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**INTERNALIZED MISOGYNY IN WOMEN: DIFFERENCES
BETWEEN ADULthood STAGES AND THE ROLE OF COGNITIVE
EMOTION REGULATION, EMOTIONAL AUTHENTICITY &
MINDFULNESS**

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ÖZET

ÖCAL, Erva, Kadınlarda İçselleştirilmiş Kadın Düşmanlığı: Yetişkinlik Dönemleri Arasındaki Farklılıklar ile Bilişsel Duygu Düzenleme, Duygusal Özgünlük ve Farkındalığın Rolü, Başkent Üniversitesi, Sosyal Bilimler Enstitüsü, Sosyal Psikoloji Tezli Yüksek Lisans Programı, 2025.

Çalışma, farklı yaş gruplarındaki yetişkin kadınlar arasında içselleştirilmiş kadın düşmanlığı stilleri ve düzeylerini araştırmak; kadınların bilişsel duygu düzenleme becerileri, duygusal özgünlük düzeyleri ve farkındalık düzeyleri arasındaki olası ilişkiyi değerlendirmek için tasarlanmıştır. Araştırmada yaş grupları, beliren yetişkinlik, genç yetişkinlik ve orta yetişkinlik olmak üzere üç grupta incelenmiştir. Bu çalışma, değişkenler arasındaki örüntüleri betimlemeyi ve olası ilişkileri ortaya koymayı amaçlayan keşifsel nitelikte bir araştırma olarak yapılandırılmıştır. Araştırma bulguları, içselleştirilmiş kadın düşmanlığının yaş grupları arasında anlamlı bir farklılık göstermediğini ortaya koymuştur. Buna karşılık, duygusal otantiklik düzeyleri ve bazı bilişsel duygu düzenleme stratejileri ile içselleştirilmiş kadın düşmanlığının alt boyutları arasında zayıf düzeyde ancak anlamlı ilişkiler saptanmıştır. Bulgular, içselleştirilmiş kadın düşmanlığı ile duygusal özgünlük arasında anlamlı ve negatif yönlü ilişkiler bulunduğunu; farkındalık düzeyi ile ise anlamlı bir ilişki gözlenmediğini göstermiştir. Yapılan regresyon analizleri, bazı duygusal değişkenlerin belirli içselleştirilmiş kadın düşmanlığı boyutlarıyla ilişkili olabileceğine işaret etmekle birlikte, açıklanan varyansın sınırlı düzeyde kaldığını ortaya koymuştur. Genel olarak bulgular, içselleştirilmiş kadın düşmanlığının yetişkinlik dönemleri boyunca görece benzer düzeylerde örüntüler ile ilerlediğini; buna karşılık duygusal özgünlüğün bu tutumla ilişkili olabilecek anlamlı bir duygusal süreç olduğunu düşündürmektedir. Çalışma, içselleştirilmiş kadın düşmanlığının yalnızca kültürel ve sosyal etkileşim süreçleriyle değil, aynı zamanda duygusal deneyimlerin yorumlanma ve ifade edilme biçimleriyle de ilişkili olabileceğine işaret ederek literatüre kuramsal bir çerçeve sunmaktadır.

Anahtar sözcükler: içselleştirilmiş kadın düşmanlığı, bilişsel duygu düzenleme, duygusal özgünlük, bilgece farkındalık, yetişkin gelişim dönemleri

ABSTRACT

ÖCAL, Erva, Internalized Misogyny in Women: Differences between Adulthood Stages and the Role of Cognitive Emotion Regulation, Emotional Authenticity & Mindfulness, Başkent University, Institute of Social Sciences, Master with Thesis in Social Psychology, 2025.

The study was designed to investigate the levels of internalized misogyny among adult women within different age groups and to evaluate the possible relationship between women's cognitive emotion regulation skills, emotional authenticity levels, and mindfulness levels. In the research, age was examined into three developmental groups as emerging adulthood, early adulthood and middle adulthood. The study is framed within an exploratory approach aimed at describing patterns among the variables and examining potential associations. The findings indicated that internalized misogyny did not significantly differ across age groups. In contrast, weak but significant associations were found between emotional authenticity levels and certain cognitive emotion regulation strategies and the subdimensions of internalized misogyny. The results further demonstrated a significant negative relationship between internalized misogyny and emotional authenticity, whereas no significant relationship was observed between mindfulness levels and internalized misogyny. Hierarchical regression analyses suggested that certain emotional variables may be associated with specific subdimensions of internalized misogyny; however, the amount of explained variance remained relatively limited. Overall, the findings indicate that internalized misogyny follows relatively similar patterns across adulthood, while emotional authenticity appears to be a meaningful emotional process associated with this attitude. This study suggests that internalized misogyny may be related not only to cultural and social interaction processes but also to the ways in which emotional experiences are interpreted and expressed, thereby offering a theoretical framework for the existing literature.

Keywords: internalized misogyny, cognitive emotion regulation, emotional authenticity, mindfulness, stages of adulthood

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1. INTRODUCTION

Throughout history, the social structure individuals are embedded in have been shaped by gender and the hierarchical mechanisms linked to systematic discrimination based on biological sex. In antiquity, philosophers and thinkers laid the foundation for male-centered (i.e., patriarchal) society's negative attitudes and beliefs toward women by defining them as emotional, irrational, and weak. These definitions positioned men as the bearers of reason and authority, while women were restrained to the private sphere and associated with passivity and dependence (Rudman & Glick, 2008). In the Middle Ages, this hierarchical perception deepened through widespread beliefs that portrayed women as evil, immoral, or dangerous. Subsequently, the witch hunts that began in the Middle Ages and continued into the early modern period became one of the most striking examples of misogyny, leading to a series of events targeting women and resulting in mass persecution and violence against them (Federici, 2004; Ussher, 1991). By the 19th century, within the field of psychology, women became the primary subjects of the hysteria diagnosis, which used to pathologize emotions and behaviors that did not appropriate to societal norms. In other words, women's emotional expressions or behaviors that did not conform to social norms were interpreted as signs of illness. These historical events and developments are now recognized as ideological tools intended to control and suppress women's autonomy (Ussher, 1991). Although the forms of hatred of women have changed and varied over time, its underlying logic of devaluation and control sustains its influence on modern societies.

The negative perceptions, attitudes, and behaviors toward women are not only individual experiences but also have been carried into the present day as a multilayered societal problem targeting a specific gender group. The implicit or explicit, conscious or unconscious expressions of hate speech, rejection, and disdain targeting women have been addressed as "misogyny" since the 17th century (Ussher, 1991). It stems from early cultural, religious, and philosophical beliefs that considered women as morally, intellectually, and physically inferior compared to men. Over time, these beliefs were strengthened through traditions, language, and social structures that restricted women's rights and participation in communities (Lerner, 1986). It serves as a system of norms and behaviors that maintain patriarchy and define how women are expected to act, think, and be valued. Thus, misogyny can be seen as a deeply embedded social construct (Manne, 2018; Ussher, 1991) that influences interpersonal relationships, cultural and social systems.

This phenomenon negatively impacts the female gender group in many ways and can be experienced in different contexts and ways across all stages of life. From early childhood, girls are often socialized into expectations based on gender norms that emphasize compliance, modesty, and relational dependency (Eccles et al., 1993; Leaper & Friedman, 2007). During adolescence, exposure to gender stereotyping and sexual objectification in media and peer context contributes to internalized body dissatisfaction and low self-esteem (Grabe et al., 2008). In adulthood, women frequently encounter indirect and overt forms of sexism in educational, professional, and political contexts, which limit their aspirations and advancement (Eagly & Karau, 2002; Heilman, 2012). They may face challenges in their careers, and political participation not due to a lack of capability, but due to persistent biases that undervalue female authority and reinforce patriarchal norms and values (Moss-Racusin et al., 2012; Rudman & Glick, 2001). In later life, ageism intersects with misogyny, further alienating older women in societal structures (Calasanti & Slevin, 2001). Such gender-based hostility reveals both interpersonal interactions and social systems, shaping the social, economic, and political positions of women within society. These structural biases, embedded within patriarchal institutions, reproduce gender inequality across generations. Consequently, misogyny can be considered as a systemic mechanism that sustains gender-based negative attitudes and restrains women's opportunities for full participation in society (Manne, 2020; Ridgeway, 2011).

Although misogyny is frequently associated with hostility or explicit behaviors of discrimination, it also persists on chronic patterns that are exhibited in social interactions. These patterns emerge as normalization of sexist humor, the frequent interruption of women in conversations, and the unequal distribution of household or emotional labor, which causes the perception of women as secondary or less competent (Manne, 2018; Swim et al., 2001). Despite numerous steps taken toward equality within the frameworks and rules of modern society, misogyny remained as unresolved, widespread, and profound problem, and is seen as a tool that contributes to the perpetuation of the patriarchal system (Manne, 2018). Through socialization and repeated exposure to gendered norms, women may begin to internalize gender role beliefs and negative attitudes toward their own gender, perceiving other women, or even themselves, from the perspective of patriarchal values. This phenomenon is referred to as "internalized misogyny" and describes the psychological internalization of gender based negative norms and reveals how women may adopt negative

beliefs about their own gender, revealing that systemic inequality is not only externally imposed but also internally maintained (Bearman et al., 2009; Szymanski et al., 2009).

1.1. Internalized Misogyny

Multidimensional negative attitudes toward women not only create external pressures but also play a role in shaping and maintaining internal psychological processes. Individuals go through a process of adopting the norms and values determined within society as their own values. Hostility toward women is not exclusively enacted by men; women themselves may reproduce patriarchal norms through criticism, competition, or devaluation of other women (Cowan et al., 1998). Systematically being exposed to negative attitudes, such as devaluation, rejection, and stereotypes can have negative effects on individuals' self-perception and self-evaluation (Bearman et al., 2009). Over time, such experiences may be internalized by women, and the negative discourse and behaviors they experience may be considered as "deserved" or "normal" (Szymanski & Feltman, 2014). Furthermore, women may begin to adopt and exhibit similar negative attitudes toward themselves and other members of their own gender group.

Internalized misogyny refers to the incorporation of negative beliefs and stereotypes about women into one's sense of self, together with the passive acceptance of traditional gender roles and limited awareness of sexism (Bearman et al., 2009; Jack, 1991; Manne, 2018). This describes a situation where women adopt misogynist societal norms and reflect them in their own self-perception and attitudes toward other women, and can lead women to question their own worth, focus on their appearance, scorn other women, or devalue their achievements (Bearman et al., 2009; Szymanski et al., 2009). In this respect, misogyny becomes a shared problem, both through women's internalization and projection to their own groups, and through men's negative attitudes towards women.

What are the underlying reasons behind women's hurtful behaviors toward each other, instead of standing by and protecting each other? One of the underlying factors behind this fact is that the need for social approval and the internalization of the male-centered value system. According to Manne (2018), misogyny operates as a tool of discipline that reinforces and maintains patriarchal gender hierarchies. Furthermore, it is primarily for those who endanger established gender hierarchies. That is, through internalization, women become to accept and legitimize patriarchal hierarchies as natural or inevitable. Such internalized

patterns often emerge during adolescence and young adulthood, when gendered expectations and sexist beliefs become intertwined with identity formation (Dehlin & Galliher, 2019; Grabe et al., 2008; Moradi & Huang, 2008). Through these processes, women may begin to internalize sexist ideas and negative attitudes toward their own gender, perceiving other women, or themselves, through the lens of patriarchal values. In pursuit of social acceptance, women may engage in behaviors that conform to traditional norms, such as devaluing other women or prioritizing male approval at the center of their self-worth (Szymanski et al., 2009).

Another significant process contributing to internalized misogyny is social learning. Women learn traditional gender norms across a variety of contexts, starting with the family, and continuing through educational institutions, the workplace, and media platforms (Alichie, 2023; Bulut & Can, 2023; Rothermel, 2023; Tileagă 2019; Tosone, 2009). They can then evaluate both their own and other women's experiences based on these norms. For instance, women learn that women are more socially approved of as "compliant" or "inconspicuous" than women who fit the labels of "assertive" or "independent" in different contexts, and that behaviors and patterns are acceptable (Glick & Fiske, 2001). As a result, women may begin to adopt attitudes and behaviors that align more closely with male-dominated standards (Manne, 2018).

Cowan et al. (1998) examined the negative attitudes that women can hold toward other women. Their study implied that this hostility does not always come from personal dislike, but from social norms that teach women to see each other as competitors or as less valuable. The researchers found that competition for male approval, indirect aggression, and the justification of gender bias were typical ways in which women reinforce patriarchal ideas unintentionally. According to authors, these patterns help maintain traditional gender roles by rewarding women who conform and criticizing those who do not. Their findings revealed that misogyny is not only a dynamic that men direct toward women, but can also be reproduced among women themselves through learned behaviors and social expectations. This perspective highlights that gender inequality is sustained not only by external oppression but also by internalized and relational dynamics between women.

Internalized misogyny is not only related to social or behavioral patterns, but also affect the individual's psychological well-being, self-perception, and emotional functioning (Szymanski & Feltman, 2014; Wilson, 2021). Negative attitudes and judgements that women

develop toward their own gender identity can lead to the impairment of individual self-perception and cause women begin to view themselves as inferior, inadequate, or less valuable over time. Bearman et al. (2009) examined internalized sexism in everyday conversations among 45 pairs of female friends and aimed to categorize different forms of sexism. In the study, each pair was asked to engage in a 10-minute conversation. The findings of the study highlighted four main categories: expressions of powerlessness, competition among women, objectification of women, and the invalidation of women. Szymanski et al. (2009) conceptualized the misogyny phenomenon and concluded that such internalized attitudes are associated with negative internal outcomes, including depressive symptoms, low self-esteem, self-blame, and a reduced sense of self-worth among women. In their research, it was observed that women experienced more sexist events within the year reported higher levels of psychological distress. In addition, internalized misogyny appeared as a moderator that strengthened the relationship between external sexism and psychological distress. It was also found that the impact of sexist events on psychological distress was lower among women with low levels of internalization, whereas this effect was observed more significant in women with high levels of internalized misogyny.

Internalizing is considered as a maladaptive coping mechanism to deal with societal stressors and oppression (Szymanski & Feltman, 2014). As women internalize the external messages, they may unconsciously have judgments toward themselves, devaluing their abilities, suppressing their ambitions, or distancing themselves from other women. A study by Cowan and Ullmann (2006), revealed that when women exhibit hostility toward one another, the underlying cause is often a sense of personal inadequacy, which, through the projection of stereotypes and anger, weakens women solidarity. This dynamic was also found to be associated with problems in close relationships and the tendency to blame women who are victims of violence. In another study, Mavin (2006) examined the assumption of sisterhood among women with the queen bee syndrome and explored the misogynistic processes underlying negative relationships between women. For the study structured interviews with eight women was conducted. Among the study's findings was the presence of an expectation that senior women would mentor other women, however, such solidarity was found to be limited in practice. Additionally, it was noted that senior women were often labeled as "queen bees" when accused of not supporting other women, although these women did not wish to be identified with this label and instead felt compelled to adopt masculine behaviors to survive within the existing system. Finally, the study emphasized

that competition, rejection, and revenge driven by past traumas among women were damaging to female solidarity. This form of internalized oppression shapes interpretation of their social world, and results leading them to adopt negative perceptions about being women (Bearman et al., 2009). This not only obstacle to self-acceptance but also to emotional regulation skills which is crucial for mental health and interpersonal relationships (Neff, 2003; Saarni, 1999).

Internalized misogyny can directly or indirectly impair women's emotional processing capacities (Bearman et al., 2009). Women may experience difficulties in identifying, managing, and expressing their emotions. For instance, the inability to adequately regulate anger, feelings of worthlessness, or gender-based shame can lead to impairments in cognitive-emotional regulation abilities (Gross & John, 2003). Similarly, individuals may suppress emotions such as anger which are regarded inappropriate by societal standards express them through dysfunctional mechanisms, or judge their emotional experiences (Gross, 1998) Therefore, the extent to which individuals internalize misogynistic experiences may deteriorate their emotional authenticity. On the other hand, individuals with a higher level of mindfulness can identify the traditional societal norms they have internalized, evaluate them critically, and draw effective boundaries (Brown & Ryan, 2003; Kabat-Zinn, 2003; Neff, 2003).

Dehlin (2019) explored how young women may internalize sexist beliefs and how these beliefs shape their self-perception and attitudes toward other women. The research focused on adolescence and early adulthood, the stages when gender identity and self-concept are still developing. The study found that young women who are exposed to sexist messages in media, education, or peer interactions often accept traditional gender roles as natural. This acceptance can lower self-esteem, limit career ambitions, and normalize inequality. Dehlin explained that internalized misogyny works as a subtle psychological process that allows patriarchal values to continue across generations. The findings emphasize that these beliefs are learned early and can shape how women see both themselves and other women later in life, thereby demonstrating how socialization sustains gender inequality.

Extending this point of view, the effects of internalized misogyny may become particularly apparent during developmental transition stages such as emerging adulthood. This period is characterized by identity exploration, uncertainty, autonomy, and individual

orientation (Arnett, 2000). Understanding how internalized societal pressures, such as misogyny, shape emotional skills during this period, as well as in later stages of adulthood depending on the duration of exposure is notable. In this context, the present study aims to examine the relationship between internalized misogyny and cognitive-emotional regulation, emotional authenticity, mindfulness, and different stages of adulthood in detail.

1.2. Cognitive Emotion Regulation

In literature, the term emotional regulation is explained as monitoring, evaluating and moderating emotional reactions both internal and external processes to achieve one's goals (Thompson, 1994). It is an essential part of psychological well-being and everyday functioning, allowing individuals to maintain emotional balance in the face of challenges (Garnefski et al., 2001). Emotional regulation encompasses several intertwined dimensions, such as shaping and interpreting one's own emotions or adapting emotions due to others; changing the emotion itself, or regulating the underlying mechanism that about to reveal the emotion (Gross, 1998; Gross & Thompson, 2014). These processes can occur before an emotion is expressed, by altering the way a situation is perceived, or afterward, by modifying how the emotion is experienced or conducted. In this sense, emotion regulation operates as a continuous interaction between cognition and affect, facilitating individuals to respond adaptively or maladaptively to environmental demands.

Cognitive view of emotion regulation are primarily relevant when individuals face emotionally loaded or stressful experiences (Garnefski et al., 2001; Thompson, 1991). In this context, individuals rely on mental strategies to interpret events, evaluate their meaning, and decide how to respond due to intrinsic and extrinsic processes (Garnefski & Kraaij, 2006). These cognitive efforts can prevent intense emotional reactions, however, they may also heighten distress when influenced by severe or self-critical thought patterns (Aldao et al., 2010; Gross, 1998). For example, focusing on personal inadequacy or ruminating negative experiences can maintain emotional discomfort, whereas consciously reframing an event or directing attention toward solutions can foster resilience and emotional recovery (Gross, 1998). Therefore, how people interpret and manage their emotions is essential for emotional resilience, particularly in the presence of repeated or prolonged stressors (Garnefski & Kraaij, 2006).

Studies have shown that gender plays a significant role in shaping emotional regulation and selecting cognitive strategy. Women are more likely to internalize emotions, engage in self-blame, or suppress anger in a social context, and these patterns are frequently influenced by cultural expectations that value women's emotional restraint, empathy, and self-possession (Fischer & Evers, 2013; Swim et al., 2001). Over time, this social conditioning may lead to be attached to self-critical or avoidant strategies, such as rumination and suppression, which are associated with higher levels of anxiety, guilt, and fatigue (Aldao et al., 2010; Gross & John, 2003; Nolen-Hoeksema, 2000). In contrast, men are often encouraged to exhibit emotional control and are reinforced for suppression as a sign of strength, which can produce distinct outcomes (Fischer & Evers, 2013; Gross & John, 2003). These gender differences indicate that emotion regulation is not only an ability, but also a socially learned process influenced by gender-based norms and power relations (Swim et al., 2001).

The repeated exposure to gender-based negative attitudes can affect women's emotional regulation patterns. Gender discriminative or oppressive attitudes often arouse feelings of threat and self-doubt, increasing the cognitive effort required for women to maintain emotional stability (Dardenne et al., 2007). The necessity of emotion regulation can cause to emotional exhaustion and reduced authenticity in self-expression (Manne, 2018). Individuals may learn to be prepared for specific interactions, adjusting their emotions early to avoid social conflict or criticism (Swim et al., 2001). This pattern is considered as both a coping strategy and an adaptation to gender-based hierarchy, that serves a mechanism of survival in environments that undervalue women's emotional experiences (Manne, 2018; Szymanski et al., 2009).

Several studies have revealed that misogyny and internalized sexism are not only social phenomena but also shape emotional and cognitive functioning. Szymanski et al. (2009) demonstrated the mediating effect of internalized misogyny between experiences of sexism and psychological distress, resulting in greater self-blame and emotional suppression. Women who internalize negative gender beliefs tend to redirect anger toward themselves and experience increased self-criticism, strengthen maladaptive emotion regulation patterns. Similarly, Cowan and Ullman (2006) argued that hostility among women reflects internalized patriarchal values, functioning as an unconscious form of emotion regulation that maintains gender hierarchies. In these cases, emotional resources that could promote

assertive or collective action is redirected toward self-monitoring or competition with feelings of inadequacy.

Additional findings suggest that internalized patterns emerge early and become persistent throughout development. Dehlin (2019) demonstrated that young women who are exposed to sexist messages tend to normalize emotional suppression and self-blame, especially in contexts where assertiveness or anger are socially disapproved. This early learning promotes emotional detachment and limits authenticity in emotional expression. Additionally, studies imply that gender-biased statements or unequal treatment can trigger physiological stress responses and cognitive interference, pressuring women to regulate their emotions more intensively to maintain self-control (Dardenne et al., 2007). These findings highlight internalized misogyny functions as a maladaptive pattern of emotion regulation, where external gender pressures are turned into self-directed emotional control.

Emotion regulation not only affects how individuals respond to external challenges but also plays a key role in maintaining emotional authenticity and mindfulness. Flexible and introspective emotion regulation allows a sense of alignment between internal feelings and outward expression, supporting authenticity (Kernis & Goldman, 2006; Lopez & Rice, 2006). Conversely, chronic suppression or avoidance can create a conflict between what is felt and what is expressed, which may increase emotional strain and diminish sense of coherence (Gross & John, 2003; Nezlek & Kuppens, 2008; Wood et al., 2008). Individuals who use more adaptive and conscious emotion regulation patterns tend to report higher emotional authenticity and stronger interpersonal relationships (English & John, 2013; Gross & John, 2003; Nezlek & Kuppens, 2008), suggesting that emotional openness and cognitive flexibility are key components.

Emotion regulation is also connected to mindfulness, as both involve awareness, attention, and nonjudgmental acceptance of emotional experiences. Mindfulness provides individuals to observe emotions in the moment without automatically reacting or attempting to suppress them, which facilitates adaptive emotion regulation (Bishop et al., 2004; Chambers et al., 2009). Studies indicate that individuals with higher mindfulness tendencies use fewer maladaptive cognitive strategies such as rumination or self-blame and exhibit higher emotional stability (Garnefski et al., 2001). Mindfulness and acceptance of emotions seem to enhance authenticity by allowing emotional experiences to be expressed in ways that align with one's internal emotional state rather than external expectations.

Understanding the relationship between internalized misogyny and emotion regulation processes reveals how gender-based social experiences influence emotional functioning. Women's emotion regulation patterns reflect learned coping tendencies that emphasize compliance, emotional restraint, and self-control. This connection explains how social norms and expectations effects cognitive and emotional processes, indicating that emotion regulation is influenced both by individual factors and sociocultural contexts.

Taken together, these findings suggest that emotion regulation is shaped by both individual processes and social influences. Although cognitive emotion regulation contribute to emotional stability, it may also reflect the impact of internalized attitudes and gender-related expectations on how emotions are managed and expressed. Connections between these patterns and other cognitive emotional skills such as authenticity and mindfulness can shed light on the emotional states of women in complex social constructs.

1.3. Emotional Authenticity

Authenticity is defined as the extend to which an individual's thoughts, feelings, and behaviors that reflect their actual self or true being, remaining relatively unaffected by external factors or the influence of others (Kernis & Goldman, 2006). Authenticity is also characterized one's thoughts and feelings in the most realistic way. According to this understanding, individuals exhibits their true selves in daily life (Kernis & Goldman, 2006; Van den Bosch & Taris, 2014) and needs consistency between one's values and actions. According to Kernis and Goldman (2006), the concept has a multidimensional structure based on four core components: awareness, unbiased processing, behavioral authenticity, and relational orientation. The collaborate functioning of these four dimensions means that individuals are consistent with and accept their internal experiences, shape their behaviors in direction of internal processes, and establish open and secure relationships with others.

The first dimension, *self-awareness*, refers to a person's ability to recognize and make sense of their motives, emotions, desires, and values. This awareness allows individuals to identify differences between their internal experiences and external expressions (Kernis & Goldman, 2006). Emotional authenticity emerges with the process of awareness, as people first recognize what they feel before they can express it genuinely (Goldman & Kernis, 2002). On the other hand, low emotional awareness may result in automatic or socially influenced responses that do not reflect one's actual feelings.

The second aspect, *unbiased processing*, involves evaluating individuals' strengths, weaknesses, and emotions objectively without excessive self-criticism or rejection (Kernis & Goldman, 2006). Individuals who can process emotions without defensive bias are more likely to perceive their feelings as valid and meaningful. This evaluation reveals authenticity by narrowing the gap between actual feelings and exhibited emotions and facilitates self-compassion (Zhang et al., 2019). Therefore, emotional authenticity depends on both awareness but also on accepting emotions as part of the self, even when they are uncomfortable or socially disapproved.

The third component, *behavioral authenticity*, can be understood as acting in ways that are consistent with internal experiences, values, and beliefs. It reflects the direct expression of authenticity, evolving emotional awareness into behavior (Kernis & Goldman, 2006). Individuals with high behavioral authenticity express their emotions apparently and congruently, even when it involves vulnerability (Lopez & Rice, 2006; Wood et al., 2008). In contrast, emotional expression that is consistently suppressed or regulated to adapt to social expectations may be associated with emotional dissonance and lower well-being. (English & John, 2013; Gross & John, 2003). Thus, behavioral authenticity plays a critical role in maintaining emotional integrity and interpersonal functioning.

Finally, *relational orientation* highlights authenticity within interpersonal contexts. It refers to expressing individuals' genuine emotions and experiences in relationships characterized by openness, trust, and mutual respect (Kernis & Goldman, 2006). Emotional authenticity in relationships provides individuals to communicate their needs and vulnerabilities, which enhance closeness and psychological safety (Avolio & Gardner, 2005; Lopez & Rice, 2006). Conversely, in environments being authentic is not appreciated, such as in societies ruled by traditional gender norms, individuals tend to hide or adjust their emotions to avoid rejection. (Fischer & Evers, 2013). This suppression can result in emotional fatigue and decreased relational fulfillment.

Empirical research strengthen the view that authenticity improves both individual and social well-being. Studies indicate that individuals with higher levels of authenticity report greater self-esteem, life satisfaction, and resilience (Wood et al., 2008). They also tend to reveal more adaptive emotion regulation strategies and higher emotional intelligence (English & John, 2013; Gross & John, 2003). Authentic expression of emotion develops interpersonal trust and contributes to a sense of consistency between internal and external

experience (Goldman & Kernis, 2002). Therefore, emotional authenticity can be considered as both an emotional resource and an indicator of emotional integration.

In the context of gender-based emotional expectations, authenticity is relevant to understanding women's emotional experiences. Regarding the authenticity, women should be able to represent themselves as they truly are, without being constrained by gender roles, stereotypes, and common judgements. Moreover, they should be valued for their sincerity in being authentic, rather than rejected for deviating from group prototypes. However, social norms promote women to suppress negative emotions such as anger or frustration while displaying warmth, care, and agreeableness (Fischer & Evers, 2013). These expectations can allow to emerge internal conflicts between authentic feelings and socially acceptable expressions. When internalized misogyny consistent with these expectations, women may distance themselves from their authentic emotional experiences in favor of social approval, instead of emotional congruence (Bearman et al., 2009; Szymanski et al., 2009). Persistent self-suppression diminishes emotional authenticity, restricting self-acceptance and maintaining systemic gender inequalities over time. In this context, emotional authenticity contrasts with restrictive gender-based social norms. Consequently, lower levels of authenticity are expected to be consistent with stronger tendencies toward internalized misogyny, as both involve self-suppression and adaptation to external evaluative norms.

1.4. Mindfulness

Another concept that addresses the processes of individuals towards themselves and the external world is mindfulness, which defined as direct and conscious using of attention and observation towards body and mind in order to understand at any moment and a non-judgmental acceptance of the experience (Kabat-Zinn, 1994). It is thought that by maintaining attention at the center of awareness, the inconsistencies that individuals may experience between their momentary states and their levels of functionality can be minimized (Brown et al., 2007; Feltman et al., 2009). Individuals with high levels of dispositional mindfulness tend to assess their thoughts and feelings and display more functional behaviors instead of any maladaptive reactions, even in case of unpleasant thoughts and feelings are present (Baer et al., 2006; Bishop et al., 2004). In short, mindfulness enables the development of more flexible and functional emotion regulation strategies.

Being mindful in daily life is found positively correlated with psychological functioning and wellbeing (Bowlin & Baer, 2012). Research indicates that individuals who engage in mindfulness practices consistently demonstrate lower levels of anxiety and negative affect, as well as greater self-acceptance and emotional balance (Brown & Ryan, 2003; Shapiro et al., 1998). Mindfulness-based interventions are also associated with a decrease in the level of self-focused rumination and automatic negative thoughts (Teasdale et al., 2002). These approaches can be an effective for dissolving internalized gender-based norms, as well as wellbeing, emotion regulation or reducing stress and anxiety. These findings suggest that being mindful contributes to resilience by allowing individuals to perceive stressors and emotional challenges with greater objectivity, less judgment, and reducing maladaptive cognitive-emotional cycles (Chambers et al., 2009).

While mindfulness contributes to emotional regulation and stress reduction, it also supports greater self-connection and authenticity. By allowing individuals' awareness of internal experiences without suppression or distortion, mindfulness facilitates the congruence between emotions and behavior, which reinforces emotional authenticity (Lindsay & Creswell, 2017). This awareness-based orientation helps individuals connect with their authentic needs and values instead of conforming external expectations. In this sense, mindfulness functions simultaneously as a process of regulation and autonomy, encouraging individuals to respond consciously.

Mindfulness-based approaches may also play a role in addressing gender-related framework. Studies suggest that mindfulness practices can help individuals, especially women, recognize their automatic tendency to evaluate themselves based on the expectations of others and to internalize social norms that restrict self-expression (Baer, 2003; Brown & Ryan, 2003). Through awareness and acceptance, women can identify and transform self-critical or gender-based negative thoughts and stereotypes. Consequently, they can prevent themselves from internalized evaluation and self-suppression. By encouraging a nonjudgmental attitude, mindfulness helps individuals accept their emotions and limitations without seeking validation or engaging in social comparison (Baer, 2003; Brown et al., 2007).

In relation to women's internalization experiences, mindfulness may buffer against self-objectification and internalized misogyny by encouraging nonjudgmental attention to an individual's body and emotions. Internalized gender norms often lead women to view

themselves from an external perspective, prioritizing appearance and adherence over authentic self-expression (Fredrickson & Roberts, 1997; Moradi & Huang, 2008). By increasing awareness of internal experiences and reducing the influence of external evaluations, mindfulness may interrupt the cognitive and emotional processes that maintain internalized misogyny (Calogero, 2012; Szymanski et al., 2011). Thus, mindfulness can be conceptualized as a protective factor that enhances emotional authenticity, facilitates adaptive emotion regulation, and decrease the strength of the internalization of gender-based patriarchal norms. Thus, mindfulness can be conceptualized as a protective factor that enhances emotional authenticity, facilitates adaptive emotion regulation, and decrease the strength of the internalization of gender-based patriarchal norms.

Taken together, mindfulness can be seen as an important tool in coping with internalized misogyny and similar social situations, as it allows individuals to observe and notice their automatic thought patterns and respond instead of reacting with a nonjudgmental attitude toward their emotional experiences. Therefore, mindfulness can be viewed as a key factor that bridges cognitive and emotional processes, offering both individual and social benefits in understanding how internalized misogyny operates within emotional and cognitive domains. For this reason, it is expected that there may be an inversely proportional relationship between the levels of internalized misogyny that individuals have and their ability to be mindful, and it is expected that individuals will have a directly proportional relationship with both their cognitive emotion regulation skills and their emotional authenticity levels.

1.5. Adulthood Stages

Regarding the different developmental stage theories, the term “emerging adulthood” was implied by Arnett (2000) and was proposed to represent a distinct period that that rank between adolescence and adulthood. This period, covering roughly ages 18 to 25, is characterized with several issues such as identity exploration, the transition to independence, uncertainty in life, and the formation of personality. During this period, individuals gradually detach from parental dependence while still lacking the full responsibility and stability associated with adulthood. Arnett (2000) identified five core features for this period: identity exploration, instability, self-focus, feeling in-between adolescence and adulthood, and a sense of diverse possibilities for the future. Cognitive flexibility, openness to experience,

and tendency toward experimentation are high during this stage, and individuals are sensitive to social influences that shape their values and self-concept. In this respect, emerging adulthood can be viewed as a time of vulnerability but also of growth, that attitudes about gender, relationships, and independence become internalized.

Young adulthood, covers generally the age range of 25-35, is characterized by a shift toward greater stability and the assumption of sustained life roles (Arnett, 2015; Berk, 2014; Santrock, 2011). Individuals during this stage conduct long-term commitments in their careers, intimate relationships, and lifestyles. The focus tends to evolve from self-exploration to maintenance of chosen paths and responsibilities. Emotionally, young adulthood is associated with increasing self-regulation and maturity in interpersonal relationships, as well as the development of empathy and autonomy. For women, this stage often includes balancing between personal and professional aspirations and the expectations of gender-based social roles. Conflicts between autonomy and conformity can become particularly salient, shaping how internalized gender beliefs and norms are either reinforced or challenged.

The third phase, middle adulthood, extends roughly from ages 35 to 65. This stage is characterized by permanence in occupational and familial roles, a stable sense of identity, and a greater sense of responsibility for others. (Berk, 2014; Santrock, 2011) Individuals at this stage experience increased life satisfaction but may also confront transitions such as reconsidering goals, changing career paths, or adjusting to changes in family dynamics (e.g., children leaving home, aging parents). Emotionally, middle adulthood is characterized by higher levels of self-awareness, emotional balance, and interpretive process (Berk, 2014; Santrock, 2011). However, it can also involve reflection on gender-based experiences accumulated over earlier life stages, such as the long-term impact of societal expectations, stereotypes or internalized norms. For women, this period may offer both opportunities for freedom of the self and continued reinforcement of traditional gender ideologies, depending on cultural and contextual factors.

From a gender-based perspective, beliefs and attitudes about women, including internalized misogyny, appear to evolve across different stages of adulthood. During emerging adulthood, women's gender-related beliefs are shaped by ongoing identity exploration and heightened exposure to sociocultural messages concerning femininity, independence, and success. This period is characterized by tensions between autonomy and

conformity, as young women attempt to reconcile traditional gender roles with contemporary ideals of self-fulfillment (Fan & Marini, 2000). In this context, benevolent sexism, an indirect and socially acceptable form of gender bias, also tends to be more pronounced among younger women who are in the process of internalizing prescriptive gender norms (Hammond et al., 2018).

As women progress into young and middle adulthood, these attitudes may transform into more stable cognitive patterns. This transformation potentially reflects the cumulative influence of workplace experiences, family responsibilities, and prolonged exposure to sociocultural gender norms that reinforce gendered expectations over time (Diekmann & Goodfriend, 2006; Eagly & Wood, 2012). Moreover, studies further suggest that early adulthood is strongly shaped by social comparison, appearance-based evaluation, and objectification pressures that intensify during identity formation (Fredrickson & Roberts, 1997; Moradi & Huang, 2008; Tiggemann, 2004), whereas later adulthood is marked by the stabilization of gendered beliefs through long-term role enactment and repeated exposure to patriarchal norms.

Considering literature, adulthood stages can be a significant framework for understanding how gender-based attitudes are maintained or transformed over time. Developmental changes in autonomy, emotional maturity, and social roles may influence how women interpret and internalize patriarchal values. This framework thus provides a valuable foundation for the present study, which aims to examine internalized misogyny and its relationship with emotional and cognitive processes across different adulthood phases.

1.6. Purpose and Hypothesis

Based on the theoretical and empirical framework outlined above, the present study aims to explore how internalized misogyny is related to women's emotional and cognitive functioning across different adulthood stages. While previous studies have focused on sexism and emotion regulation separately, limited research has investigated how internalized misogyny interacts with emotional skills such as cognitive emotion regulation, emotional authenticity, and mindfulness across adulthood.

Specifically, the study examines whether internalized misogyny levels differ significantly across adulthood age groups and how these variations are associated with emotional patterns. It further examines whether mindfulness, emotional authenticity, and

cognitive emotion regulation predict internalized misogyny levels. This study seeks to provide an understanding of how emotional mechanisms and gender-related internalization processes interact throughout adult development. Given the limited empirical integration of these constructs, this study pursues an exploratory direction, focusing on age-related differences and relational patterns rather than testing hypotheses. In line with this aim, the study investigates research questions as follows:

RQ1: Do levels of internalized misogyny differ across adulthood age groups?

RQ2: How are emotional skills - specifically, cognitive emotion regulation, emotional authenticity, and mindfulness - related to or predictive of internalized misogyny?



2. METHOD

2.1. Participants

For the current study, women between the ages of 18 and 65 were included. A G*Power analysis was conducted to assess group differences in internalized misogyny, emotion regulation, mindfulness, and emotional authenticity across three age groups using a multivariate approach. The analysis indicated that a minimum of 157 participants in total was required to detect a medium effect size ($f = 0.25$), a 5% significance level ($\alpha = .05$), and 80% power ($1-\beta = .80$).

Three different age groups were identified for the study as emerging adulthood, early adulthood, and middle adulthood. In order to determine whether participants aged 18 to 25 belonged to the emerging adulthood group, an inclusion criterion was applied. Participants within this transitional age group were asked whether they perceived themselves as belonging more to the adolescent or adult category. Subsequently, data were included from individuals who reported not feeling a sense of belonging to either group in the study. Due to the exclusion criterion applied to a specific age group, a total of 272 participants were recruited, and data from 166 participants were included in the final analysis.

Data were collected from participants using convenience sampling, which is a non-probability sampling technique that involves selecting participants who are readily available to the researcher, through online digital surveys in this study. Participants were informed about the study both before and after their participation. The purpose, procedure, and their rights were explained, and written informed consent was obtained on a voluntary basis.

2.2. Design

Internalized misogyny levels with three subdimensions (devaluing women, distrust of women and gender bias in favor of men) were defined as the dependent variable. Emotion regulation skills including nine subdimensions (self-blame, acceptance, rumination, putting into perspective, positive refocus, refocus on planning, positive reappraisal, catastrophizing, and blaming others), mindfulness with two subdimensions (curiosity and decentering), and emotional authenticity with three subscales (authentic behavior, acceptance of external influence, and emotional avoidance) were identified as predictor variables. In addition, three

distinct age groups were defined as continuous variables: emerging adulthood (ages 18–25), early adulthood (ages 26–35), and middle adulthood (ages 36–65).

As a first step, descriptive statistics were conducted to examine the distributional characteristics of all variables. Second, a one-way MANOVA was performed to test whether internalized misogyny differed across the three age groups (emerging, early, and middle adulthoods). Third, a Pearson correlation analysis was conducted to assess the bivariate relationships between internalized misogyny and emotional skills (cognitive emotion regulation strategies, emotional authenticity, and mindfulness). Finally, a hierarchical regression analysis was performed to determine the extent to which emotional skills predicted internalized misogyny.

2.3. Materials

The scales to be used in the study to measure the levels of in-group misogyny and to examine the relationship with emotional skills of individuals are as follows: Demographic Information Form (see Appendix 3), Internalized Misogyny Scale (see Appendix 4), Cognitive Emotion Regulation Questionnaire (see Appendix 5), Emotional Authenticity Scale (see Appendix 6), and Toronto Mindfulness Scale (see Appendix 7).

2.3.1. Demographic Information Form

Participants were asked for giving basic information such as age, educational and marital background, employment status. In addition to obtaining general information, the participants aged between 18 and 25 were asked about how they perceive themselves on developmental stage to determine whether they are appropriate for emerging adult group condition or not. Regarding this, participants that do not perceive themselves as either adults or adolescents have been included in emerging adulthood group. In contrast, the participants at ages between 18-25 perceive themselves as either adults or adolescents were excluded from the analyses (Appendix 3).

2.3.2. Internalized Misogyny Scale

The original 17-item form of Internalized Misogyny Scale developed by Piggot (2004) for the assessment of dislike towards women. The scale has 3 subdimensions: devaluing

women, distrust of women and gender bias in favor of men. Items are rated on a 7-point Likert-type scale ranging from 1 (strongly disagree) to 7 (strongly agree), with higher scores indicating stronger internalized misogynistic attitudes.

The reliability coefficient of the original version was reported as $\alpha = .88$. In the Turkish adaptation (Yaman Sözbir, Vural & Ünal Toprak, 2021), the overall Cronbach's alpha was found to be .82, while the reliability coefficients for the subdimensions were .71, .51, and .80, respectively. Factor analysis results supported the three-factor structure, with a Kaiser-Meyer-Olkin (KMO) value of .81 and a significant Bartlett's test of sphericity ($p < .001$), indicating good construct validity (Appendix 4).

2.3.3. Cognitive Emotion Regulation Questionnaire.

The original form of Cognitive Emotional Regulation Questionnaire (CERQ) was developed by Garnefski, Kraaij, and Spinhoven (2001) to assess cognitive emotion regulation strategies that individuals' have after an experience of negative or stressful events. The scale consists of 36 items rated on a 5-point Likert-type scale ranging from 1 (almost never) to 5 (almost always). It includes nine subdimensions: self-blame, acceptance, rumination, putting into perspective, positive refocus, refocus on planning, positive reappraisal, catastrophizing, and blaming others. Cronbach's alpha coefficients for the subscales of the original version ranged between .68 and .86, indicating adequate internal consistency.

The Turkish adaptation of the CERQ was conducted by Tuna and Bozo (2012). In this version, Cronbach's alpha coefficients for the subscales ranged between .72 and .83, demonstrating acceptable internal consistency. Confirmatory factor analysis supported the nine-factor structure consistent with the original form, indicating the construct validity of the Turkish version. Additionally, the Turkish adaptation demonstrated convergent validity through significant correlations with measures of psychological well-being and perceived stress (Appendix 5).

2.3.4. Emotional Authenticity Scale

The scale was developed by Karakuş, Akbay, and Uzun (2022) to measure individuals' levels of emotional authenticity, defined as the degree to which individuals experience and express emotions that are consistent with their genuine feelings. The 20-item scale consists

of three subdimensions: authentic behavior, acceptance of external influence, and emotional avoidance. Items are rated on a 5-point Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree), with higher scores indicating higher emotional authenticity.

The internal consistency of the total scale was reported as $\alpha = .89$, while Cronbach's alpha values for the subdimensions were .86 for authentic behavior, .79 for acceptance of external influence, and .76 for emotional avoidance. The suitability of the scale was assessed for factor analysis, the Kaiser-Meyer-Olkin (KMO) coefficient and Bartlett's test of sphericity were examined. The KMO value was .91, and Bartlett's test was significant ($\chi^2 = 5342.975, p < .01$), confirming sampling adequacy. Both exploratory and confirmatory factor analyses supported the three-factor structure, demonstrating strong construct validity (see Appendix 6).

2.3.5. Toronto Mindfulness Scale

The Toronto Mindfulness Scale (TMS) was developed by Lau et al. (2006) to assess individuals' mindfulness levels, specifically their capacity for mindful awareness immediately. The 13-item scale is rated on a 5-point Likert-type which is ranging from 1 (not at all) to 5 (very much). The scale includes two subdimensions: curiosity and decentering. Cronbach's alpha coefficients for the original version were reported as .85 for curiosity and .91 for decentering subscales, indicating high internal consistency.

The Turkish adaptation of the TMS was conducted by Şahin and Yeniçeri (2015). In the study, the Cronbach's alpha coefficient was found to be .60 for the total scale, .71 for the decentering subdimension, and .41 for the curiosity subdimension. Confirmatory factor analysis supported the two-factor structure consistent with the original version, demonstrating acceptable construct validity in the Turkish sample. (Appendix 7).

2.4. Procedure

Ethical approval for this study was obtained from the Ethics Committee of Başkent University on August 1, 2025, under approval number 487981 (Appendix 8). Subsequently, the study was announced and participants were invited through online platforms such as Instagram, Twitter (X), Telegram, and LinkedIn, through institutional announcement channels including university mailing lists and workplace communication groups. Research

materials were distributed, and data were collected through a digital survey created via Qualtrics.

Before the participation, all individuals were informed about the procedures of the research, and informed consent was obtained online (Appendix 1). After completing the survey, participants received a debriefing form detailing the study's purpose and researcher contact information (Appendix 2). Participants were also informed that the overall results of the study could be shared with them in condition of any request.



3. RESULTS

3.1. Demographic Characteristics of the Participants

The sample of the study consisted of 166 participants. Participants' ages ranged from 18 to 65. To provide a representation of developmental stages, participants were categorized into three age groups: emerging adulthood (18-25 years), early adulthood (26-35 years), and middle adulthood (36-65 years). Of the participants, 30.7% ($n = 51$) reported they were in emerging adulthood, 31.9% ($n = 53$) were in early adulthood, and 37.3% ($n = 62$) were in middle adulthood period. The distribution indicates that the sample was relatively balanced across these age groups.

Educational levels varied among the participants. 23.5% ($n = 39$) of them reported that they had completed high school, 6.6% ($n = 11$) held an associate degree, 52.4% ($n = 87$) had earned a bachelor's degree, 12.0% ($n = 20$) had completed a master's program, and 5.4% ($n = 9$) held a doctoral degree. The sample was characterized by a high proportion of participants with university-level education.

Additional demographic characteristics were in the study such as marital status, employment status, educational background, and residential environment. In terms of marital status, 52.4% ($n = 87$) of the participants were single, while 37.3% ($n = 62$) were married. A smaller portion of the sample consisted of individuals who were divorced (7.8%, $n = 13$) or widowed (2.4%, $n = 4$). Employment status also varied: 54.2% ($n = 90$) of participants reported being employed at the time of data collection, whereas 45.8% ($n = 76$) were not employed. Regarding the type of residential environment where participants spent most of their lives, the majority reported living in metropolitan cities. Specifically, 68.1% ($n = 113$) indicated metropolitan residence, 19.9% ($n = 33$) reported living in a city, 10.8% ($n = 18$) in a district, and only 0.6% ($n = 1$) in a village and 0.6% ($n = 1$) in a small town. This reveals that the sample was predominantly composed of individuals who had grown up in or resided long-term in urban environments.

Table 3.1.*Demographic Characteristics of the Participants*

	<i>n</i> (%)
Age Group	
Emerging adulthood (18–25)	51 (30.7)
Early adulthood (26–35)	53 (31.9)
Middle adulthood (36–65)	62 (37.3)
Education Level	
High School	39 (23.5)
Associate Degree	11 (6.6)
Bachelor's Degree	87 (52.4)
Master's Degree	20 (12)
Doctorate	9 (5.4)
Marital Status	
Single	87 (52.4)
Married	62 (37.3)
Divorced	13 (7.8)
Widowed	4 (2.4)
Employment Status	
Employed	90 (54.2)
Unemployed	76 (45.8)
Residential Area	
Village	1 (0.6)
Town	1 (0.6)
District	18 (10.8)
City	33 (19.9)
Metropolitan City	113 (68.1)

3.2. Descriptive Statistics

In this study, the internal consistency coefficients and descriptive statistics of the scales were examined prior to the main analyses. The results demonstrated that the Internalized Misogyny Scale (IMS) demonstrated acceptable internal consistency (Cronbach's $\alpha = .68$), based on its three subdimensions. The Emotional Authenticity Scale (EAS) also indicated acceptable reliability (Cronbach's $\alpha = .78$). The Toronto Mindfulness Scale (TMS), which consists of two subdimensions, demonstrated adequate internal consistency (Cronbach's $\alpha = .73$). The total score of the Cognitive Emotion Regulation Questionnaire (CERQ) indicated relatively low internal consistency (Cronbach's $\alpha = .47$). This finding is consistent with the

theoretical design of the CERQ, which was developed and validated as a multidimensional measure including nine distinct cognitive emotion regulation strategies that are not expected to reflect a single unified construct (Garnefski et al., 2001). Accordingly, as in the original scale development studies, internal consistency is more appropriately evaluated at the subscale level rather than for the total score. Consistent with the original validation studies, analyses were therefore conducted using the nine subscale scores.

Descriptive statistics for the total scores and subdimensions of cognitive emotion regulation are presented in Table 2. Accordingly, participants' internalized misogyny levels were moderate ($M = 2.51$, $SD = 0.83$). Emotional authenticity levels were relatively high ($M = 3.63$, $SD = 0.62$), and mindfulness levels were also above the midpoint ($M = 3.44$, $SD = 0.48$). The mean cognitive emotion regulation total score (reported only descriptively) was $M = 3.13$ ($SD = 0.34$).

Table 3.2.

Descriptive Statistics of Scales and Subscales

Variables	<i>N</i>	Min-Max	<i>M</i>	<i>SD</i>	Skewness	Kurtosis
Internalized Misogyny	166	1-4	2.51	0.829	0.327	-0.739
Emotional Authenticity	166	2-5	3.63	0.616	-0.294	-0.192
Mindfulness	166	2-5	3.44	0.482	0.186	0.547
Cognitive Emotion Regulation	166					
Self-Blame	166	1-5	2.98	0.79	0.179	-0.403
Acceptance	166	1-5	3.07	0.747	-0.153	-0.029
Rumination	166	2-5	3.7	0.731	-0.193	-0.439
Putting into Perspective	166	1-5	2.8	0.838	0.386	0.319
Positive Refocus	166	2-5	3.76	0.692	-0.34	-0.072
Refocus on Planning	166	1	3.59	0.784	-0.2	-0.073
Positive Reappraisal	166	1	3.28	0.808	-0.026	-0.168
Catastrophizing	166	1	2.37	0.881	0.419	-0.102
Blaming Others	166	1	2.61	0.726	0.21	-0.119

Note. *Skewness and kurtosis values within ± 1 indicate that the distribution is approximately normal.*

Descriptive analysis of the cognitive emotion regulation subscales indicated that participants reported using positive refocusing ($M = 3.76$), rumination ($M = 3.70$), and planning ($M = 3.59$) more frequently than other strategies. In contrast, catastrophizing ($M = 2.37$) and blaming others ($M = 2.61$) were among the least frequently used strategies. The remaining subscales demonstrated average scores.

Skewness and kurtosis values for all variables were within acceptable ranges (± 1), implying that the distributions approximated normality and were suitable for parametric statistical analyses.

3.3. Comparison of Internalized Misogyny Across Age Groups

The first research question (RQ1) examined whether levels of internalized misogyny (IMS) differed across age groups (emerging adulthood, early adulthood, and middle adulthood). The analysis was conducted using the three established subscales of the internalized misogyny, distrust of women, devaluing women and bias in favor of men, in order to assess potential group differences across its subdimensions. To examine this question, a one-way MANOVA was performed.

Assessment of assumptions confirmed that the data were adequate for conducting multivariate analyses. Box's M test was not significant ($p = .621$), indicating that the groups had similar patterns of variability. Levene's tests of homogeneity of variance were also nonsignificant for all dependent variables (all $p > .05$), indicating that variance assumptions were met.

The multivariate analysis indicated that age group did not have a statistically significant effect on the overall internalized misogyny subscale scores, Wilks' $\Lambda = .946$, $F(6, 322) = 1.516$, $p = .172$, $\eta^2 = .027$. Pillai's Trace similarly did not reveal a significant effect ($p = .170$). These findings suggest that the subdimensions of internalized misogyny scale do not vary significantly across the three age groups.

According to the mean scores, subdimensions were relatively similar across emerging, early, and middle adulthood. In emerging adulthood, the three subdimensions of internalized misogyny were generally close. Bias in favor of men ($M = 2.89$, $SD = 1.06$) and devaluing women ($M = 2.84$, $SD = 1.23$) were almost the same, indicating similar tendencies toward misogynistic attitudes. Distrust of women was slightly lower ($M = 2.56$, $SD = 1.02$) in this age group. In early adulthood, bias in favor of men demonstrated the highest mean ($M = 3.08$, $SD = 1.15$), while devaluing women ($M = 2.56$, $SD = 1.15$) and distrust of women ($M = 2.65$, $SD = 1.29$) remained lower and close to each other. Among middle-aged adults, all of the subdimensions increased slightly in comparison to the younger groups. Bias in favor

of men ($M = 3.19$, $SD = 1.17$) and devaluing women ($M = 3.06$, $SD = 1.20$) were close, while distrust was slightly lower ($M = 2.90$, $SD = 1.26$).

Across the three age groups, the subdimensions of internalized misogyny exhibited a similar pattern, with distrust of women generally being the lowest and bias in favor of men more pronounced in early and middle adulthood. Overall, the differences observed across age groups were minimal, reflecting only small variations in mean levels of the subdimensions. The values are presented in Table 3.

Table 3.3.

Comparison of Internalized Misogyny Subdimensions Across Age Groups

Variables	Emerging Adulthood		Early Adulthood		Middle Adulthood		F	η^2
	M	SD	M	SD	M	SD		
Internalized Misogyny								
Distrust of Women	2.56	1.023	2.65	1.286	2.90	1.260	1.177	.014
Devaluing Women	2.84	1.226	2.56	1.147	3.06	1.202	2.514	.030
Bias in Favor of Men	2.89	1.064	3.08	1.154	3.19	1.171	0.944	.011

3.4. Relationship Between Emotion-Related Skills and Internalized Misogyny

The second research question (RQ2) examined the relationships between the subdimensions of internalized misogyny- distrust of women, devaluing women, and bias in favor of men- and emotional skills. These emotional skills included the subdimensions of emotional authenticity (authentic behavior, emotional avoidance, acceptance of external influence), cognitive emotion regulation (self-blame, acceptance, rumination, putting into perspective, positive refocus, refocus on planning, positive reappraisal, catastrophizing, blaming others), and mindfulness (decentering and curiosity). Pearson correlations were calculated to determine how each internalized misogyny subdimension might be related to emotional skills. Subsequently, variables that demonstrated significant correlations with any of the internalized misogyny subdimensions were included in hierarchical regression analyses.

3.4.1 Correlations between internalized misogyny and emotion-related skills

Pearson correlation analyses were conducted to examine the relationships between the three subdimensions of internalized misogyny (distrust of women, devaluing women, and bias in favor of men) and emotional skills, including emotional authenticity (with authentic behavior, emotional avoidance and acceptance of external influence subdimensions), cognitive emotion regulation (with self-blame, acceptance, rumination, putting into perspective, positive refocus, refocus on planning, positive reappraisal, catastrophizing, and blaming others subdimensions), and mindfulness (with decentering and curiosity subdimensions).

Distrust of women demonstrated a significant negative association with emotional avoidance ($r = -.22, p = .005$). However, correlations with authentic behavior ($r = -.12, p = .110$) and acceptance of external influence ($r = -.07, p = .356$) were not significant. Within the domain of cognitive emotion regulation, positive reappraisal ($r = .23, p = .004$), putting into perspective ($r = .17, p = .025$) and blaming others ($r = .15, p = .047$) was positively related to distrust of women, while its correlations with other strategies were small or non-significant. Correlations with self-blame ($r = .02, p = .776$), acceptance ($r = .04, p = .569$), rumination ($r = -.05, p = .528$), positive refocus ($r = -.11, p = .175$), refocus on planning ($r = .08, p = .304$), and catastrophizing ($r = .07, p = .361$) were not significant. In the mindfulness domain, distrust of women did not demonstrate a significant positive correlation with decentering ($r = .08, p = .323$), similarly, its association with curiosity was non-significant ($r = .05, p = .553$).

A similar pattern was observed for the devaluing women subdimension. Devaluing women demonstrated a significant negative correlation with emotional avoidance ($r = -.19, p = .017$). However, its relations with authentic behavior ($r = -.04, p = .579$) and acceptance of external influence ($r = -.10, p = .187$) were non-significant. Among cognitive emotion regulation strategies, devaluing women was positively and significantly associated with putting into perspective ($r = .17, p = .029$), positive reappraisal ($r = .22, p = .005$), catastrophizing ($r = .22, p = .004$), blaming others ($r = .18, p = .018$) and negatively associated with positive refocus ($r = -.18, p = .024$). Non-significant correlations included self-blame ($r = .03, p = .702$), acceptance ($r = .05, p = .567$), rumination ($r = -.03, p = .751$), and refocus on planning ($r = .07, p = .389$).

The bias in favor of men subdimension demonstrated a significant negative relationship with emotional avoidance ($r = -.19, p = .016$) and with authentic behavior ($r = -.16, p = .044$). However, the association with acceptance of external influence was not significant ($r = -.04, p = .572$). Regarding cognitive emotion regulation, bias in favor of men showed significant negative correlations with positive refocus ($r = -.15, p = .047$), and catastrophizing ($r = -.18, p = .016$). In contrast, correlations with self-blame ($r = .05, p = .503$), acceptance ($r = .09, p = .279$), rumination ($r = -.10, p = .185$), putting into perspective ($r = .11, p = .152$), refocus on planning ($r = .15, p = .060$), positive reappraisal ($r = .05, p = .487$), and blaming others ($r = .02, p = .847$) were not significant. Mindfulness variables were also non-significant, decentering ($r = .06, p = .475$) and curiosity ($r = -.03, p = .749$). Table 4 displays the correlation matrix, indicating the bivariate relationships among emotional authenticity, cognitive emotion regulation, mindfulness, and internalized misogyny subdimensions.

Table 3.4.*Correlations Between Internalized Misogyny and Emotional Authenticity, Cognitive Emotion Regulation and Mindfulness*

	1a	1b	1c	2a	2b	2c	3a	3b	3c	3d	3e	3f	3g	3h	3i	4a
1. Internalized Misogyny																
1a. Distrust of Women	—															
1b. Devaluing Women	.69**	—														
1c. Bias in Favor of Men	.28**	.25**	—													
2. Emotional Authenticity																
2a. Authentic Behavior	-.12	-.04	-.16*	—												
2b. Emotional Avoidance	-.22**	-.19*	-.19*	.56**	—											
2c. Acceptance of External Influence	-.07	-.10	-.04	.47**	.60**	—										
3. Cognitive Emotion Regulation																
3a. Self-Blame	.02	.03	.05	-.38**	-.43**	-.37**	—									
3b. Acceptance	.04	.04	.09	-.26**	-.33**	-.26**	.52**	—								
3c. Rumination	-.05	-.03	-.10	-.03	-.12	-.15*	.48**	.42**	—							
3d. Putting into Perspective	.17*	.17*	.11	.08	.08	.16*	-.32**	-.18*	-.31**	—						
3e. Positive Refocus	-.11	-.18*	-.15*	.24**	.38**	.36**	-.17*	-.10	.13	.19*	—					
3f. Refocus on Planning	.08	.07	.15	.10	.23**	.27**	-.22**	-.12	-.10	.42**	.46**	—				
3g. Positive Reappraisal	.23**	.22**	.05	-.06	-.04	-.07	-.02	.11	.03	.35**	.26**	.50**	—			
3h. Catastrophizing	.07	.22**	-.01	-.18*	-.29**	-.33**	.37**	.21**	.22**	-.12	-.19*	-.24**	-.02	—		
3i. Blaming Others	.15*	.18*	.01	-.14	-.19*	-.17*	.20*	.17*	.25**	-.09	-.08	-.23**	-.01	.48**	—	
4. Mindfulness																
4a. Decentering	.08	.09	.06	.22**	.28**	.37**	-.28**	-.07	-.16*	.19*	.29**	.42**	.26**	-.21**	-.12	—
4b. Curiosity	.05	.01	-.03	.09	.20**	.18*	-.06	.00	.15*	.06	.43**	.42**	.28**	-.15	-.05	.58**

3.4.2. Hierarchical regression analyses

Since the correlation results exhibited that each subdimension of internalized misogyny was associated with different emotional skills, three different hierarchical regression analyses were conducted for distrust of women, devaluing women, and bias in favor of men. In all models, age was included in Block 1 as a constant variable, and emotional variables that significantly correlated with the respective internalized misogyny subdimension were entered in Block 2.

In the first hierarchical regression analysis, emotion-related predictors that exhibited significant correlations with the distrust of women subdimension were included into the model. In Model 1, age did not significantly predict distrust of women ($\beta = .115, p = .139$), accounting for only 1.3% of the variance ($R^2 = .013$). When emotional and cognitive variables were added in Model 2, the model fit improved substantially, explaining 15.6% of the variance ($R^2 = .156$), with the included predictors contributing an additional 14.3% ($\Delta R^2 = .143$). In this model, emotional avoidance emerged as a significant negative predictor ($\beta = -.248, p = .002$), indicating that individuals who engaged less in emotional avoidance reported higher levels of distrust toward other women. Age also became a significant predictor in the overall model ($\beta = .162, p = .039$). Although putting into perspective ($\beta = .122, p = .124$), positive reappraisal ($\beta = .157, p = .052$), and blaming others ($\beta = .144, p = .055$) were included in the model, none of these predictors reached statistical significance.

The second hierarchical regression analysis examined predictors of the devaluing women subdimension based on variables that demonstrated significant correlations with this construct. In Model 1, age was not a significant predictor ($\beta = .082, p = .296$), accounting for only 0.7% of the variance ($R^2 = .007$). When significant cognitive emotion regulation strategies and one specific subdimension of emotional authenticity were added in Model 2, the model significantly improved, explaining 19.2% of the variance ($R^2 = .192$), contributing an additional 18.5% ($\Delta R^2 = .185$). In the expanded model, age emerged as a significant positive predictor ($\beta = .154, p = .040$). Among the cognitive emotion regulation strategies, positive reappraisal was a significant positive predictor ($\beta = .218, p = .007$), whereas positive refocus was a significant negative predictor ($\beta = -.218, p = .009$). Emotional avoidance, catastrophizing, putting into perspective, and blaming others did not show significant unique contributions to the prediction of devaluing attitudes among women ($p > .05$).

The final hierarchical regression analysis was conducted for the bias in favor of men subdimension of internalized misogyny. In Model 1, age did not significantly predict bias in favor of men ($\beta = .106, p = .174$), accounting for only 1.1% of the variance ($R^2 = .011$). After emotional and cognitive emotion regulation variables were entered in Model 2, the model showed a modest improvement, explaining 7.4% of the variance ($R^2 = .074$), with an additional 6.2% accounted for by the added predictors ($\Delta R^2 = .062$). None of the emotional or cognitive predictors reached statistical significance, including authentic behavior ($\beta = -.050, p = .589$), emotional avoidance ($\beta = -.170, p = .092$), positive refocus ($\beta = -.112, p = .179$), and catastrophizing ($\beta = -.058, p = .469$). However, age did not emerge as a significant predictor in the overall model ($\beta = .155, p = .053$).

Overall, the regression analyses showed that each subdimension of internalized misogyny was associated with distinct emotional and cognitive predictors. Distrust of women was uniquely predicted by lower emotional avoidance, devaluing women was predicted by higher levels of positive reappraisal, lower levels of positive refocusing, and age, whereas emotional avoidance and catastrophizing did not emerge as significant predictors in the regression model. In contrast, none of the emotional or cognitive variables significantly predicted bias in favor of men once included simultaneously into the model. Table 5 summarizes the hierarchical regression analyses in detail.

Table 3.5.*Hierarchical Regressions Predicting Internalized Misogyny Subdimensions*

Model	Predictor	B	SE	β	t	p	R^2	ΔR^2
Distrust of Women								
Model 1	Constant	2.368	.251	—	9.416	< .001	.013	—
	Age	.168	.113	.115	1.487	.139		
Model 2	Constant	1.635	.847	—	1.931	.055	.156	.143
	Age	.236	.113	.162	2.082	.039		
	Emotional Avoidance	-.433	.137	-.248	-3.167	.002		
	Putting into Perspective	.175	.113	.122	1.546	.124		
	Positive Reappraisal	.234	.120	.157	1.956	.052		
	Blaming Others	.238	.124	.144	1.930	.055		
Devaluing Women								
Model 1	Constant	2.586	.252	—	10.241	< .001	.007	—
	Age	.119	.114	.082	1.048	.296		
Model 2	Constant	1.652	.837	—	1.973	.050	.192	.185
	Age	.225	.109	.154	2.069	.040		
	Emotional Avoidance	-.133	.143	-.076	-.926	.356		
	Positive Reappraisal	.325	.118	.218	2.751	.007		
	Catastrophizing	.209	.116	.153	1.809	.072		
	Putting into Perspective	.218	.111	.152	1.955	.052		
	Blaming Others	.185	.135	.112	1.365	.174		
	Positive Refocus	-.378	.142	-.218	-2.661	.009		
Bias in Favor of Men								
Model 1	Constant	2.760	.237	—	11.632	< .001	.011	—
	Age	.146	.107	.106	1.364	.174		
Model 2	Constant	4.835	.747	—	6.475	< .001	.074	.062
	Age	.213	.109	.155	1.946	.053		
	Emotional Avoidance	-.280	.165	-.170	-1.694	.092		
	Authentic Behavior	-.071	.132	-.050	-0.541	.589		
	Positive Refocus	-.183	.136	-.112	-1.349	.179		
	Catastrophizing	-.075	.103	-.058	-0.726	.469		

4. DISCUSSION

The proposed study aimed to investigate the possible differences in women's internalized misogyny levels across different age groups and to explore the role of cognitive emotion regulation, emotional authenticity, and mindfulness in relation to internalized misogyny. The findings indicated that internalized misogyny did not vary significantly across emerging, early and middle adulthood, with the effect size of age being small. This pattern suggests that misogynistic gender beliefs may reflect enduring socio-cultural narratives that are internalized early in life and remain relatively stable through adulthood. Such stability implies that internalized misogyny may function less as a developmental or maturational construct and more as a product of long-standing gendered socialization processes that are continuously reinforced through cultural norms, interpersonal experiences, and gender-based power dynamics.

With regard to emotional processes, the findings revealed a selective rather than a generalized pattern of associations between internalized misogyny and emotional skills. Internalized misogyny was found to be associated with specific cognitive emotion regulation strategies rather than with overall emotion regulation capacity. Strategies such as positive reappraisal, putting into perspective, catastrophizing, positive refocusing, and blaming others displayed differentiated relationships with the subdimensions of internalized misogyny. These findings indicate that the cognitive interpretation and reframing of emotional experiences may play a more central role in misogynistic internalizations than general emotional abilities.

Moreover, emotional avoidance emerged as a consistent negative correlate and significant predictor specifically for the distrust of women subdimension, whereas emotional authenticity demonstrated only limited and dimension-specific associations. When cognitive emotion regulation strategies were included into the regression models, the predictive contribution of emotional authenticity was detained, indicating that cognitive-emotional processing styles may play a more central role in shaping internalized misogyny than dispositional emotional authenticity alone. In contrast, mindfulness did not demonstrate any significant associations with internalized misogyny at either the correlational or predictive level. The results indicate that a curious attitude toward present experiences and the ability to observe thoughts and emotions from a distance were not directly related to internalized misogynistic beliefs in the present study.

Although the study did not primarily focus on theoretical testing, some of these patterns related to several perspectives such as System Justification Theory (Jost & Banaji, 1994) and Social Identity Theory (Tajfel & Turner, 1979), which imply how socio-cultural structures and group-related processes can influence the development and persistence of gendered beliefs. The relevance of these perspectives will be considered as they support the understanding of the present findings within the broader literature.

4.1. Internalized Misogyny and Age Groups

The core purpose of this study was to examine whether internalized misogyny varies across emerging, early and middle adulthood. The results of the multivariate analysis indicated that none of the three subdimensions of internalized misogyny (distrust of women, devaluing women, and bias in favor of men) exhibited significant differences across age groups. In addition, the effect size associated with age was notably small, indicating that age accounted for only a minimal proportion of the variance in internalized misogyny. Taken together, these findings implies that internalized misogyny does not operate as a notable construct that changes systematically across adulthood.

Cultural socialization processes, including exposure to gender norms through family interactions, schooling, peer dynamics, and media context, play a considerable role in shaping women's self-perceptions and attitudes toward gender norms (Hyde, 2014). Once internalized, these beliefs may persist due to ongoing reinforcement across social, relational, and institutional contexts (Glick & Fiske, 1996; Swim et al., 2001). In the present study, all three subdimensions of internalized misogyny exhibited a similar pattern, highlighting that internalized misogyny is a structural stability rather than age-dependent variability.

From a developmental perspective, the persistence of internalized misogyny throughout adulthood may indicate that gender-normative belief systems are formed and internalized early in life. During this period, young women are frequently exposed to cultural messages that privilege attributes traditionally associated with men and devalue being women, which may foster the internalization of misogynistic beliefs before adulthood (Bearman et al., 2009). Such beliefs are reinforced through external influences across the lifespan (Carastathis, 2014). In line with this view, previous research has suggested that internalized misogyny is shaped through early gender socialization processes and may continue to influence women's psychological functioning across adulthood rather than

changing systematically with age (Szymanski et al., 2009). Similarly, Piggot (2004) conceptualized internalized misogyny as a relatively stable pattern of internalized gender-related beliefs rather than as a developmental phase, further supporting the interpretation that age-related differences may be limited.

The developmental stability of internalized misogyny can also be interpreted in light of broader theoretical perspectives. System Justification Theory (Jost & Banaji, 1994) proposes that social systems encourage members of disadvantaged groups to adopt beliefs that legitimize existing hierarchies. From this framework, internalized misogyny may persist across adulthood because system-justifying attitudes are reinforced continuously and serve as reducing uncertainty or maintaining perceived social construct, even when these attitudes disadvantage their own group (Jost et al., 2004). Accordingly, the persistence of these attitudes may be driven both by early internalization and by the tendency to adopt system sustaining view of gender relations. Similarly, Social Identity Theory (Tajfel & Turner, 1979) proposes that when group identification is weakened or ambivalent, negative attitudes toward the in-group can become stable over time. Internalized misogyny may thus reflect a form of in-group devaluation that remains consistent across life stages.

Taken together, these theoretical perspectives provide additional context for understanding the absence of significant age-related differences. The similarity among age groups may be explained by both the influence of early internalization of gender-based belief systems and sustaining reinforcement through system-justifying and identity-based processes.

4.2. Cognitive Emotion Regulation, Emotional Authenticity, Mindfulness and Internalized Misogyny

The present study demonstrated that the relationships between several emotional skills and internalized misogyny followed a selective and differentiated pattern rather than a generalized association. Rather than relating consistently to general emotional functioning, the subdimensions of internalized misogyny were differentially associated with particular cognitive and emotion regulation processes. This pattern suggests that internalized misogyny is more strongly associated with how emotional experiences are cognitively interpreted and reframed than with general emotional functioning.

Emotional authenticity demonstrated subdimension-specific associations, and its predictive contribution diminished when cognitive emotion regulation strategies were included in the regression models. Similarly, both the decentering and curiosity subdimensions of mindfulness were not significantly related to any subdimension of internalized misogyny at the correlational or predictive level. These findings suggest that mindfulness may not be directly related to the maintenance of misogynistic internalizations.

Taken together, the results indicate that internalized misogyny is primarily associated with specific cognitive interpretation processes rather than with general emotional competencies. Accordingly, the role of cognitive emotion regulation strategies is discussed in greater detail below with respect to each subdimension of internalized misogyny.

4.2.1. Cognitive emotion regulation and internalized misogyny

The relationship between internalized misogyny and cognitive emotion regulation strategies was assessed at the subscale level. With respect to cognitive emotion regulation strategies, the findings highlighted a selective pattern of associations. Distrust of women was positively associated with positive reappraisal, putting into perspective, and blaming others. Devaluing women was similarly related to positive reappraisal, putting into perspective, catastrophizing, and blaming others, while demonstrating a negative association with positive refocus. In contrast, bias in favor of men was only weakly associated with other variables and was negatively related to positive refocus and catastrophizing. Overall, the results indicate that internalized misogyny is not associated with cognitive emotion regulation in general, but rather with particular cognitive strategies through which emotions are processed and reframed.

Distrust of women was positively associated with positive reappraisal, putting into perspective, and blaming others. The results suggest that women who interpret negative experiences more positively or from a distanced perspective and who externalize responsibility may report greater distrust toward other women. One possible interpretation of the findings is that cognitive strategies such as positive reappraisal and putting into perspective may, in this context, function not only as adaptive coping mechanisms but also as means of rationalizing and normalizing negative beliefs about other women. This interpretation is in line with the system-justifying role of cognitive reframing, as individuals may reinterpret inequality to reduce psychological discomfort while preserving existing

hierarchical structures (Jost & Banaji, 1994; Jost et al., 2004). Similarly, the association with blaming others may reflect a tendency to externalize responsibility within interpersonal contexts, which may contribute to the maintenance of distrustful attitudes toward in-group (i.e., same-gender) relationships. From a social identity perspective, the tendency of externalization may weaken in-group bonds and reinforce in-group devaluation in the context of structural inequality (Tajfel & Turner, 1979).

Devaluing women demonstrated positive associations with positive reappraisal, putting into perspective, catastrophizing, and blaming others, while indicating a negative association with positive refocus. This pattern suggests that women who devalue their own gender may simultaneously engage in both seemingly adaptive strategies (such as reappraisal and putting into perspective) and maladaptive strategies (such as catastrophizing). The negative association with positive refocus indicates that lower engagement in shifting attention toward positive stimuli may be linked to stronger tendencies to devaluing attitudes toward women. Taken together, these findings point to a complex combination of cognitive strategies that both heighten negative interpretations and restructure emotional meaning in ways that reinforce of gender-based devaluation. This pattern is consistent with the view that internalized gender devaluation involves both self-directed negativity and cognitive processes that make this negativity appear coherent to the individual (Calogero & Jost, 2011).

Bias in favor of men subdimension of internalized misogyny, the correlational analyses revealed a limited pattern, demonstrating negative relationships with positive refocus and catastrophizing. This suggests that women who display stronger male-favoring attitudes may be less likely to shift their attention toward positive emotional stimuli, while also engaging less in extreme negative interpretations of events. The restricted nature of these associations may indicate that bias in favor of men is less directly grounded in emotion regulation processes and may instead be more strongly linked to broader ideological or normative gender beliefs.

In sum, these findings suggest that internalized misogyny is not related to the adaptive or maladaptive constructs of cognitive emotion regulation, instead, to specific interpretive tendencies that can reinforce gender-based hierarchical norms and relational distance among women. Internalized misogyny appears to be linked to how women understand, evaluate,

and respond to social interactions. This pattern also become clearer when considering broader perspectives in the literature on how belief systems are sustained.

From a wider conceptual perspective, the interpretation tendencies can be understood in relation to the socio-cultural structures that shape gender beliefs. Regarding System Justification Theory (Jost & Banaji, 1994), cognitive strategies such as positive reappraisal and putting into perspective may serve as coping mechanisms that help individuals adjust themselves toward gender hierarchies by reframing inequality as acceptable or insignificant. Thus, reconsidering may help to eliminate the discomfort and contradictions that possibly emerge within patriarchal structures. According to Social Identity Theory perspective (Tajfel & Turner, 1979), maladaptive cognitive tendencies such as catastrophizing and blaming others, may contribute to processes of in-group derogation, weakening bonds among women and reinforcing gender based hierarchy. In contrast, positive refocusing may protect individuals by reducing attention to perceived relational threats, thus, preventing from the system or identity related biases.

Overall, cognitive emotion regulation strategies serve not only as emotional coping mechanisms but also as socio-cognitive processes that can influence broader systems on gender roles. The findings highlight that specific regulatory processes may play a contributing role on reinforcing or reducing internalized misogynistic beliefs.

4.2.2. Emotional authenticity and internalized misogyny

The findings of the present study revealed that emotional authenticity (with authentic behavior, emotional avoidance, and acceptance of external influence subdimensions) was only selectively related to internalized misogyny and did not demonstrate a generalized pattern of association across distrust of women, devaluing women and bias in favor of men. Emotional avoidance emerged as the only consistent correlate across all three subdimensions of internalized misogyny. Distrust of women, devaluing women, and bias favor of men were negatively associated with emotional avoidance, in other words, the correlation indicating that lower levels of emotional avoidance were related to higher levels of internalized misogyny. This finding suggests that women who report greater engagement with their emotional experiences (i.e., lower emotional avoidance) may also report stronger internalized misogynistic tendencies. From an internalization perspective, greater emotional engagement may increase exposure to self-directed negative evaluations when gender-based

devaluation has become part of the self-concept (Calogero & Jost, 2011). In this sense, reduced emotional avoidance may not serve a modest protective role but may heighten exposure to internalized gender-based self-criticism.

With respect to authentic behavior, only the bias in favor of men subdimension demonstrated a significant negative association. This finding implies that women with male-favoring attitudes may be less likely to act in alignment with their actual feelings. In contrast, authentic behavior was not significantly related to distrust of women or devaluing women. This pattern may contribute to a form of self-alienation, such that alignment with dominant-group norms is associated with lower self-congruence and reduced authentic self-expression (Calogero & Jost, 2011).

Acceptance of external influence did not demonstrate significant associations with any of the internalized misogyny subdimensions. Taken together, these findings indicate that emotional authenticity is not broadly or systematically associated with internalized misogyny. Instead, the results suggest that the associations are limited and dimension-specific, mainly involving emotional avoidance and, more modestly, authentic behavior in relation to male-favoring attitudes.

The general pattern is consistent with theoretical background emphasizing the role of emotional suppression, self-silencing, and acceptance of externally shaped gender norms in the development of internalized misogyny (Jack & Dill, 1992). Women with higher emotional authenticity may buffer against the internalization of patriarchal expectations concerning emotional restraint, relational adjustment, and the devaluation of gendered emotional expression. By maintaining a consistent understanding of an individual's emotional experience, women may be more able to resist gender-based hierarchies and socially reinforced patterns of comparison among women.

Overall, the limited role of emotional authenticity suggests that internalized misogyny may rely more on cognitive processes that influence how gender-related meanings are integrated into the self than on individual tendencies toward emotional openness or self-congruence. From the perspective of System Justification Theory, internalized gender beliefs may remain functional by allowing women to cognitively adjust to existing gender hierarchies in ways that reduce internal conflict (Jost & Banaji, 1994). Consistently, Social Identity Theory suggests that when identification with a devalued in-group is ambivalent or conflicted, negative self-evaluations and weakened sense of group belonging may become

stabilized (Tajfel & Turner, 1979). In this context, the weak and selective role of emotional authenticity observed in the present study may indicate that internalized misogyny shaped more by relational, cognitive and identity-based mechanisms rather than through emotional self-congruence processes.

Taken together, these findings suggest that emotional authenticity may play a significant role on internalized misogyny, by supporting a more integrated and authentic emotional identity. The consistency of internal and external expression of emotions may support to resilience to gender normative belief systems that undermine women.

4.2.3. Mindfulness and internalized misogyny

Mindfulness was examined in relation to the subdimensions of internalized misogyny through decentering and curiosity. The results demonstrated that decentering and curiosity were not significantly associated with any of the three subdimensions of internalized misogyny: distrust of women, devaluing women, and bias in favor of men. These results suggest that women's ability to observe their thoughts and emotions from a distance (decentering) and their openness toward present-moment experiences (curiosity) are not directly related with internalization of misogynistic attitudes.

A possible explanation for this pattern is that mindfulness primarily reflects attentional and perceptual processes more than the evaluative and interpretive mechanisms that shape internalized gender beliefs. In line with this distinction, previous research indicates that mindfulness changes individuals' relationship with their cognitions rather than transforming the meanings or belief structures themselves (Chambers et al., 2009; Segal et al., 2012). However, internalized misogyny involves self-relevant interpretations, value judgments, and the integration of societal beliefs into the self-concept (Calogero & Jost, 2011) that extend beyond the core functions of mindfulness which prioritize non-evaluative processes.

Taken together, the lack of significant associations suggests that mindfulness-related skills may not play a central role on internalized misogynistic beliefs. Instead, internalized misogyny appears to be more closely related to interpretive and evaluative cognitive processes than to awareness-based emotional abilities. This interpretation is in line with theoretical perspectives suggesting that gender-based belief systems are sustained through evaluative internalization and identity-related mechanisms (Jost & Banaji, 1994; Tajfel & Turner, 1979). In this sense, the findings for mindfulness reinforce the idea that internalized

misogyny operates primarily through socio-cognitive structures rather than through perceptual or attentional emotional skills.

4.3. Emotional Skills as Predictors of Internalized Misogyny

Regarding the correlational results, emotional skills demonstrated a selective and dimension-specific pattern of association with the subdimensions of internalized misogyny rather than a generalized relationship across all variables. Distrust of women was moderately and positively associated with positive reappraisal, putting into perspective, and blaming others, and negatively associated with emotional avoidance. Devaluing women demonstrated positive associations with positive reappraisal, putting into perspective, catastrophizing, and blaming others, and a negative association with positive refocus. Bias in favor of men demonstrated more limited associations, indicating small negative correlations with positive refocus, catastrophizing, emotional avoidance, and authentic behavior. In contrast, mindfulness did not demonstrate a significant correlation with any subdimension of internalized misogyny and therefore was not included in the hierarchical regression analyses.

Based on these correlational findings, three separate hierarchical regression analyses were conducted for each subdimension of internalized misogyny (distrust of women, devaluing women, and bias in favor of men). Age was entered into the first block of each regression model as a control variable to account for potential age-related variance. Cognitive emotion regulation strategies and emotional authenticity variables that showed significant associations were entered into the second block of the models with each respective subdimension. This model allowed the examination of the distinct and combined predictive effects of age, cognitive emotion regulation strategies, and emotional authenticity on each subdimension of internalized misogyny.

4.3.1. Predictors of distrust of women

The first hierarchical regression analysis examined predictors of the distrust of women subdimension. In the correlational analyses, distrust of women demonstrated a selective pattern of associations, indicating significant positive correlations with positive reappraisal, putting into perspective, and blaming others, while displaying a significant negative

correlation with emotional avoidance. These findings indicated that distrust of women was related to both cognitive and emotional processing tendencies at the bivariate level.

In the first step of the regression model, age did not significantly predict distrust of women and accounted for only a small proportion of variance. When emotional and cognitive variables that were significantly correlated with distrust of women were entered into the second block, the explanatory power of the model increased substantially. The overall model explained 15.6% of the variance in distrust of women. However, within this expanded model, emotional avoidance emerged as the only significant unique predictor. Specifically, lower levels of emotional avoidance significantly predicted higher levels of distrust of women.

The change from multiple significant correlations to a single significant predictor in the regression model suggests that cognitive strategies such as positive reappraisal, putting into perspective, and blaming others share common variance with emotional avoidance. When these variables were entered into the model simultaneously, their unique predictive effects decreased and no longer reached statistical significance. In contrast, emotional avoidance continued to account for unique variance, indicating that how women regulate or avoid their emotional experiences plays a more central role in distrust toward other women than how they cognitively reinterpret interpersonal situations.

Internalized misogyny has been linked to emotional suppression, self-blame, victimization, and the silencing of women, indicating that emotional regulation and self-directed evaluative processes play a key role in its expression (Calogero & Jost, 2011; Jack & Dill, 1992; Szymanski et al., 2009). From this perspective, the present finding that lower emotional avoidance predicts higher distrust of women suggests that when emotional suppression decreases, relational distrust and perceived threats within same-gender relationships may become more salient. Women who engage more directly with their emotional experiences may also become more responsive to conflicts influenced by internalized gender hierarchies, leading to increased distrust toward other women.

In addition, age became a significant predictor of distrust of women after emotional variables were entered into the model. This pattern suggests that age may have a modest influence on women's interpersonal attitudes, however, this effect emerges only when variance associated with emotional avoidance is statistically controlled. However, since the

effect size was small, age does not appear to have a primary role in the development of distrust toward other women.

Overall, the results indicate that distrust of women can be understood as an emotionally grounded process, shaped by the extent to which women engage with or avoid their emotional experiences. In contrast to other subdimensions of internalized misogyny that depend more on cognitive reframing or evaluative processes, distrust of women appears to reflect heightened emotional engagement, interpersonal vigilance, and responsiveness to relational ambiguity. In this sense, emotional avoidance emerges as a functional mechanism in the development of distrust among women.

4.3.2. Predictors of devaluing women

In the first step of the regression model, age did not significantly predict devaluing women and accounted for a very small proportion of variance. When the emotional and cognitive variables that were significantly correlated with devaluing women were entered into the second block, the model showed a substantial increase in explanatory power, accounting for 19.2% of the variance. Within this model, positive reappraisal emerged as a significant positive predictor, whereas positive refocus emerged as a significant negative predictor of devaluing women. Other variables that were significant at the correlational level, including putting into perspective, catastrophizing, blaming others, and emotional avoidance, did not sustain their predictive power when considered simultaneously.

The positive predictive role of positive reappraisal suggests that women who frequently reinterpret negative or challenging experiences in a more positive manner may also be more likely to normalize or cognitively minimize gender-based inequalities. Through this mechanism, positive reappraisal may serve both as an emotional coping strategy and as a cognitive strategy for reframing unequal gender relations to reduce psychological discomfort. (Calogero & Jost, 2011; Garnefski & Kraaij, 2006). This normalization process may implicitly reinforce the internalization of beliefs that devalue women by framing structural or relational disadvantages as understandable, acceptable, or inevitable.

In contrast, the negative predictive role of positive refocus indicates that women who are less able to shift their attention away from stressful content toward neutral or positive aspects of experience may be more likely to sustain devaluing attitudes toward women. Decreased positive refocusing may increase sustained attention to negative social

comparisons, interpersonal conflicts, and evaluative judgments within gendered contexts, as a result, intensifying devaluation tendencies (Garnefski et al., 2001; Wills, 1981; Wood, 1989). This finding implies that attentional fixation on negative information may play a more important role on the emergence of devaluing beliefs.

Similar to the distrust of women subdimension, age also emerged as a significant predictor of devaluing women only after relevant emotional and cognitive variables were included in the model. This change suggests that age-related differences in cumulative exposure to gendered cultural messages or social comparison processes may also contribute to the internalization of devaluing beliefs. Over the adult lifespan, repeated societal messages that privilege male-oriented roles or devalue the attributes linked to women may gradually become more deeply rooted (Bearman et al., 2009; Szymanski et al., 2009). However, with the small effect size, age may be considered as a secondary contextual factor rather than a central mechanism in the development of devaluing tendencies.

Taken together, the findings indicate that devaluing women is formed primarily by how emotional meaning is cognitively reconstructed and where attention is directed, rather than by general emotional engagement or avoidance. In contrast to distrust of women, which was primarily associated with emotional avoidance, devaluing women seems to involve specific cognitive reinterpretation and attentional processes. This distinction highlights that different components of internalized misogyny rely on distinct cognitive and emotional mechanisms (Bearman & Korobov, 2009; Calogero & Jost, 2011).

4.3.3. Predictors of bias in favor of men

The final hierarchical regression analysis examined predictors of the bias in favor of men subdimension of internalized misogyny. At the correlational level, bias in favor of men demonstrated small negative correlations with emotional avoidance, authentic behavior, positive refocus, and catastrophizing. Although these associations reached statistical significance, their effect size were small, suggesting limited conceptual overlap between this subdimension and emotional processing tendencies. This limited pattern suggests that bias in favor of men is less closely related to emotional or cognitive strategies than the other dimensions.

In the regression analysis, age did not significantly predict bias in favor of men in the first step, accounting for minimal variance. When the emotional and cognitive variables that

exhibited significant relations at the correlational level were entered into the second block, the increase in explained variance was modest, and none of the predictors emerged as uniquely significant. The absence of these effects in the overall model indicates that the weak correlations were not sufficiently robust to remain independent in multivariate analyses.

The lack of significant predictors in the regression model suggests that bias in favor of men functions differently from distrust of women and devaluing women. While the other subdimensions were associated with emotional engagement or cognitive reinterpretation tendencies, bias in favor of men appears to reflect a more stable gender-normative belief structure that is less dependent on emotional or cognitive processes. Previous research supports this distinction by suggesting that belief in gender hierarchy is shaped more by cultural ideology than by emotional fluctuations or regulation strategies (Glick & Fiske, 1996; Szymanski et al., 2009). From this perspective, bias in favor of men may be rooted in enduring gender norms and cultural narratives that attribute higher social value to male roles. Gender-normative beliefs may be internalized early in life, and maintained independently of emotional tendencies. This interpretation consistent with findings demonstrating that acceptance of gender hierarchy reflects a stable, gender-specific ideological belief rather than a process shaped by moment-to-moment emotional reactivity (Jost & Banaji, 1994). As a result, predictors such as emotional avoidance, authentic behavior, positive refocus, and catastrophizing, may have limited effect on the male-oriented form of internalized misogyny.

Taken together, the findings suggest that bias in favor of men is the least influenced by emotional or cognitive factors among the components of internalized misogyny, reflecting more stable belief patterns rather than affective or regulatory tendencies. This distinction emphasizes the multidimensional structure of internalized misogyny and the determinants its distinct emotional and sociocultural mechanisms.

Overall, the findings indicate that internalized misogyny is a relatively stable belief system that is shaped early in social development and reinforced through cultural and relational experiences, rather than changing significantly with age. Although emotional and cognitive factors contributed to internalized misogyny, their influence was selective and modest. Emotional avoidance emerged as a predictor only for distrust of women, while cognitive processes such as positive reappraisal and positive refocus were relevant primarily for devaluing women. In contrast, bias in favor of men was unrelated to emotional or regulatory tendencies in general. This finding reflects its stronger roots in gender-based

normative beliefs rather than moment-to-moment emotional processes. Taken together, these patterns suggest that while individual emotional skills shape certain expressions of internalized misogyny, they are insufficient to account for its persistence. Therefore, understanding internalized misogyny effectively may require not only individual emotional capacities, but also collective, relational, and sociocultural change.



5. CONCLUSION

The present study examined internalized misogyny across different stages of adulthood and explored, within an explicitly exploratory framework, whether cognitive emotion regulation, emotional authenticity, and mindfulness were associated with internalized misogyny levels. The analyses revealed no significant age-related differences among emerging, early, and middle adulthood. Although previous research has suggested that gender-related beliefs may evolve with accumulated life experience (Rudman & Glick, 2001; Swim et al., 2001), the present findings indicate that internalized misogyny may function as a relatively stable evaluative belief system. This stability is consistent with System Justification Theory, which argues that individuals may internalize and legitimize existing social hierarchies even when they are in disadvantageous positions (Jost et al., 2004). Within patriarchal structures, such legitimization processes may contribute to the persistence of internalized misogyny across the lifespan.

Considering emotional skills, the exploratory analyses demonstrated that emotional and cognitive processes were related to internalized misogyny in selective and dimension-specific ways. Mindfulness demonstrated no significant associations with any subdimension of internalized misogyny. In contrast, cognitive emotion regulation strategies displayed a differentiated pattern, although most strategies did not uniquely predict internalized misogyny, positive reappraisal and positive refocus emerged as significant predictors of the devaluing women subdimension, highlighting the role of specific interpretive and attentional tendencies rather than general emotion regulation capacity. Emotional authenticity also demonstrated a small but significant negative association with internalized misogyny and contributed uniquely to one subdimension, consistent with literature suggesting that authenticity may buffer against self-silencing and internalized oppression (Kernis & Goldman, 2006; Van den Bosch & Taris, 2014). However, with the modest effect sizes and the selective nature of these associations, emotional skills should be interpreted as contributing factors rather than core mechanisms.

Taken together, the results can be interpreted as the internalized misogyny is shaped less by individual emotional functioning and more by sustained exposure to social norms, interpersonal expectations, and cultural beliefs that reproduce gender-based power hierarchies. Internalized oppression does not persist because individuals lack emotional or cognitive capacity, but because patriarchal systems are naturalized within everyday

interactions, institutional practices, and dominant cultural patterns (Burn, 2019; Calogero & Jost, 2011). In this sense, the phenomenon is sustained both at the intrapersonal and systemic level, that make gender inequality appear familiar, acceptable, and at times, invisible.

Overall, the exploratory design of this study underscores that, understanding internalized misogyny not merely as an intrapersonal phenomenon but as one situated within broader relational and sociocultural contexts. Gender-based hierarchies or patriarchal norms are not only individual attitudes but also, they are continually reproduced through shared social norms about what is seen as appropriate or desirable. This insight emphasizes that cultural narratives play a central role in shaping how people interpret their experiences. By indicating emotional capacities play a limited role in shaping internalized misogyny, which is instead reinforced through sociocultural mechanisms, this study underscores the need to frame internalized misogyny as relational and cultural rather than purely intrapersonal.

5.1. Limitations and Future Directions

This study has several limitations that should be considered when interpreting the results. First, all measures were based on self-report instruments, which depend on participants' conscious awareness and willingness to disclose their attitudes. However, prior research indicates that women may oppose sexist beliefs on a personal level, yet still conform to gendered expectations in interpersonal contexts due to several concerns (Sakallı, 2021). It is suggested that internalized misogyny operates not only as an internal cognitive orientation but also as a relational practice shaped by social conditions. Since self-report measures are limited in reflecting the context-dependent and implicit expressions of internalized misogyny, future research should consider methods that examine how it is enacted in real interpersonal situations, including narrative interviews, interactional tasks, and other observational or indirect assessment approaches.

Second, the relatively modest sample size represents a limitation of the present study. Although the sample was sufficient for conducting the statistical analyses, larger samples for age-group comparisons could allow for more sensitive detection of variance and clearer identification of potential developmental differences. Therefore, future research would benefit from larger samples to strengthen the validity and generalizability of the findings.

Third, the middle adulthood group represents a relatively broad age range. This may have limited the detection of more different developmental distinctions within this stage of life. Future studies should consider narrower age ranges to obtain more differentiated lifespan patterns.

Fourth, emotional authenticity emerged as a significant predictor, however, its effect size was modest. Considering the results, it could be interpreted that individual emotional skills are not sufficient to explain the persistence of internalized misogyny. Subsequent research should integrate additional interpersonal and cultural variables such as gender role socialization, in-group norms, or feminist identification to better assess multi-level influences.

Finally, the sample was socioculturally homogeneous, which may limit generalizability of the findings. Variability in socioeconomic conditions, educational opportunities, regional settings, or cultural patterns may influence how internalized misogyny is experienced and expressed. Future research should include more diverse and representative samples.

This study highlights that internalized misogyny reflects a stable orientation toward gender across adulthood and is selectively and modestly associated with individual emotional skills. While emotional authenticity may serve as a protective factor, broader social and cultural conditions play a central role in sustaining gendered belief systems. Therefore, efforts to reduce internalized misogyny may benefit from approaches that not only support emotional self-awareness, but also address the interpersonal, educational, and cultural contexts that rationalize patriarchal system.

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APPENDICES

APPENDIX 1: Informed Consent Form

Değerli Katılımcı,

Bu araştırma, Başkent Üniversitesi Sosyal Bilimler Enstitüsü bünyesinde, Doç. Dr. Zuhâl Yeniçeri danışmanlığında, Sosyal Psikoloji Yüksek Lisans Programı öğrencisi Erva Öcal tarafından yürütülmektedir. Sizden araştırmaya katkı amacıyla, kadın grubuna yönelik tutum ve duygusal otonomi ile ilgili sorulara cevap vermeniz beklenmektedir. Araştırmaya katılım için belirlenmiş kriterler aşağıda yer almaktadır:

- 1- 18-65 yaş aralığı içinde olmak,
- 2- Biyolojik cinsiyeti kadın olmak.

Çalışmaya katılım tamamen gönüllülük ilkesine dayanmaktadır. Araştırmanın herhangi bir noktasında fikrinizi değiştirirseniz hiçbir neden göstermeksizin çalışmayı sonlandırma hakkına sahipsiniz. Araştırma boyunca elde edilen tüm kişisel bilgileriniz gizli kalacaktır. Paylaşılan bilgiler tamamen araştırma amacıyla kullanılacak olup veriler toplu olarak bilimsel amaçlar doğrultusunda değerlendirilecektir ve bireysel bir inceleme yapılmayacaktır. Çalışmadan anlamlı sonuçlar elde edilebilmesi için soruların doğru ve eksiksiz bir şekilde doldurulması önem arz etmektedir. Lütfen soruları size en uygun şekilde cevaplandırınız ve soru atlamayınız.

Araştırma hakkında daha fazla bilgiye ihtiyaç duyarsanız ya da sonuçları hakkında bilgi almak isterseniz aşağıda bilgileri bulunan araştırmacı ile iletişime geçebilirsiniz.

Katılımınız için teşekkür ederiz.

İletişim: Erva Öcal

APPENDIX 2: Debriefing Form

Değerli katılımınız için teşekkür ederiz.

Bu çalışmanın amacı, içselleştirilmiş kadın düşmanlığı kavramının farklı yaş gruplarına ait olası farklılıklarını araştırmak ve bireylerin duygusal otonomi düzeyleri arasındaki ilişkiyi değerlendirmektir. Söz konusu çalışmanın etik ilke ve değerlere uygunluğu Başkent Üniversitesi Etik Kurulu tarafından incelenmiş ve onaylanmıştır.

Çalışma kapsamında toplanan veriler, değerlendirilip analiz edilerek yalnızca bilimsel araştırmaya katkı amaçlı kullanılacaktır. Araştırma sürecinin herhangi bir etki altında kalmadan ilerleyebilmesi adına, cevaplandırılan sorular ve çalışmanın içeriği hakkında bilgi paylaşımında bulunmamanızı rica ederiz. Araştırma için toplanan veriler gizlilik ilkesi gereğince üçüncü taraflar ile paylaşılmayacaktır. Araştırmada kullanılacak olan bilgileriniz, çalışmadan çekilme koşulunda iletişime geçtiğiniz takdirde herhangi bir sebep aranmaksızın veri havuzundan çıkarılacaktır.

Araştırma ile alakalı herhangi bir soru veya araştırma raporunun bir kopyası için aşağıda bulunan iletişim bilgileri aracılığı ile bize ulaşabilirsiniz.

Katkılarınız için teşekkür ederiz.

İletişim: Erva Öcal

APPENDIX 3: Demographic Information Form

Doğum Yılıınız:

Doğduğunuz yıla göre 18-24 yaş grubuna dahil iseniz, lütfen aşağıdaki soruları cevaplandırınız.

“Kendinizi ergen grubuna ait hissediyor musunuz?”

☐ Evet ☐ Hayır

“Kendinizi yetişkin grubuna ait hissediyor musunuz?”

☐ Evet ☐ Hayır

Eğitim durumunuz (son aldığınız diplomaya göre):

☐ İlkokul ☐ Ortaokul ☐ Lise ☐ Ön lisans ☐ Lisans ☐ Yüksek Lisans ☐ Doktora

Mesleki durumunuz:

☐ Çalışıyor ☐ Çalışmıyor

Medeni durumunuz:

☐ Bekar ☐ Evli ☐ Boşanmış ☐ Eşi Vefat Etmiş

Yaşamınızın büyük kısmını geçirdiğiniz yer:

☐ Köy ☐ Kasaba ☐ İlçe ☐ Şehir ☐ Büyükşehir

APPENDIX 4: Internalized Misogyny Scale

1. Kadınlar işyerinde yaşadıkları sorunları abartırlar.
2. Çoğu kadının doğruyu söylediğine inanırım.*
3. Genellikle kadınlarla aynı fikri paylaşıyorum.*
4. Çoğu kadının, yalnızca başarıyı yakalamak için yalan söylemekten kaçınmayacağını düşünüyorum.
5. Çoğu zaman kadınlara çok fazla itimat etmemek daha güvenlidir.
6. Konu yalancılık olduğunda, birçok kadın yalancıdır.
7. Çoğu kadının öne çıkabilmek için yalan söyleyebileceğini düşünüyorum.
8. Hayatımdaki diğer kadınlardan haksız muamele gördüğümde eminim.
9. Bazen diğer kadınların sadece etrafımda olması bile beni rahatsız eder.
10. Çoğu kadının gerçeği söylediğine inanmıyorum.
11. Eşit sayıda kadın ve erkeğin olduğu bir grupta, konuşmada bir kadın baskın olduğunda kendimi rahatsız hissederim.
12. At yarışı ve futbol gibi erkek egemen konularda söz sahibi olarak bir kadının konuşmasını duyduğumda rahatsız olurum.
13. Kadından daha çok erkek radyo spikerlerini dinlemeyi tercih ederim.
14. Bir toplumun entelektüel liderliği büyük ölçüde erkeklerin elinde olmalıdır.
15. Erkek bir patronla çalışmayı tercih ederim.
16. İş için başka bir kadını yenmem gerekseydi, bir erkeği yenmekten daha fazla memnuniyet duyardım.
17. Genellikle erkeklerle çalışmayı tercih ederim.

APPENDIX 5: Cognitive Emotion Regulation Questionnaire

Olaylarla nasıl başa çıkarsınız?

Herkes zaman zaman olumsuz ya da tatsız olaylarla karşılaşır ve herkes bu olaylara kendi yöntemiyle tepki verir. Lütfen aşağıdaki soruları cevaplayarak olumsuz ya da tatsız olaylar yaşadığınızda genel olarak ne düşündüğünüzü belirtiniz.

1. Suçlanacak kişinin ben olduğumu düşünürüm.
2. Olanları kabul etmek zorunda olduğumu düşünürüm.
3. Sık sık, yaşadığım olayla ilgili ne hissettiğim hakkında düşünürüm.
4. Yaşadığım şeyden daha güzel şeyler düşünürüm.
5. Yapabileceğimin en iyisinin ne olduğunu düşünürüm.
6. Bu durumdan bir şeyler öğrenebileceğimi düşünürüm.
7. “Her şey çok daha kötü olabilirdi” diye düşünürüm.
8. Sık sık, yaşadığım olayın diğer insanların başına gelen olaylardan çok daha kötü olduğunu düşünürüm.
9. Suçlanacak kişinin başkaları olduğunu düşünürüm.
10. Olanlardan sorumlu olan kişinin kendim olduğunu düşünürüm.
11. Durumu kabul etmem gerektiğini düşünürüm.
12. Zihnim yaşadığım olayla ilgili ne düşündüğüm ve ne hissettiğimle meşgul olur.
13. Yaşadığım olayla ilgisi olmayan güzel şeyler düşünürüm.
14. Bu durumla en iyi nasıl başa çıkabileceğimi düşünürüm.
15. Olanların sonucunda daha güçlü bir insan olabileceğimi düşünürüm.
16. Diğer insanların başından çok daha kötü şeyler geçtiğini düşünürüm.
17. Yaşadığım şeyin ne kadar korkunç bir şey olduğunu düşünür dururum.
18. Olanlardan başkalarının sorumlu olduğunu düşünürüm.
19. Durumla ilgili yaptığım hatalar hakkında düşünürüm.
20. Durumla ilgili hiçbir şeyi değiştiremeyeceğimi düşünürüm.
21. Yaşadığım olayla ilgili neden bu şekilde hissettiğimi anlamak isterim.
22. Olanları düşünmek yerine güzel bir şey düşünürüm.
23. Durumu nasıl değiştirebileceğimi düşünürüm.
24. Durumun olumlu yanları da olduğunu düşünürüm.
25. Diğer şeylerle karşılaştırıldığında yaşadığım şeyin o kadar da kötü olmadığını düşünürüm.

26. Sık sık, yaşadığım durumun bir insanın başına gelebilecek en kötü durum olduğunu düşünürüm.
27. Durumla ilgili başkalarının yaptığı hataları düşünürüm.
28. Temelde durum bizzat benden kaynaklanmış olmalı diye düşünürüm.
29. Bu durumla yaşamayı öğrenmem gerektiğini düşünürüm.
30. Durumun bende uyandırdığı duygular üzerine kafa yorarım.
31. Yaşadığım güzel şeyler hakkında düşünürüm.
32. Duruma dair yapabileceğim en iyi şeyi planlarım.
33. Durumun olumlu yönlerini bulmaya çalışırım.
34. Kendime hayatta bundan daha kötü şeylerin olduğunu söylerim.
35. Sürekli bu durumun ne kadar berbat olduğunu düşünür dururum.
36. Sorunun temelinde diğer insanların yattığını düşünürüm.

APPENDIX 6: Emotional Authenticity Scale

1. Olumsuz duygularımı da olumlu duygularımı ifade ettiğim gibi yansıtabilirim.
2. Duygularımı en gerçek haliyle ifade ederim.
3. Karşımdaki kişi hangi duyguyu hissettiğimi kolaylıkla anlayabilir.
4. Hissettiğim duygu ile onu ifade etme şeklim tutarlıdır.
5. Duygularım ile davranışlarım birbirleri ile uyumludur.
6. Duygularımı kimseden çekinmeden ifade ederim.
7. Duygu yoğunluğuna uygun şekilde mimiklerimi kullanırım.
8. Hissettiğim duygu yüz ifademden anlaşılır.
9. Eleştirileceğimi düşündüğüm duygularımı ifade etmekten kaçınırım.
10. Yargılanacağımı düşündüğüm duygularımı ifade etmekten kaçınırım.
11. Hoşlanmadığım bir kişi ile ilgili duygumu saklamak için çaba gösteririm.
12. Diğerlerinin beklentileri duygularımı ifade etme şeklimi etkiler.
13. Duygularımı toplumun beklentileri belirler.
14. Olumlu duygularımı (sevgi vb.) ifade etmekten çekinirim.
15. Olumsuz duygularımı (kızgınlık, öfke vb.) ifade etmekten kaçınırım.
16. Ne olursa olsun her zaman mutlu görünmeliyim.
17. Gerçekten hissettiğim duyguları göstermek güçsüzlüktür.
18. Yaşadığım duygulardan dolayı utanmış hissedirim.
19. Diğerlerinin hissettiklerimi anlamaması için çabalarım.
20. Duyguları ifade etmek zayıflıktır.

APPENDIX 7: Toronto Mindfulness Scale

Bu ölçek, gündelik yaşantılarla ilgilidir. Aşağıdaki listede, insanların zaman zaman yaşadığı durumlar sıralanmıştır. Lütfen her bir cümleyi okuyunuz ve her bir cümledeki ifadeye sizin ne kadar katıldığınızı belirtiniz. Diğer bir deyişle, o cümle sizin gündelik yaşantınızı ne kadar yansıtmaktadır? Bu maddelerin “doğru” ya da “yanlış” değerleri yoktur; önemli olan sizin yaşantılarınızla ne kadar uyuştuklarıdır.

1. Duruma göre değişebilen duygu ve düşüncelerime kendimi kaptırmam.
2. Yaşantılarımı (duygu, düşünce ve davranışlarımı) kontrol edip değiştirmek yerine, oldukları gibi anlamaya çalışırım.
3. Olaylara nasıl tepkiler verdiğime dikkat ederek, kendimi tanımaya çalışırım.
4. Herhangi bir olayla ilgili düşüncelerimin, o olayın birebir yansıması değil, benim o olaya yönelik yorumlarım olduğunun farkındayım.
5. Zihnimden an be an geçenleri yakalamak (farketmek) isterim.
6. Herhangi bir anda yaşadığım duygunun aklımdan geçen düşüncenin ne olduğunu merak ederim.
7. Duygu ve düşüncelerim o anda hoşuma gitmese de onları durdurmadan gözlemlemeye çalışırım.
8. Yaşantılarımın (duygu, düşünce ve davranışlarımın) ne anlama geldiğini kurcalamak yerine, onları oluştuğu anda gözlemlemeyi tercih ederim.
9. Hoş olsa da olmasa da her yaşantıma (duygu, düşünce, davranışım), onu yargılamamaya çalışarak yaklaşırım.
10. Yaşantılarım (duygu, düşünce ve davranışlarım) daha ortaya çıkarken, her birinin neye bağlı olduğunu anlamaya çalışırım.
11. Duygu ve düşüncelerimin farkındayım ancak onlarla aşırı özdeşleşmem (bütünleşmem).
12. Olaylara verdiğim tepkilerin altında yatan nedenleri merak ederim.

13. Neye ya da nelere dikkat ettiğimi fark etmeye çalışarak, kendimle ilgili öğrenebileceklerimi merak ederim.



APPENDIX 8: Ethical Approval

Evrak Tarih ve Sayısı: 01.08.2025-487981



T.C.
BAŞKENT ÜNİVERSİTESİ REKTÖRLÜĞÜ
Akademik Değerlendirme Koordinatörlüğü



Sayı :E-62310886-605-487981
Konu :Erva Öcal'ın Etik Onayı

01.08.2025

SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE

İlgi : 26.06.2025 tarih ve 476480 sayılı yazınız.

Enstitünüz Sosyal Psikoloji (Tezli) Yüksek Lisans Programı öğrencisi Erva Öcal'ın, Doç. Dr. Zuhal Yeniçeri Kökdemir'in danışmanlığında yürüteceği, "Internalized Misogyny in Women: Differences between Adulthood Stages and the Role of Cognitive Emotion Regulation, Emotional Authenticity & Mindfulness" başlıklı tez çalışması değerlendirilmiş ve bilgilerinize ekte sunulmuştur.

Prof. Dr. Sadegül AKBABA ALTUN
Kurul Başkanı

Ek: Değerlendirme Formu

Bu belge, güvenli elektronik imza ile imzalanmıştır.

Belge Doğrulama Kodu :BSFKNZTBMU

Belge Doğrulama Adresi : <https://www.turkiye.gov.tr/baskent-universitesi-ebys>

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14 Temmuz 2025

İlgili Makama

Üniversitemiz Sosyal Bilimler Enstitüsü Sosyal Psikoloji (Tezli) Yüksek Lisans Programı öğrencisi Erva Öcal'ın, Doç. Dr. Zuhale Yeniçeri Kökdemir'in danışmanlığında yürüteceği, "Internalized Misogyny in Women: Differences between Adulthood Stages and the Role of Cognitive Emotion Regulation, Emotional Authenticity & Mindfulness" başlıklı tez çalışması değerlendirilmiş ve yapılmasında bir sakınca olmadığı tespit edilmiştir.

Bilgilerinize saygılarımızla sunarız.

Başkent Üniversitesi Sosyal ve Beşeri Bilimler ve Sanat Alan Araştırma Kurulu

Ad, Soyad	Değerlendirme	İmza
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Prof. Dr. Fatih Çetin	Olumlu/Olumsuz	
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Prof. Dr. Hidayet Hale Künuçen	Olumlu/ Olumsuz	
Prof. Dr. Saime Özçürümez	Olumlu/ Olumsuz	