	3	4	5	6	7
28.Evlenmeden önce cinsel ilişki yaşarsa;	1	2	3	4	5	6	7
29.Kendisinden beklenen gelecek hayallerini gerçekleştiremezse;	1	2	3	4	5	6	7
30.Ailesinin onayı olmadığı halde sevdiği kişi ile kaçıp evlenirse;	1	2	3	4	5	6	7
31.Ailesinin onaylamadığı biriyle evlenmek isterse;	1	2	3	4	5	6	7

APPENDIX F

Table 12. Frequency of Domestic Violence Types

Items	Frequency of Domestic Violence Types					
	Physical Violence	Psychological Violence	Physical Neglect	Emotional Neglect	Sexual Violence	Nonviolent Behavior
Annesine, babasına veya diğer aile büyüklerine karşı gelirse	5	25	20	31	-	73
Ev işlerinde (yemek yapmak, ütü yapmak vb.) annesine yardım etmezse	-	9	18	19	1	107
Ailesinden habersiz erkek arkadaşı varsa	7	10	18	31	3	85
Ailesi desteklediği halde okulu bırakmak isterse ve/veya çalışmak isterse	6	15	24	40	-	67
Ailesinin sahip olduğu dini inançlara karşı gelirse	18	11	14	29	-	82
Sigara ve/veya alkol kullanırsa	25	26	33	29	-	39
Ailesi onaylamadığı halde erken yaşta evlenmek isterse	19	25	13	47	1	49
Toplumun belirlediği ahlak kurallarına uygun davranmazsa	8	25	17	34	3	67
Ailesinin onaylamadığı kişilerle arkadaşlık kurarsa	7	28	25	41	1	52
Toplum içinde ve/veya sosyal medyada politik görüş beyan ederse	-	5	9	11	2	127

Table 12. (continued)

Items	Frequency of Domestic Violence Types					
	Physical Violence	Psychological Violence	Physical Neglect	Emotional Neglect	Sexual Violence	Nonviolent Behavior
Ailesini başka insanların yanında zor durumda bırakacak davranışlarda bulunursa (ağlamak, çok konuşmak, yaramazlık yapmak vb.)	5	17	10	32	1	38
Eğer çalışıyorsa, kazandığı parayı ailesine vermezse	1	4	4	12	-	133
Hırsızlık yaparsa	35	38	22	2	-	33
Ailesinin benimsediği yaşam tarzından farklı bir yaşam tarzına sahip olursa	9	19	20	27	1	78
Aile bireyelerine ve/veya diğer insanlara yalan söyleirse	12	30	24	47	-	41
Okul kurallarına uymaması sonucu öğretmenlerinden şikayet gelirse	1	20	25	35	-	73
Derslerinden başarısız olur ve sınavlarından kötü not alırsa	1	12	27	18	-	96
Ailenin belirlediği kuralların dışına çıkarsa (eve geç gelmek, nerede olduğunu haber vermemek, akşam dışarı çıkmak vb.)	18	26	30	30	5	45
Ailenin sahip olduğu namus ve töre anlayışına uygun davranmazsa	25	27	19	29	1	45
Ailesi istemediği halde okula devam etmek isterse	1	3	8	9	1	132
Bir erkekle sokakta görülürse/yakınlık kurarsa	17	17	9	22	3	86
Cinsel istismara maruz kalırsa	12	3	3	9	-	127

Table 12. (continued)

Items	Frequency of Domestic Violence Types					
	Physical Violence	Psychological Violence	Physical Neglect	Emotional Neglect	Sexual Violence	Nonviolent Behavior
Aile sırlarını başka insanlara anlatırsa	6	29	15	31	-	73
Ailenin rahatsızlık duyacağı düzeyde açık kıyafetler giyerse	13	30	11	30	3	67
Ailesinin kendisi için uygun gördüğü biriyle evlenmeye karşı çıkarsa	4	8	9	18	-	115
83 Kardeş(ler)ine kötü davranırsa	3	32	20	38	-	61
Ailesinin onaylamadığı bir erkekle ilişki yaşarsa	27	31	17	32	2	46
Evlenmeden önce cinsel ilişki yaşarsa	41	26	12	22	3	50
Kendisinden beklenen gelecek hayallerini gerçekleştiremezse	-	3	5	12	-	134
Ailesinin onayı olmadığı halde sevdiği kişi ile kaçıp evlenirse	20	15	3	36	-	80
Ailesinin onaylamadığı biriyle evlenmek isterse	11	17	5	38	-	83

APPENDIX G: EXTENDED TURKISH SUMMARY

TÜRKÇE ÖZET

1. GİRİŞ

Dünya Sağlık Örgütü (2002) şiddeti şu şekilde tanımlamaktadır: “Fiziksel güç ya da kuvvetin, amaçlı bir şekilde kendine, başkasına,, bir gruba ya da bir topluluğa karşı fiziksel zarara ya da fiziksel zararlarla sonuçlanma ihtimalini artırmasına, psikolojik zarara, ölüme, gelişim sorunlarına ya da yoksunluğa neden olacak şekilde tehdit edici biçimde ya da gerçekten kullanılmıştır.” Şiddet hayatımızın içinde fiziksel ve ruhsal sağlığımızı, mutluluğumuzu ve huzurumuzu etkileyen gizli bir tehlike olarak varlığını sürdürmektedir (Page & İnce, 2008). Bu kaçınılmaz tehlike her yıl 1.6 milyondan fazla kişinin hayatını kaybetmesine sebep olmaktadır (DSÖ, 2002). Bunun yanı sıra, kadınlara ve kız çocuklarına yönelik şiddet de önemli bir konu olarak gündemde yer almaktadır. Kadınlar ve kız çocukları yaşam döngüleri boyunca fiziksel, psikolojik, cinsel ve ekonomik şiddete maruz kalmaktadır. Doğum öncesi dönemden yaşlılığa kadar geçen süreçte cinsiyet tercihinine dayalı kürtaj, kadın sünneti, veya psikolojik istismar gibi farklı problemler ile başa çıkmak zorunda kalmaktadırlar (Innocenti Digest 6, 2000).

Şiddeti tanımlamak için farklı yaklaşımlar kullanılmaktadır (Kocacık ve ark. 2007). Ekolojik modele göre (Dutton, 1995; Heise, 1998) toplumsal cinsiyet temelli şiddetin çeşitli sebepleri ve risk faktörleri aile ve toplum bağlamında değerlendirilmektedir (Kocacık ve ark., 2007). Ekolojik modelin ışığında şiddet birçok faktöre farklı seviyelerde atfedilebilir (Krug ve ark., 2002). Geniş kapsamda değerlendirildiğinde, toplumsal cinsiyet rollerine dayalı sosyal ve kültürel normlar veya çocuk-ebeveyn ilişkisi, şiddetin kabul edilebilirlik seviyesi, ve gelir dağılımındaki eşitsizliğin şiddetle ilişkili olduğu söylenebilir. Yakın ilişkiler açısından bakıldığında ise aile üyelerinden birinin ve arkadaş çevresinin şiddeti uygulayan ya da şiddete maruz kalan birey olduğu gözlemlenebilir (Krug ve ark., 2002).

Dünya Sağlık Örgütü (2002) Dünya Sağlık Raporu'nda şiddeti üç ana kategoride değerlendirmiştir: kendine yönelik şiddet, kişilerarası şiddet, ve kitlesel şiddet. Kendine yönelik şiddet intihara eğilimi ve kendini aşalığama gibi davranışlarla ilişkiliyken, kişilerarası şiddet toplumsal şiddet ve ailesel şiddet olmak üzere iki alt kategoride değerlendirilmektedir (DSÖ, 2002). Toplumsal şiddet birbiriyle ilişkisi olmayan iki insan arasında meydana gelirken, aile ve eşler arasındaki şiddet genellikle evde ve aile üyeleri arasında görülmektedir (DSÖ, 2002). Payne ve Wermeling'e göre (2009) aileiçi şiddet çiftler, kardeşler, ve ebeveyn-çocuk arasında meydana gelmektedir. Aileiçi şiddet yaygın olarak görülmesine rağmen, genellikle aile bireyleri tarafından saklanmaktadır (Page ve İnce, 2008). Bu bağlamda aileiçi şiddet 'çiftler ve diğer aile üyeleri arasında evde yaşanan şiddet' olarak tanımlanabilir (Arın, 1996; DSÖ, 2002). Bu tanıma ek olarak Dünya Sağlık Örgütü (1997) aileiçi şiddeti resmi olarak şu şekilde tanımlamaktadır: "geçmişteki veya şimdiki eşin yetişkin veya ergenlik döneminde kadınların cinsel, fiziksel, ve psikolojik bütünlüğünü tehdit edici davranışlar sergilemesidir." Kısaca, kadınların ve çocukların fiziksel ve psikolojik bütünlüğünü etkileyen yetersiz sevgi, aşağılama, tehdit etme, cinsel birlikteliğe zorlama gibi zarar verici davranışların eşler arasında görülmesi aileiçi şiddet olarak değerlendirilebilir (Page ve İnce, 2008).

Aileiçi şiddet detali olarak değerlendirildiğinde bazı önemli faktörlere değinilmesi gerekmektedir. İlk olarak aileiçi şiddet yetişkin ve ergenlik dönemindeki kadınlara yönelik kullanılmakta ve onların fiziksel, cinsel ve psikolojik bütünlüğüne zarar vermektedir (DSÖ, 1997). Ayrıca aileiçi şiddet genellikle erkekler tarafından uygulanmakta ve bireyin hayatını, vücudunu, psikolojik sağlığını veya özgürlüğünü tehdit etmektedir (Page ve İnce, 2008). Son olarak, % 40-60 arasına erkeğin eşinin yanısıra çocuklarına da şiddet uyguladığı tahmin edilmektedir (Easteal, 2003). Bu durumda çocukların da anneleri gibi aileiçi şiddete maruz kaldığı anlaşılmaktadır.

Aileiçi şiddet yazını ışığında, eğitim ve gelir seviyesi, evlilik yaşı, yerleşim merkezi gibi demografik özelliklerin aileiçi şiddetle ilişkili bulunmuştur (Pournaghash-Tehrani, 2011). Örneğin, ailenin eğitim seviyesi yükseldikçe, aileiçi şiddetin görülme olasılığı azalmıştır. Ayrıca, ailenin sosyal statüsü yükseldikçe,

aileiçi şiddetin görülme sıklığında azalma olmuştur. Öte yandan, Erdem (2012) yüksek eğitim seviyesine sahip ailelerde de aileiçi şiddetin görüldüğüne fakat aile içinde saklandığına vurgu yapmaktadır. Düşük sosyal statüde aileiçi şiddetin görülme sıklığı yüksek sosyal statüye sahip ailelere göre daha fazladır (Pournaghash-Tehrani, 2011). Bu durumda, demografik özellikler ve şiddet türleri sosyal sınıflara göre değişiklik gösterebilir. Eğitimli bireyler daha çok psikolojik ve duygusal şiddetle başa çıkmaya çalışırken; feodal yapılarda ve eğitim seviyesinin düşük olduğu sınıflarda fiziksel şiddet yaygın olarak görülmektedir (Khan). Ayrıca, çocuk sayısı da şiddet ile ilişki göstermektedir. Aile nüfusunun kalabalık olması yeterli kaynak sağlayamamaya sebep olmakta ve stres faktörü olarak şiddet riskini artırmaktadır (Kishor ve Kiersten, 2004).

Aileiçi şiddetin sebeplerini anlamak için ataerkillik detaylı bir şekilde incelenmelidir (Tracy, 2007). Feminist bakış açısına göre şiddetin temel sebebi olarak ataerkil sistem gösterilmektedir çünkü bu yapının içinde baskınlık ve güç erkeğin elinde bulunmaktadır. Ataerkil geleneklerde, erkeğin gücü elinde bulundurmak ve korumak inancı vardır ve eşi ile çocukları üzerinde kontrol sahibi olma eğilimi göstermektedir (Women's Aid Report, 2005). Fakat, ataerkillik kadınlara ve kız çocuklarına yönelik şiddetin tek sebebi değildir. Bu durumda, şiddetin sebepleri incelenirken psikolojik ve fiziksel sağlık, din, sosyo-ekonomik statü, ve kültür gibi çeşitli faktörler de değerlendirilmelidir (Tracy, 2007). Bu bilgiler ışığında şiddetin nedenleri birçok değişken ile ilişki olduğuna göre şiddetin meşrulaştırılması da kültürel değişkenlik göstermektedir. Örneğin, şiddet Türkiye'de bir disiplin aracı olarak görülmekte ve bu durum şiddetin aile ve toplum içinde meşru kılınmasını desteklemektedir (Kocacık ve Doğan, 2006). Marshall ve Furr'e göre (2010), normlara uyma ve sorumlulukları yerine getirmek bütün aile üyelerinden beklenmektedir. Bu davranışlar bütün aile bireylerinden beklenmesine rağmen kız çocukları normlara uymadığı takdirde erkek çocuklarına göre daha fazla şiddet görme olasılığı ile yaşamak zorunda kalmaktadır. Ayrıca, kız çocukları gördükleri şiddet sebebi ile toplum içinde damgalanmış gibi görülmektedir (Bruce, 2011).

Bunun yanı sıra Türk kültüründe kız çocukları aile bireyleri arasında daha katı kurallara maruz kalmaktadır (Hortaçsu, Kalaycıoğlu ve Rittersberger-Tılıç, 2003).

1.1. Çalışmanın Amacı ve Hipotezler

Sosyal psikolojinin bir parçası olarak, kadına yönelik şiddet alanında birçok çalışma yapılmaktadır. Öte yandan, kız çocukları da aile içinde ataerkil aile ve toplum yapısının belirlediği güç dengesinin getirdiği cinsiyete dayalı ayrımcılığa ve aileiçi şiddete maruz kalmaktadır. Bu tezin temel amacı evli bireyler arasında genç kızlara yönelik aileiçi şiddetin meşrulaştırılmasında etkili Türk kültürüyle ilişkili sosyal bağlamları ortaya çıkarmak ve ebeveyn cinsiyeti, çocuk cinsiyeti, ve toplumsal cinsiyete dayalı sistemi meşrulaştırmanın genç kızlara yönelik aileiçi şiddeti meşrulaştırmaya etkisini incelemektir. Bu çalışmanın temel olarak kız çocuklarına yönelik aileiçi şiddeti temel almasının birkaç önemli nedeni bulunmaktadır. Öncelikle kültürel faktörler, eşler arasındaki dengesiz güç ilişkisi, toplumsal normlar, ulusal politikalar veya dinin farklı şekillerde yorumlanması kız çocuklarının şiddetin meşru olmasına inanmasını etkileyen değişkenlerdir (Bruce, 2011). Ayrıca kız çocuklarına erkek çocuklarına kıyasla daha fazla şiddet görme olasılığı ile yaşamaktadır. Son olarak, kız çocukları şiddete uğradığında toplum içinde daha fazla zorlukla karşılaşmaktadır (Bruce, 2011). Bu sebeplerin ışığında, ebeveynlerin genç kızlara yönelik aileiçi şiddeti nasıl meşru kıldığı Türk kültürü bağlamında detaylıca incelenmelidir. Açıklanan bilgiler kapsamında, bu çalışmada yer alan araştırma soruları ve test edilen hipotezler şunlardır:

AS1: Ebeveynin ve çocuğun cinsiyetinin (sadece kız çocuğuna sahip olmak, sadece erkek çocuğuna sahip olmak, hem kız hem erkek çocuğuna sahip olmak) genç kızlara yönelik aileiçi şiddeti meşrulaştırma üzerinde etkisi var mıdır?

H1: Aileiçi şiddet yazını temelinde şiddet genellikle erkekler tarafından uygulanmakta ve bireyin hayatını, vücudunu, ve psikolojik sağlığı ile özgürlüğünü tehdit etmektedir (Page ve İnce, 2008). Bu durumda, erkeklerin kadınlara göre genç kızlara yönelik aileiçi şiddeti daha fazla desteklemeleri beklenmektedir.

H2: Kız çocukları erkek çocuklarından daha fazla şiddete maruz kaldığı için kız çocuğu olan ailelerin erkek çocuğu olanlara göre genç kızlara yönelik aileiçi şiddetin meşrulaştırılmasını daha fazla desteklemesi beklenmektedir.

AS2: Toplumsal cinsiyete dayalı sistemi meşrulaştırma genç kızlara yönelik aileiçi şiddeti meşrulaştırma ile anlamlı olarak ilişki gösterir mi?

H3: Sistemi meşrulaştırma teorisi (Jost & Banaji, 1994) temelinde, toplumsal cinsiyeti meşrulaştırma yatkınlığı olan ebeveynlerin genç kızlara yönelik aileiçi şiddeti de meşrulaştırmaya daha fazla yatkın olması beklenmektedir.

AS3: Aileiçi şiddetin hangi türleri Türk aile yapısına göre meşrulaştırılmaktadır?

1. YÖNTEM

Bu çalışma temel olarak iki bölümden oluşmaktadır. İlk bölümde Kız çocuklarına yönelik aileiçi şiddeti ölçmek için içerik analizi uygulanarak yeni bir ölçek geliştirilmiştir. İkinci bölümde ana çalışma için ölçme araçları olarak Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeği, Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma Ölçeği, ve demografik bilgi formu kullanılmıştır. Ayrıca katılımcılar Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeğinde yer alan maddelerdeki davranışları gösterdiklerinde kız çocuklarının hangi tür aileiçi şiddeti (fiziksel şiddet, psikolojik şiddet, fiziksel ihmal, duygusal ihmal, cinsel şiddet, şiddet içermeyen davranış) hakettiğini düşündüklerini puanlandırmışlardır.

2.1. Ön Çalışma

Bu tezin ön çalışması için 50 katılımcı (25 erkek, 25 kadın) yarı-yapılandırılmış görüşmelerde yer alan soruları cevaplamışlardır. Yarı-yapılandırılmış görüşmeler Türk aile yapısında cinsiyete dayalı rollerin nasıl belirlendiği, kız ve erkek çocuklarından aile ve toplum içinde bu rollere dayalı neler beklendiği, normlara uymadıkları takdirde nasıl bir muameleye maruz kaldıkları hakkında bilgi almaya yönelik sorular içermektedir.

Katılımcıların verdikleri cevaplar incelenerek kız çocuklarına yönelik şiddeti ilgilendiren kategoriler içerik analizi ile belirlenmiştir. İçerik analizinin sonuçlarına göre ‘ailenin beklentileri ile çatışma’, ‘aile kuralları ile çatışma’, ‘ailenin namusunu kirletmek’, ‘başkalarının önünde aileyi zor durumda bırakmak’, ve ‘toplum kurallarına uymamak ve zararlı davranışlar sergilemek’ adlı beş temel alan belirlenmiştir. Ayrıca bu alanlar ile ilişkili 57 madde belirlenip sonrasında ölçek geliştirmek için sayısı 31 maddeye indirilmiştir. Bu maddeler belirlenirken puanlayıcılar arası güvenilirlik çalışması yapılmıştır.

2.2. Ana Çalışma

2.2.1. Örneklem

Öncelikle yeni geliştirilen Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeğini test etmek amacı ile 30 kişi pilot çalışmada yer almıştır. Pilot çalışmanın sonuçlarına göre ölçekte herhangi bir değişiklik yapılmadan ana çalışma için kullanılmasına karar verilmiştir.

Temel çalışma için 307 katılımcının (141 erkek, 166 kadın) verisi analize katılmıştır. Katılımcıların yaş ortalaması 41.7 olup (SS = 7.47) 22 ve 64 arasında değişmektedir. Ayrıca 5 katılımcı dışında bütün katılımcılar evlidir ve her katılımcının çocuk sahibidir. Karıştırıcı etkileri önlemek amacı ile katılımcıların yaşı, eğitim ve gelir seviyesi, muhafazakarlık algısı, ve çocuk sayısı analizler içinde kontrol edilmiştir.

2.2.2. Ölçekler

Ana çalışma için ölçme araçları olarak içerik analizi sonucu geliştirilen Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeği, Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma Ölçeği, ve demografik bilgi formu kullanılmıştır. Ayrıca katılımcılar Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeğinde yer alan maddelerdeki davranışları gösterdiklerinde kız çocuklarının hangi tür aileiçi şiddeti (fiziksel şiddet, psikolojik şiddet, fiziksel ihmal, duygusal ihmal, cinsel şiddet, şiddet içermeyen davranış) hakettiğini düşündüklerini puanlandırmışlardır.

2.2.2.1. Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeği

İçerik analizi sonucu geliştirilen Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeği'nde 31 madde yer almaktadır. Bu ölçekte katılımcılardan şiddeti ne kadar meşru gördüklerini 7-basamaklı bir Likert tipi ölçek (1 = kesinlikle haketmediğini düşünüyorum, 7 = kesinlikle akettiğini düşünüyorum) kullanarak belirtmeleri istenmiştir.

Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeği'nin yapı geçerliğini test etmek amacı ile faktör analizi uygulanmış ve 4 ana faktör belirlenmiştir. Sırasıyla faktörlere “Ailenin beklentilerine ve kurallarına uymayan davranışlar göstermek”, “Aile değerleri ve sosyal değerlere karşı uygun görülmeyen ve zararlı davranışlar göstermek”, “Ailenin namusunu kirletmek”, ve “Başkalarının önünde aileyi zor durumda bırakmak” isimleri verilmiştir. Bu çalışmada, faktörlerin yeterli iç tutarlılık katsayısına sahip olduğu görülmüştür (Ailenin beklentilerine ve kurallarına uymayan davranışlar göstermek ($\alpha = .91$), Aile değerleri ve sosyal değerlere karşı uygun görülmeyen ve zararlı davranışlar göstermek ($\alpha = .93$), Ailenin namusunu kirletmek ($\alpha = .93$), Başkalarının önünde aileyi zor durumda bırakmak ($\alpha = .88$)).

2.2.2.2. Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma Ölçeği

Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma Ölçeği (Jost ve Kay, 2005) bireylerin toplumsal cinsiyet temelli eşitsizliği nasıl meşru kıldığını ve desteklediğini değerlendirmek amacıyla geliştirilmiştir. Ölçeğin orijinali 9-basamaklı Likert tipindedir. Bu çalışma için Ruşen Işık ve Nuray Sakallı-Uğurlu (2009) tarafından çevrilen ve Türkiye'ye adapte edilen şekli kullanılmıştır. 8 madde içeren bu ölçekte katılımcılardan Türk toplum yapısında cinsiyet rollerini ne kadar meşru gördüklerini 7-basamaklı bir Likert tipi ölçek (1 = kesinlikle katılıyorum, 7 = kesinlikle katılmıyorum) ile belirtmeleri istenmiştir. Bu çalışmada, Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma Ölçeği'nin iç tutarlılık katsayısı .62 olarak bulunmuştur.

2.2.3. İşlem

Ana çalışma için evli ve çocuk sahibi olan katılımcılardan gönüllü katılım formunda gerekli yerleri doldurup basılı olarak hazırlanmış ankette sırasıyla yaş

meslek, eğitim seviyesi, siyasi görüş, çocuk sayısı gibi bilgileri içeren demografik bilgi formunu, Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeği'nde yer alan maddelerdeki davranışlar temelinde hangi tür şiddeti meşru kıldıklarını gösteren bölümü, çalışmacı tarafından bu tez kapsamında geliştirilen Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeği'ni ve Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma Ölçeği'ni doldurmuşları istenmiştir.

3.BULGULAR

3.1. Aileiçi Şiddet Türlerinin Meşrulaştırılma Sıklığı

12-18 yaş arası kız çocuğuna sahip olan katılımcıların ebeveynlerin hangi şiddet türünü daha çok meşru kıldığı incelenmiştir. Katılımcılardan her şiddet türünü temsil eden davranışları hangi durum için haklı gördüğünü belirtmeleri istenmiştir. Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeği'nde yer alan maddeler doğrultusunda en sık kullanılan cevap 'şiddet içeren davranışa gerek yoktur' olmuştur. Öte yandan maddeler detaylı incelendiğinde, psikolojik şiddeti temsil eden 'azarlanması, dövmeyle tehdit edilmesi, veya aşağılanması gereklidir' cevabı en sık 'Hırsızlık yaparsa' maddesi için kullanılmıştır. Diğer bir deyişle, ebeveynlerin birçoğu kızları hırsızlık yaparsa psikolojik şiddeti hakedeceğini belirtmiştir. Ayrıca, duygusal ihmali temsil eden 'ilgi gösterilmemesi, destek olunmaması, veya yakınlık kurulmaması gereklidir' cevabı en sık 'Yalan söylerse' maddesi için kullanılmıştır. Bu durumda katılımcıların birçoğu, kızları yalan söylediğinde duygusal ihmali hakettiğini belirtmiştir. Son olarak, cinsel şiddeti içeren davranışlar en az tercih edilen cevap olarak gözlemlenmektedir.

3.2. Ana Çalışmanın Bulguları

Bu çalışmada 2 ebeveynin cinsiyeti (erkek, kadın) X 3 çocuk cinsiyeti (sadece kız çocuğuna sahip olma, sadece erkek çocuğuna sahip olma, hem kız hem erkek çocuğuna sahip olma) X 2 sistemi meşrulaştırma (toplumsal cinsiyete dayalı sistemi meşru görme, toplumsal cinsiyete dayalı sistemi meşru görmeme) deseni uygulanmış ve ANCOVA yöntemi ile bu değişkenlerin genç kızlara yönelik aileiçi şiddeti

meşrulaştırma üzerindeki etkisi analiz edilmiştir. Ayrıca ebeveynlerin yaşı, eğitim ve gelir seviyesi, muhafazakarlık algısı ve çocuk sayısı kontrol edilmiştir.

Çalışmanın bulgularına göre, katılımcıların yaşı ($F(1,288) = 6.64; p = .039; \eta^2 = .015$), eğitim seviyesi ($F(1,288) = 2.78; p = .096; \eta^2 = .010$), gelir seviyesi ($F(1,288) = 6.58; p = .039; \eta^2 = .015$), muhafazakarlık algısı ($F(1,288) = 13.60; p = .003; \eta^2 = .030$), ve çocuk sayısı ($F(1,288) = 1.13; p = .28; \eta^2 = .004$) kontrol edildikten sonra, ebeveynin cinsiyetin genç kızlara yönelik aileiçi şiddeti meşrulaştırma üzerinde anlamlı etkisi olduğu bulunmuştur ($F(1,288) = 5.71; p = .017; \eta^2 = .02$). Erkek katılımcılar (adjusted $M = 2.97, SS = 1.40$) kadın katılımcılara (adjusted $M = 2.57, SS = 1.33$) göre daha fazla aileiçi şiddeti destekleyen tutum göstermişlerdir. Ayrıca, toplumsal cinsiyete dayalı sistemi meşrulaştırmanın genç kızlara yönelik aileiçi şiddeti meşrulaştırma üzerinde anlamlı etkisi olduğu gözlemlenmiştir ($F(1,288) = 11.82; p = .006; \eta^2 = .026$). Toplumsal cinsiyete dayalı sistem meşru gören katılımcılar (adjusted $M = 2.98, SS = 1.42$) bu sistemi meşru görmeyen katılımcılara göre (adjusted $M = 2.55, SS = 1.23$) genç kızlara yönelik aileiçi şiddeti daha fazla desteklemektedir. Öte yandan, çocuk cinsiyetinin anlamlı bir etkisi bulunamamıştır. Son olarak çalışmanın bulguları ebeveynin cinsiyeti ile toplumsal cinsiyete dayalı sistemi meşrulaştırma arasında etkileşim olduğunu göstermiştir ($F(1,288) = 3.70; p = .049; \eta^2 = .013$).

Kızlara Yönelik Aileiçi Şiddeti Meşrulaştırma Ölçeği'nin alt faktörleri incelendiğinde, "Ailenin beklentilerine ve kurallarına uymayan davranışlar göstermek" faktörü için ebeveynin cinsiyetinin ($F(1,288) = 5.56, p = .019, \eta^2 = .019$) ve toplumsal cinsiyete dayalı sistemi meşrulaştırmanın ($F(1,288) = 10.65, p = .001, \eta^2 = .036$) anlamlı etkisi gözlenirken çocuk cinsiyetinin anlamlı etkisi bulunamamıştır. "Aile değerleri ve sosyal değerlere karşı uygun görülmeyen ve zararlı davranışlar göstermek" faktörü için ebeveynin cinsiyetinin ($F(1,288) = 4.56, p = .025, \eta^2 = .015$) ve toplumsal cinsiyete dayalı sistemi meşrulaştırmanın ($F(1,288) = 5.10, p = .025, \eta^2 = .017$) anlamlı etkisi gözlenirken çocuk cinsiyetinin anlamlı bir etkisi bulunamamıştır. Ayrıca, çalışmanın bulguları ebeveynin cinsiyeti ile toplumsal cinsiyete dayalı sistemi meşrulaştırma arasında etkileşim olduğunu

göstermiştir ($F(1,288) = 4.75, p = .03, \eta^2 = .016$). “Ailenin namusunu kirletmek” faktörü için ebeveynin cinsiyetinin ($F(1,288) = 5.02, p = .026, \eta^2 = .017$) ve toplumsal cinsiyete dayalı sistemi meşrulaştırmanın ($F(1,288) = 3.83, p = .05, \eta^2 = .013$) anlamlı etkisinin yanı sıra çocuk cinsiyetinin de sınırdan anlamlı etkisi bulunmuştur ($F(1,288) = 2.73, p = .067, \eta^2 = .019$). Son olarak, “Başkalarının önünde aileyi zor durumda bırakmak” faktörü için toplumsal cinsiyete dayalı sistemi meşrulaştırmanın anlamlı etkisi bulunmuştur ($F(1,288) = 6.93, p = .009, \eta^2 = .024$).

4. TARTIŞMA

4.1. İçerik Analizi Sonuçlarının Genel Değerlendirmesi

Kadınlara yönelik şiddet birçok kültürde detaylıca çalışılan önemli konulardan biridir. Fakat kız çocuklarına yönelik şiddet kültüre bağlı olarak çalışılsa da genellikle kadına yönelik şiddet ile birlikte yazında yer almaktadır. Bu sebep dolayısı ile Türk kültüründe kız çocuklarına yönelik aileiçi şiddetin meşrulaştırılmasını değerlendiren ölçeğin geliştirilmesi için bu tez kapsamında içerik analizi uygulanmıştır. Kız ve erkek çocuklarına yönelik aileiçi şiddetin sebepleri içerik analizi uygulanarak sınıflandırılmıştır. Birçok alt başlıkta kız ve erkek çocukların aileiçi ve toplumsal normlara uymamaları halinde benzer muameleye maruz kaldıkları belirlense de ‘namus’ konusunda farklılıklar gözlemlenmiştir. Örneğin, kız çocukları için erkek arkadaşı varsa veya evlilik öncesi cinsel ilişki yaşarsa şiddetin aile ve toplum içinde meşru kılınacağı gözlemlenirken erkek çocukları için eşcinsel olması veya kadına atfedilen duygusal, zayıf, kırılgan gibi özelliklere sahip olması durumunda şiddetin meşru kılınabileceği görülmüştür. Fakat tezin temel çalışma alanı genç kızlara yönelik aileiçi şiddeti meşrulaştırma olması sebebi ile erkek çocukları ile ilgili bölüm çalışmaya dahil edilmemiştir. İçerik analizinin sonuçlarına göre ‘ailenin beklentileri ile çatışma’, ‘aile kuralları ile çatışma’, ‘ailenin namusunu kirletmek’, ‘başkalarının önünde aileyi zor durumda bırakmak’, ve ‘toplum kurallarına uymamak ve zararlı davranışlar sergilemek’ adlı beş temel alan belirlenmiştir. Bu başlıklar temelinde kız çocuklarına yönelik şiddetin

hangi sosyal bağlamlarda meşru kılındığı Türk kültürüne göre belirlenmiş ve yeni bir ölçek geliştirmek için kullanılmıştır.

4.2. Ana Çalışmanın Bulgularının Genel Değerlendirmesi

4.2.1. Aileiçi Şiddet Türleri

Katılımcıların aileiçi şiddet türlerini değerlendirmeleri sonucu en sık verilen cevap ‘şiddet içeren davranışlara gerek yoktur’ olmuştur. Fakat iki durum için bu durum değişiklik göstermektedir. Ebeveynlerin birçoğu kızları hırsızlık yaparsa psikolojik şiddeti hakedeceğini belirtmiştir. Bunun yanı sıra katılımcıların birçoğu, kızları yalan söylediğinde duygusal ihmali hakettiğini belirtmiştir. Son olarak, cinsel şiddet içeren davranışlar en az tercih edilen cevap olarak gözlemlenmektedir. Bu durumda cinsel şiddetin Türk kültüründe hakedilen bir şiddet türü olarak değerlendirilmediği gözlemlenebilir.

4.2.2. Genç Kızlara Yönelik Aileiçi Şiddetin Meşrulaştırılması ve Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma

Çalışmanın bulgularına göre, ebeveynin ve toplumsal cinsiyete dayalı sistemi meşrulaştırmanın anlamlı etkisi vardır. Erkekler kadınlara göre genç kızlara yönelik aileiçi şiddeti meşrulaştırmada daha fazla pozitif tutum göstermişlerdir. Marshall ve Furr’a göre (2010) erkekler aile korumak ve gerekli kaynakları sağlamakla yükümlüdür; bu durumda Türk kültüründe kontrol ve otorite erkeğin elinde bulunmaktadır. Elinde bulundurduğu güce bağlı olarak toplumsal rolleri yerine getirmekte olan erkek olumsuz davranışlar karşısında tepki gösterme hakkını da elinde bulundurmaktadır (Marshall & Furr, 2010). Bu bilgiler ışığında, erkeklerin kadınlardan daha fazla şiddeti meşru kıldığı bu çalışmada da gözlemlenmiştir. Ayrıca, toplumsal cinsiyete dayalı sistemi meşrulaştıran katılımcılar şiddeti de daha fazla meşru kılma eğilimi göstermişlerdir. Toplumsal cinsiyet ilişkilerinde kalıp yargılar şiddetin nasıl meşru kılındığı üzerinde etkiye sahiptir (Jost & Kay, 2005). Bu durumda, toplumsal cinsiyet temelli sistemi meşru kılan bireyler, şiddeti de meşru kılma eğilimine sahiptirler. Öte yandan, çocuk cinsiyetinin anlamlı bir etkisi bu çalışmada bulunmamıştır.

Kızlara Yönelik Şiddeti Meşrulaştırma Ölçeği'nin alt faktörleri ele alındığında, ebeveynin cinsiyetinin ve toplumsal cinsiyete dayalı sistemi meşrulaştırmanın anlamlı etkileri bulunmuştur. Ayrıca 'Ailenin namusunu kirletme' alt faktöründe çocuk cinsiyetinin de sınırdan anlamlı etkisi olduğu gözlemlenmiştir. Detaylı olarak incelendiğinde, hem kız hem erkek çocuğu olan katılımcıların genç kızlara yönelik aileiçi şiddeti meşrulaştırmada sadece erkek ve sadece kız çocuğu olanlara göre daha pozitif tutum sergilediği gözlemlenmiştir. Daha sonraki çalışmalar için bu bulgunun nedenleri detaylıca incelenmelidir.

4.3. Çalışmanın Katkıları

Öncelikle bu çalışma ile kız çocuklarının hangi koşullar altında şiddete maruz kaldığı ve ebeveynler tarafından nasıl meşru kılındığı Türk kültürüne ile ilişkili sosyal bağlamlar çerçevesinde detaylı olarak içerik analizi ile belirlenmiştir. Ayrıca toplumsal cinsiyete dayalı sistemi meşrulaştırmanın kız çocuklarına yönelik aileiçi şiddeti meşrulaştırma üzerindeki etkisi incelenmiştir. Fiziksel şiddetin yanı sıra diğer şiddet türlerinin de kullanıldığı göz önüne alınarak katılımcılardan şiddet türlerini değerlendirmeleri de istenmiştir. Böylece, kız çocuklarının hangi davranışlar sonucunda ne tür şiddete maruz kaldıkları gözlemlenmiştir.

Bu çalışmanın sonuçları kapsamında aile eğitim programları düzenlenebilir ve medya kız çocuklarına yönelik aileiçi şiddeti engellemek amacı ile daha etkin kullanılabilir.

4.4. Çalışmanın Sınırlılıkları ve Öneriler

Çalışmanın önemli sınırlılıklarından biri örneklemin yeterli genişlikte olmaması ve katılımcıların demografik özellikleridir. Katılımcıların birçoğunun yüksek eğitim seviyesi ve yüksek gelire sahip olması ve büyük şehirlerde yaşaması sebebi ile toplumu yeteri kadar temsil edememektedir. Düşük sosyo-ekonomik statüye sahip olan katılımcıların gelecek çalışmalar için yer alması temsil edilebilirliği artırabilir. Bunun yanı sıra, çocuğu olmayan katılımcılar çalışmaya dahil edilmemiştir. Fakat gelecek çalışmalar için çocuğu olmayan katılımcıların kullanılması şiddeti meşrulaştırma hakkında tutumun çocuk sahibi olmayla ilişkili olup olmadığını incelemek açısından önem taşımaktadır.

Aileiçi Őiddet tűrlerinden cinsel Őiddeti temsil eden ‘birlikte olmaya zorlanması veya cinsel kimlięinin aŐaęılanması’ seęeneęi katılımcılar tarafından cinsel Őiddet tűrű olarak deęerlendirilmemiŐ olabilir. Bu durumda kullanılan dilin yeterli aęık olmadığı gűzlenmiŐtir. Buna ek olarak, Őiddet tűrlerinin yanına konuŐarak problemleri ęűzmek ve karŐılıklı iletiŐim kurmak gibi alternatif műdahale seęenekleri katılımcılara sunulmamıŐtır. Ayrıca Toplumsal Cinsiyete Dayalı Sistemi MeŐrulaŐtırma Őlęeęi’nin geęerlik ęalıŐması uygulanmamıŐtır. Gelecek ęalıŐmalar ięin geęerlik ęalıŐması uygulanabilir veya farklı bir Őlęek geliŐtirilebilir.

Appendix H: Tez Fotokopisi İzin Formu

TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü	<input type="checkbox"/>
Sosyal Bilimler Enstitüsü	<input type="checkbox"/>
Uygulamalı Matematik Enstitüsü	<input type="checkbox"/>
Enformatik Enstitüsü	<input type="checkbox"/>
Deniz Bilimleri Enstitüsü	<input type="checkbox"/>

YAZARIN

Soyadı : Ersan

Adı : Özlem

Bölümü : Psikoloji

TEZİN ADI (İngilizce) : Justification of Domestic Violence Against Teenage Girls in Turkey

TEZİN TÜRÜ : Yüksek Lisans Doktora

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir.
2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir.
3. Tezimden bir bir (1) yıl süreyle fotokopi alınmaz.

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: