

RELATIONSHIPS BETWEEN SELF-COMPASSION, MASCULINE GENDER
ROLE STRESS AND ATTITUDES TOWARD PSYCHOLOGICAL INTIMATE
PARTNER VIOLENCE AGAINST WOMEN

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GENDER ROLE STRESS AND ATTITUDES TOWARD PSYCHOLOGICAL
INTIMATE PARTNER VIOLENCE AGAINST WOMEN**

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ABSTRACT

RELATIONSHIPS BETWEEN SELF-COMPASSION, MASCULINE GENDER ROLE STRESS AND ATTITUDES TOWARD PSYCHOLOGICAL INTIMATE PARTNER VIOLENCE AGAINST WOMEN

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The aim of this dissertation is to explore the relationships between men's self-compassion, masculine gender role stress (MGRS), and attitudes toward psychological violence against women (APVAW) in intimate relationships. Psychological intimate partner violence is the most common form of violence that women suffer from. Besides, studying attitudes is crucial to understand the motivations of perpetrators. There are many factors that are related with positive APVAW. However, self-compassion, which is a new concept in positive psychology and MGRS which is a correlated construct with aggression, were never studied in relationship with APVAW. Literature showed that in situations that threaten traditional masculinity, men with high MGRS are more prone to violence compared to men with low MGRS. Hence in current thesis, my aim is to examine men's APVAW in masculinity-threatening conditions in relationship with their MGRS levels. For this purpose, 404 male participants answered the questions in the Self-Compassion Scale, MGRS Scale and APVAW in Intimate Relationships Scale. The results showed that self-compassion was negatively correlated with both MGRS and

positive APVAW. Besides, MGRS positively predicted positive APVAW. Further, the mediating role of MGRS in the relationship between self-compassion and APVAW was presented. Lastly, given the beneficial effects of self-compassion to reduce MGRS, some advices for future intervention studies in the aim of increasing self-compassion were also given.

Keywords: Self-compassion, Masculine Gender Role Stress, Attitudes toward Psychological Violence against Women, Intimate Relationships



ÖZ

ÖZ-ŞEFKAT, ERKEK TOPLUMSAL CİNSİYET ROLÜ STRESİ VE KADINA KARŞI PSİKOLOJİK YAKIN PARTNER ŞİDDETİNE YÖNELİK TUTUMLAR ARASI İLİŞKİLER

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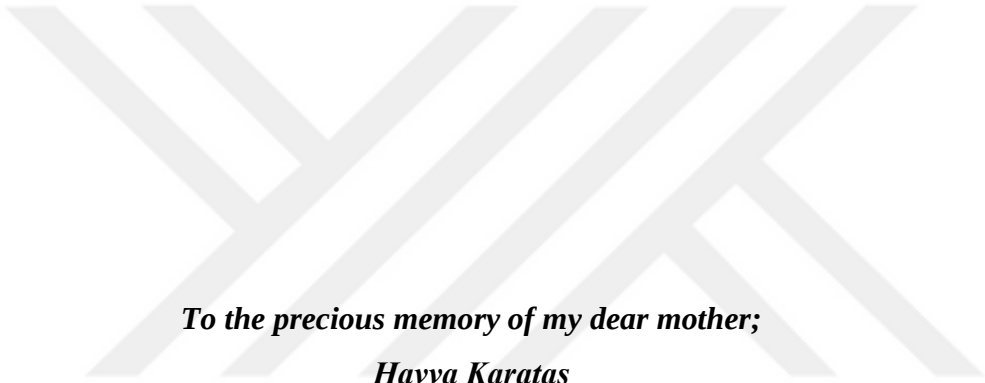
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Bu tezin amacı, erkek bireylerdeki öz-şefkat, erkek toplumsal cinsiyet rolü stresi (ETCRS) ve yakın ilişkilerde kadına karşı psikolojik şiddete yönelik tutumlar (KPŞT) arasındaki ilişkileri araştırmaktır. Psikolojik yakın partner şiddeti, kadınların maruz kaldığı en yaygın şiddet biçimidir. Ayrıca şiddet uygulayan erkeklerin motivasyonlarını anlamak için tutumların incelenmesinin önemli olduğu bilinmektedir. Kadına yönelik şiddete yönelik olumlu tutumları etkileyen pek çok faktör bulunmaktadır. Ancak, pozitif psikoloji alanında nispeten yeni bir kavram olan öz-şefkat ve saldırganlık ile ilişkili bir yapı olan ETCRS, KPŞT ile ilişkili olarak hiç çalışılmamıştır. Literatür, yüksek ETCRS'li erkeklerin, geleneksel erkekliği tehdit eden durumlarda düşük ETCRS'li erkeklere kıyasla şiddete daha yatkın olduğunu göstermiştir. Bu nedenle, bu tezde amacım, erkeklerin erkekliği tehdit eden koşullarda kadın romantik partnerlerine karşı psikolojik şiddete yönelik tutumlarını ETCRS düzeyleri ile ilişki içinde incelemektir. Bu amaç doğrultusunda 404 erkek katılımcı Öz-Şefkat, ETCRS ve Romantik İlişkide KPŞT Ölçeği'ndeki soruları yanıtlamıştır. Sonuçlar, öz-şefkatin hem ETCRS hem de pozitif KPŞT ile negatif

ilişkili olduğunu göstermiştir. ETCRS'nin pozitif KPŞT'yi pozitif olarak öngördüğü de gösterilmiştir. Ayrıca, öz-şefkat ile KPŞT arasındaki ilişkide ETCRS'nin aracı rolü sunulmuştur. Son olarak, öz-şefkatin ETCRS'yi azaltmadaki yararlı etkileri göz önüne alındığında, öz-şefkat düzeylerinin artırılması amacıyla gelecekteki müdahale çalışmaları için bazı öneriler sunulmuştur.

Anahtar Kelimeler: Öz-şefkat, Erkek Toplumsal Cinsiyet Rolü Stresi, Kadına Karşı Psikolojik Şiddete Yönelik Tutumlar, Yakın İlişkiler





*To the precious memory of my dear mother;
Havva Karataş*

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LIST OF ABBREVIATIONS

VAW	Violence Against Women
AVAW	Attitudes Toward Violence Against Women
APVAW	Attitudes Toward Psychological Violence Against Women
IPV	Intimate Partner Violence
IPVAW	Intimate Partner Violence Against Women
MGRS	Masculine Gender Role Stress
SC	Self-Compassion
WHO	World Health Organization
PTSD	Post Traumatic Stress Disorder

CHAPTER 1

INTRODUCTION

According to statistics, the most common type of violence that women are exposed to is intimate partner violence (Devries et al., 2013; Stockl et al., 2013; United Nations; UN, 2006; World Health Organization; WHO, 2013) which might be perpetrated by both current or former romantic partners (WHO, 2013). There are three types of intimate partner violence namely, physical, sexual and psychological violence (WHO, 2013). Further, the psychological intimate partner violence is the most common form of intimate partner violence that women suffer from both in U.S. (Black et al., 2011) and in Turkey (Akpınar et al., 2019; Yüksel-Kaptanoğlu & Çavlin, 2015). Thus, the statistics demonstrate the severity of the problem related with psychological intimate partner violence against women perpetrated by men especially in Turkey. Despite its negative effects on mental health of women (Follingstad, 2009), in literature psychological violence was not studied on its own (Rogers & Follingstad, 2014).

Because of the importance of violence against women (VAW), not only VAW but also attitudes toward violence against women (AVAW) and its correlates were studied by researchers. They examined the association among positive AVAW and several social psychological factors such as ambivalent sexism (Sakallı, 2001), patriarchal structures in society (Haj-Yahia, 1998, 2002; Marshall & Furr, 2010), gender role attitude (see Heise, 1998), gender gap (Anderson & Swainson, 2001), and socioeconomic structures (see Markowitz, 2003). Other researchers also found a positive correlation between masculine gender role stress and VAW (Copenhaver et al., 2000; Eisler et al., 2000; Franchina et al., 2001; Jakupcak et al., 2002; Moore et al., 2008). Recently, Booth et al. (2019) examined the association between masculine gender role stress and self-compassion. However, a general tendency is seen among the studies related with VAW and this tendency is studying generally factors related

with physical VAW rather than psychological VAW. Following the recent study (Booth et al., 2019), and considering the lack of researchs about psychological VAW as suggested by Boyacıoglu et al. (2020), the purpose of the current study is to examine the relationship among attitudes toward psychological violence against women (APVAW), masculine gender role stress, and self-compassion in the context of romantic relationship in Turkish culture where traditional manhood (see Sakallı-Uğurlu & Türkoğlu, 2019), patriarchal ideologies (Kandiyoti, 2003) and sexist attitudes (Glick et al., 2000; Sakallı-Uğurlu, 2003) prevail.

By the help of the current study, the effects of self-compassion on masculine gender role stress and APVAW might be enlightened. The present study might also help applied researchers to develop some interventions based on self-compassion to reduce masculine gender role stress, and consequently reducing males' positive APVAW. As far as I know, up until now the influence of self-compassion on neither APVAW nor general AVAW was studied in the Turkish culture. Thus, the current study may contribute to the literature on VAW and AVAW by examining how self-compassion which is a newly studied concept in positive psychology area (Neff, 2003) may influence APVAW through masculine gender role stress in Turkish culture.

In order to reach the goal, since there is not much information specifically about APVAW in literature, in the introduction part, I will first explain VAW, AVAW, and correlates of AVAW in general. Then, I will cover the masculine gender role stress and its relationship with VAW. Later, after explaining self-compassion concept, I will focus on the relationship among self-compassion, masculine gender role stress and AVAW. Finally, I will give the aim and hypotheses of the study which are specifically related with APVAW.

1.1 Violence against Women

Before defining APVAW, giving the definition of VAW might be beneficial. In the declaration adopted by United Nations General Assembly (UNGA), VAW was defined as “any act of gender-based violence that results in, or is likely to result in

physical, sexual or psychological harm’’ (UNGA, 1993, Article 1). UNGA also stated that VAW includes threats or acts like making the woman deprive from her liberty regardless of being in public or private. Recently, Council of Europe (2011) added also the construct called *economic harm* in the realm of VAW in their declaration which is also known as Istanbul Convention.

Researchers showed that 64% of women who were victimized reported that their perpetrators were their current or former husband, cohabiting partner, boyfriend, or date, and so VAW is primarily conducted by intimate partners (Tjaden & Thoennes, 2000b). Thus, compared to the type of VAW which was conducted by non-partners, type of VAW that conducted by intimate partners is the most prevalent one (World Health Organization; WHO, 2013). Also, among the three types of violence according to whom committed it namely; *self-directed*, *interpersonal* and *collective* types of violence, *intimate partner violence* (IPV) which is a subdivision of interpersonal violence (WHO, 2002) is the most prevalent one that women suffer from (Devries et al., 2013; Stockl et al., 2013; United Nations; UN, 2006; WHO, 2013).

IPV might be defined as ‘‘any behavior within an intimate relationship that causes physical, psychological or sexual harm to those in the relationship’’ (WHO, 2002, p.89). The abusive partner often engages in these behaviors to dominate or control the romantic partner (Tjaden & Thoennes, 2000c). While these behaviors include three types of violence namely; physical, psychological, and sexual violence, controlling type of behaviors such as preventing partner from seeing family members or friends might be also included among the behaviors related with IPV. These types of behaviors in a romantic relationship whether conducted by a current or former intimate partner, or whether conducted by a cohabiting or not cohabiting partner, fall under the definition of IPV (WHO, 2013). Besides that, economic violence was also considered among related behaviors with IPV in Istanbul Convention (Council of Europe, 2011). IPV affects women more than it affects men (Tjaden & Thoennes, 2000b) and when women are exposed to violence in a romantic relationship, this

situation is called as *intimate partner violence against women* (IPVAW; Sanchez-Prada et al., 2020).

The type of IPVAW which is within the scope of the current dissertation, is psychological IPVAW and there are different definitions about this construct in literature also under different names like *psychological abuse* or *psychological maltreatment* (Boyacioglu et al., 2020). Tolman (1989) presented two factors namely *emotional-verbal abuse* (e.g., mocking, depreciation, and behaving in an emotionally distant way) and *dominance-isolation* (e.g., controlling and restrictive types of behavior) to understand psychological IPVAW. Sackett and Saunders (1999) also supported the idea that emotional-verbal abuse was viewed as more severe types of psychological IPVAW by women compared to dominance-isolation abuse. Exposure to emotional-verbal abuse was associated with depression. However, there was no correlation between levels of exposing to dominance-isolation abuse and depression. Sackett and Saunders (1999) argued that women might view emotional abuse as more self depreciating than controlling behavior (i.e. dominance-isolation factor) which might be seen in positive light as an indication of jealousy. Recently, psychological violence was defined as “belittling or humiliating the respondent in public or in private, threatening her with violence or threatening to hurt someone else the respondent cares about.” Further psychological violence includes controlling, abusive, and restricting autonomy type of behaviors (European Union Agency for Fundamental Rights; EUAFR, 2014, p. 71). Supporting this definition, in literature (e.g., Follingstad et al., 2005; Murphy & O’Leary, 1989; Salis et al., 2014) psychological IPVAW was generally studied by combining two aspects, namely *emotional abuse* and *controlling behaviors*. In line with the definition of EUAFR (2014), while humiliation and belittling was considered under the category of *emotional abuse*, isolating the person from her family or making decisions about the partner’s personal life was categorised as *controlling behavior* in different studies (e.g., Carney & Barner, 2012; Garcia-Moreno et al., 2006; Smith et al., 2018).

Researchers showed that among all types of IPVAW, psychological violence subtype of IPVAW is the most prevalent one both in the U.S. (Black et al., 2011) and in

Europe (EUAFR, 2014). A research conducted in the U.S. also revealed that over one third of women suffered from psychological VAW by their intimate partners at least once during their lives (Smith et al., 2018). Similarly, a research (Yüksel-Kaptanoğlu & Çavlin, 2015) conducted across Turkey investigated the prevalence of psychological IPVAV by asking women participants that whether they exposed any acts like threat, insult or humiliation. They found that 44 percent of married women experienced psychological violence which implicates that just like in the U.S. and Europe, psychological IPVAV is the most prevalent type of IPVAV in Turkey too (Akpınar et al., 2019; Çavlin, 2020; Güleç-Öyekçin et al., 2012; Hortaçsu et al., 2003; Jansen et al., 2009; Yüksel-Kaptanoğlu & Çavlin, 2015). Although psychological IPVAV is the most prevalent type of IPVAV, up until now researchers mostly studied the impact of physical or sexual IPVAV (Devries et al., 2013). Among all types of IPV, psychological IPV is the least studied one (UN, 2006).

As in abroad, there are not sufficient amount of studies in Turkey about psychological VAW (Boyacıoğlu et al., 2020). Furthermore, when researchers tried to study psychological IPVAV, they often studied it conjointly with sexual or physical IPVAV (e.g., Akpınar et al., 2019; Carlson et al., 2002; Çavlin, 2020; Muyan & Chang, 2019; Patel et al., 2019; Rogers & Follingstad, 2014; Tang, 1997). This situation might be occurred as a result of problems related with definition and measurement of psychological violence (EUAFR, 2014). Since there is not concrete physical evidences about psychological violence, it is harder to create a consensus on its definition compared to other forms of violence (Cheung et al., 2020; Follingstad, 2007). However, as will be detailed in the following paragraphs, since psychological IPVAV is also a precursor to physical IPVAV (Murphy & O'Leary, 1989; Rogers & Follingstad, 2014), it is a construct that needs to be studied on its own (Jordan et al., 2010; Rogers & Follingstad, 2014).

Literature showed detrimental effects of psychological IPVAV on mental health of women (see Follingstad, 2009). For example, in a study (Arias & Pape, 1999) psychological IPVAV predicted symptoms of post-traumatic stress disorder (PTSD)

in women living in shelters designed for battered women. Also, more powerful relationship was found between levels of exposing to psychological IPVAW and PTSD than between physical IPVAW and PTSD (Taft et al., 2005). Sackett and Saunders (1999) found that heigher levels of psychological IPVAW contributed uniquely to the symptoms of depression, lessening in self-esteem and heightened fear in women. According to the researchers, the relationship of psychological IPVAW, especially with fear, can be explained by the *intimidating behaviors* inherent in this type of violence. Similarly, a study conducted in Turkey supported previous findings which stress the positive relationship between levels of exposing to psychological IPVAW and depression (Boyacıoğlu et al., 2020). Finally, a unique variance in the prediction of stress, distress, low self-esteem and depression in abused women was explained by psychological IPVAW even after controlling for the effects of physical and sexual IPVAW (Marshall, 1999).

While above information shows the negative effects of psychological IPVAW on women's well-being and psychological health, its relatedness with physical IPVAW was also investigated. In a review, Kelly (2004) stated that psychological IPVAW might be seen as a precursor of future physical IPVAW. For instance, Thompson et al. (2001) demonstrated that psychological IPVAW increases the risks of physical injuries in intimate relationship. Perpetration of physical IPVAW and psychological IPVAW are positively correlated with each other in young couples for both females and males (Capaldi & Crosby, 1997). Further, psychological IPVAW in marriage is a predictor of later physical IPVAW (Murphy & O'Leary, 1989) stressing the co-occurrence of psychological and physical IPVAW (Arias & Pape, 1999). After considering these findings altogether, APVAW in the context of romantic relationship appears as a crucial variable to be understood.

In summary, psychological IPVAW perpetrated by men is the most common type of violence that women are exposed to (Akpınar et al., 2019; Black et al., 2011; Çavlin, 2020; EUAFR, 2014; Güleç-Öyekçin et al., 2012; Jansen et al., 2009; Yüksel-Kaptanoğlu & Çavlin, 2015). Despite its high prevalence, it is the least studied concept compared to sexual and physical IPVAW (Devries et al., 2013). As will be

explained in detail in the following sections, AVAW is a crucial factor to prevent perpetration of VAW (Gracia et al., 2020). Therefore, the main aim of this thesis is to understand men's APVAW in intimate relationships.

Up until now, many researches focused on the experiences of female victims of male perpetrated IPV (see Mullaney, 2007). Yet, factors related with male perpetrator profile including alcohol problems, witnessing/exposing to violence during childhood or need of control, were also researched (see Ryan, 1995). Although it is crucial to know issues about female victimization, it is also important to research about men as perpetrators (Peralta & Tuttle, 2013) to find the roots of the problem because men are primary culprits of VAW (Körükçü et al., 2012). Unless we understand the viewpoints of men that perpetrate VAW we can not create effective intervention strategies to reduce VAW (Wood, 2004). Thus, it is important both to cooperation with men and inclusion of men in the way of struggling with VAW (Boyacıoğlu, 2016; Körükçü et al., 2012). However, Boyacıoğlu (2016) showed that there are very few studies that researched on men as perpetrators of VAW, indicating the necessity of studies conducted with male samples. Hence, I study factors related with positive APVAW in *men* in the current thesis.

Attitudes show their impact on VAW in three different areas as “(a) the perpetration of VAW, (b) women's response to this victimization, and (c) community and institutional responses to VAW” (Flood & Pease, 2009, p. 126). Relating with this, WHO (2002) argued that VAW is a social problem that can not be solved without taking important steps to change positive AVAW. Supporting the argument, other studies revealed a positive correlation between positive AVAW and levels of perpetration of VAW (see Gracia et al., 2020; Nayak et al., 2003). For example, in the context of sexual VAW, boys who have supportive beliefs toward perpetration of rape were more likely to use sexually coercive behaviors toward girls (Anderson et al., 2004) and similar result was observed in adult male sample too (Sierra et al., 2009). A meta-analytic study presented that assaultive men have also more positive attitudes toward marital violence (see Sugarman & Frankel, 1996). The relationship between positive AVAW and VAW might be based on a social environment which

contains attitudes encouraging perpetration of future VAW (Sanchez-Prada et al., 2020). Because of this positive association between positive AVAW and VAW, understanding factors that might increase positive APVAW might help to reduce the rate of perpetrating psychological VAW in intimate relationships.

Up until now, apart from AVAW, other types of attitudes were also studied in relationship with IPVAW. For example, literature demonstrated a positive correlation between IPVAW and hostile sexism (see Capaldi et al., 2012; Lonsway & Fitzgerald, 1995; Parrott & Zeichner, 2003). However, review studies showed that there are issues which are not well understood about adherence to positive AVAW (Gracia et al., 2020; Waltermaurer, 2012) and very few studies investigated AVAW (Gracia & Lila, 2015). Thus, researching on AVAW by studying also on unexamined factors related with it might be necessary to control VAW by taking preventive steps (Gracia et al., 2020; Nayak et al., 2003). However, as mentioned earlier, there are not enough studies specifically on psychological IPVAW and attitudes related with it. For understanding these constructs better, under the next subtitle I will focus on AVAW.

1.2 AVAW and Its Correlates

AVAW can be defined as individual's positive or negative evaluation of VAW which can be the reflection of social norms dictating that what is or is not tolerable in the context of perpetration of VAW (Gracia, 2014). Positive AVAW might be defined as *accepting, approving, tolerating, permitting or legitimizing* types of behavior and thoughts toward VAW. Legitimizing behavior can be in the form of victim blaming or justifying the actions of perpetrator. Positive AVAW might be seen also in the form of behaviors like minimizing the importance of VAW (Gracia et al., 2020; Sanchez-Prada et al., 2020). Unfortunately, the prevalence of positive AVAW is still high around the world (see Gracia & Lila, 2015). However, there is heightened recognition of AVAW as a focal point to reduce VAW (Gracia et al., 2020).

Gender is among the most important factors that is associated with AVAW (Flood & Pease, 2009). In terms of gender differences, many studies showed that men are more

likely to hold positive AVAW (e.g., Anderson & Swainson, 2001; Cowan, 2000; Machado et al., 2010; Nayak et al., 2003), and have higher scores in tolerance toward verbal and physical violence compared to women (Sakallı & Ulu, 2003). On the other hand, women exhibited stronger disapproval of VAW than did male participants (Sakallı, 2001). Similarly, Nayak et al. (2003) presented that men are more likely to endorse beliefs that blame the victim of VAW in India and Japan. Gender differences in AVAW might also be seen in particular forms of VAW. For example, men put the blame on victims of sexual harassment more than females did (De Judicibus & McCabe, 2001). They attribute more responsibility to the victim of date rape than females did (Workman & Freeburg, 1999). Similarly, they have more tolerant attitudes toward sexual VAW compared to women (Sakallı-Uğurlu et al., 2010). These findings might be explained through the effects of patriarchal ideology. Since patriarchal ideology is associated with positive AVAW (Haj-Yahia, 1998, 2002; Heise, 1998; Marshall & Furr, 2010), men, as the creators of this belief system (Arıkan, 1996) support VAW more than women do (Sakallı-Uğurlu & Ulu, 2003). Thus, earlier findings show the importance of studying AVAW especially in male population.

Not only gender but also other socio-demographic factors like levels of education and perceived income are correlated with AVAW. A review study (Gracia et al., 2020) demonstrated that there is consistent evidence on the negative relationship between education level and positive attitudes toward IPVAW. For example, higher education level predicted lower levels of positive AVAW in male participants but not in female participants (Sakallı-Uğurlu & Ulu, 2003). Similar findings were found in a study conducted in sub-Saharan Africa which indicated that people with no education were more likely to have positive AVAW compared to people with secondary or higher education (Uthman et al., 2009). Another study conducted among Turkish women demonstrated that, while literacy and level of education are negatively associated with tolerance toward VAW, living in a rural area was positively correlated with tolerant AVAW (Marshall & Furr, 2010).

As well as education, researchers examined the association between economic situation and AVAW. A review study (see Gracia et al. 2020) presented that there is consistent evidence on the negative correlation between economic situation and level of positive AVAW. A study which was conducted on adults living in U.S. showed that having low income is associated with positive AVAW (Simon et al., 2001). Similarly, having financial difficulties was found as correlated with supportive AVAW among men and women living in Moscow (Stickley et al., 2008). These findings related with the effect of low income on positive AVAW might be explained through the expectation of society from men to be *breadwinners*. When men are unable to fulfill the breadwinner role, they might compensate this failure by using VAW to prove their masculinity (Melzer, 2002). In similar vein, it is also important to emphasize that when men have lower amount of income than their romantic partners, they might use violence to compensate their feeling of inferiority (Boyacıoğlu, 2016; Melzer, 2002).

Sexism may also play a significant role in having positive AVAW. Past studies (Sakallı, 2001) demonstrated that men who have higher hostile sexism scores viewed VAW as more acceptable. Similarly, Glick et al. (2002) found that hostile sexism predicted more tolerant attitudes toward violence against wife in both male and female participants. Further, participants who scored higher on sexism put the blame on victims of sexual harassment (De Judicibus & McCabe, 2001) and rape victims (White & Kurpius, 2002) more compared to participants who scored lower on sexism. Parallel to this, both benevolent and hostile sexism scores predicted tolerant attitudes toward sexual VAW (Sakallı-Uğurlu et al., 2010). Participants who have hostile and benevolent sexism have more positive AVAW in the U.S. (Glick et al., 2002), in Turkey (Çalikoğlu et al., 2018), and in 51 societies (Herrero et al., 2017). Similarly, positive AVAW is positively associated with traditional gender role attitudes (De Judicibus & McCabe, 2001; Truman et al., 1996; Wade & Brittan-Powell, 2001), and endorsement of traditional norms that view women as subordinate to men (Heise & Kotsadam, 2015).

A related concept with traditional gender role attitudes is masculinity ideology which might be defined as *traditional prescriptions and proscriptions about being a man* (Thompson et al., 1992; Türkoğlu-Demirel & Cingöz-Ulu, 2019). Thus, the importance of traditional norms, and traditional gender role attitudes lead us to think about the link between AVAW and masculinity ideology. Since masculine gender role stress, which is a related construct with detrimental sides of masculinity (Mahalik et al., 2003), is one of the main factors in current thesis, I will first explain the relationship between masculinity ideologies and AVAW under the next subtitle.

1.3 Masculinity Ideologies in Connection with AVAW

Traditional masculinity has a significant impact on our daily lives (Thompson & Bennett, 2015). Thompson et al. (1992) proposed that masculinity ideologies include prescriptive and proscriptive social norms that describe what men should do or do not. The traditional male role has three-dimensional structure including *status*, *toughness* and *antifemininity* (Thompson & Pleck, 1986). Other researchers also indicated that these dimensions can be extended as *restrictive emotionality*, *excessive self-reliance*, *control*, *physical toughness*, *power/success*, and *antifemininity* (Levant et al., 2013).

In the process of forming masculinity, gender socialization by internalizing gender norms plays an important role. As a result of this, men believe that behaving in a competition with others while also using power by trying to control them or hiding emotions except for anger and aggression are among the ways to put the masculinity onto stage (Levant et al., 1992). While society expect from women to be in dependent roles with submissive type of behaviors, it expects from men to be aggressive (Eisler & Skidmore, 1987). However, many men have psychological problems as an outcome of failing to fulfill societal expectations about masculinity (Pleck, 1995). This situation might also be related to the degree of *conformity to masculine norms* which is defined as “meeting societal expectations for what constitutes masculinity in one’s public or private life” (Mahalik et al., 2003, p. 3). Supporting above definitions, in a previous study researchers demonstrated that men who work in *female dominated* jobs or who earn less than their female romantic

partners use VAW as a *compensatory* technique to reaffirm their dominance over women in line with societal expectations related with masculinity ideologies (Melzer, 2002).

Patriarchal ideology is an effective variable on AVAW (Haj-Yahia, 1998, 2002; Marshall & Furr, 2010; Steinmetz & Haj-Yahia, 2006). For example, for Turkish women, having patriarchal values was associated with being tolerant toward IPVAV (Marshall & Furr, 2010). A meta-analytic study (Murnen et al., 2002) also demonstrated the link between sexual VAW and components of masculine ideology, like *hostile masculinity* (Malamuth et al., 1991) and *hypermasculinity* (Mosher & Sirkin, 1984). Similarly, masculine gender role stress which is related with pathological sides of masculinity (Mahalik et al., 2003) was also associated with VAW (Baugher & Gazmararian, 2015). Since I take masculine gender role stress as one of the main independent variables in my dissertation, I will explain it in detail under the next subtitle.

1.3.1 Masculine Gender Role Stress

Stress might be differentiated according to gender types and there are some situations which might be evaluated as more stressful by men than by women. Men might feel stress when they think that they do not meet the expectations from themselves in the name of masculinity and this construct is named as *masculine gender role stress* (MGRS; Eisler & Skidmore, 1987). Men also feel this stress when they think that it is hard to do some jobs which are in contradictory with male roles or when the situation leads them to behave in *unmanly* way (Eisler & Skidmore, 1987; McCreary et al., 1996).

According to Eisler and Skidmore (1987), there are conditions contradictory with the traditional male roles that might make men feel threatened and these conditions are: (1) feeling physically inadequate, (2) being in situations which require from men to be emotionally expressive, (3) being subordinate to women, (4) being intellectually inferior, and (5) performing inadequately in work and in sexual life. Hence, the construct of MGRS is based on the idea that men with high-MGRS will feel more

threatened compared to men with low-MGRS when they confront a specific situation that violate the traditional male norms (Baugher & Gazmararian, 2015) just like the situations that were stated by Eisler and Skidmore (1987).

The way of construction of traditional masculinity in the mind of men appears as crucial factor in the levels of MGRS (Eisler et al., 2000). It is also known that rigidity in male role norms leads to higher MGRS (Leone et al., 2016) and there is positive correlation between adherence to traditional masculinity and MGRS levels (Jakupcak et al., 2002). Thus, men do not feel MGRS with equal amounts and, men with high MGRS are more prone to feel discomfort when they can not fulfill expectations of society in the name of traditional masculinity (Cosenzo et al., 2004; Eisler & Skidmore, 1987; Leone et al., 2016). Besides, experimental studies conducted with vignettes also demonstrated that men with high MGRS felt significantly more negative affect and stated that they would use more verbal aggression toward their female partner in threatening situations for male gender role, compared to men with low MGRS (Eisler et al., 2000; Franchina et al., 2001). Researchers also demonstrated that while MGRS affects men's cognitive performance negatively (Cosenzo et al., 2004), it is also related with anger and anxiety (Eisler & Skidmore, 1987). Thus, it might be important to study MGRS in the context of AVAW.

1.3.2 MGRS, VAW and AVAW

In the literature on masculinity and manhood, it is generally stated that there is a positive association between MGRS and violent attempts, because men especially with high MGRS try to restore and regain their manhood by usage of violence in situations that threaten traditional masculinity (see Sakallı & Türkoğlu, 2019). When we look at the reason of using violence as a method for restoring manhood, it is stated that violence is a part of socialization process of males. Thus, men use violent behaviors especially after provoking or threatening behaviors of their romantic partners toward male norms for which power and control are crucial (O'Neil & Harway, 1997).

Supporting above ideas and finding, researchers found that MGRS is positively related with men's aggression and VAW (Baugher & Gazmararian, 2015; Copenhaver et al., 2000; Efthim et al., 2001; Eisler, et al., 2000; Franchina et al., 2001; Jakupcak et al., 2002, 2005; Moore et al., 2008; Moore & Stuart, 2005; Reilly et al., 2014) even after controlling for traditional beliefs (Gallagher & Parrot, 2011). It was also positively related with general hostility (Jakupcak et al., 2005; McCreary et al., 1996). In a study which was conducted with vignettes, men with higher MGRS reported more anger and jealousy than the low MGRS group (Eisler et al., 2000). MGRS was also found to be positively related with likelihood to perpetrate sexual harassment (Mellon, 2013; Zapata-Calvente et al., 2019), and tendency to perpetrate IPVAW (Zapata-Calvente et al., 2019) in men.

Studies emphasizing the anxiety provoking status of masculinity like the study of Eisler and Skidmore (1987) paved the way through *precarious manhood thesis* (Vandello et al., 2008). Unlike the biological state of being male, manhood status is being earned and need to be proved socially. However, after being earned, manhood might be lost easily so it has a *precarious nature* (Bosson & Vandello, 2011). According to precarious manhood thesis, manhood which requires public proof, once threatened, is *hard to gain and easy to lose* (Vandello & Bosson, 2013; Vandello et al., 2008). An experimental study showed that when men confronted a threat toward their gender roles, they felt anxiety (Vandello et al., 2008) supporting the precarious nature of it.

Parallel with precarious manhood thesis, in an experimental study, men in gender-threat condition (i.e. giving gender-role threatening feedback to the participants) demonstrated more aggressive thoughts, compared to men in no threat condition (Vandello et al., 2008). Further, when men's gender status was threatened by making them to do feminine jobs in public, they wanted to show how aggressive they are by choosing the punching a bag activity to restore their manhood (Bosson et al., 2009) which is generally characterized as an active status (Weaver et al., 2010). However, in these studies, men's MGRS level was not measured. To summarize this section, it might be stated that men differ from each other in terms of MGRS levels and both

high MGRS and gender role threatening conditions are related with demonstrating aggression. Hence in current thesis, my aim is to examine men's attitudes toward psychological violence against their female romantic partners in masculinity-threatening conditions in relationship with their MGRS levels.

Stepping from the given literature, researchers might explore the ways to reduce the harming behaviors toward women. In this context, while one way might be reducing negative sides like MGRS which is positively associated with violence (see Baugher & Gazmararian, 2015), the other way might be to boost some positive sides in men. Thus, self-compassion which is related with psychological health (Joss et al., 2019) might also be an important component both to research and to intervene in the way of reducing VAW. Hence, the current thesis will explore the relationships between men's self-compassion, MGRS and APVAW in intimate relationships. Before giving detailed information about the relationship, I will briefly explain self-compassion under the next subtitle and then its relationship with MGRS and AVAW as demonstrated in the literature.

1.4 Self-compassion

Up until the beginnings of twentieth century, researchers from psychology area generally paid attention to negative emotions but did not investigate much about positive emotions (Myers & Diener, 1995). Looking into the fields of social and clinical psychology, it might be seen that self-compassion as a positive emotion is a new concept to some extent (Leary et al., 2007). To understand the meaning of self-compassion, it might be beneficial to consider what compassion is. Actually the roots of the word *compassion* come from Latin, and it means *to suffer with*. When individuals feel compassion they attend the suffering of other people and are influenced by them. For example, when individuals feel compassion toward a homeless man they feel his suffering and at the same time they feel the necessity to help this man (Neff, 2003a). Compassion is being sensitive to the suffering of others, while at the same time tolerating their distress in the aim of understanding without making them feel embarrassed or judged. Thus, compassionate people give importance to well-being of others (Gilbert, 2005). Compassion combines the feeling

of kindness and care for the people who suffer in some way, which leads to the desire to help the suffering ones (Neff, 2003a).

Self-compassion (SC) also entails the similar qualities with compassion. If a person can direct the feeling of compassion s/he feels for others to herself/himself, it can be said that s/he has a sense of SC (Neff, 2012). The relationship between compassion and SC was also studied in a research (López et al., 2018) to understand to what extent compassion and SC resemble or differ from each other. As a result, it was found that self-compassion is more strongly associated with positive affect than compassion.

Inspired from the writings of Buddhist authors, Neff (2003b) defined SC as a term including three positive components namely; *self-kindness*, *a sense of common humanity*, and *mindfulness*. Besides, there are three negative counter-parts of above mentioned components which are used to measure lack of SC namely; *self-judgement*, *isolation* and *overidentification* respectively. To understand SC better, explaining the three positive component might be beneficial. Firstly, when people suffer or feel inadequate, they can be kind and warm toward themselves, instead of being self-critical and judgmental toward themselves. This is about self-kindness. When people are kind toward themselves they recognize that sometimes being imperfect is inevitable so, these people soothe themselves while confronting with sufferings. Thus, generating emotions like kindness and care may help individuals to deal with problems in life.

The second part of the SC is a sense of common humanity and it is related with not feeling isolated from others while confronting some failures or inadequacies. When faced with a problem, some people think that they are the only one who is inadequate and they assume that everyone else live in a way that they desire. This way of feeling is against to common humanity component of SC because first of all this type of feeling of isolation is not a rational emotion. As opposed to this, people who behave themselves in a self-compassionate way recognize that life is tough for everyone and having some failures is part of the overall life experience. Thus, SC helps individuals

to get rid of from *tunnel vision* and feel connected to common humanity when they are in pain (Neff, 2003a).

The last part of SC is mindfulness. A mindful standpoint is necessary to experience SC because mindfulness is related with being nonjudgmental and being in a receptive mind state. In this mind state, people observe thoughts and feelings as they are, by not suppressing or denying these feelings and thoughts. Thus, mindful individuals might experience their pain or inadequacies in a balanced way because they neither ignore nor ruminate about their problems. Mindfulness is an important part of SC because individuals can not feel compassion for their pain by ignoring it (Neff, 2003a). Mindfulness also leads to not over identify with the negative feelings and thoughts (Bishop et al., 2004).

To understand the construct SC better, it might be necessary to differentiate compassion from other terms like *pity* and *self-pity*. When people feel self-pity they just focus on their own problems by forgetting that other people also have similar problems. While self-pity is related with egocentric feelings (Barnard & Curry, 2011), SC makes people to feel connected with other people. The difference between feeling pity and feeling compassion is being able to say “anyone might feel pain in different time and space” so, saying that “humankind is all vulnerable” might show feeling compassion rather than pity (Neff, 2003a).

It is also important to know differences between SC and *self-esteem*. SC is studied recently as an alternative theory to self-esteem (Neff, 2011). Although, it was found that there is a positive correlation between self-esteem and SC (Neff, 2003b), there are both similarities and differences between them (Reilly et al., 2014). Self-esteem is related to evaluate ourselves positively. Making comparisons with others and being above average are necessary for having high self-esteem. Hence, people with high self-esteem generally make social comparisons with others (Tesser, 1999). As opposed to this, people with high SC feel connected with others and being above average is not necessary to feel SC. Since self-compassionate people give importance to all kind of human experiences, making comparisons is not needed for them. Thus, while SC is related with interconnection with people, self-esteem is generally

associated with competition with others. Furthermore, people can feel SC even in the hardest times while struggling with their inadequacies (Neff, 2012). Thus, compassion is related with affiliation rather than competition (Gilbert, 2005).

There are also other differences between self-esteem and SC. For example, SC is more related with healthy functioning than self-esteem because compared to self-esteem, SC is more related with stable feelings about self-worth (Neff & Vonk, 2009). Furthermore, while self-esteem is associated with narcissism (Baumeister et al., 1996; Neff, 2003b), researchers showed that SC relates with thoughts and emotions differently than do narcissism (Leary et al., 2007) and there is no correlation between SC and narcissism (Neff & Vonk, 2009). Same study also presented experimentally that in SC induction condition, participants took greater responsibility for their previous mistakes than the participants in the self-esteem induction condition.

Although SC eases the pain when the suffering source from one's own fault (Neff, 2009) the beneficial sides of SC is not limited to times of suffering because it can also inhibit the negative event by leading to people to proactive behaviors (Neff, 2003a). Studies also support the benefits of SC in personal life. For example, self-compassionate people take proactive attitude even in health area by taking medical attention earlier (Terry et al., 2013). In addition, a meta analysis revealed that there are many studies that support the positive relationship between SC and personal well-being (Zessin et al., 2015). Further, SC is positively related with positive affect while it is negatively correlated with negative affect (Barnard & Curry, 2011). While SC is negatively associated with anxiety and depression (Leary et al., 2007; Neff, 2009; Neff et al., 2007), stress (Sirois, 2014), shame and guilt (Leary et al., 2007) and psychopathology (MacBeth & Gumley, 2012), it is positively correlated with happiness and optimism (Neff & Vonk, 2009), psychological health (Neff et al., 2007), and healthy coping styles (Neff et al., 2005). While increases in levels of SC after an intervention program led to significant increases in life-satisfaction (Neff & Germer, 2013), heightened levels of SC in two different intervention programs significantly predicted decreases in stress levels (Neff & Germer, 2013; Shapiro et

al., 2005). In addition, SC is negatively related to the stress levels of women with chronic diseases, both directly and indirectly through its positive effect on their coping mechanisms (Sirois et al., 2015). In another study Leary et al. (2007) asked participants to write about which problems they experienced in last 20 days and they found that participants with more SC felt less isolated by their problems. They also found that after imagining themselves in ego-threatening situations, people with higher levels of SC stated that they would react more balanced way to these situations compared to people with lower levels of SC.

Given its benefits on psychological health, the number of studies including interventions to enhance SC began to increase (e.g., Leary et al., 2007; Neff & Germer, 2013). In one of these interventions, researchers (Neff & Germer, 2013) conducted Mindful Self-Compassion program which endures for 8 weeks. In this program, the researchers asked participants to write letters to themselves in the way that a compassionate close friend would do, and to discuss with other participants how they could talk to themselves in a supportive language. In the aim of increasing SC, participants also did breathing exercises each day to feel calm and warmth. In the plot session it was understood that the intervention program was indeed successful in increasing SC and reducing stress. It was also shown that the effect of the program still persists 6 months after the intervention.

In the other intervention study (i.e., Leary et al., 2007) researchers conducted five different studies related with SC and the results of two of them might be crucial for present dissertation. In one of these studies, participants read scenarios about stressful events such as getting a low grade in an exam and imagined themselves in these situations. Then, participants rated their emotions and reported how they would react in such events. As a result, higher SC levels were found to be associated with more balanced reactions. Then in the other study of the same research, researchers conducted an intervention study by increasing SC levels of participants with some prompts in one of the four conditions. In this condition firstly, participants wrote one of the events that make them feel bad in past. Then, researchers wanted participants to give answers to prompts written by using the three components of SC (i.e. SC

condition). Actually, these prompts were designed to make participants feel in self-compassionate way about the past event. In the other experimental condition researchers increased self-esteem levels of participants. As a result, they found that participants in SC condition reported significantly lower negative emotions such as sadness and anxiety than participants in other conditions.

There are also some concerns about SC. Baker and McNulty (2011) argued that since SC includes self-kindness, people with high levels of SC might not want to change their mistakes. As opposed to this idea in an experimental study, participants in SC condition showed greater motivation to change their failures (Breines & Chen, 2012). The study of Leary et al. (2007) is also important in terms of showing the relationship between taking responsibility for faults in the past and SC after a writing task. According to Leary et al. (2007) the findings might indicate that self-compassionate people are those who admit their mistakes by not becoming defensive or feeling bad about themselves via common humanity and mindful acceptance.

Up until here, I tried to identify SC by also mentioning its correlated constructs like individual well-being. I think, both the positive relationship between SC and well-being (Zessin et al., 2015) and negative relationship between SC and stress (e.g., Neff & Germer, 2013; Sirois, 2014) are important to hope that SC is negatively related with MGRS which is a construct with no known benefits (Booth et al., 2019). In fact, recently, the relationship between SC and MGRS was found to be negative (Booth et al., 2019). Depending on this information I aim to examine the relationship among men's SC, MGRS, and APVAW in intimate relationships in the current thesis.

Although I want to understand the role of SC in the context of APVAW in intimate relationships to gain a broader perspective, up until now I concentrated on the relationship between SC and individual variables. In fact, this situation reflects the general attitude in the literature because the relationship between SC and individual functionality has been generally investigated (see Neff, 2009), but the effects of SC on interpersonal life have not been studied much despite its importance at this level (Neff & Beretvas, 2013). However, SC might show its influence not just on

individual variables but also in *interpersonal* area including aggression between partners. Thus, under the next subtitle I will concentrate on the relationships between SC, VAW and AVAW.

1.4.1 SC, VAW and AVAW

A few study investigated whether SC relates with anger and aggression (e.g., Barry et al., 2015; Neff & Beretvas, 2013; Sommerfeld & Bitton, 2020). These studies demonstrated that SC is negatively correlated with aggression and anger among adolescent boys (Barry et al., 2015) and among men and women (Neff & Vonk, 2009; Sommerfeld & Bitton, 2020). Another study found that after controlling for mindfulness, angry rumination mediated the relationships between SC and aggression. In other words, higher SC levels are related with less anger and less recent aggression toward someone in this mediatory relationship (Fresnics & Borders, 2017). Also, Yarnell and Neff (2013) presented that there is a negative relationship between the levels of SC and the levels of emotional turmoil between romantic partners which stresses the beneficial side of SC for forming a healthier relationship. Besides that, other study which was conducted among romantic partners showed that men and women who have less levels of SC behaved in a more verbally aggressive way toward their partners (Neff & Beretvas, 2013).

Thus, there are some studies in literature which show the negative relationship between aggression against women and SC. Since there is a positive relationship between SC and healthier interpersonal behavior (Yarnell & Neff, 2013), it is possible to find a negative correlation between SC and positive APVAW. This relationship might be understood by both studying its possible direct effect on APVAW and also its indirect effect through MGRS. Because there is not enough information about the relationship between SC and MGRS, masculinity ideologies as a stand point of the construct called MGRS, will be explained in relationship with SC under the next subtitle.

1.4.2 Self-compassion and Masculinity

While compassion for others was found as higher in women than men (Lopez et al., 2018), compared to women, men have higher levels of SC (Brenner et al., 2018; Neff, 2003a; Neff & Beretvas, 2013; Neff et al., 2005; Neff & Vonk, 2009; Raes, 2010; Yarnell et al., 2015). This can be explained by the internalization of the general sexism in society by women (Brenner et al., 2018), which lead them to invalidate and criticize themselves harshly (Bearman et al., 2009). Hence, SC might show its influence on lives of men. Nevertheless, self-compassionate attitude which includes nonjudgmental behavior does not seem to be compatible with traditional norms of masculinity (Ramon et al., 2020) because hegemonic masculinity stresses that when there is a hardship to overcome with, men should use self-criticism and minimize their emotions (Mahalik et al., 2003). On account of this, the level of SC might be also important for masculine norm adherence. Supporting this idea, it was found that higher levels of SC is associated with lower levels of masculine norm adherence (Ramon et al., 2020; Reilly et al., 2014) and total masculinity score (Ramon et al., 2020). Heath et al. (2017) shed light on the role of SC on men's seeking help in the counseling area by showing that higher levels of SC is related with lower self-stigma in help seeking of men. In this study it was further found that SC moderated the relationship between adherence to masculinity norms and stigma in help-seeking. Thus, living in a self-compassionate way, might protect men from dealing with ideas that imply that it is compulsory to live according to the traditional norms of masculinity (Heath et al., 2017). However, Wasylkiw and Clairo (2018) found contradictory findings. In this study male athletes were both more likely to endorse masculinity norms and had higher SC levels compared to non-athlete men. Researchers argued that team spirit of the participants might be a confounding variable in this study.

Although above relationships in the field of masculinity/manhood were shown in the literature, as far as I know, there is only one study (Booth et al., 2019) that tried to understand the relationship between MGRS, which is an important construct in masculinity area as stressed previously in the current thesis, and SC. In the study of

Booth et al. (2019), structural equation modeling showed that there is negative association between SC and MGRS. Further, the moderator role of SC between MGRS and self-stigma of seeking help in men was also demonstrated in the same study such that the positive association between MGRS and self-stigma was weaker at higher levels of SC indicating the protective structure of SC against detrimental effect of MGRS on seeking help.

1.5 Overview and Hypotheses of the Study

Considering the high ratio of psychological IPVAW all around the world (e.g., Black et al., 2011; EUAFR, 2014.) and specifically in Turkey (e.g., Yüksel-Kaptanoğlu & Çavlin, 2015), the question of which factors play role in gaining positive APVAW bears great importance because attitudes (i.e., AVAW in the context of this dissertation) may have power on behavior (i.e., VAW) (Ajzen, 2001). In the current thesis I try to explore the association among men's SC, MGRS, and APVAW in the context of romantic relationship. The current study may contribute to the literature by examining the relationships between these constructs which was never studied before. Also, as MGRS is associated with violence (see Baugher & Gazmararian, 2015), focusing on negative associations between SC and MGRS could pave the way new ideas for future intervention studies to reduce positive APVAW.

There are many factors which are related with AVAW (see Flood & Pease, 2009) however, the role of MGRS, which is associated with aggression toward women (Copenhaver et al., 2000; Eisler et al., 2000; Franchina et al., 2001; Jakupcak et al., 2002; Moore et al., 2008), was not studied in relationship with having positive APVAW. Based on previous studies showing the relationship between MGRS and violence (see Baugher & Gazmararian, 2015), and also based on the relationship between attitudes and behavior (Ajzen, 2001), I expect a positive association between MGRS and positive APVAW. Furthermore, based on *precarious manhood thesis* (Vandello et al., 2008) which stands on the studies related with MGRS, stating that men use violent behavior to regain and prove their manhood after threatening situations toward traditional male norms, I am curious about the possible effects of

MGRS on showing positive APVAW specifically in situations that threaten traditional masculinity.

Apart from learning about the factors which are in a positive relationship with positive APVAW, researching on positive sides in males might be also important to reduce positive APVAW. For this aim, concentrating on a construct like SC which is related with positive affect (Barnard & Curry, 2011) and healthy coping strategies (Neff et al., 2005) might be beneficial. SC, as a newly studied concept in psychology (Leary et al., 2007), was only studied few times in the context of VAW and these studies showed the negative relationship between SC and aggression (Barry et al., 2015; Fresnics & Borders, 2017; Neff & Beretvas, 2013) but its possible relationship with APVAW was not studied in literature.

Given the relationships between SC and healthier interpersonal relationships (Yarnell & Neff, 2013), I expect that SC might also predict lesser amounts of positive APVAW as well. In literature it was found that people with higher SC stated that they would not overreact to ego-threatening situations (Leary et al., 2007). In addition, knowing that people with high SC evaluate the inadequacies or mistakes (in this case the threatening conditions toward manhood) as a part of common humanity, and behave themselves in a compassionate way after the situations which imply that they are imperfect (Neff et al., 2007), I expect that male participants with higher SC might soothe themselves with the help of their compassion toward themselves and do not overreact even after threatening conditions for traditional gender roles. Consequently, these participants might not need to prove manhood or overreact to situation and this situation can be understood with less positive APVAW.

As it was said previously, the negative relationship between SC and aggression was shown in literature (e.g., Barry et al., 2015; Neff & Beretvas, 2013; Sommerfeld & Bitton, 2020). However, when we look at the relationship between SC, and MGRS which is a related concept with aggression and violence (see Baugher & Gazmararian, 2015), it might be seen that there is only one study in this area and it reported the negative relationship between them (Booth et al., 2019). Stepping from this study and from the general findings demonstrating negative relationship between

SC and negative affect like stress (e.g., Sirois et al., 2015), I expect that higher amounts of SC might directly predict lesser amounts of MGRS in the current study as well.

In the light of the literature, the purpose of the present dissertation is to explore the relationships between men's SC, MGRS and APVAW. Further, within the dissertation, I will study the possible association among APVAW and demographic factors. As previously mentioned, researchers showed that demographic factors such as having lesser degree of education, and lesser degree of income are related with having positive AVAW (e.g., Marshall & Furr, 2010; Simon et al., 2001; Stickley et al., 2008; Uthman et al., 2009). Hence, I expect that there will be significant relationship between demographic variables and APVAW in current dissertation too.

Based on the given literature, the current thesis has five hypotheses:

Hypothesis 1. Demographic factors such as education and perceived income levels might be effective on levels of positive APVAW such that;

Hypothesis 1a. Adult men with higher levels of education will demonstrate significantly lower levels of positive APVAW compared to participants with lower levels of education.

Hypothesis 1b. Adult men with higher levels of perceived income will demonstrate significantly lower levels of positive APVAW compared to participants with lower levels of perceived income.

Hypothesis 2. Higher levels of SC will be significantly associated with lower levels of MGRS in adult men.

Hypothesis 3. Higher levels of SC will be significantly associated with less positive APVAW in adult men.

Hypothesis 4. Higher levels of MGRS will be significantly associated with higher levels of positive APVAW in adult men.

Hypothesis 5. SC might be related with APVAW not just directly but also indirectly through its expected negative relationship with MGRS so, I expect that MGRS will mediate the relationship between SC and APVAW. Proposed mediation model can be seen in Figure 1.

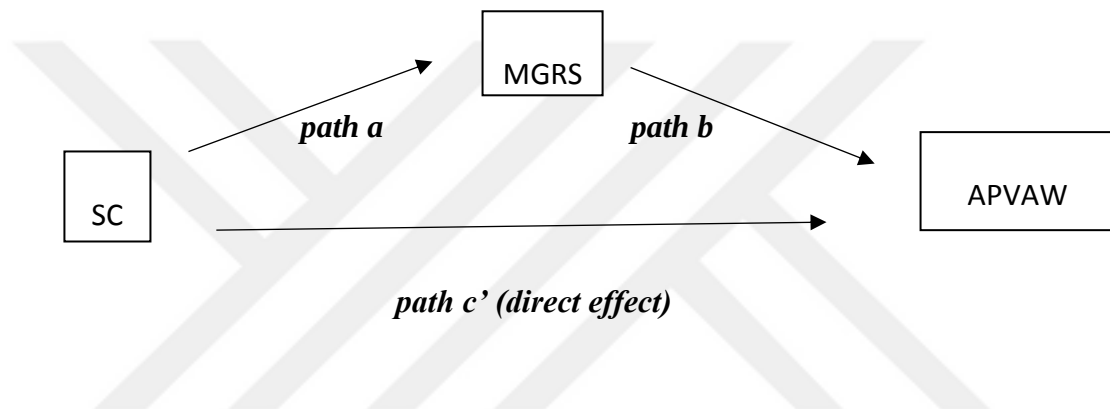


Figure 1. *Proposed Mediation Model*

Note. SC = self-compassion; MGRS = masculine gender role stress; APVAW = attitudes toward psychological violence against women.

CHAPTER 2

METHOD

2.1 Participants

Initially, 463 participants were recruited by using convenience sampling method. Both university students and non-students from community sample were obtained from the internet based survey. Although it had been announced that the study is only for adult males, there were some participants who are not males. Among them, the ones who selected “women” as gender ($n = 54$) and who selected the choice “other” as gender ($n = 3$) were directed to the end of the study and thanked for their participation. In addition, since the aim of the thesis was to measure the heterosexual men’s APVAW in intimate relationships, among remaining participants who answered "male" to the question "Which gender would you prefer your romantic partner to be?" ($n = 2$) were directed to the end of the questionnaire set and thanked. Thus, 404 participants remained. There were no missing values in the remaining answers because of the arrangements in survey system.

The power analysis had been conducted a priori to understand the necessary size of sample by using G*Power Software (Faul et al., 2007). It was demonstrated that the sample size that is necessary to reach 80% power with a medium effect size in Two-way ANOVA is 270. Further it was shown that the necessary sample size to detect a slope of .20 (as advised by Stanley et al., 2018) with 80% power is 191 for regression analysis. Thus, the sample size ($N = 404$) in current thesis is already adequate. The age of participants ($N = 404$) in the study ranged from 18 to 69 ($M = 27.77$, $SD = 10.55$, $Mdn = 23.00$). Other demographic informations might be seen in Table 1.

Table 1

Demographic Characteristics of Participants

Characteristics	Frequency (n)	Percentage (%)
Educational level		
Primary School	1	0.2
Secondary School	2	0.5
High School	51	12.6
Vocational	1	0.2
School- Student		
Vocational	7	1.7
School- Graduate		
Undergraduate	200	49.5
Graduate	84	20.8
MS/MA Student	17	4.2
MS/ MA Graduate	25	6.2
PhD. Student	15	3.7
PhD. Graduate	1	0.2
Perceived income level		
Low	77	19.1
Medium	301	74.5
High	26	6.4
Employment		
Student	208	51.5
Employed	155	38.4
Unemployed	41	10.1
Marital status		
Single	307	76
Married	88	21.8
Divorced	9	2.2
Children ^a	70	17.3
The place mostly lived in		
Village	6	1.5
Town	6	1.5
District	41	10.1
City	83	20.5
Metropolis	268	66.3
Ethnicity		
Turk	334	82.7
Kurd	24	5.9
Arab	5	1.2
Other	41	10.2

Note. N = 404.

^a Reflects the number and percentage of participants answering “yes” to this question.

2.2 Materials

Measurements included Self-Compassion Scale-SC Scale, Masculine Gender Role Stress Scale-MGRS Scale, Attitudes toward Psychological Violence against Women in Intimate Relationships Scale-APVAW in Intimate Relationships Scale and demographic information form.

2.2.1 Self-Compassion Scale

Self-Compassion Scale developed by Neff (2003a) was used to measure levels of SC of the participants. The scale includes 26 items and three components and every component has two subfactors. Thus, the scale has overall six factors (namely; *self-kindness* versus *self-judgment*, *common humanity* versus *isolation*, and *mindfulness* versus *over-identification*) in a student sample (Neff, 2003a). In the same study it was also stated that the scale has one higher-order factor called *self-compassion* and this situation might explain the inter-correlations among the sub-factors. In the present dissertation it was convenient to use an overall SC score. Example items are; *I'm kind to myself when I'm experiencing suffering* for self-kindness subscale, *When times are really difficult, I tend to be tough on myself* for self-judgement subscale, *I try to see my failings as part of the human condition* for common humanity subscale, *When I'm feeling down I tend to feel like most other people are probably happier than I am* for isolation subscale, *When something painful happens I try to take a balanced view of the situation* for mindfulness subscale and *When something upsets me I get carried away with my feelings* for over-identification subscale.

In terms of reliability, Neff (2003a) found that the internal reliability coefficients of subscales of SC Scale ranged between .75 and .81. Internal consistency for the 26-item SC Scale was found as .92. Five different studies were conducted by Leary et al. (2007) all of which were related to the effects of SC, and two of these studies demonstrated different reliability scores for SC Scale which are .73 and .81 respectively, but these values are also acceptable reliability values. Also, the scale was successful in terms of test-retest-reliability of subscales which ranges from .80 to .93 (Neff, 2003a). Discriminant validity of the SC Scale was demonstrated by

findings showing that self-esteem, which is a construct correlated with SC (Leary et al., 2007; Neff 2003b), is not associated with negative affect, while SC is negatively associated with negative affect (Leary et al., 2007). Further, it was found that the scores of SC Scale is not correlated with social desirability which indicates that the scale has good construct validity (Neff, 2003a).

SC Scale was adapted into Turkish several times (e.g., Akın et al., 2007; Deniz et al., 2008; Kantaş, 2013). In terms of phrases and factorial structures these adaptations are differed from each other. In the current study, the adaptation of Kantaş (2013) was used because it has higher internal reliability which is .94 and it is also the most recent one (see Appendix A for whole scale). Similar to Neff (2003a), Kantaş (2013) also found that SC Scale has one component.

A 5-Point-Likert Scale format ranging from 1 = *almost never* to 5 = *almost always* was used as in the original study of Neff (2003a) and the adaptation study of Kantaş (2013). In line with the purpose of present study, the items of *self-judgment*, *isolation* and *over-identification*, which are the three opposite dimensions of the SC components, were coded in reverse. Thus, higher scores indicated higher SC.

I first calculated the mean scores of the subscales and then summed the means of the subscales to reach an overall SC score. Cronbach's alphas of the SC Scale were .83 for *self-kindness* subscale, .84 for *self-judgement* subscale, .77 for *common humanity* subscale, .79 for *isolation* subscale, .76 for *mindfulness* subscale, .80 for *over-identification* subscale and .93 for total scale respectively in current thesis which indicate very good reliability for the total scale.

2.2.2 Masculine Gender Role Stress Scale

MGRS Scale developed by Eisler and Skidmore (1987) was used in current thesis to measure the trait MGRS levels of participants. There are 40 items and five factors namely *Physical Inadequacy*, *Emotional Inexpressiveness*, *Subordination to Women*, *Intellectual Inferiority* and *Performance Failure* in this scale. Example items are: *Feeling that you are not in good physical condition* for physical inadequacy subscale; *Telling someone you feel hurt by what they said* for emotional

inexpressiveness subscale; *having a female boss* for subordination to women subscale, *working with people who seem more ambitious than you* for intellectual inferiority subscale and *Getting fired from your job* for performance failure subscale.

The 5-factor-structure of MGRS Scale was supported with Confirmatory Factor Analyses both by Kelmendi (2020) and van Well et al. (2005). However, opponent results were also found about the factor structure of MGRS Scale. For example, Swartout et al. (2015) showed that the 5-factor-structure of MGRS did not fit data well so they created an abbreviated scale with 15 items from original MGRS Scale. MGRS Scale (Eisler & Skidmore, 1987) had been translated into Turkish by Türkoğlu and Sakallı-Uğurlu (*n.d.*) and in this thesis this translation was used (see Appendix B).

In terms of reliability, while the original total scale has high internal consistency with Cronbach alpha value of at least .90 (Eisler et al., 1988; Gallagher & Parrott, 2011; van Well et al., 2005), it was found that the subscales have also adequate reliability scores (Kelmendi, 2020). Further, there is evidence from different studies regarding the validity of the scale. For example, it was demonstrated that scores of MGRS were positively correlated with scores of *daily hassles*, which indicates MGRS Scale is actually a type of stress scale (Kelmendi, 2020; van Well et al., 2005) demonstrating its convergent validity. Besides, it was found that the scores of MGRS Scale were not correlated with masculinity scores, which indicates the discrete function of MGRS from identification with masculinity (Eisler & Skidmore, 1987; van Well et al., 2005). Thus, it might be stated that MGRS Scale has good construct validity (Eisler & Skidmore, 1987; Kelmendi, 2020; van Well et al., 2005).

The measurement format of the scale is 6-Point-Likert-format (1 = *not at all stressful*; 6 = *extremely stressful*). There is no reversed item and higher means indicate higher trait MGRS (Gallagher & Parrott, 2011).

In a review study it was stated that up until now, generally total scale score of MGRS was used in the context of studies related with partner violence (Moore & Stuart, 2005) so, I decided to use the scale in this way. For this aim, in the current thesis I

also submitted the items of MGRS Scale to Principal Axis Factoring (PAF) and I forced the analysis to extract one factor. At the end of the analysis none of the items were dropped from scale and factor loadings were ranged from .30 to .66. This factor structure explained 23.62 % of the variance (eigenvalue: 9.45). Reliability analysis also did not advice to delete any item for obtaining more reliable scale. In the current thesis, Cronbach's alpha was found as .91 for whole scale with total of 40 items indicating *very good reliability*.

2.2.3 Attitudes toward Psychological Violence against Women in Intimate Relationships Scale

APVAW in Intimate Relationships Scale was newly developed to measure male participants' levels of attitudes toward psychological violence against their romantic female partners after threatening situations in terms of traditional gender roles. APVAW in intimate relationships was measured by scenarios which were written by the author of this study because in the literature it was stated that for researching on sensitive topics, using scenarios might be a good way to reach more truthful responses (Walzenbach, 2019). In the initial form there were seven scenarios. In each story I covered the content of the subfactors of MGRS Scale in order to be able to measure APVAW of men in situations relevant to *Physical Inadequacy*, *Emotional Inexpressiveness*, *Subordination to Women*, *Intellectual Inferiority* and *Performance Failure* in intimate relationships. By using these subfactors embedded in vignettes I aimed to make male participants feel threatened in accordance with the precarious manhood thesis. Participants were asked to read each scenarios and to give their answers to ten adjectives or short items considering the story. The items were relevant to emotions and behaviors. Few examples are "*I get angry at her*," "*I shout at her*". The participants answered to these items on a 6-Point-Likert scale ranging from *totally disagree (1)* and *totally agree (6)*. There are no reversed items and higher means indicate higher positive APVAW in intimate relationships.

In the process of creating the scale, I benefited from the Tolman's (1989) definition of psychological violence so I created items related with humiliation and depreciation such as, *I curse her*; and also items related with behaving emotionally

distant such as, *I behave her in a cold manner* to understand emotional-verbal abuse factor in the definition. However, I did not create items related with controlling type of behaviors because in literature it was found that the most severe type of psychological violence is emotional-verbal abuse (Sackett & Saunders, 1999) and the context of vignettes were not suitable to add these items. Then, I consulted to fifteen people (i.e. two professors in social psychology area, one assistant professor in social psychology, three PhD students in social psychology, two PhD students in developmental psychology, one PhD student in clinical psychology, two PhD students in city and region planning, one economist, one clinical psychologist, one social psychologist and one physics teacher) by indicating them the aim of the scale, to be sure about the content. After this process, some sentences in vignettes were corrected to improve comprehension.

At the end, the scale (the version that participants filled) included seven scenarios by integrating the subfactors of MGRS Scale to create threatening conditions for manhood in line with precarious manhood thesis. Two of the scenarios were planned to make participants feel that it is a threatening because of the situation's emotional content parallel to *emotional inexpressiveness* factor of MGRS Scale. Other scenarios were related to *intellectually inferiority*, *physical inadequacy*, *performance inadequacy*, and *subordination to women* factors of MGRS Scale.

Although I covered the sub-factors of MGRS in the vignettes, my main aim was to measure APVAW of men in different threatening situations to manhood to cover various reactions of the participants (e.g., ... *in this case ... I shout at her; I leave the place* etc.) in the context of romantic relationship. Thus, I gathered men's expressions from all of the stories and then I created a single variable. For example, for an item, *I shout*, I computed its mean value across 7 scenarios. This process was repeated for the other 9 items as well.

Before submitting the items into factor analysis I deleted the items to which 90 % of participants answered with *totally disagree* as advised by Cheung et al. (2020) which might be arisen from social desirability. These items had also low variances ($SD < 1$). According to Ellis (2017), reliability can be affected by items with low variances

in a negative way so these items were eliminated from further analyses. Because of this situation, 3 items were deleted from all of the scenarios namely *I curse her*, *I threaten her* and *I break something she loves* so, 7 items remained.

Similarly, when I looked at the descriptive statistics of 7th scenario which is related with feeling threatened because of being in an emotional situation, I realized that there are too many items to which 90 % of participants answered as *totally disagree* so I decided to drop this scenario from factor analysis. However, since there were two different scenarios about being in an emotional state before factor analysis, APVAW Scale still covered all of the five subfactors of MGRS even after deleting of the 7th scenario. Thus, I computed the mean values of every 7 item across six scenarios.

At the end, I submitted 7 items to the factor analysis by using Principal Axis Factoring with Promax rotation. Kaiser-Meyer-Olkin (KMO) measure (Kaiser, 1970) showed that sample size ($N = 404$) was adequate for factor analysis, $KMO = .86$. Bartlett's Test of Sphericity ($p < .001$) rejected the hypothesis that correlations in the correlation matrix are zero. Thus, it indicated that the data were appropriate for factor analysis. In initial analysis, 3 factors were above the Kaiser criterion of 1. However, after dropping the items which were not correlated with other items and which had communality values below .40 (i.e. *I leave the place*, and *I ignore her*), which were not loaded to any factor (i.e. *I behave her in a cold manner*), one factor retained as implicated by scree plot also. Four items loaded on this factor and their content suggested that the scale might be named as *attitudes toward psychological violence against women in intimate relationships* as purposed. Correlations between individual items and overall score were ranged from .69 to .77. Thus, all of the item-total correlations were above .30, which is the minimum acceptable value (Pallant, 2011). The one factor solution explained 72.98% of the total variance and the internal consistency of items were high (see Table 2). The last version of scale might be seen at Appendix C.

Table 2

The One-Factor Solution of Attitudes toward Psychological Violence against Women in Intimate Relationships Scale

Item	Factor Loading
1. I say things that she doesn't want me to say to make her feel bad	.85
2. I shout at her	.84
3. I blame her	.76
4. I get angry at her	.75
Eigenvalue	2.92
% of explained variance	72.98
Cronbach's α	.87

Note. $N = 404$.

2.2.4 Demographic Form

Demographics such as gender, age and level of education were asked to participants (see Appendix D for whole scale).

2.3 Procedure

After getting ethical approval from Middle East Technical University Human Subjects Ethics Committee (see Appendix E), scales were uploaded to Qualtrics (<https://www.qualtrics.com>) which is an online survey system. Data were collected from students from various universities and participants from community sample. SONA system was used to reach to students in METU and undergraduate male students earned course credits for their participation to the study by using this system. In addition, I reached many professors from various universities and asked them to invite their students to the study by sharing them the link of the study. Also, to reach sample from different backgrounds the link of the study was shared in social media accounts so not just the student sample participated the study.

Participants completed the questionnaire battery online via a software program (Qualtrics, LLC). After they approved to participate the study via a consent form (see Appendix F) they filled demographics at first and they filled Self-Compassion-SC Scale, Masculine Gender Role Stress-MGRS Scale, and Attitudes toward Psychological Violence against Women in Intimate Relationships-APVAW in Intimate Relationships Scale with counter-balanced order. Qualtrics assumed that time for answering to whole package was approximately 22 minutes. Entire data were collected in three months. After answering the questions on the scales, all participants were thanked by giving a debriefing form (Appendix G)

2.4 Data Analyses

Data were statistically analyzed using IBM SPSS Statistics software package (Version 25). First of all, exploratory factor analysis (EFA) was conducted to understand factor structure of newly developed scale namely, *Attitudes toward Psychological Violence against Women in Intimate Relationships*. Following this, since there is no study investigating the factor structure of Turkish version of MGRS-Scale to my knowledge, factor structure of MGRS Scale was also studied using EFA. After investigating reliability values for all scales excluding demographics, data were screened to understand whether there is any outlier. Then, mean values of scales for whole sample were calculated for further analyses. Assumptions for necessary statistical analyses were tested too.

Before analyses, participants were divided into three groups in terms of their educational degree. While participants who graduated from primary, secondary and high school degree ($n = 62$) were grouped as least educated group, the university students ($n = 200$) formed a second group and participants who graduated from university were combined with participants holding MS or PhD degree as most educated group ($n = 142$). For the aim of understanding whether controlling the effects of education and perceived income levels in further regression analyses is necessary, Two-Way-ANOVA was conducted. Thus, their possible effects on levels of MGRS and levels of APVAW in intimate relationships were investigated. After conducting bivariate Pearson correlations between study variables, simple and

hierarchical regression analyses were conducted too by using SC and MGRS as predictor variables. Lastly, mediation analysis was conducted by using MGRS as possible mediator variable in the relationship between SC and APVAW. PROCESS 3.5.3 (Hayes, 2018) with 5000 bootstrapped resamples, was utilized for mediation analysis.



CHAPTER 3

RESULTS

3.1 Data Screening

There was no missing in data due to the arrangements in online survey. To understand whether there is any outlier, z-scores were inspected for variables of the study. When a z-score of 3.29 was selected as criterion as advised by Tabachnick and Fidell (2013), it was found that there is 1 case for MGRS and 2 cases for APVAW variable that exceeding this value. However for a large sample a few case is expected for exceeding 3.29 (Tabachnick & Fidell, 2013). Further, I investigated whether 5% trimmed mean and actual mean values are similar as advised by Pallant (2011). Since they were similar, no transformation was used in data and the three cases were retained.

3.2 Descriptive Information and Correlations among Study Variables

The relationship between study variables namely; SC, MGRS and APVAW was first investigated by using Pearson correlation coefficient. Results showed that APVAW was negatively correlated with SC ($r = -.36, p < .001$), suggesting that when SC increases participants disagree more with positive APVAW items such as *getting angry, shouting or blaming women*. APVAW was also positively correlated with MGRS ($r = .50, p < .001$), suggesting that when participants agree with items relevant to male gender role stress they agree with positive APVAW as well. Further, SC was negatively correlated with MGRS ($r = -.40, p < .001$) indicating that when participants behave themselves in more compassionate way, they feel significantly less MGRS. The mean and reliability scores of the variable scales, and the correlations between demographic variables and main variables can be seen in Table 3.

Table 3

Properties and Correlations of Study Variables

Variables	<i>M</i>	<i>SD</i>	Cronbach's					
			<i>α</i>	1	2	3	4	5
1.SC	3.22	0.71	.93	-				
2.MGRS	2.74	0.71	.91	-.40***	-			
3.APVAW	1.97	0.87	.87	-.36***	.50***	-		
4.Age	27.77	10.55	-	.23***	-.03	-.09	-	
5.Income ^a	1.87	0.49	-	.29***	-.15**	-.11*	.07	-
6.Education ^a	2.20	0.68	-	.10*	-.00	-.02	.42***	.12*

Notes. SC = self-compassion; MGRS = masculine gender role stress; APVAW = attitudes toward psychological violence against women. SC was rated on 5-point scale where higher means indicate more SC. MGRS and APVAW were rated on 6-point scale. Higher means on MGRS indicate more MGRS. Higher means on APVAW indicate more positive APVAW. Education was regrouped into three levels as 1 = High school and below, 2 = University student, 3 = Master student/graduate or graduated from higher degree. Perceived income was rated as 1 = low, 2 = medium, 3 = high.

^a Coefficients were obtained using Spearman's correlation due to ordinal level data.

* $p < .05$. ** $p < .01$. *** $p < .001$. (2-tailed).

As might be seen on Table 3, there are significant correlations between demographic variables and other variables namely SC, MGRS and APVAW. However, all of those correlations were small and it is known that even small correlations can be found to be significant in samples larger than 100 people (Pallant, 2011). Thus, the possible effects of education and perceived income level on MGRS and APVAW were analyzed with two different ANOVAs too. First of all, a two-way between-groups analysis of variance (two-way ANOVA) was conducted to understand whether there is an effect of education and perceived income level on APVAW. The interaction effect between education and perceived income was not significant, $F(4,395) = 1.32$,

$p = .26$. The main effects of neither education, $F(2,395) = 2.87, p = .06$ nor perceived income level, $F(2,395) = 2.26, p = .11$ reached significant levels. Thus, **H1 was not supported.**

After that, two-way ANOVA was conducted again, but this time to understand whether there is an effect of education and perceived income level on MGRS because it can be necessary to control their possible effects on future regression analyses. There was no significant interaction effect between education and perceived income level on MGRS, $F(4,395) = .29, p = .88$. Neither the main effect of education, $F(2,395) = .22, p = .80$, nor the main effect of income level, $F(2,395) = 2.67, p = .08$, was significant. Thus, I did not control education and income variables in further regression analyses.

3.3 The Role of SC in Predicting MGRS and APVAW

A simple regression analysis was conducted to predict MGRS from participants' SC values. Results showed that SC explained 16% of variance in MGRS significantly, $F(1,402) = 78.35, p < .001, R^2_{adj} = .16$. The regression coefficient ($b = -.40, p < .001$) indicated that if SC value increases by one unit then MGRS decreases with .40 units. Thus, **H2 was supported.**

A simple regression was again used but this time to predict APVAW from participants' SC levels. SC explained 13% of variance in APVAW significantly, $F(1,402) = 59.52, p < .001, R^2_{adj} = .13$. The regression coefficient ($b = -.44, p < .001$) indicated that if SC value increases by one unit then APVAW decreases with .44 units. Thus, **H3 was supported.**

3.4 The Role of MGRS in Predicting APVAW

A simple regression analysis was conducted to predict APVAW from participants' MGRS values. Results showed that MGRS explained 25% of variance in APVAW significantly, $F(1,402) = 135.85, p < .001, R^2_{adj} = .25$. The regression coefficient ($b = .62, p < .001$) indicated that if MGRS value increases by one unit then APVAW increases with .62 units.

According to results of simple regression analysis between SC and APVAW in current thesis (i.e. in section 3.3), it is known that SC predicted negatively and significantly APVAW. Considering this situation, I conducted a hierarchical regression analysis to examine the ability of MGRS to predict APVAW, after controlling the effect of SC on APVAW. With this purpose, SC was entered at the first step of the analysis and it was shown that it explained 13% of the variance in APVAW. Then MGRS was entered in the second model and total variance explained by the model as a whole increased to 28%, $F(2,401) = 78.64$, $p < .001$, $R^2_{adj} = .28$. MGRS explained an additional 15% variance of the variance in APVAW, after controlling for the effect of SC, $R^2_{change} = .15$, $F_{change}(1,401) = 85.28$, $p < .001$. Further, it was shown that in the second model while SC uniquely predicted negatively and significantly APVAW ($b = -.23$, $p < .001$). MGRS uniquely predicted positively and significantly APVAW ($b = .53$, $p < .001$) indicating that if MGRS value increases by one unit APVAW also increases .53 units after controlling the effect of SC. Thus, **H4 was supported**. In total, four regression analyses were conducted in current thesis (see Table 4).

Table 4

Regressions of Associations between SC, MGRS and APVAW

Predictors	<i>b</i>	<i>SE</i>	β
APVAW			
Constant	3.39*	.19	
SC	-.44*	.06	-.36
R^2_{adj}	.13		
MGRS			
Constant	4.04*	.15	
SC	-.40*	.05	-.40
R^2_{adj}	.16		
APVAW			
Constant	.28	.15	
MGRS	.62*	.05	.50
R^2_{adj}	.25		

Table 4 (cont'd)

Predictors	<i>b</i>	<i>SE</i>	β
APVAW			
Constant	1.27*	.29	
SC	-.23*	.06	-.19
MGRS	.53*	.06	.43
R^2_{change}	.15		
R^2_{adj}	.28		

Note. SC = self-compassion; MGRS = masculine gender role stress; APVAW = attitudes toward psychological violence against women.

* $p < .001$.

3.5 Mediating Effect of MGRS on the Relationship between SC and APVAW

Mediation analysis was conducted by using PROCESS 3.5.3 (Hayes, 2018) to understand whether the relationship between SC and APVAW is mediated by MGRS. For the aim of this thesis Model 4 was used and unstandardized indirect effects were computed for each of 5000 bootstrapped samples as advised by Preacher and Hayes (2004). Since three simple and one hierarchical regression analyses were conducted previously, separate path coefficients of mediation analysis will not be examined in this section because they yielded same results with previous analyses. This situation again showed that Hayes' mediation is already a regression based approach. Thus, only indirect effect will be scrutinized in this section.

In terms of mediatory role of MGRS, the lower and upper limits of biased controlled confidence intervals for indirect effect did not include zero, showing significant mediation. In other words, there was a significant mediating effect of MGRS on the relationship between SC and APVAW, $b = -.21$, 95% BCa CI [-.28, -.14] which **supported H5** and proposed mediation model. This result indicates that two males who differ by one unit in their SC levels are estimated to differ by 0.21 units in their APVAW levels as a result of the tendency for those with relatively higher SC to feel lesser MGRS which in turn leads to lesser positive APVAW. The significant coefficients of separate paths on relationship between SC, MGRS, and APVAW (which are same coefficients with previous regression analyses) and coefficients

related with the mediating effect of MGRS can also be seen on Figure 2.

Additionally, we can see that in direct effect (*path c'* in Figure 2) when we control MGRS, SC is still associated negatively with APVAW.

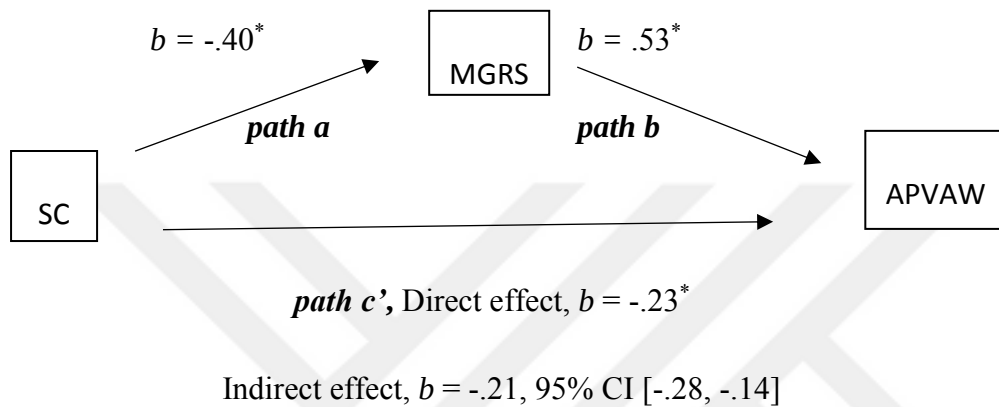


Figure 2. *Mediating Effect of MGRS on the Relationship between SC and APVAW*

Note. SC = self-compassion; MGRS = masculine gender role stress; APVAW = attitudes toward psychological violence against women.

* $p < .001$.

CHAPTER 4

DISCUSSION

4.1 General Discussion

Researchers showed that there is a link between having positive AVAW and higher levels for perpetration of VAW (see Gracia et al., 2020). Considering that VAW is still prevalent around the world, deeper understanding of AVAW is crucial to prevent VAW (Gracia et al., 2020; Nayak et al., 2003). For this aim, researchers studied several factors related with AVAW. They showed that more adherence to traditional gender role attitudes (De Judicibus, & McCabe, 2001; Truman et al., 1996; Wade, & Brittan-Powell, 2001), or believing in sexist thoughts (e.g., De Judicibus & McCabe, 2001; Glick et al., 2002; Sakallı, 2001), and having patriarchal ideology (Haj-Yahia, 1998, 2002; Marshall & Furr, 2010; Steinmetz & Haj-Yahia, 2006) are related with having positive AVAW. However, in literature psychological VAW, which is the most prevalent type of violence compared to sexual and physical ones that women are exposed to, was not studied as much as physical violence (Devries et al., 2013). Further, MGRS which is one of the most important variable in masculinity and manhood studies was not covered in relationship with APVAW in literature, so its relation with APVAW in intimate relationships was explored in the present dissertation. Besides that, SC, which is a related concept with psychological health (Neff et al., 2007), was included in the dissertation to understand possible connections between SC, MGRS and APVAW in the context of romantic relationship. The results demonstrated that while levels of SC negatively predicted both levels of MGRS and positive APVAW, levels of MGRS positively predicted positive APVAW. Further, MGRS mediated the relationship between SC and APVAW. Discussions about the results of each analysis can be seen under the following subtitles.

4.2 Findings on Education and Income Differences in APVAW levels

In **H1** it was expected that men with higher levels of perceived income (**H1a**) and men with higher levels of education (**H1b**) will demonstrate lower positive APVAW in intimate relationships. However, contrary to the findings in literature (see Gracia et al., 2020) there was no significant effect. Thus, this hypothesis was not supported. In a previous study (Marshall & Furr, 2010) it was found that living mostly in a rural area affected levels of adhering positive AVAW in a positive way. In the present thesis, there are participants who stated that they lived in a district or city rather than a metropolis for the majority of their lives. However, a separate analysis was not conducted to understand the differences between these participants and participants from metropolis areas. In addition, previous findings showing that men with lower income than their romantic partners have higher ratio to perpetrate IPVAV (Boyacıoğlu, 2016; Melzer, 2002) might be important to consider. Stepping from these findings it might be also predicted that men with lower levels of education compared to their romantic partners might perpetrate more IPVAV and might have more positive attitudes toward IPVAV because of the desire to compensate for their lower status. Therefore, the failure to measure the separate effects of both living in a metropolis/rural area and differences between partners in terms of education/income levels, might have confounded the results regarding the effects of education and income. Investigating the effects of these variables in future studies might help to explain the effects of demographic variables more clearly.

4.3 Findings on Relationship between SC and MGRS

In the current thesis it was observed that there is significant negative correlation between levels of SC and MGRS, which suggests that male participants who behave themselves in more compassionate way feel less gender role stress. In **H2** it was expected that higher levels of SC in males will predict lower levels of MGRS in them. Regression analysis was conducted to understand whether the hypothesis will be supported. In line with previous correlational analyses in current thesis, it was found that higher levels of SC in men predicted lower levels of MGRS as expected. Both the results of correlation and regression analysis are in line with the finding of

previous study (Booth et al., 2019) which also showed the significant negative association between SC and MGRS. This result showing the negative relationship between SC and MGRS in current thesis, is also consistent with the findings in literature stressing the negative relationship between SC levels and stress (e.g. MacBeth & Gumley, 2012; Neff & Germer, 2013; Shapiro et al., 2005; Sirois et al., 2015). For example, in a previous experimental study it was shown that heightened levels of SC after an intervention lead decreases in stress levels (Neff & Germer, 2013). Supporting this, it was found that there is significant negative correlation between SC and perceived stress (Sirois, 2014). In addition, the meta-analysis of MacBeth and Gumley (2012) also showed the negative association between SC and symptoms of psychopathology such as depression, anxiety and stress. The negative association between SC and several symptoms including stress, MGRS and depression might be explained by the structure of SC. Since people with high SC behave themselves with kindness, they might relate with themselves in a healthier way (Neff, 2003b) which might lead to higher well-being (Zessin et al., 2015). Thus, these results might be seen as supporting evidences for the negative relationship between SC and MGRS that was found in current thesis.

4.4 Findings on Relationship between SC and APVAW

When Pearson correlations among study variables are investigated, it can be seen that there is significant negative correlation between SC and APVAW such that when male participants show higher levels of compassion toward themselves they present significantly lesser positive attitudes toward psychological violence against their intimate female partners. In **H3** it was expected that higher levels of SC will predict lower levels of positive APVAW in men. In current thesis, consistent with previous correlations, the results of regression analysis supported the H3.

Although in literature there is no study investigating the association between SC and APVAW, there are studies that show negative correlation between SC and aggression toward others (Barry et al., 2015; Fresnics & Borders, 2017; Neff & Beretvas, 2013) and so it is possible to argue that results of both correlation analysis and simple regression analysis in current thesis showing the negative association

between SC and positive APVAW are in line with the literature demonstrating the negative relationship between SC and aggression. Both the negative relationship between SC and positive APVAW found in current thesis, and negative relationship between SC and levels of aggression toward others demonstrated previously in literature can be explained through the fact that those who have less SC also fixate more on their negative feelings by using rumination (Neff, 2003a; Neff, Kirkpatrick et al., 2007; Neff & Vonk, 2009; Raes, 2010). Since people with less SC do not benefit from the soothing effect of SC, they may over-react toward their partners under the influence of their negative emotions and consequently they may demonstrate more positive APVAW in intimate relationships. Furthermore, the negative relationship between SC and anger that was shown in literature previously (Fresnics & Borders, 2017; Neff & Vonk, 2009) might also be accounted in line with the findings of current thesis. It is known that anger is a related construct with VAW (Parrott & Zeichner, 2003; Schumacher et al., 2001; Sierra et al., 2009). Since male participants with lower levels of SC have higher levels of anger (Fresnics & Borders, 2017; Neff & Vonk, 2009), they may demonstrate more positive AVAW which is a related construct with perpetration of VAW. While this explanation from literature can be seen as a support for the results demonstrating the negative association between SC and positive APVAW in current thesis, it may also reveal the need for more detailed analyzes. For example, the unique contributions of higher levels of SC and lower levels of anger on having lower levels of positive APVAW should be explored by regression analyses in future studies.

4.5 Findings on Relationship between MGRS and APVAW

In current thesis, it was found that there is significant positive correlation between MGRS and APVAW scores, which indicates that male participants with higher gender role stress tend to have more positive attitudes toward psychological violence against their romantic female partners. In **H4** it was expected that higher levels of MGRS will predict significantly higher levels of positive APVAW. In line with previous correlation analysis, hierarchical regression analysis supported H4 which showed that MGRS predicts APVAW even after controlling the effect of SC.

Although there is not a study investigating the relationship between MGRS and APVAW to my knowledge, studies have already shown the positive correlation between MGRS and perpetration of IPVAV (e.g., Baugher & Gazmararian, 2015; Kelmendi, 2020). While these studies might be seen as supporting evidences for the result of current thesis, it can also be suggested that positive APVAW might be studied as a mediator factor on the relationship between MGRS and perpetration of VAW in future studies in order to reach a broader perspective.

4.6 Findings on Mediatory Role of MGRS between SC and APVAW

Supporting **H5**, mediation analysis demonstrated that MGRS mediated the relationship between SC and APVAW in the same direction with previous regression analyses. That is to say, higher SC levels in men led to significantly lower MGRS levels which consequently led to significantly lower positive APVAW in intimate relationships. Due to the cross-sectional design of the study, causal implication can not be made. However, significant mediation effect of MGRS on the relationship between SC and APVAW might imply that SC reduces positive APVAW by decreasing MGRS. Based on the mediation analysis of the current thesis, it might be explained that when men treat themselves with kindness and when they see the world in a mindful way as indicators of higher SC levels, they become aware of the fact that every person might have inadequacies (e.g., being physically inadequate, being dominated by females, being in an emotional situation, being intellectually inferior, or failing in some performance) so they do not feel high levels of MGRS. When they do not feel high MGRS levels, they might not feel the necessity to prove their masculinity or that they are stronger than others through acts of psychological violence even in the situations that threaten traditional gender roles. As a result, they might also have lesser supporting attitudes toward perpetrating psychological violence against their intimate female partners.

4.7 Contributions and Strengths of the Study

Despite heightened awareness about the importance of AVAW as a related construct with VAW (Gracia et al., 2020), there are still factors which are remained to be

unstudied as possible precursors of it. Since it is the first study that investigates SC and MGRS in relationship with APVAW, this study can be seen as an important step to improve our understanding about related factors of APVAW. Showing the mediator role of MGRS between SC and APVAW, findings of the current thesis might provide further clarification in terms of how higher amounts of SC relates with lesser amounts of positive APVAW.

For explaining the underlying mechanisms of the results in current thesis, it might be stated that men with higher levels of SC behave themselves with higher compassion and kindness by also thinking that every human-being has inadequacies. They might see their failures also with a more balanced way. Thus, in the case of current thesis men with higher levels of SC who have the higher ability to feel positive affect than men with lower levels of SC, demonstrated lesser levels of MGRS with the help of mindstate which implies that every human has failures and inadequacies. Also, as a result of significantly lower MGRS levels, these men may not have felt compelled to prove their masculinity after masculinity-threatening conditions. This may also be reflected by their lower positive APVAW in intimate relationship. Besides, since there is not sufficient amount of study related with APVAW, this study might contribute literature about this issue.

Regression and mediation analyses in present thesis implied that MGRS is a potential risk factor for having positive APVAW. Conversely, stepping from the same analyses, SC might be seen as beneficial for both coping with MGRS and having less positive APVAW. In other words, SC might be also thought as an attenuating factor for MGRS and positive APVAW levels in men. Thus, these results might be seen as supporters of future intervention studies which will be conducted with the aim of increasing SC levels to reduce both MGRS and positive APVAW levels in men. As indicated by Cihangir (2013) educational programs and interventional studies are needed to prevent VAW. As an attenuating factor for positive APVAW and MGRS, SC might be one of the factors to be fostered in men in these programs. In clinical area SC might be used in relationship therapies. Because compassion is important for affect regulation, patients with no ability to feel SC, do not benefit fully from therapy

(Gilbert et al., 2011). Hence, applied researchers both in clinical psychology and social psychology area might benefit from the results of the current thesis.

To integrate SC in intervention studies related with AVAW, researchers might use similar procedures that were followed in Leary et al. (2007) study. For illustrate, researchers might ask male participants to write their past failures which made them feel distress. Following this, prompts that were prepared with the components of SC might be shown to participants. Thus, participants may see their past failures in more compassionate way. After learning that every individual might have inadequacies and behaving themselves with kindness through the intervention program, their MGRS levels and consequently positive AVAW levels might decrease. In addition, the techniques that were used in Neff and Germer (2013) intervention study like breathing exercises and writing a compassionate letter, might be also followed to increase SC. Then these techniques might be integrated with educations stressing the harmful sides of traditional masculine roles to reduce MGRS levels in men as well.

There are some strengths also in terms of methodology in current thesis. Despite the usage of convenience sampling method, not just participants from undergraduate sample but also participants from community sample gave answers to the scales in current thesis which might make the generalizability of the study higher. Besides, developing a new scale with high reliability on the APVAW in intimate relationships might be a contribution of the current thesis.

Although there are studies that conducted with vignettes including threatening situations for masculine gender role for the aim of differentiating the behavior type of high MGRS and low MGRS men in these situations (Eisler et al., 2000; Franchina et al., 2001), these studies did not cover all of the five dimensions of MGRS Scale in the vignettes. Besides, in the studies which include threatening conditions in terms of masculinity (e.g., Bosson et al., 2009; Vandello et al., 2008) in precarious manhood area, the MGRS levels were not measured. However, in present dissertation, the effects of MGRS levels in threatening situations that were created with the all of the dimensions of MGRS Scale were investigated so, this method might be used in future studies to reach more detailed information in the area of masculinity.

4.8 Limitations and Future Directions

In addition to its contributions, there are some limitations in the current thesis which should be mentioned to plan stronger studies in future. First, the sample were recruited through the usage of convenience sampling technique which may lead to a biased sample. As can be seen in method section, most of the participants stated that they spent most of their lives in metropolitan cities so this sample characteristic might not represent the attitudes of people who mostly lived in rural areas of Turkey. As those from rural areas were found to have more positive AVAW, possibly due to insufficient access to media channels (Ola, 2020), in future, recruiting approximately equal numbers of participants from both rural and metropolitan areas might be beneficial to heighten the generalizability of the findings.

Second, the aim of this thesis was to understand men's APVAW in intimate relationships in relationship with MGRS and SC. Although it is known that IPV might be experienced also in same-sex relationships (e.g., Gülmez, 2020), current thesis did not research lesbian women's APVAW in intimate relationships. In future studies, feminine gender role stress might be researched and its relationship with APVAW might be studied in lesbian women sample.

Third, usage of explicit measurements might have affected the results in current thesis. In result section it can be seen that participants' mean value of APVAW is relatively low (1.97 on a 6-point scale) indicating that overall participants do not have high positive attitudes toward psychological violence against their romantic partners. However, this finding might not reflect the truth. Despite the usage of vignettes and stressing the anonymity of the answers, participants might have wanted to show themselves in a better way. Thus, social desirability might have played a role in low mean values regarding APVAW in current thesis. In future, researchers might use implicit measurements to achieve more accurate and sincere responses while studying APVAW.

In addition, since there are only three main variables, simple mediation analysis which might oversimplify associations between independent and dependent variables

(Hayes, 2018) was conducted in the current thesis during analyses. However, there might be other variables which are significantly related with APVAW. Thus, in future, researchers might also add other variables such as levels of adherence to masculinity norms or levels of ambivalent sexism in the design and create moderated mediation model to enrich understanding about AVAW.

I tried to measure the men's levels of APVAW in intimate relationships using a new form developed by me. Although it was found that its reliability is high in current thesis, other researchers should also study its reliability by using different samples. In addition, although its validity was investigated with factor analysis in current thesis, its convergent and discriminant validity was not investigated so, if researchers support the validity of the current scale in future studies, the results might be more credible.

Further, this study has cross sectional design and it is a correlational study. In future, longitudinal studies and studies with experimental design might be used to understand whether there is a causality between self-compassion, MGRS and APVAW. For instance, researchers might create treatment groups and they manipulate self-compassion levels of participants to understand the possible causational relationship between SC and APVAW. In addition, the effect of threatening situations in terms of masculinity might be explored by randomly assigning participants either to threatening or non-threatening conditions.

Lastly, since the contexts of vignettes were not suitable, terms related with controlling type of attitudes had not been included in newly developed scale. Besides, items related with behaving emotionally distant were eliminated because of their low communality values. In future, studies that including these items additional to the items that were used in this scale might be more beneficial to fully understand the factors related with APVAW.

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APPENDICES

A. SELF-COMPASSION SCALE

Aşağıdaki cümleler, zor durumlar karşısında kendinize genel olarak nasıl davrandığınızla ilgilidir. Belirtilen durumda ne kadar sıklıkla hareket ettiğinizi işaretleyerek belirtiniz.

1	2	3	4	5
Hemen hemen hiçbir zaman	Nadiren	Ara sıra	Çoğu zaman	Hemen hemen her zaman

1. Kişiliğimin beğenmediğim yanlarına karşı anlayışlı ve sabırlı olmaya çalışırım.
2. Kendimi bir şekilde yetersiz hissettiğimde, çoğu insanın da böylesi yetersizlik duyguları yaşayabileceğini kendime hatırlatmaya çalışırım.
3. Kendimi üzgün hissettiğimde, yanlış giden her şeyi kafama takma ve kurma eğilimindeyimdir.
4. Ben zorluklarla mücadele ederken, başka insanların yaşam koşullarının benimkinden daha kolay olduğunu hissetme eğilimi gösteririm.
5. Acı veren bir şey olduğunda, durumu belirli bir zihinsel mesafeden, dengeli bir bakış açısıyla görmeye çalışırım.
6. Sıkıntı çektiğim dönemlerimde, kendime karşı biraz katı yürekli olabilirim.
7. Kendimi üzgün ve her şeyden kopmuş hissettiğimde, dünyada benim gibi hisseden daha pek çok insan olduğunu kendime hatırlatırım.
8. Duygusal olarak acı çektiğim zamanlarda kendime karşı sevecen olmaya çalışırım.
9. Yetersizliklerimi düşünmek, kendimi daha yalnız ve dünyadan kopuk gibi hissetmeme neden olur.
10. Kişiliğimin beğenmediğim yanlarına karşı hoşgörüsüz ve sabırsızımdır.
11. Benim için önemli olan bir şeyde başarısız olduğumda, yetersizlik hisleriyle kendimi tüketirim.
12. Kendi hatalarıma ve yetersizliklerime karşı hoşgörölüyümdür.

13. Benim için önemli olan bir şeyde başarısız olduğumda, bu konudaki duygularımı bastırmak veya abartmak yerine durumu olduğu gibi açık yüreklilikle anlayıp kabullenmeye çalışırım.
14. Sıkıntılı dönemlerimde kendime karşı şefkatliyimdir.
15. Benim için önemli bir şeyde başarısız olduğumda, bu başarısızlığın yalnız benim başıma geldiğini hissetme eğiliminde olurum.
16. Hatalarıma ve yetersizliklerime karşı kınayıcı ve yargılayıcıyım.
17. Beğenmediğim yanlarımı gördüğümde kendime yüklenir, moralimi bozarım.
18. Kendimi üzgün hissettiğimde, duygularımı merakla ve açık yüreklilikle anlamaya çalışırım.
19. İşler benim için kötü gittiğinde, bu zorlukların, yaşamın bir parçası olarak, herkesin başına gelebileceğini düşünürüm.
20. Acı veren bir şey olduğunda, olayı gereğinden fazla büyütme eğilimi gösteririm.
21. Kendimi üzgün hissettiğimde, diğer insanların çoğunun benden daha mutlu olduğunu düşünme eğilimi gösteririm.
22. Bir şey beni üzdüğünde, kendimi duygularıma kaptırır giderim.
23. Çok zor bir dönemden geçerken kendime ihtiyacım olan duyarlılık ve sevecenliği gösteririm.
24. Başarısızlıklarımı insanlık halinin bir parçası olarak görmeye çalışırım.
25. Herhangi bir şey beni üzdüğünde, duygularımı bir denge içerisinde tutmaya çalışırım.
26. Gerçekten zor zamanlarda, kendime karşı sert ve acımasız olma eğilimindeyim.

B. MASCULINE GENDER ROLE STRESS SCALE

Aşağıda yaşantınız boyunca kendinizi içinde bulabileceğiniz bazı durumlar sıralanmıştır. Bu durumlar tarafınızdan yaşanmış veya yaşanmamış olabilir. Lütfen belirtilen durumların sizi ne ölçüde strese sokacağını düşünüp, 1 (hiç stres hissetmem) den 6 (çok stres hissedirim) ya kadar verilmiş ölçekte her bir madde için size uygun numarayı işaretleyiniz.

Hiç stres hissetmem 1 2 3 4 5 6 Çok stres hissedirim

- 1) Fizikinizin iyi olmadığını hissetmek
- 2) Eşinize, onu sevdiğinizi söylemek
- 3) İşyerinde bir kadının sizden daha başarılı olması
- 4) Kaybolduğunuzda başkalarına yön sormak durumunda kalmak
- 5) İşsiz olmak
- 6) Cinsel ilişki için partner bulamamak
- 7) Patronunuzun bir kadın olması
- 8) Sevgilinizin ilişkinizden memnun olmadığını söylemesi
- 9) Bir kadının durumu kontrol altına almasına müsaade etmek
- 10) Yeterince para kazanamamak
- 11) Başkası tarafından eşcinsel olarak algılanmak
- 12) Birisine, söylediklerinden dolayı incinmiş olduğunuzu dile getirmek
- 13) Sizden daha fazla kazanan biriyle evlenmek
- 14) Sizden daha hırslı insanlarla beraber çalışmak
- 15) İşinizde başarılı olmak için gerekli becerilerinizin olmadığını fark etmek
- 16) Bir spor müsabakasında yenilmek
- 17) Bir şeyden korktuğunuzu kabul etmek
- 18) Sizden daha başarılı biriyle beraber olmak
- 19) Bir “feminist” le konuşmak
- 20) Cinsel olarak işlevsiz olmak
- 21) Kadınsı davranışlarınızın olduğunun düşünülmesi

- 22) Çocuklarınızın sizin ağladığınızı görmesi
- 23) Oyunda bir kadın tarafından mağlup edilmek.
- 24) İnsanların, sizin kararsız biri olduğunuzu söylemesi.
- 25) Sevgiliniz istediğinde, cinsel ilişkiye giremeyecek kadar yorgun olmak.
- 26) Bir arkadaşınızdan daha az atletik görünmek.
- 27) Ağlayan bir kadınla konuşmak.
- 28) Ailenizi geçindirmek için eşinizin çalışmasına ihtiyaç duymak.
- 29) Başkalarının, sizin fazla duygusal olduğunuzu söylemesi.
- 30) İsteddiğiniz halde cinsel olarak uyarılamamak
- 31) Erkeklerle olumsuz yönde kıyaslanmak
- 32) Üzgün bir erkek arkadaşınızı teselli etmek.
- 33) Arkadaşlarınızın yanında ev işleri yaptığınızı kabul etmek.
- 34) Sizden daha zeki insanlarla beraber çalışmak.
- 35) İş yerinde terfi alamamak.
- 36) Alkole başkaları kadar dayanıklı olmadığınızı bilmek.
- 37) Bir erkeğin, omzunuza kolunu atması.
- 38) Sizden daha uzun biriyle beraber olmak.
- 39) Hasta bir çocukla gün boyu evde kalmak.
- 40) İşinizden kovulmak.

C. ATTITUDES TOWARD PSYCHOLOGICAL VIOLENCE AGAINST WOMEN IN INTIMATE RELATIONSHIPS SCALE

Bu deęiřkeni lmek iin eřitli senaryolar oluřturulmuřtur. Bu senaryoların her biri erkek toplumsal cinsiyet rol stresi leęinin farklı faktrlerini ierecek řekilde yazılmıřtır. Bu faktrler fiziksel yetersizlik (physically inadequate), duygusal paylařım (emotional expression), entelektel yetersizlik (intellectual inferiority), performans yetersizlięi (performance failure) ve kadınların hkm altına girmektir (subordination to women). Katılımcılardan senaryoları okuduktan sonra verilen leęi (duygu, dřnce ve davranıřları ieren tepkileri kendilerinin yapıp yapmayacaklarını) 6 zerinden deęerlendirerek doldurmaları istenmiřtir.

Senaryolar iin ynerge řu řekildedir:

Bu blmde romantik partneriniz ile yařayabileceęiniz eřitli tartıřmalar zerine yazılmıř farklı senaryolar okuyacaksınız. Bu senaryoları okurken romantik partnerinizle bir konuda anlařamadıęınızı ve tartıřmaya bařladıęınızı dřnn. Her senaryoda romantik partnerinizin tartıřma esnasında size ynelttięi bazı varsayımsal szler yer almaktadır. Ltfen senaryoların altında bulunan her bir tepkinin ve duygunun, byle bir durumla karřılařtıęınızda sizi ne kadar tanımladıęını 1 den 6 ya kadar leklendirilmiř izgi zerinde iřaretleme yaparak belirtiniz.

Senaryolar ise řunlardır:

“Romantik partnerinizle bir konuda anlařamadıęınızı ve tartıřmaya bařladıęınızı dřnn.”

1)- Tartıřmanız esnasında partneriniz size fiziksel olarak yetersiz olduęunuzu rneęin pazar, market vb. yerlerde alınan malzemelerin tařınmasında bile yetersiz olduęunuzu ve sırtınızın, belinizin aęrıdıęına dair řikayet ettięinizi syledi. Bu durumda;

2)- Bu olumsuz tartışma ortamında partneriniz size duygularınızdan (korku ve üzüntü gibi) çok fazla bahsettiğinizi belirterek eleştirdi. Bu durumda;

3)- Bu olumsuz tartışma ortamında partneriniz size sizin kendisi kadar başarılı birisi olmadığını söyledi ve ilişkide sözü geçen kişinin kendisi olması gerektiğini belirtti. Bu durumda;

4)- Bu olumsuz tartışma ortamında partneriniz size sizin konuyla alakalı yeterli bilgiye sahip olmadığınızı söyleyip kendisinin ise bu alanda daha bilgili olduğunu belirtti. Bu durumda;

5)- Bu olumsuz tartışma ortamında partneriniz size sizin iş yerinizde yeterli derecede başarılı olmadığınızı ve maaşınızın kendisinininkinden daha düşük olduğunu belirtti. Bu durumda;

6)- Bu olumsuz tartışma ortamında partneriniz size sizin iş yerinizdeki diğer erkekler kadar başarılı ve bilgili olmadığınızı söyledi. Bu durumda;

Üstte belirtilen her bir senaryo sonrası katılımcılar altta verilen maddeleri 6'lı dereceleme ile doldurmuşlardır:

Hiç katılmıyorum 1 2 3 4 5 6 Tamamen katılıyorum

a)- Ona kızarım

b)- Ona bağırırım

c)- Kötü hissetmesi için istemediği şeyleri söylerim

d)- Onu suçlarım

D. DEMOGRAPHIC FORM

1- Yaşınız: _____

2- Cinsiyetiniz: ☐ Kadın ☐ Erkek ☐ Diğer

3- İkamet ettiğiniz şehir: _____

4- Çalışıyorsanız mesleğiniz nedir? _____

5- Eğitim düzeyiniz:

☐ Herhangi bir eğitimim yok/ Sadece okur-yazarım

☐ İlkokul

☐ Ortaokul

☐ Lise

☐ Meslek Yüksekokulu Öğrencisi

☐ Meslek Yüksekokulu Mezunu

☐ Üniversite Öğrencisi

☐ Üniversite Mezunu

☐ Yüksek Lisans Öğrencisi

☐ Yüksek Lisans Mezunu

☐ Doktora Öğrencisi

☐ Doktora Mezunu

6- Gelir düzeyiniz: ☐ Düşük ☐ Orta ☐ Yüksek

7- Çocuğunuz var mı? ☐ Evet ☐ Hayır

8- Medeni durumunu belirtiniz:

☐ Bekar ☐ Evli ☐ Boşanmış ☐ Dul

9- Hayatınızın büyük bölümünü nerede yaşayarak geçirdiniz?

☐ Büyükşehir ☐ Şehir ☐ İlçe ☐ Belde ☐ Köy

10- Çalışma durumunuzu belirtiniz

☐ Öğrenciyim ☐ Ücretli bir işte çalışıyorum ☐ Öğrenci değilim ve ücretli bir işte çalışmıyorum

11- Etnik kökeninizi belirtiniz (Türk, Kürt, Laz, Çerkez vb.):

12- Romantik partnerizin hangi cinsiyetten olmasını tercih edersiniz?

☐ Kadın ☐ Erkek ☐ Diğer

E. HUMAN SUBJECTS ETHICS COMMITTEE APPROVAL

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



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Sayı: 2862815 / 129 ODTÜ 2020

16 MART 2020

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Nuray SAKALLI

Danışmanlığını yaptığınız Derya KARATAŞ'ın "Relationships Between Self-Compassion, Masculine Gender Role Stress and Attitudes toward Violence Against Women" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve 129 ODTÜ 2020 protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

F. INFORMED CONSENT FORM

Bu çalışma ODTÜ Psikoloji Bölümü araştırma görevlilerinden Derya Karataş tarafından Prof. Dr. Nuray Sakallı danışmanlığında doktora tezinin bir parçası olarak yürütülmektedir. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır.

Çalışmanın Amacı Nedir?

Bu çalışmanın amacı erkek bireylerin öz-şefkat düzeyi, erkek toplumsal cinsiyet rolü stresi ve sahip oldukları çeşitli tutumlar arasındaki ilişkileri incelemektir.

Bize Nasıl Yardımcı Olmanızı İsteyeceğiz?

Araştırmaya katılmayı kabul ederseniz, sizden beklenen, ankette yer alan bir dizi soruyu derecelendirme ölçeği üzerinde yanıtlamanızdır. Çalışma yaklaşık 20 dk sürmektedir.

Sizden Topladığımız Bilgileri Nasıl Kullanacağız?

Araştırmaya katılımınız tamamen gönüllülük temelinde olmalıdır. Ankette, sizden kimlik veya kurum belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamıyla gizli tutulacak, sadece araştırmacılar tarafından değerlendirilecektir. Katılımcılardan elde edilecek bilgiler toplu halde değerlendirilecek ve bilimsel yayımlarda kullanılacaktır. Sağladığınız veriler gönüllü katılım formlarında toplanan kimlik bilgileri ile eşleştirilmeyecektir.

Katılımınızla ilgili bilmeniz gerekenler:

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

Çalışmanın objektif ve güvenilir sonuç verebilmesi için, soruları samimi olarak cevaplandırmanız son derece önemlidir. Doğru ya da yanlış cevap yoktur. Kendinize en yakın hissettiğiniz veya düşündüğünüz cevabı vermeniz yeterli olacaktır.

Araştırmayla ilgili daha fazla bilgi almak isterseniz:

Anket sonunda, bu çalışmayla ilgili sorularınız cevaplanacaktır. Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için Psikoloji Bölümü araştırma görevlilerinden Derya Karataş (derya.karatas@metu.edu.tr) ile iletişime geçebilirsiniz.

Yukarıdaki bilgileri okudum ve bu çalışmaya tamamen gönüllü olarak katılıyorum.

☐ Evet

☐ Hayır

G. DEBRIEFING FORM

Araştırmaya katılımınız için yeniden teşekkür ederiz. Çalışmanın amacı önceden de belirtildiği gibi erkek bireylerdeki öz-şefkat, erkek toplumsal cinsiyet rolü stresi ve erkeklerin romantik partnerlerine karşı psikolojik şiddete yönelik tutumları arasındaki ilişkileri incelemektir.

Anketlerde sizden kimliğinizi açıkça belirten bir bilgi almadığımızı ve cevaplarınızın diğer katılımcıların cevaplarıyla toplu olarak sadece bilimsel amaçlarla kullanılacağını yeniden hatırlatmak isteriz. Yine de yanıtlarınızın hiçbir şekilde kullanılmasını istemezseniz ya da çalışma ile ilgili sorularınız varsa araştırmacıya ulaşabilirsiniz.

Sağlıklı günler dileriz.

Arş. Gör. Derya Karataş: derya.karatas@metu.edu.tr

H. CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Karataş Derya

EDUCATION

Degree	Institution	Year of Graduation
BS	Bogazici University, Psychology	2013
High School	Nişantaşı Anadolu High School, İstanbul	2008

WORK EXPERIENCE

Year	Place	Enrollment
2015-2021	METU- Psychology	Research Assistant

FOREIGN LANGUAGE

Advanced English

PRESENTATIONS

1. Karataş, D., & Bozo, Ö. (2019, 20-21 December). *Does social support moderate the relationship between self-compassion and medical adherence of Type 2 Diabetes patients?* Poster Presentation, 3rd Social Psychology Congress, Kadir Has University, İstanbul, Turkey.
2. Karataş, D., & Öner-Özkan, B. (2018, 15-17 November). *Duygusal şiddette dair sosyal temsiller*. Poster Presentation, 20th National Psychology Congress, Ankara TED University, Turkey.

I. TURKISH SUMMARY/TÜRKÇE ÖZET

1. GİRİŞ

İstatistiklere göre, kadınların maruz kaldığı en yaygın şiddet türü yakın partner şiddetidir (örn., Birleşmiş Milletler; BM, 2006; Dünya Sağlık Örgütü; DSÖ, 2013). Psikolojik yakın partner şiddeti, kadınların hem ABD'de (Black ve ark., 2011) hem de Türkiye'de (örn., Akpınar ve ark., 2019) maruz kaldıkları en yaygın şiddet biçimidir. Sonuç olarak istatistiki bilgiler, özellikle Türkiye'de erkekler tarafından kadınlara karşı uygulanan psikolojik yakın partner şiddeti ile ilgili sorunun ciddiyetini ortaya koymaktadır. Ancak, kadınların ruh sağlığı üzerindeki olumsuz etkilerine rağmen (Follingstad, 2009), psikolojik şiddet literatürde tek başına incelenmemiştir (Rogers ve Follingstad, 2014).

Kadına yönelik şiddetin öneminden dolayı, sadece kadına yönelik şiddet değil, aynı zamanda kadına karşı şiddete yönelik tutumlar (KŞT) ve bununla ilgili olan diğer yapılar da literatürde incelenmiştir. Kadına karşı şiddete yönelik olumlu tutumlar (KŞOT) ile birçok sosyal psikolojik değişken arasındaki ilişkiler örneğin; çelişik cinsiyetçilik (Sakallı, 2001), toplumdaki ataerkil yapılar (Haj-Yahia, 1998, 2002; Marshall ve Furr, 2010), cinsiyet rolü tutumu (bkz., Heise, 1998), ve sosyoekonomik yapılar (bkz., Markowitz, 2003), araştırmacılar tarafından incelenmiştir. Diğer araştırmacılar da erkek toplumsal cinsiyet rolü stresi (ETCRS) ile kadına yönelik şiddet arasındaki pozitif korelasyondan bahsetmiştir (örn., Copenhaver ve ark., 2000; Eisler ve ark., 2000). Yakın zamanda Booth ve arkadaşları (2019), ETCRS ile öz-şefkat arasındaki ilişkiyi incelemiştir. Psikolojik şiddete ilişkin araştırmaların eksikliği (Boyacıoğlu ve ark., 2020) dikkate alındığında, mevcut çalışmanın amacı erkeklerde kadına karşı psikolojik şiddete yönelik tutumlar (KPŞT) ile ETCRS ve öz-şefkat seviyeleri arasındaki ilişkiyi incelemektir.

Bu çalışmanın yardımıyla erkeklerde öz-şefkatin, ETCRS ve KPŞT üzerindeki etkileri aydınlatılabilir. Aynı zamanda bu çalışma, uygulamalı araştırmacılara, ETCRS'yi azaltmada ve sonuç olarak erkeklerin kadına karşı psikolojik şiddete dair

olumlu tutumlarını (KPŞOT) azaltmak için öz-şefkate dayalı bazı müdahaleler geliştirmelerinde yardımcı olabilir. Bugüne kadar Türk kültüründe öz-şefkatin ne KPŞT üzerindeki ne de genel olarak şiddete yönelik tutumlar üzerindeki etkisi araştırılmıştır. Bu nedenle, mevcut çalışma, pozitif psikoloji alanında yeni araştırılan bir kavram olan öz-şefkatin (Neff, 2003) Türk kültüründe ETCRS üzerindeki etkisinden hareketle KPŞT'yi nasıl etkileyebileceğini inceleyerek, kadına yönelik şiddet ve KŞT ile ilgili literatüre katkı sağlayabilir.

Belirtilen amaca ulaşabilmek için, literatürde KPŞT ile ilgili özel olarak detaylı bir bilgi bulunmadığından giriş kısmında öncelikle kadına karşı şiddet, KŞT ve yine genel olarak KŞT'nin bağıntıları anlatılacaktır. Ardından ETCRS ve bunun KŞT ile ilişkisi ele alınacaktır. Daha sonra öz-şefkat kavramı açıklanıp öz-şefkat, ETCRS ve KŞT değişkenleri arasındaki olası ilişki üzerinde durulacaktır. Son olarak, mevcut çalışmanın amacından ve hipotezlerinden bahsedilecektir.

1.1 Kadına karşı Şiddet

KPŞT'yi tanımlamadan önce genel anlamda kadına yönelik şiddetin tanımını vermek faydalı olabilir. Birleşmiş Milletler Genel Kurulu (BMGK, 1993, Madde 1) kadına yönelik şiddeti, “fiziksel, cinsel veya psikolojik zararlar sonucunda veya sonuçlanması muhtemel olan toplumsal cinsiyete dayalı her türlü şiddet eylemi” olarak tanımlamıştır. Ayrıca BMGK (1993) kadına yönelik şiddetin kamusal veya özel alanda olmasına bakılmaksızın kadını özgürlüğünden yoksun bırakmaya yönelik tehdit ve eylemleri de içerdiğini belirtmiştir. Yakın zamanda, kadına karşı şiddet kapsamına ekonomik şiddet/zarar denilen yapı da eklenmiştir (Avrupa Konseyi, 2011).

Yakın partner şiddeti “Romantik ilişki içerisinde yaşanan ve bu ilişki içerisindeki kişilerden herhangi birine fiziksel, psikolojik veya cinsel zarar veren davranış şekilleri” olarak tanımlanabilir (DSÖ, 2002, s.89). Bunun yanında yakın partnerin aile üyelerini veya arkadaşlarını görmesini engelleme gibi kontrol edici davranışlar da partner şiddeti ile ilgili davranışlar arasında yer alabilir. Bunun yanı sıra ekonomik şiddet de İstanbul Sözleşmesi'nde yakın partner şiddeti ile ilişkili davranışlar arasında sayılmıştır (Avrupa Konseyi, 2011). Yakın partner şiddeti,

kadınları erkeklerden daha fazla etkilemektedir (Tjaden ve Thoennes, 2000b) ve kadınlar romantik bir ilişkide şiddete maruz kaldıklarında bu durum kadına karşı yakın partner şiddeti olarak adlandırılır (Sanchez-Prada ve ark., 2020).

Mevcut tez kapsamında yer alan kadına karşı şiddet türü psikolojik şiddettir. Tolman (1989), kadına karşı psikolojik yakın partner şiddetini anlamak için duygusal-sözel istismar (örn., alay etme, duygusal olarak uzak bir şekilde davranma) ve baskınlık-tecrit istismarı (örn., kontrol edici ve kısıtlayıcı davranış türleri) olmak üzere iki faktör sunmuştur. Sackett ve Saunders (1999) ayrıca duygusal-sözel istismarın, baskınlık-tecrit istismarına kıyasla kadınlar tarafından daha şiddetli bir psikolojik istismar türü olarak görüldüğü fikrini desteklemiştir. Duygusal-sözel istismara maruz kalmanın, depresyonla ilişkili olduğu bulunmuştur. Ancak, baskınlık-tecrit istismarına maruz kalma düzeyleri ile depresyon arasında ilişki bulunamamıştır. Sackett ve Saunders (1999), bu durumu kadınların duygusal istismarı, kıskançlığın bir göstergesi olarak olumlu bir şekilde görülebilecek olan kontrol edici davranıştan (yani baskınlık-izolasyon faktörü) daha fazla kendilerini değersizleştiren bir davranış olarak görmeleriyle açıklamıştır.

Yukarıdaki tanımları destekleyici şekilde, kadına karşı psikolojik yakın partner şiddeti literatürde (örn., Follingstad ve ark., 2005) genellikle biri duygusal istismar ve diğeri de kontrol edici davranışlar olmak üzere iki yönün birleştirilmesiyle incelenmiştir. Farklı araştırmalarda aşağılayıcı hareketler duygusal istismar kategorisi altında değerlendirilirken, romantik partnerini onun ailesinden soyutlamak veya partnerinin özel hayatı hakkında karar vermek kontrol edici davranışlar olarak kategorize edilmiştir (örn., Carney ve Barner, 2012; Garcia-Moreno ve ark., 2006).

Araştırmacılar, tüm kadına karşı yakın partner şiddeti türleri arasında, psikolojik şiddet alt türünün hem ABD'de (Black ve ark., 2011) hem de Avrupa'da (European Union Agency for Fundamental Rights; EUA FR, 2014) en yaygın olanı olduğunu göstermiştir. Benzer şekilde, Türkiye genelinde yapılan bir araştırma (Yüksel-Kaptanoğlu ve Çavlin, 2015), kadın katılımcılara tehdit, hakaret veya aşağılama gibi herhangi bir eyleme maruz kalıp kalmadıklarını sorarak kadına karşı psikolojik yakın partner şiddetinin yaygınlığını araştırmıştır. Sonuç olarak Türkiye'de evli kadınların

yüzde 44'ünün psikolojik şiddete maruz kaldığını bulmuşlardır ki bu, tıpkı ABD ve Avrupa'da olduğu gibi, psikolojik şiddetin Türkiye'de de en yaygın kadına karşı yakın partner şiddeti türü olduğunu göstermektedir (örn., Akpınar ve ark., 2019; Çavlin, 2020). Psikolojik şiddet en yaygın kadına karşı yakın partner şiddeti türü olmasına rağmen, şimdiye kadar araştırmacılar çoğunlukla fiziksel veya cinsel şiddetin kadınlar üzerindeki etkisini incelemiştir (Devries ve ark., 2013).

Yurtdışında olduğu gibi Türkiye'de de psikolojik şiddet konusunda yeterli çalışma bulunmamaktadır (Boyacıoğlu ve ark., 2020). Ayrıca, araştırmacılar kadına karşı psikolojik yakın partner şiddetini genellikle cinsel veya fiziksel şiddet ile bağlantılı olarak incelemişlerdir (örn., Akpınar ve ark., 2019). Bu durum psikolojik şiddetin tanımı ve ölçümü ile ilgili sorunların bir sonucu olarak ortaya çıkmış olabilir (EUAFR, 2014). Psikolojik şiddetin somut bir fiziksel kanıtı bulunmadığından, diğer şiddet biçimlerine kıyasla tanımı üzerinde bir fikir birliği oluşturmak daha zordur (Cheung ve ark., 2020). Ancak kadına karşı psikolojik şiddet aynı zamanda fiziksel şiddetin de bir yordayıcısı olduğundan (Murphy ve O'Leary, 1989), ve kadınların psikolojik sağlığı üzerindeki zararlı etkileri bakımından (bkz., Follingstad, 2009) psikolojik şiddet kendi başına da incelenmesi gereken bir yapıdır (Jordan ve ark., 2010). Tüm bu bulgular birlikte değerlendirildiğinde romantik ilişki bağlamında KPŞT, anlaşılması gereken çok önemli bir değişken olarak karşımıza çıkmaktadır.

Şimdiye kadar çoğunlukla erkekler tarafından yakın partner şiddetine maruz kalan kadınların deneyimlerine odaklanılmıştır (Mullaney, 2007). Kadın mağduriyetine ilişkin konuları bilmek çok önemli olsa da, erkeklerin kadına karşı şiddetin birincil suçluları olması nedeniyle (Körükçü ve ark., 2012), sorunun köklerini bulmak için fail olarak erkekleri araştırmak da önemlidir (Peralta ve Tuttle, 2013). Kadına karşı şiddet uygulayan erkeklerin bakış açılarını anlamadıkça, şiddeti azaltmak için etkili müdahale stratejilerin oluşturulması zordur (Wood, 2004). Bu nedenle hem erkeklerle işbirliği yapmak hem de kadına yönelik şiddet ile mücadele yoluna erkeklerin dahil edilmesi önemlidir (Boyacıoğlu, 2016). Ancak bir derleme çalışmasında (Boyacıoğlu, 2016) kadına yönelik şiddet faili olarak erkekleri araştıran çok az sayıda çalışmanın olduğu ve erkek örneklemelerle yapılacak çalışmaların

gerekliliđi ortaya konmuştur. Bu nedenle, bu tezde *erkeklerde* kadına karşı psikolojik yakın partner şiddetine yönelik pozitif tutumlarla ilgili faktörler incelenecektir.

Araştırmacılar, kadına karşı şiddetin, şiddete yönelik pozitif tutumları değiştirmek için önemli adımlar atılmadan çözülemeyecek sosyal bir sorun olduğunu belirtmişlerdir (bkz. DSÖ, 2002). Bunu destekleyen çok sayıda çalışma, KŞOT ile kadına karşı şiddet uygulama seviyeleri arasında pozitif bir ilişki olduğunu ortaya koymuştur (bkz. Gracia ve ark., 2020). Şiddete yönelik pozitif tutumlar ve kadına karşı şiddet arasındaki bu pozitif ilişkiden dolayı, kadına karşı psikolojik yakın partner şiddetine yönelik pozitif tutumları artırabilecek faktörleri anlamak, yakın ilişkilerde psikolojik şiddet uygulama oranını azaltmaya yardımcı olabilir.

Araştırmalar, KŞOT'a sahip olma konusunda iyi anlaşılmayan sorunlar olduğunu göstermiştir (Gracia ve ark., 2020; Waltermaurer, 2012) ve KŞT'yi araştıran çok az çalışma bulunmaktadır (Gracia ve Lila, 2015). Bu nedenle, KŞT ile ilgili incelenmemiş faktörler üzerinde de çalışılarak araştırma yapılması, önleyici adımlar atılarak kadına karşı şiddetin kontrol altına alınması için gerekli olabilir (Gracia ve ark., 2020). Ancak, daha önce de belirtildiđi gibi, özellikle kadına karşı psikolojik yakın partner şiddeti ve buna bađlı tutumlar konusunda yeterli çalışma bulunmamaktadır. Bu yapıları daha iyi anlamak için bir sonraki alt başlıkta öncelikle KŞT'ye odaklanılacaktır.

1.2. Kadına karşı Şiddete yönelik Tutumlar (KŞT) ve Bađıntıları

KŞT, toplumsal normların yansıması olarak, kişinin şiddete yönelik olumlu veya olumsuz deđerlendirmesi olarak tanımlanabilir (Gracia, 2014). KŞOT, kadına karşı şiddete yönelik davranış ve düşünce türlerini kabul etmek, onaylamak, hoş görmek, bunlara izin vermek veya bu davranış ve düşünceleri meşrulaştırmak olarak tanımlanabilir. KŞOT, kadına karşı şiddetin önemini en aza indirme gibi davranışlar şeklinde de görülebilir (Gracia ve ark., 2020). Ne yazık ki, KŞOT un dünya çapında halen yaygın olarak görüldüđü bilinmektedir (bkz., Gracia ve Lila, 2015). Ancak, kadına karşı şiddeti azaltmak için bir odak noktası olarak KŞT'nin son zamanlarda önem kazanması söz konusudur (Gracia ve ark., 2020).

Cinsiyet, KŞT ile ilişkili en önemli faktörlerden biridir (Flood ve Pease, 2009). Cinsiyet farklılıkları açısından, erkeklerin KŞOT'a sahip olma olasılığının kadınlardan daha yüksek olduğu (örn., Anderson ve Swainson, 2001) ve erkeklerin sözlü ve fiziksel şiddete toleranslarının da kadınlara göre daha yüksek olduğu bulunmuştur (Sakallı ve Ulu, 2003). Öte yandan, kadınlar, erkek katılımcılara göre kadına karşı şiddete yönelik daha güçlü bir hoşnutsuzluk sergilemişlerdir (Sakallı, 2001). Benzer şekilde, Nayak ve arkadaşları (2003), erkeklerin kadına karşı şiddette kurbanı suçlayan inançları destekleme olasılığının daha yüksek olduğunu ortaya koymuştur. Bu bulgular ataerkil ideolojinin etkileriyle açıklanabilir. Ataerkil ideoloji, KŞOT ile ilişkilendirildiğinden (Haj-Yahia, 1998, 2002; Heise, 1998), erkekler, bu inanç sisteminin yaratıcıları olarak (Arıkan, 1996) kadınlardan daha fazla şiddete destek verirler (Sakallı-Uğurlu ve Ulu, 2003). Bu nedenle, daha önceki bulgular, özellikle erkek popülasyonunda KŞT'nin çalışılmasının önemini göstermektedir.

Sadece cinsiyet değil, aynı zamanda eğitim düzeyi ve algılanan gelir düzeyi gibi diğer sosyo-demografik faktörler de KŞT ile ilişkilidir. Bir derleme çalışması, eğitim düzeyi ile kadına karşı yakın partner şiddetine yönelik olumlu tutumlar arasında olumsuz bir ilişki olduğuna dair tutarlı kanıtlar olduğunu belirtmiştir (bkz., Gracia ve ark., 2020). Örneğin, yüksek eğitim düzeyi erkek katılımcılarda daha düşük seviyede KŞOT düzeyini öngörmüştür (Sakallı-Uğurlu ve Ulu, 2003). Afrika'da yürütülmüş bir çalışmada da benzer bulgular bulunarak, eğitimi olmayan kişilerin orta veya yüksek eğitilmiş kişilere kıyasla KŞOT'a sahip olma olasılığının daha yüksek olduğu görülmüştür (Uthman ve ark., 2009). Türk kadınları arasında yapılan bir başka araştırma, okuryazarlık ve eğitim düzeyinin kadına karşı şiddete toleransla negatif ilişkiliyken, kırsal alanda yaşamayan kadına karşı şiddete yönelik hoşgörülü tutumlar ile pozitif ilişkili olduğunu göstermiştir (Marshall ve Furr, 2010).

Eğitimin yanı sıra, araştırmacılar ekonomik durum ile KŞT arasındaki ilişkiyi de incelemişlerdir. Örneğin, bir gözden geçirme çalışması (bkz., Gracia ve ark., 2020), ekonomik durum ile KŞOT düzeyi arasındaki negatif korelasyona dair tutarlı kanıtlar olduğunu ortaya koymuştur. ABD'de yaşayan yetişkinler üzerinde yapılan bir araştırma, düşük gelirli olmanın KŞOT ile ilişkili olduğunu göstermiştir (Simon ve ark., 2001). Benzer şekilde, Moskova'da yaşayan kadın ve erkekler arasında, finansal

zorluklar yaşamamanın kadına karşı şiddete yönelik destekleyici tutumlarla ilişkili olduğu bulunmuştur (Stickley ve ark., 2008). Düşük gelirin şiddete yönelik pozitif tutum düzeylerindeki etkisine ilişkin bu bulgular, toplumun erkeklerden geçimini sağlama beklentisiyle açıklanabilir. Erkekler geçimini sağlayan kişi rolünü yerine getiremedikleri zaman, erkekliklerini kanıtlamak için kadına karşı şiddet kullanarak bu başarısızlığı telafi etme yoluna gitmektedirler (Melzer, 2002).

Cinsiyetçilik de KŞOT'a sahip olmada önemli bir rol oynar. Araştırmacılar, düşmanca cinsiyetçilik puanları yüksek olan erkeklerin kadına karşı şiddeti daha kabul edilebilir gördüklerini göstermiştir (örn., Glick ve ark., 2002). Ayrıca, düşmanca cinsiyetçilik, yalnızca erkek değil kadın katılımcılarda da eşe karşı şiddete yönelik daha hoşgörülü tutumları yordamıştır (Glick ve ark., 2002). Benzer şekilde, KŞOT, geleneksel toplumsal cinsiyet rolü tutumlarıyla (örn., De Judicibus ve McCabe, 2001; Truman ve ark., 1996) ve kadınları erkeklerden ikincil olarak gören geleneksel normların onaylanmasıyla (Heise ve Kotsadam, 2015) olumlu bir şekilde ilişkilidir.

Geleneksel cinsiyet rolü tutumları ile ilgili bir kavram da erkek olmanın getirdiği zorunluluklar ve yasaklar olarak tanımlanabilecek erkeklik ideolojisi (Thompson ve ark., 1992). Bu nedenle, geleneksel normların önemi ve geleneksel cinsiyet rollerine ilişkin tutumlar ele alındığında KŞT ve erkeklik ideolojisi arasında bir bağlantı olduğu düşünülmüştür. Erkekliğin zararlı yönleriyle ilişkili bir yapı olan ETCRS (Mahalik ve ark., 2003) bu tezin temel faktörlerinden biri olduğundan, öncelikle erkeklik ideolojileri ile KŞT arasındaki ilişkiyi bir sonraki alt başlık altında açıklayacağım.

1.3 Erkeklik İdeolojilerinin Kadına karşı Şiddete yönelik Tutumlar ile Bağlantısı

Geleneksel erkeklik, günlük yaşamımız üzerinde önemli bir etkiye sahiptir (Thompson ve Bennett, 2015). Thompson ve arkadaşları (1992), erkeklik ideolojilerinin, erkeklerin ne yapması veya yapmaması gerektiğini tanımlayan kuralcı ve yasaklayıcı sosyal normları içerdiğini öne sürmüştür. Geleneksel erkeklik rolü; statü, sertlik ve kadınlık karşıtlığını içeren üç boyutlu bir yapıya sahiptir (Thompson

ve Pleck, 1986). Diğer araştırmacılar da bu boyutların; kısıtlayıcı duygusallık, aşırı özgüven, kontrol, fiziksel dayanıklılık, güç/başarı ve kadın düşmanlığı olarak genişletilebileceğini belirtmişlerdir (Levant ve ark., 2013).

Erkekliğin oluşum sürecinde toplumsal cinsiyet normlarının içselleştirilmesi önemli bir rol oynamaktadır. Bunun sonucu olarak erkekler, başkalarıyla rekabet halindeyken aynı zamanda onları kontrol etmeye çalışarak gücü kullanmanın ya da öfke ve saldırganlık dışındaki duygularını saklamanın *erkekliği sahneye koyma*nın yollarından biri olduğuna inanmaktadırlar (Levant ve ark., 1992). Toplum, kadınlardan boyun eğici davranışlarla bağımlı rollerde olmasını beklerken, erkeklerden saldırgan olmalarını beklemektedir (Eisler ve Skidmore, 1987). Ancak birçok erkek, erkeklik ile ilgili toplumsal beklentileri karşılayamamanın bir sonucu olarak psikolojik sorunlar yaşamaktadır (Pleck, 1995). Bu durum, “kişinin kamusal veya özel yaşamında erkekliği oluşturan şeylere ilişkin toplumsal beklentileri karşılaması” olarak tanımlanan erkeklik normlarına uygunluk derecesi ile de ilişkili olabilir (Mahalik ve ark., 2003, s. 3). Yukarıdaki tanımları destekleyen önceki bir çalışmada araştırmacılar, kadınların egemen olduğu işlerde çalışan veya romantik partnerlerinden daha az kazanan erkeklerin, erkeklik ideolojileriyle ilgili toplumsal beklentiler doğrultusunda kadınlar üzerindeki egemenliklerini yeniden sağlayabilmek için kadına yönelik şiddeti, *tela fi edici* bir teknik olarak kullandıklarını göstermiştir (Melzer, 2002).

Ataerkil ideoloji de KŞT üzerinde etkili bir değişkendir (Haj-Yahia, 1998, 2002). Örneğin Türk kadınları için ataerkil değerlere sahip olmak, kadına karşı yakın partner şiddetine daha hoşgörülü olmakla ilişkilendirilmiştir (Marshall ve Furr, 2010). Bir meta-analitik çalışma (Murnen ve ark., 2002) ayrıca cinsel şiddet ile düşmanca erkeklik (Malamuth ve ark., 1991) ve aşırı erkeklik (Mosher ve Sirkin, 1984) gibi erkeksi ideolojinin bileşenleri arasındaki bağlantıyı da göstermiştir. Benzer şekilde, erkekliğin patolojik yönleriyle ilişkili olan ETCRS (Mahalik ve ark., 2003) de kadına karşı şiddet ile ilişkilendirilmiştir (Baugher ve Gazmararian, 2015). Mevcut tezde ETCRS temel bağımsız değişkenlerden biri olarak ele alındığı için bir sonraki alt başlıkta detaylı olarak anlatılacaktır.

1.4 ETCRS

Stres cinsiyete göre farklılık gösterebilir ve erkeklerin kadınlara göre daha stresli olarak değerlendirebilecekleri durumlar vardır. Erkekler erkeklik adına kendilerinden beklentilerini karşılamadıklarını düşündüklerinde stres hissedebilirler ve bu yapı ETCRS olarak adlandırılır (Eisler ve Skidmore, 1987). Ayrıca erkekler, erkek rolleriyle çelişen bazı işleri yapmanın zor olduğunu düşündüklerinde veya durum onları erkeksi olmayan davranışlara yönelttiğinde bu stresi hissederler (Eisler ve Skidmore, 1987; McCreary ve ark., 1996).

Eisler ve Skidmore (1987)'ye göre, erkeklerin kendilerini tehdit altında hissetmelerine neden olabilecek geleneksel erkek rolleriyle çelişen koşullar vardır ve bu koşullar şunlardır: (1) fiziksel olarak yetersiz hissetmek, (2) erkeklerin duygusal olarak dışavurumcu olmasını gerektiren durumlarda olmak, (3) kadınlara tabi olmak, (4) entelektüel olarak aşağıda olmak ve (5) iş veya cinsel yaşamda yetersiz performans göstermek. Bu nedenle, ETCRS'nin yapısı, yüksek ETCRS'li erkeklerin, geleneksel erkek normlarını ihlal eden belirli bir durumla karşılaştıklarında, düşük ETCRS'li erkeklere kıyasla daha fazla tehdit hissedecekleri fikrine dayanmaktadır (Baugher ve Gazmararian, 2015).

Erkeklerin zihninde geleneksel erkekliğin inşa edilme biçimi, ETCRS düzeylerinde çok önemli bir faktör olarak karşımıza çıkmaktadır (Eisler ve ark., 2000). Erkek rol normlarındaki katılığın daha yüksek ETCRS 'ye yol açtığı (Leone ve ark., 2016) ve geleneksel erkekliğe bağlılık ile ETCRS düzeyleri arasında pozitif bir ilişki olduğu da bilinmektedir (Jakupcak ve ark., 2002). Bu nedenle erkekler ETCRS'yi eşit oranda hissetmemekte ve ETCRS'si yüksek olan erkekler geleneksel erkeklik adına toplumun beklentilerini karşılayamadıklarında, rahatsız hissetmeye daha yatkındır (örn., Cosenzo ve ark., 2004). Ayrıca, vinyetlerle yapılan deneysel çalışmalar da, yüksek ETCRS'li erkeklerin, düşük ETCRS'li erkeklere kıyasla, erkek cinsiyet rolü için tehdit edici durumlarda kadın partnerlerine karşı daha fazla sözel saldırganlık kullanacaklarını belirttiklerini göstermiştir (Eisler ve ark., 2000; Franchina ve ark., 2001). Araştırmacılar ayrıca, ETCRS'nin erkeklerin bilişsel performansını olumsuz yönde etkilerken (Cosenzo ve ark., 2004), öfke ve kaygı ile de ilişkili olduğunu

göstermiştir (Eisler ve Skidmore, 1987). Bu nedenle, ETCRS'yi KŞT bağlamında incelemek önemli olabilir.

1.3.2 ETCRS, Kadına karşı Şiddet ve KŞT

Erkeklik ile ilgili yazında ETCRS ile şiddet arasında pozitif bir ilişki olduğu belirtilmektedir, çünkü özellikle ETCRS'si yüksek olan erkekler geleneksel erkekliği tehdit eden durumlarda şiddet kullanarak erkekliklerini yeniden kazanmaya çalışmaktadırlar (bkz., Sakallı ve Türkoğlu, 2019). Şiddetin erkekliği onarma yöntemi olarak kullanılma nedenine bakıldığında ise şiddetin erkeklerin sosyalleşme sürecinin bir parçası olduğu belirtilmektedir. Bu nedenle erkekler, özellikle romantik partnerleri, güç ve kontrolün çok önemli olduğu erkek normlarına karşı kışkırtıcı veya tehdit edici bir şekilde davrandıklarında, şiddet içeren davranışlarda bulunabilirler (O'Neil ve Harway, 1997).

Yukarıdaki fikirleri ve bulguları destekleyen şekilde araştırmacılar, ETCRS'nin hem erkeklerin saldırganlığı hem de kadına karşı gösterdikleri şiddet ile pozitif olarak ilişkili olduğunu bulmuşlardır (örn., Baugher ve Gazmararian, 2015). Vinyetlerle yapılan bir çalışmada, ETCRS'si yüksek olan erkekler, düşük ETCRS grubuna göre daha fazla öfke ve kıskançlık bildirmiştir (Eisler ve ark. 2000). ETCRS'nin erkeklerde cinsel taciz gerçekleştirme olasılığı (Mellon, 2013; Zapata-Calvente ve ark., 2019) ve kadına karşı yakın partner şiddeti gerçekleştirme eğilimi (Zapata-Calvente ve ark., 2019) ile de pozitif ilişkili olduğu bulunmuştur.

Eisler ve Skidmore'un (1987) çalışması gibi erkekliğin kaygı uyandıran durumunu vurgulayan çalışmalar, kırılğan erkeklik kuramının yolunu açmıştır (Vandello ve ark., 2008). Erkek olmanın biyolojik durumundan farklı olarak erkeklik statüsü, kazanılması ve sosyal olarak kanıtlanması gereken bir statüdür. Ancak kazanıldıktan sonra erkeklik kolayca kaybedilebilir ve bu nedenle *kırılğan* bir yapıya sahiptir (Bosson ve Vandello, 2011). Kırılğan erkeklik kuramına göre, kamusal kanıt gerektiren erkekliğin, bir kez tehdit edildiğinde kazanılması zor ve kaybedilmesi kolaydır (Vandello ve ark., 2008). Deneysel bir çalışma (Vandello ve ark., 2008), erkekliğin kırılğan yapısını destekleyecek şekilde, erkeklerin cinsiyet rollerine yönelik bir tehditle karşı karşıya kaldıklarında, endişe hissettiklerini göstermiştir.

Kırılgan erkeklik kuramında *erkekliğin kanıt gerektiren bir statü* olduğu düşüncesine paralel olarak, deneysel bir çalışmada (Vandello ve ark., 2008), cinsiyet tehdidi durumundaki erkekler, erkekliklerine karşı tehdit oluşturulmamış erkek katılımcılara göre daha saldırgan düşünceler sergilemiştir. Ayrıca, erkeklerin kamusal alanda kadınsı işler yapmaları sağlanarak toplumsal cinsiyet statüleri tehdit edildiğinde, erkekler genellikle erkekliklerini geri kazanmak için kum torbası yumruklama etkinliğini seçerek ne kadar agresif olduklarını göstermek istemişlerdir (Bosson ve ark., 2009). Ancak bu çalışmalarda erkeklerin ETCRS düzeyi ölçülmemiştir. Bu bölümü özetlemek gerekirse, erkeklerin ETCRS düzeyleri açısından birbirlerinden farklılık gösterdiği ve hem yüksek ETCRS hem de cinsiyet rolünü tehdit eden durumların saldırganlık gösterme ile ilişkili olduğu söylenebilir. Bu nedenle, bu tezde amaçlanan, erkeklerin erkekliği tehdit eden koşullarda kadın romantik partnerlerine karşı psikolojik şiddete yönelik tutumlarını, ETCRS düzeyleri ile ilişki içinde incelemektir.

İlgili yazından yola çıkılarak kadınlara yönelik zarar verici davranışları azaltmanın yolları araştırılabilir. Bu bağlamda, bir yol, şiddetle ilişkili olan ETCRS gibi olumsuz yönleri azaltmak olabilirken (bkz. Baugher ve Gazmararian, 2015), diğer bir yol da erkeklerde bazı olumlu yönleri artırmak olabilir. Bu nedenle psikolojik sağlıkla ilişkili olan öz-şefkat (Joss ve ark., 2019) kadına yönelik şiddete müdahale etmek için önemli bir bileşen olabilir. Bu nedenle, mevcut tez, erkeklerin öz-şefkati, ETCRS ve KPŞT arasındaki ilişkileri yakın ilişkiler bağlamında araştıracaktır. Bu amaç doğrultusunda bir sonraki alt başlıkta kısaca öz-şefkat tanıtılıp ardından yazında gösterildiği gibi ETCRS ve KŞT ile ilişkisi anlatılacaktır.

1.4 Öz-şefkat

Budist yazarlardan esinlenen Neff (2003b), öz-şefkati üç olumlu bileşen içeren bir terim olarak tanımlamıştır ve bunlar *öz-nezaket*, *ortak insanlık duygusu* ve *farkındalıktır*. Üç bileşenden biri olan öz-nezaket kavramı insanların acı çektiklerinde veya kendilerini yetersiz hissettiklerinde, kendilerine karşı eleştirel ve yargılayıcı olmak yerine kendilerine karşı nazik ve sıcak davranmaları olarak tanımlanabilir. İnsanlar kendilerine karşı nazik olduklarında, bazen kusurlu olmanın

kaçınılmaz olduğunu anlarlar ve böylece bu insanlar acılarla yüzleşirken kendilerini yatıştırırlar. Bu nedenle, nezaket ve özen gibi duyguların üretilmesi, bireylerin yaşamdaki sorunlarla başa çıkmasına yardımcı olabilir.

Öz-şefkatin diğer bir bileşeni, ortak insanlık duygusudur. Bu bileşen insanların kendilerinin çeşitli başarısızlıkları veya yetersizlikleri karşısında diğer insanların da benzer sorunları yaşayabileceğini düşünerek kendilerini izole etmemelerinin sağlanmasıyla ilgilidir. Kendi kendilerine şefkatle yaklaşan insanlar, hayatın herkes için zor olduğunu ve bazı başarısızlıkların genel yaşam deneyiminin bir parçası olduğunu kabul ederler. Böylece öz-şefkat, bireylerin acı içinde olduklarında ortak insanlıkla bağlantılı hissetmelerine yardımcı olur (Neff, 2003a).

Öz-şefkatin son bileşeni farkındalıktır. Farkındalık dikkatli fakat yargılayıcı olmayan bir bakış açısıyla aynı zamanda duygu ve düşünceleri bastırmadan çevreye odaklanabilme becerisidir. Farkındalık sayesinde bireyler acılarını ya da yetersizliklerini dengeli bir şekilde yaşayabilirler. Farkındalık öz-şefkatin önemli bir parçasıdır çünkü bireyler acılarını görmezden gelerek acılarına şefkatle yaklaşamazlar (Neff, 2003a). Farkındalık aynı zamanda olumsuz duygu ve düşüncelerle aşırı özdeşleşmeyi engellemektedir (Bishop ve ark., 2004).

Öz-şefkatin iyi oluş ile pozitif ilişkisi (Zessin ve ark., 2015) ve stres ile negatif ilişkisi (örn., Neff ve Germer, 2013), öz-şefkatin bilinen hiçbir faydası olmayan bir yapı olan ETCRS ile (Booth ve ark., 2019) negatif ilişkili olduğunu ummak için yeterli bir sebep olabilir. Kısa zaman önce de öz-şefkat ile ETCRS arasındaki ilişkinin negatif olduğu tespit edilmiştir (Booth ve ark., 2019). Bu bilgilere dayanarak, mevcut tezde erkeklerin öz-şefkat, ETCRS ve KPŞT düzeyleri arasındaki ilişkinin yakın ilişkiler kapsamında incelenmesi hedeflenmiştir.

Literatürde bu zamana kadar genellikle öz-şefkat ve bireysel işlevsellik arasındaki ilişki incelenirken (bkz. Neff, 2009), öz-şefkatin kişilerarası yaşamdaki etkileri, bu düzeydeki önemine rağmen çok fazla çalışılmamıştır (Neff ve Beretvas, 2013). Bununla birlikte öz-şefkat, etkisini sadece bireysel değişkenler üzerinde değil, aynı zamanda yakın partnerler arasındaki saldırganlık dâhil olmak üzere çeşitli kişilerarası

değişkenler üzerinde de gösterebilir. Bu nedenle bir sonraki alt başlık altında, öz-şefkat, kadına karşı şiddet ve KŞT arasındaki ilişkilere odaklanılacaktır.

1.4.1 Öz-şefkat, Kadına karşı Şiddet ve KŞT

Bugüne dek sadece sınırlı sayıda araştırmada, öz-şefkatin öfke ve saldırganlık ile ilişkili olup olmadığı araştırılmıştır (örn., Barry ve ark., 2015; Neff ve Beretvas, 2013). Bu çalışmalar, öz-şefkatin hem ergen erkeklerde (Barry ve ark., 2015) hem de erkek ve kadınlarda (Neff ve Vonk, 2009; Sommerfeld ve Bitton, 2020) saldırganlık ve öfke ile negatif ilişkili olduğunu göstermiştir. Başka bir çalışma (Fresnics ve Borders, 2017), yüksek öz-şefkat seviyelerinin birine karşı daha az öfke ve daha az saldırganlık gösterme ile ilişkili olduğunu göstermiştir. Ayrıca Yarnell ve Neff (2013) öz-şefkat seviyeleri ile romantik partnerler arasındaki duygusal kargaşa seviyeleri arasında negatif bir ilişki olduğunu ortaya koyarak daha sağlıklı bir ilişki kurmak için öz-şefkatin faydalı tarafını vurgulamıştır. Bunun yanı sıra, romantik partnerler arasında yapılan bir başka araştırma da (Neff ve Beretvas, 2013), daha az öz-şefkat düzeyine sahip erkek ve kadınların, partnerlerine karşı sözlü olarak daha saldırgan davrandıklarını göstermiştir.

Yukarıdaki bilgiler yazında kadına yönelik saldırganlık ile öz-şefkat arasında olumsuz bir ilişki olduğunu gösteren çalışmalar bulunduğunu göstermektedir. Öz-şefkat ile kişiler arası ilişkilerde sağlıklı davranış gösterme arasında pozitif bir ilişki olduğu için (Yarnell ve Neff, 2013), öz-şefkat ile KPŞOT arasında negatif bir ilişki bulmak mümkündür. Bu ilişki öz-şefkatin hem KPŞT üzerindeki olası doğrudan etkisi hem de ETCRS aracılığıyla KPŞT üzerindeki olası dolaylı etkisi incelenerek anlaşılabilir. SC ve ETCRS arasındaki ilişki hakkında yeterli bilgi bulunmadığından, ETCRS olarak adlandırılan yapının kaynağı olarak erkeklik ideolojileri, bir sonraki alt başlıkta öz-şefkat ile ilişkisi içinde açıklanacaktır.

1.4.2 Öz-şefkat ve Erkeklik

Kadınlarda başkalarına karşı şefkat düzeyi, erkeklerin şefkat düzeyine göre daha yüksek bulunurken (Lopez ve ark., 2018), kadınlara göre erkekler daha yüksek öz-şefkate sahiptir (örn., Brenner ve ark., 2018). Bu durum, kadınların toplumdaki genel

cinsiyetçiliği içselleştirmeleri (Brenner ve ark., 2018) ve bunun sonucunda da kendi kendilerini sert bir şekilde eleştirmeleri (Bearman ve ark., 2009) ile açıklanabilir. Dolayısıyla öz-şefkat, erkeklerin yaşamları üzerinde etkili olabilen bir değişkendir. Bununla birlikte, yargılayıcı olmayan davranışları içeren öz-şefkatli tutum, geleneksel erkeklik normlarıyla uyumlu görünmemektedir (Ramon ve ark., 2020), çünkü hegemonik erkeklik, üstesinden gelinmesi gereken bir zorluk olduğunda, erkeklerin öz eleştiri yapmasını ve duygularını en aza indirmelerini (Mahalik ve ark., 2003) vurgular. Bu nedenle, erkeklik normlarına uyum için öz-şefkat seviyesi de önemli olabilir. Bu düşünceyi destekler şekilde, daha yüksek öz-şefkat düzeylerinin daha düşük seviyede erkeklik normlarına uyum (Ramon ve ark., 2020; Reilly ve ark., 2014) ile ilişkili olduğu bulunmuştur. Heath ve arkadaşları (2017), daha yüksek öz-şefkat düzeylerinin erkeklerin yardım arama konusunda kendilerini daha düşük derecede damgalama ile ilişkili olduğunu göstererek, erkeklerin psikolojik danışma alanında yardım aramasında öz-şefkatin rolüne ışık tutmuştur. Böylece öz-şefkatli bir şekilde yaşamak, erkekleri geleneksel erkeklik normlarına göre yaşamının zorunlu olduğunu ima eden fikirlerle uğraşmaktan koruyabilir (Heath ve ark., 2017).

Literatürde erkeklik alanında yukarıdaki ilişkiler gösterilmiş olsa da öz-şefkat ve ETCRS arasındaki ilişkiyi anlamaya çalışan tek bir çalışma (Booth ve ark., 2019) bulunmaktadır. Mevcut tezde daha önce vurgulandığı gibi Booth ve arkadaşları (2019) öz-şefkat ve ETCRS arasında negatif bir ilişki olduğunu göstermiştir. Ayrıca, öz-şefkatin, ETCRS ile erkeklerde yardım arama konusunda kendi kendilerini damgalaması arasındaki ilişkideki moderatör rolü de aynı çalışmada gösterilmiştir. Başka bir deyişle, ETCRS ile kendini damgalama arasındaki pozitif ilişki, öz-şefkatin daha yüksek seviyelerinde zayıflamaktadır ve bu da öz-şefkatin ETCRS nin zararlı etkilerine karşı koruyucu yapısını göstermektedir.

1.5 Araştırmaya Genel Bakış ve Hipotezler

Tüm dünyada (örn., Black ve ark., 2011) ve özellikle Türkiye'de (örn., Yüksel-Kaptanoğlu ve Çavlin, 2015) kadına karşı psikolojik partner şiddeti oranının yüksek olduğu düşünüldüğünde, olumlu KPŞT'ye sahip olmada hangi faktörlerin rol oynadığı sorusu büyük önem taşımaktadır, çünkü tutumlar (yani, bu tez bağlamında

KŞT) davranış (yani, kadına karşı şiddet) üzerinde etki gücüne sahiptir (Ajzen, 2001). Bu tezde erkeklerin öz-şefkat, ETCRS ve KPŞT düzeyleri arasındaki ilişki romantik ilişkileri bağlamında araştırılmaktadır. Mevcut çalışma, daha önce hiç birlikte çalışılmamış olan bu yapılar arasındaki ilişkileri inceleyerek ilgili yazına katkı sağlayabilir. Ayrıca, ETCRS şiddetle olumlu yönde ilişkili olduğundan (bkz., Baugher ve Gazmararian, 2015), öz-şefkat ve ETCRS arasındaki olumsuz ilişkilere odaklanmak, KPŞOT'u azaltmak için gelecekteki müdahale çalışmaları için yeni fikirlerin yolunu açabilir.

KŞT ile ilişkili birçok faktör vardır (bkz., Flood ve Pease, 2009), ancak kadınlara yönelik saldırganlık ile ilişkili olan ETCRS'nin rolü (örn., Copenhaver ve ark., 2000), KPŞOT'a sahip olma ile ilişkili olarak yazında çalışılmamıştır. ETCRS ile şiddet arasındaki ilişkiyi gösteren önceki çalışmalara (bkz., Baugher ve Gazmararian, 2015) ve ayrıca tutumlar ve davranış arasındaki ilişkiye (Ajzen, 2001) dayanarak mevcut tezde, ETCRS ile pozitif KPŞT arasında olumlu yönde bir ilişki olması beklenmektedir. Ayrıca, erkeklerin geleneksel erkek normlarına yönelik tehdit edici durumlardan sonra erkekliklerini yeniden kazanmak ve kanıtlamak için şiddet içeren davranışlar sergilediklerini belirten ETCRS ile ilgili çalışmaların dayandığı kırılğan erkeklik kuramına (Vandello ve ark., 2008) dayanarak, ETCRS'nin özellikle geleneksel erkekliği tehdit eden durumlarda KPŞOT gösterme üzerindeki olası etkileri de mevcut tezde araştırılacaktır.

KPŞOT ile pozitif ilişki içinde olan faktörleri öğrenmenin yanı sıra, pozitif KPŞOT'ı azaltmak için erkeklerde pozitif yönleri araştırmak da önemli olabilir. Bu amaçla, olumlu duygulanım (Barnard ve Curry, 2011) ve sağlıklı başa çıkma stratejileri (Neff ve ark., 2005) ile ilişkili olan öz-şefkat gibi bir yapıya odaklanmak faydalı olabilir. Psikolojide yeni çalışılan bir kavram olarak öz-şefkat (Leary ve ark., 2007), kadına karşı şiddet bağlamında yalnızca birkaç kez çalışılmış ve bu çalışmalar öz-şefkat ile saldırganlık arasındaki olumsuz ilişkiyi göstermiştir (örn., Barry ve ark., 2015). Ancak öz-şefkatin KPŞT ile olası ilişkisi ilgili yazında geçmişte incelenmemiştir.

Öz-şefkat ile daha sağlıklı kişilerarası ilişkiler arasındaki bağlantılar da göz önüne alındığında (Yarnell ve Neff, 2013) mevcut tezde, öz-şefkatin daha az miktarda

KPŞOT'u öngörebileceği tahmin edilmektedir. Literatürde öz-şefkati yüksek kişilerin egolarını tehdit eden durumlara aşırı tepki vermeyeceklerini ifade ettikleri bulunmuştur (Leary ve ark., 2007). Ayrıca mevcut tezde, öz-şefkati yüksek erkeklerin yetersizliklerini veya hatalarını (erkekliğe yönelik tehdit edici koşulları) ortak insanlığın bir parçası olarak değerlendirerek (Neff ve ark., 2007), kendilerini yatıştırmaları ve geleneksel cinsiyet rolleri için tehdit edici koşullara rağmen aşırı tepki göstermemeleri beklenmektedir. Sonuç olarak, öz-şefkat seviyesi yüksek olan katılımcılar erkekliklerini kanıtlama veya duruma aşırı tepki göstermeleri gerekliliğini hissetmeyebilir ve bu durum da bu erkeklerde öz-şefkati düşük olan erkeklere kıyasla belirgin düzeyde daha az KPŞOT düzeylerinin görülmesiyle anlaşılabilir.

Daha önce belirtildiği gibi, öz-şefkat ile saldırganlık arasındaki olumsuz ilişki literatürde gösterilmiştir (örn., Neff ve Beretvas, 2013; Sommerfeld ve Bitton, 2020). Ancak saldırganlık ve şiddetle ilişkili bir kavram olan ETCRS (bkz., Baugher ve Gazmararian, 2015) ve öz-şefkat arasındaki ilişkiye bakıldığında bu alanda sadece bir çalışmanın (Booth ve ark., 2019) olduğu ve bu çalışmanın da iki değişken arasındaki olumsuz ilişkiyi bildirdiği görülebilir. Bu çalışmadan ve öz-şefkat ile stres benzeri olumsuz değişkenler arasındaki olumsuz ilişkiyi gösteren genel bulgulardan yola çıkarak (örn., Sirois ve ark., 2015), daha yüksek miktarlarda öz-şefkatin mevcut çalışmada da daha az miktarda ETRCS'yi doğrudan yordayacağı düşünülmektedir.

Literatür ışığında, bu tezin amacı erkeklerde öz-şefkat, ETCRS ve KPŞT arasındaki ilişkileri araştırmaktır. Ayrıca, tez kapsamında KPŞT ve demografik faktörler arasındaki olası ilişki de incelenecektir. İlgili yazına dayanarak, mevcut tezde beş adet hipotez kurulmuştur:

Hipotez 1. Eğitim ve algılanan gelir düzeyi gibi demografik faktörler, olumlu KPŞT düzeyleri üzerinde;

Hipotez 1a. Daha yüksek eğitim düzeyine sahip yetişkin erkekler, daha düşük eğitim düzeyine sahip katılımcılara kıyasla istatistiksel olarak önemli ölçüde daha düşük KPŞOT gösterecektir.

Hipotez 1b. Algılanan gelir düzeyi daha yüksek olan yetişkin erkekler, algılanan gelir düzeyi daha düşük olan katılımcılara kıyasla önemli ölçüde daha düşük KPŞOT düzeyleri gösterecektir.

Hipotez 2. Daha yüksek öz-şefkat seviyeleri, yetişkin erkeklerde önemli ölçüde daha düşük ETCRS seviyeleri ile ilişkili olacaktır.

Hipotez 3. Daha yüksek öz-şefkat seviyeleri, yetişkin erkeklerde önemli ölçüde daha az KPŞOT ile ilişkili olacaktır.

Hipotez 4. Daha yüksek ETCRS seviyeleri, yetişkin erkeklerde önemli ölçüde daha yüksek KPŞOT seviyeleri ile ilişkili olacaktır.

Hipotez 5. Öz-şefkat, KPŞT ile sadece doğrudan değil, aynı zamanda ETCRS ile beklenen olumsuz ilişkisi yoluyla dolaylı olarak da ilişkili olabilir. Bu nedenle, ETCRS'nin öz-şefkat ve KPŞT arasındaki ilişkiye aracılık etmesi beklenmektedir. Önerilen aracılık modeli Şekil 1'de görülebilir.

2. YÖNTEM

2.1 Katılımcılar

Öncelikle G*Power kullanılarak güç analizi yapılmış ve en az yüzde 80 oranında güç için 270 kişinin çalışmaya katılımının yeterli oldacağı anlaşılmıştır. Gerekli etik onay alındıktan sonra, *kolaylıkla bulanabileni örnekleme* yöntemi kullanılarak 404 heteroseksüel erkek katılımcıya ulaşılmıştır. Hem üniversite öğrencileri hem de toplum örnekleminde öğrenci olmayanlar internet tabanlı anketteki soruları yanıtlamıştır. Katılımcıların birçoğu ($n = 200$) üniversite öğrencisi olup yine katılımcıların büyük bir çoğunluğu ($n = 301$) algılanan gelir düzeyini orta olarak belirtmiştir. Çalışmaya katılanların yaşı ($N = 404$) 18 ile 69 ($Ort. = 27.77$, $S = 10.55$) arasında değişmektedir. Diğer demografik bilgiler Tablo 1'de görülebilir.

2.2 Veri Toplama Araçları

Çalışmada, Öz-Şefkat Ölçeği (Neff, 2003a), Erkek Cinsiyet Rolü Stres Ölçeği-ETCRS Ölçeği (Eisler ve Skidmore, 1987), tezin yazarı tarafından geliştirilmiş olan

Yakın İlişkilerde Kadına Yönelik Psikolojik Şiddete Yönelik Tutum Ölçeği-Yakın İlişkilerde KPŞT Ölçeği ve demografik bilgi formu kullanılmıştır. ETCRS Ölçeği ile Yakın İlişkilerde KPŞT Ölçeği 6'lı Likert; Öz-Şefkat Ölçeği ise 5'li Likert tipi ölçüm kullanılarak derecelendirilmiştir. Ölçeklerdeki artan puanlar belirtilmiş ölçek yapısına artan onayı göstermektedir.

2.2.1 Veri Analizleri

Veriler, IBM SPSS Statistics yazılım paketi (Sürüm 25) kullanılarak istatistiksel olarak analiz edildi. İlk olarak, mevcut tez için tezin yazarı tarafından geliştirmiş olan Yakın İlişkilerde KPŞT faktör yapısını anlamak için açımlayıcı faktör analizi (AFA) yürütülmüştür. Bunu takiben, ETCRS-Ölçeği'nin Türkçe çevirisinin (Türkoğlu ve Sakallı, *n.d.*) faktör yapısını daha önce araştıran bir çalışma olmadığı için bu ölçeğin faktör yapısı da AFA kullanılarak incelenmiştir. Demografik ölçek hariç tüm ölçekler için güvenirlik değerleri araştırıldıktan sonra herhangi bir aykırılık olup olmadığını anlamak için veriler taranmıştır. Daha sonra, tüm örneklem için ölçeklerin ortalama değerleri hesaplanmıştır. İstatistiksel analizler için gerekli olan varsayımlar da test edilmiştir.

Analizlerden önce katılımcılar eğitim düzeylerine göre üç gruba ayrılmıştır. İlkokul, ortaokul ve lise mezunu katılımcılar ($n = 62$) en az eğitilmiş kişiler olarak gruplanırken, üniversite öğrencileri ($n = 200$) ikinci bir grup oluşturmuş ve üniversite mezunu katılımcılar yüksek lisans veya doktora derecesine sahip katılımcılar ile birleştirilerek en eğitilmiş grup olarak derecelendirilmiştir ($n = 142$). İleri regresyon analizlerinde eğitim ve algılanan gelir düzeylerinin etkilerinin kontrol edilmesinin gerekli olup olmadığını anlamak için İki Yönlü ANOVA yapılmıştır. Böylece bu değişkenlerin yakın ilişkilerde ETCRS düzeyleri ve KPŞT düzeyleri üzerindeki olası etkileri araştırılmıştır. Çalışma değişkenleri arasında iki değişkenli Pearson korelasyon analizi yapıldıktan sonra, yordayıcı değişkenler olarak öz-şefkat ve ETCRS kullanılarak basit ve hiyerarşik regresyon analizleri de yapılmıştır. Son olarak, öz-şefkat ve KPŞT arasındaki ilişkide olası aracı değişken olarak ETCRS kullanılarak aracılık analizi yapılmıştır. Aracılık analizi için 5000 önyüklenmiş yeniden örneklemeli PROCESS 3.5.3 (Hayes, 2018) kullanılmıştır.

3. BULGULAR

3.1 Tanımlayıcı Bilgiler ve Çalışma Değişkenleri Arasındaki Korelasyonlar

Pearson korelasyon analizi, KPŞT'nin öz-şefkat ile negatif ilişkili olduğunu göstermiştir ($r = -.36, p < .001$). Bu sonuç öz-şefkat arttığında katılımcıların, öfkelenmek, bağırarak veya kadınları suçlamak gibi KPŞOT öğelerine daha az katıldığını göstermektedir. KPŞT ile ETCRS ($r = .50, p < .001$) arasında pozitif korelasyon bulunmuştur. Bu da katılımcıların erkek cinsiyet rolü ile ilgili maddelerle hemfikir olduklarında KPŞOT ile de aynı fikirde olduklarını göstermektedir. Ayrıca, öz-şefkat seviyelerinin ETCRS ile negatif ilişkili ($r = -.40, p < .001$) olduğu bulunmuştur. Bu sonuç da katılımcıların kendilerine daha şefkatli bir şekilde davrandıklarında, istatistiksel anlamda önemli ölçüde daha az ETCRS hissettiklerini göstermektedir. Öçeklerin ortalama ve güvenilirlik puanları ile demografik değişkenler ile temel değişkenler arasındaki ilişkiler Tablo 3'te görülmektedir.

Eğitim ve algılanan gelir düzeyinin ETCRS ve KPŞT üzerindeki olası etkileri iki farklı ANOVA ile analiz edilmiştir. Her şeyden önce, eğitimin ve algılanan gelir düzeyinin KPŞT üzerinde bir etkisi olup olmadığını anlamak için iki yönlü ANOVA yapılmıştır. Eğitim ve algılanan gelir arasındaki etkileşim etkisi anlamlı değildir, $F(4.395) = 1.32, p = .26$. Eğitimin ($F(2.395) = 2.87, p = .06$) ve algılanan gelir düzeyinin ($F(2.395) = 2.26, p = .11$) ana etkileri istatistiksel açıdan anlamsız bulunmuştur. Bu nedenle **H1 desteklenmemiştir**.

Bundan sonra, eğitim ve algılanan gelir düzeyinin ETCRS üzerinde bir etkisinin olup olmadığını anlamak için yine iki yönlü ANOVA yapılmıştır. ETCRS üzerinde eğitim ve algılanan gelir düzeyi arasında anlamlı bir etkileşim bulunmamıştır ($F(4.395) = .29, p = .88$). Eğitimin ($F(2.395) = .22, p = .80$) ve algılanan gelir düzeyinin ($F(2.395) = 2.67, p = .08$) ana etkileri anlamlı değildir. Bu nedenle, daha sonraki regresyon analizlerinde eğitim ve gelir değişkenleri kontrol edilmemiştir.

3.2 ETCRS ve KPŞT'yi Yordamada Öz-şefkatın Rolü

Katılımcıların öz-şefkat değerlerinden ETCRS'yi yordayabilmek için basit regresyon analizi yapılmıştır. Sonuçlar, öz-şefkatın ETCRS'deki varyansın %16'sını istatistiksel olarak anlamlı ölçüde açıkladığını göstermiştir ($F(1,402) = 78.35, p < .001, R^2_{adj} = .16$). Regresyon katsayısı ($b = -.40, p < .001$), öz-şefkatın bir birim artması durumunda ETCRS'nin istatistiksel olarak anlamlı olarak .40 birim azalacağını göstermiştir. Böylece **H2 desteklenmiştir**.

Katılımcıların öz-şefkat düzeylerinden KPŞT'yi tahmin etmek için yine basit regresyon kullanılmıştır. Öz-şefkat, KPŞT'deki varyansın %13'ünü istatistiksel açıdan anlamlı ölçüde açıkladı ($F(1,402) = 59.52, p < .001, R^2_{adj} = .13$). Regresyon katsayısı ($b = -.44, p < .001$), öz-şefkat değerinin bir birim artması durumunda KPŞT'nin .44 birim ile istatistiksel olarak anlamlı ölçüde azalacağını göstermiştir. Böylece **H3 desteklenmiştir**.

3.3 KPŞT'yi Yordamada ETCRS'nin Rolü

Basit regresyon analizi sonuçları, ETCRS'nin KPŞT'deki varyansın %25'ini istatistiksel olarak anlamlı ölçüde açıkladığını göstermiştir ($F(1,402) = 135.85, p < .001, R^2_{adj} = .25$). Regresyon katsayısı ($b = .62, p < .001$), ETCRS değerinin bir birim artması durumunda KPŞT'nin .62 birim ile istatistiksel olarak anlamlı ölçüde artacağını göstermiştir.

Mevcut tezde (bölüm 3.2'de) öz-şefkat ve KPŞT arasındaki basit regresyon analizi sonuçları, öz-şefkatın KPŞT'yi negatif ve anlamlı bir şekilde öngördüğünü gösterdiği için öz-şefkatın KPŞT üzerindeki etkisini kontrol ettikten sonra ETCRS'nin KPŞT'yi yordama yeteneğini incelemek için hiyerarşik regresyon analizi yapılmıştır. ETCRS, öz-şefkatın etkisi kontrol edildikten sonra, KPŞT'deki varyansın %15'lik ek bir varyansını açıklamıştır, $R^2_{değişimi} = .15, F_{değişimi}(1,401) = 85.28, p < .001$. Ayrıca, ikinci modelde öz-şefkatın KPŞT'yi benzersiz olarak negatif ve anlamlı bir şekilde öngördüğü gösterilmiştir ($b = -.23, p < .001$). ETCRS, KPŞT'yi tek başına pozitif ve anlamlı bir şekilde yordamıştır ($b = .53, p < .001$); bu da ETCRS bir birim artarsa, öz-şefkat etkisi kontrol edildikten sonra KPŞT'nin de .53 birim artacağını

göstermektedir. Böylece **H4 desteklenmiştir**. Mevcut tezde toplamda dört regresyon analizi yapılmıştır (bkz. Tablo 4).

3.4 Öz-şefkat ve KPŞT arasındaki ilişkide ETCRS'nin Aracılık Etkisi

Öz-şefkat ve KPŞT arasındaki ilişkide ETCRS'nin anlamlı bir aracılık etkisi olduğu anlaşılmıştır, $b = -.21$, %95 BCa CI $[-.28, -.14]$ bu sonuç da **H5 ve önerilen aracılık modelini desteklemektedir**. Bu sonuç, öz-şefkat seviyelerinde bir birim farklılık gösteren iki erkeğin, göreceli olarak daha yüksek öz-şefkatli kişilerin daha az ETCRS hissetme eğiliminin bir sonucu olarak, KPŞT düzeylerinde 0.21 birim farklılık olacağını göstermektedir. Diğer bir deyişle öz-şefkat seviyesinin yüksekliği istatistiksel olarak anlamlı ölçüde daha az KPŞOT'a yol açmaktadır. Öz-şefkat, ETCRS ve KPŞT arasındaki ilişkide ayrı yolların anlamlı katsayıları (bölüm 3.2 ve 3.3 deki regresyon analizlerinin katsayıları) ve MGRS'nin aracılık etkisine ilişkin katsayılar Şekil 2'de de görülebilir. Ayrıca aracılık analizi sonucundaki doğrudan etki (Şekil 2'deki path c'), ETCRS'yi kontrol ettiğimizde bile, öz-şefkatin KPŞT ile negatif olarak ilişkili olduğunu göstermektedir.

4. TARTIŞMA

Araştırmacılar (bkz., Gracia ve ark, 2020), KŞOT'a sahip olmak ile kadına karşı şiddet uygulama oranları arasında olumlu bir bağlantı olduğunu göstermiştir. Kadına karşı şiddetin önlenmesi için KŞT'nin daha derinden anlaşılması önemlidir (Gracia ve ark., 2020). Bu doğrultuda, araştırmacılar KŞT ile ilgili çeşitli faktörleri incelemiştir. Geleneksel cinsiyet rolü tutumlarına bağlılık (örn., De Judicibus ve McCabe, 2001), cinsiyetçi düşüncelere sahip olmak (örn., De Judicibus ve McCabe, 2001) ve ataerkil ideolojiye bağlılık (örn., Haj-Yahia, 1998, 2002) KPŞOT'a sahip olmakla ilişkilidir. Ancak en yaygın şiddet türü olan kadına karşı psikolojik yakın partner şiddeti, fiziksel şiddet kadar literatürde incelenmemiştir (Devries ve ark., 2013). Ayrıca erkeklik araştırmalarında en önemli değişkenlerden biri olan ETCRS, literatürde KPŞT ile ilişkisi içinde ele alınmadığından, bu tezde ETCRS'nin KPŞT ile yakın ilişkiler kapsamında ilişkisi araştırılmıştır. Bunun yanı sıra psikolojik

sağlıkla ilişkili bir kavram olan öz-şefkat (Neff ve ark., 2007), romantik ilişki bağlamında hem ETCRS hem KPŞT ile bağıntısının anlaşılması için teze dahil edilmiştir. Sonuçlar, öz-şefkatin, hem ETCRS hem de KPŞOT'u negatif yönde yordarken, ETCRS seviyelerinin KPŞOT'u pozitif yönde yordadığını göstermiştir. Ayrıca, ETCRS'nin, öz-şefkat ve KPŞT arasındaki ilişkiye aracılık ettiği de bu tezde bulunmuştur.

Mevcut tezdeki sonuçların altında yatan mekanizmaları açıklamak için, öz-şefkat düzeyi yüksek olan erkeklerin, her insanın yetersizlikleri olduğunu düşünerek, kendilerine daha yüksek şefkat ve nezaketle davrandıkları söylenebilir. Bu kişiler yetersizliklerini de daha dengeli bir şekilde görebilirler. Bu nedenle, mevcut tezde, daha yüksek öz-şefkat seviyelerine sahip olan erkek katılımcılar, her insanın başarısızlıkları ve yetersizlikleri olduğunu ima eden ve yetersizliklerini normalize eden düşünce sistemleri yardımıyla öz-şefkat seviyesi düşük olan erkeklere kıyasla daha düşük ETCRS seviyeleri göstermiş olabilir. Ayrıca, önemli ölçüde daha düşük ETCRS düzeylerinin bir sonucu olarak, bu erkekler, erkekliği tehdit eden koşullardan sonra erkekliklerini kanıtlamak zorunda hissetmemiş olabilirler. Bu durum da, yakın ilişkilerdeki düşük KPŞOT'ları tarafından mevcut tezde yansıtılmıştır.

Mevcut tezin ilgili yazına çeşitli katkıları bulunmaktadır. Örneğin, KPŞT ile ilgili yeterli sayıda çalışma olmadığı için mevcut çalışma bu konuda literatüre katkı sağlayabilir. Bunun yanında, mevcut tezdeki regresyon ve aracılık analizleri, ETCRS'nin KPŞOT'a sahip olmak için potansiyel bir risk faktörü olduğunu ima etmektedir. Aynı analizlerden yola çıkarak, öz-şefkat, hem ETCRS ile başa çıkmak hem de daha az KPŞOT'a sahip olmak için faydalı görülebilir. Başka bir deyişle, öz-şefkat erkeklerde ETCRS ve KPŞOT seviyeleri için zayıflatıcı bir faktör olarak da düşünülebilir. Dolayısıyla, bu sonuçlar, erkeklerde hem ETCRS hem de KPŞOT'u azaltmak için öz-şefkat düzeylerini artırmak amacıyla yapılacak gelecekteki müdahale çalışmalarının destekçisi olarak görülebilir. Cihangir (2013)'ün belirttiği gibi, kadına yönelik şiddetin önlenmesi için eğitim programlarına ve girişimsel çalışmalara ihtiyaç vardır. KPŞOT ve ETCRS için zayıflatıcı bir faktör olarak öz-şefkat, bu programlarda erkeklerde teşvik edilecek faktörlerden biri olabilir. Klinik alanda da öz-şefkat ilişki terapilerinde kullanılabilir. Duygulanım regülasyonu için

şefkat önemli olduğundan, kendine şefkat gösterme yeteneği olmayan hastalar terapiden tam olarak faydalanamazlar (Gilbert ve ark., 2011). Dolayısıyla hem klinik psikoloji hem de sosyal psikoloji alanındaki uygulamalı araştırmacılar mevcut tezin sonuçlarından yararlanabilir.

Mevcut tezde yöntem açısından da bazı güçlü yönler bulunmaktadır. Kolayda örnekleme yönteminin kullanılmasına rağmen, mevcut tezde sadece lisans örnekleminde katılımcıların değil, toplum örnekleminde katılımcıların da ölçeklere yanıt vermesi çalışmanın genellenebilirliğini artırabilir. Ayrıca yakın ilişkilerde KPŞT konusunda güvenilirliği yüksek yeni bir ölçek geliştirilmiş olması da mevcut tezin bir katkısı olabilir.

Literatürde yüksek ETCRS ve düşük ETCRS'ye sahip erkeklerin davranış tipini ayırt etmek amacıyla erkek cinsiyet rolü için tehdit edici durumları içeren vinyetlerle yürütülen çalışmalar olmasına rağmen (örn., Eisler ve ark., 2000), bu çalışmalar vinyetlerinde ETCRS Ölçeği'nin beş boyutunun tamamını kapsamamıştır. Ayrıca kırılgan erkeklik alanında erkeklik açısından tehdit edici durumları içeren çalışmalarda (örn. Bosson ve ark., 2009; Vandello ve ark., 2008) ETCRS düzeyleri ölçülmemiştir. Ancak bu tezde, ETCRS Ölçeği'nin tüm boyutları ile oluşturulan erkeklik statüsü açısından tehdit edici senaryolarla ETCRS düzeylerinin etkileri araştırıldığından, bu yöntem erkeklik alanında daha detaylı bilgilere ulaşmak için ileride yapılacak çalışmalarda kullanılabilir.

Katkıların yanı sıra, mevcut tezde bazı sınırlılıklar da vardır. İlk olarak, örneklem yanlı bir örneğe yol açabilecek kolayda örnekleme tekniği kullanılarak alınmıştır. Yöntem bölümünde de görüldüğü gibi, katılımcıların çoğu hayatlarının büyük bir kısmını büyükşehirlerde geçirdiklerini ifade etmişlerdir. Dolayısıyla, mevcut tezin örnekleme, Türkiye'de daha çok kırsal kesimde yaşayan kişilerin tutumlarını temsil etmeyebilir. Kırsal alanlardan gelenlerin, muhtemelen medya kanallarına yetersiz erişim nedeniyle (Ola, 2020) daha fazla KPŞOT'a sahip oldukları tespit edildiğinden, gelecekte hem kırsal hem de metropol alanlardan yaklaşık olarak eşit sayıda katılımcı üzerinde araştırma yapılması, bulguların genelleştirilebilirliğini artırabilir.

İkinci olarak, bu tezin amacı, erkeklerin KPŞT'lerini ETCRS ve öz-şefkat ile yakın ilişkilerde anlamaktır. Yakın partner şiddetinin aynı cinsiyetten ilişkilerde de yaşanabileceği bilinmesine rağmen (örn., Gülmez, 2020), mevcut tez lezbiyen kadınların yakın ilişkilerdeki KPŞT'lerini araştırmamıştır. İleride yapılacak çalışmalarda *kadınsı cinsiyet rolü stresi* araştırılabilir ve lezbiyen kadın örneklemine KPŞT ile ilişkisi incelenebilir.

Üçüncüsü, açık ölçümlerin kullanılması mevcut tezdeki sonuçları etkilemiş olabilir. Sonuç bölümünde, katılımcıların ortalama KPŞT değerinin nispeten düşük olması (6 puanlık bir ölçekte 1.97), genel olarak katılımcıların romantik partnerlerine karşı psikolojik şiddete yönelik yüksek olumlu tutumlara sahip olmadığını göstermektedir. Ancak bu bulgu gerçeği yansıtmayabilir. Kısa öykülerin kullanılmasına ve cevapların anonimliğinin vurgulanmasına rağmen, katılımcılar kendilerini daha iyi bir şekilde göstermek istemiş olabilir. Dolayısıyla, mevcut tezde KPŞT ile ilgili düşük ortalama değerlerde sosyal istenirlik rol oynamış olabilir. Gelecekte araştırmacılar, KPŞT'yi incelerken daha samimi yanıtlar elde etmek için örtük ölçümler kullanabilirler.

Ayrıca, sadece üç ana değişken olduğu için, mevcut tezde analizler sırasında, bağımsız ve bağımlı değişkenler arasındaki ilişkileri aşırı basitleştirebilecek basit aracılık analizi (Hayes, 2018) kullanılmıştır. Ancak, KPŞT ile önemli ölçüde ilişkili olan başka değişkenler de olabilir. Bu nedenle, gelecekte araştırmacılar, erkeklik normlarına bağlılık düzeyleri veya çelişik cinsiyetçilik gibi başka değişkenleri de araştırmalarına ekleyebilir ve KŞT hakkında bilgileri zenginleştirebilmek için *ılımlaştırıcı aracılık modeli* oluşturabilir.

Mevcut tezde yakın ilişkilerde erkeklerin KPŞT düzeyleri yeni bir ölçek oluşturularak ölçülmüştür. Mevcut tezde bu ölçeğin güvenilirliğinin yüksek olduğu tespit edilse de, diğer araştırmacıların da ölçeğin güvenilirliğini farklı örneklemelerde incelemesi yararlı olacaktır. Ayrıca mevcut tezde ölçeğin geçerliliği faktör analizi ile araştırılmış olmasına rağmen ölçeğin yakınsak ve ayırt edici geçerliliği araştırılmamıştır. Dolayısıyla, araştırmacılar yeni oluşturulmuş olan KPŞT Ölçeği'nin geçerliliğini ileriki çalışmalarda test edip onaylarsa bu alandaki sonuçlar daha güvenilir olabilir.

Ayrıca bu çalışma kesitsel desende olup korelasyonel bir çalışmadır. Gelecekte, öz-şefkat, ETCRS ve KPŞT arasında bir nedensellik olup olmadığını anlamak için boylamsal çalışmalar ve deneysel tasarımlı çalışmalar kullanılabilir. Örneğin, araştırmacılar tedavi grupları oluşturabilir ve öz-şefkat ve KPŞT arasındaki olası nedensel ilişkiyi anlamak için katılımcıların öz-şefkat düzeylerini manipüle edebilirler. Ek olarak, katılımcıların tehdit edici veya tehdit edici olmayan koşullara rastgele atanması yoluyla tehdit edici durumların erkeklik açısından etkisi daha detaylı araştırılabilir.

Son olarak, kısa öykülerin bağlamları uygun olmadığından, yeni geliştirilen KPŞT Ölçeği'nde kontrol edici tutum ve davranışlarla ilgili terimlere yer verilmemiştir. Ayrıca duygusal olarak mesafeli davranma ile ilgili maddeler paylaşılan varyans değerlerinin düşüklükleri nedeniyle faktör analizinde elenmiştir. İleride, belirtilen ölçekte kullanılan mevcut tezdeki maddelere ek olarak, duygusal anlamda mesafeli davranma ve kontrol edici davranışlarla ilgili maddelerin de dâhil edildiği çalışmalar, KPŞT ile ilgili faktörlerin tam olarak anlaşılmasında faydalı olabilir.

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