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**UNDERSTANDING WOMEN'S ATTITUDES
TOWARD INTIMATE PARTNER VIOLENCE
AND PATRIARCHAL GENDER ROLES IN
TURKEY**

MASTER'S THESIS

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List of Acronyms

CEDAW Convention of the Elimination of all Forms of Discrimination against Women

DHS Demographic and Health Survey

DVAW Domestic violence against women

EEA European Economic Area

EU European Union

HIPS Hacettepe University Institute of Population Studies

HIV Human immunodeficiency virus

IPV Intimate partner violence

IPVAW Intimate partner violence against women

MPHS Male Productive Health Survey

NPSV Non-partner sexual violence

NSDVW National Survey on Domestic Violence against Women

PAHO Pan American Health Organization

PPV Physical partner violence

PPVAW Physical partner violence against women

PTSD Post-traumatic stress disorder

STI Sexually transmitted infection

TURKSTAT Turkish Statistical Institute

UN United Nations

VAW Violence against women

WHO World Health Organization



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Abstract

Gender-based violence is undoubtedly an emerging problem that international organizations and governments are actively addressing nowadays. International treaties, such as the Convention of the Elimination of all Forms of Discrimination against Women (CEDAW) and the Istanbul Convention, have addressed eliminating gender-based violence against women. In the Istanbul Convention, gender-based violence against women is defined as “violence that is directed against a woman because she is a woman or that affects women disproportionately.” Unfortunately, women worldwide have been exposed to violent acts just because of their gender. Women face abuse, violence, injustice, and discrimination in many aspects of their lives. The perpetration of such violence has severe consequences on women’s health and social well-being, as evidenced by gender-motivated killings. It is also associated with a wide range of physical, sexual, and mental health problems, including human immunodeficiency virus (HIV), depression, suicide, and femicide (Diop-Sidibé et al., 2006).

Women can experience violence in various relationships (Koss et al., 1994; Krug et al., 2002). However, the perpetrator of the violence is usually an intimate partner. This form of gender-based violence against women is known as intimate partner violence (IPV) and includes physical, sexual, and emotional abuse (WHO, 2012). Violence against women in the form of IPV is a growing phenomenon across various countries. Globally, one in three women aged between 15 and 59 have experienced either physical or sexual violence by their intimate partners (WHO, 2021). IPV can occur in different settings and among various socioeconomic, cultural, and religious groups (WHO, 2012). Nonetheless, countries with lower levels of economic development tend to have higher rates and severity of violence against women (Garcia-Moreno et al., 2006; Heise and Kot-sadam, 2015). Women who live in low and middle-income regions are more vulnerable to IPV. Hence, examining violence against women committed by intimate partners in Turkey, as a developing country, has become a greater concern.

Violent acts against women and violations of their rights have dramatically increased in Turkey over the past few decades, despite being the first country to ratify the Istanbul Convention (Gunes and Ezikoglu, 2023). Femicide rates have more than doubled in the last few years. At least one woman in Turkey has been killed or subjected to violence almost every day. The majority of these femicides are perpetrated by intimate partners (Cetin, 2015). Further, the incidence of partner violence against women is concerning. According to the recent global violence report published by WHO (2021), 32 percent of ever-partnered women have been exposed to either physical or sexual violence. In a word, IPVAW is a prevalent issue in Turkey, which is primarily influenced by patriarchal gender roles that are deeply ingrained in the social and cultural norms of the country. Such norms perpetuate a cycle of violence, leading to devastating consequences for both victims and society. To address this issue of violence against women in Turkey, it is essential to understand the underlying societal structures that perpetuate such violence.

Feminist theory suggests that violence against women primarily results from societal gender inequality (Bograd, 1988). Research shows that gender inequality and patriarchal attitudes are the root causes of IPVAW (Uthman et al., 2009). Hence, social and cultural practices dominated by patriarchal attitudes and gender inequality perpetuate violence and discrimination against women (Dobash and Dobash, 2004; Ozaki and Otis, 2017). This stems from the idea that men have the right to control women. In patriarchal societies, traditional beliefs and power structures reinforce male authority and female subordination (Garcia-Moreno et al., 2005). The normalization of controlling behaviors and the objectification of women within these contexts contribute to a cycle of abuse (Jewkes, 2002). Thus, societies characterized by patriarchal gender norms tend to have a higher incidence of IPVAW (Johnson and Leone, 2005).

Addressing another problematic aspect, social and cultural practices can affect public and individual responses against IPVAW. In patriarchal nations, punishing women as a response to their particular failures is normalized (Waltermaurer, 2012). Moreover, violations against women's rights are justified under cultural norms and practices (Uthman et al., 2009). These practices can foster an environment where violence against women is tolerated and accepted. Garcia-Moreno et al. (2005) states that patriarchal values serve to reinforce male authority and control, further legitimizing the violence and abuse against women. Moreover, patriarchal values can affect women's own responses to violence, as well as public responses.

Patriarchal gender roles play a central role in Turkey. Despite some state-level interventions, gender inequality and violence against women are still unresolved problems (Inal et al., 2020). In that sense, the social and individual acceptance of IPVAW is one of the most troubling aspects of violence against women in Turkey. Although there have been extensive studies on violence against women, research that specifically focused on attitudes toward IPVAW remains limited. This study examines Turkish women's attitudes toward wife-battering, as well as their attitudes toward familial patriarchy. According to the descriptive results of this study, around 40 percent of women justified wife-beating attitudes under certain conditions. This relates to women's patriarchal beliefs supporting male dominance in relationships. Dramatically, almost eight out of ten women have patriarchal beliefs. It can be said that patriarchy is still valued among Turkish women. With this research, we aim to understand such acceptance of the subordination of women.

The main purpose of this dissertation is to explore the association between women's justification of wife beating and support of patriarchal gender roles supporting male dominance. We used the National Survey on Domestic Violence against Women (NSDVW) data collected in 2014 for that purpose. There are two waves of NSDVW (2008 and 2014) which were conducted by Hacettepe University Institute of Population Studies (HIPS) in collaboration with Turkish Statistical Institute (TURKSTAT). In 2014 NSDVW, 11,247 households and 7,462 women were interviewed. Through the household and women questionnaires, information on housing characteristics, background characteristics of women and of their partners, marriage history of women, and general and reproductive health was gathered. The analyses in this dissertation are based on the data obtained from the women's questionnaire.

In this dissertation, we use binary logistic regression to assess predictors of women's justification of IPVAW. Firstly, we define a binary outcome variable regarding if women justified wife-beating attitudes under hypothetical circumstances. These conditions include neglecting household chores, disobeying her husband, refusing to have sex, asking about her husband's affair, and the husband's suspicion of his wife's affair. Next, we create a binary predictor variable to assess women's acceptance of patriarchal gender roles. These variables are constructed based on the women's agreement with several statements such as "a woman should not argue with her husband," "a woman should be able to spend her own money," "a man should also do housework," and "male family members are responsible for women's behaviors." In addition, we determined certain control variables regarding individual-level characteristics of women. Finally, we develop three models to estimate the risk factors of accepting IPVAW.

Model 1 is developed without control variables and applied to two distinct samples. The first sample comprises all women. The second sample is restricted to ever-married women. Results from Model 1 reveal a statistically significant relationship between women's attitudes toward acceptance of IPVAW and gender roles. Those who stand by traditional gender roles are more likely to justify wife-beating, with 3.58 times the odds. Similar results are obtained when the model is performed for the restricted sample. It is found that ever-married women who embrace patriarchal gender roles supporting male dominance have a 3.74 times higher probability of justifying wife-beating.

Model 2 and Model 3 include control variables regarding individual-level characteristics of women. Model 2 is controlled for women's age, educational level, employment status, residence, mother tongue, and marital status and performed for the full sample. The findings suggest that women with patriarchal ideologies have 2.60 times more likely to accept wife-beating under certain circumstances. Model 3 incorporates additional variables including type of ceremony, bridal price, consanguineous marriage, and having male or female children. It is applied to the restricted sample. After controlling the model for these factors, results show that ever-married women with patriarchal ideologies have a 2.68 times higher probability of justifying wife-beating. All effects are statistically significant at the 1% significance level. Our findings align with other study findings conducted in less developed nations. According to research conducted among Jordanian women, familial patriarchal beliefs of women and their attitudes toward justifying wife-beating were found to be significantly correlated (Haj-Yahia, 2002). Nonetheless, our effects are much greater compared to similar studies. For instance, Marshall and Furr (2010) finds out that women who hold patriarchal values were about 1.80 times more likely to tolerate IPVAW.

We also investigate other socioeconomic and demographic factors associated with women's acceptance of wife beating. Women who are in the older age group have a lower probability of accepting wife-beating. In addition, women residing in rural areas are more likely to accept wife beating compared to those living in urban areas. Most importantly, the education of women has a strong impact on their justification attitude. Increasing the educational attainment of women significantly decreases the likelihood of justifying IPVAW for any reason. Another notable finding is that women who are employed with health insurance are less likely to accept wife-beating. Kabeer (2005) asserts that limited access to education and economic opportunities can confine women to financially dependent roles within relationships, making it challenging to escape abusive situations. In that sense, our findings cohere with the fact that women can resist the

acceptance of IPVAV if they are better educated and economically independent. These findings are particularly important from the future research standpoint where the role of education and economic independence, which result in women's empowerment, can be analyzed further.

Considering ever-married women, the type of wedding ceremony (religious, civil, none, or both) is not found to be statistically related to their justification of IPVAV. Nonetheless, it is determined that payment of the bride price before the marriage is arranged is associated with an increasing probability of justifying wife-beating. Ilkkaracan (2001) states that "brides-money symbolizes the relocation of the rights over women's productive and reproductive capabilities, and is most common in patriarchal societies." Therefore, such positive correlation is not surprising considering the practice of bride price undermines the status of women within the family. Moreover, having male children has related to a higher risk of justification attitude, while the effect is not observed for female children.

Among the research specifically focusing on the issue of justification of IPVAV, few studies investigate the role of patriarchy in explaining women's justification of IPVAV in the context of Turkey. Our findings are consistent with prior research in terms of detecting a significant correlation between justification attitude and women's age, residence, education, and employment. Moreover, this study is important in reflecting the strong relationship between attitudes toward IPVAV and traditional gender roles in Turkey. With this study, we aim to contribute to scarce literature in this field.

To conclude, acceptance and tolerance of violence against women is a crucial barrier to eradicating gender inequality and IPVAV. It is known that social norms and beliefs about traditional gender roles shape attitudes toward violence against women. As well as public attitudes toward IPVAV, women's own attitudes also matter. Given the close relationship between attitudes toward gender roles and violence against women, urgent action should be taken to alter public and individual beliefs regarding traditional gender roles. Policymakers should consider implementing interventions targeting to eliminate patriarchal gender roles. Further, it is highly recommended that policymakers should consider promoting women's educational attainment and participation in the workforce. By challenging regressive norms, promoting gender equality, and providing educational and occupational opportunities, societies can combat the acceptance of IPVAV.

Özet

Toplumsal cinsiyete dayalı şiddet, günümüzde uluslararası kuruluş ve hükümetlerin aktif olarak ele aldığı bir sorundur. Kadınlara Karşı Her Türlü Ayrımcılığın Önlenmesi Sözleşmesi ve İstanbul Sözleşmesi gibi uluslararası sözleşmeler, kadına yönelik toplumsal cinsiyete dayalı şiddetin ortadan kaldırılmasına yöneliktir. İstanbul Sözleşmesi'nde kadına yönelik toplumsal cinsiyete dayalı şiddet tanımı “doğrudan kadınlara yalnızca kadın oldukları için uygulanan veya orantısız bir şekilde kadınları etkileyen şiddet” olarak yapılmıştır. Ne yazık ki, dünya çapında kadınlar sadece kadın oldukları için şiddet eylemlerine maruz kalmakta ve hayatlarının pek çok alanında taciz, şiddet, adaletsizlik ve ayrımcılıkla karşı karşıya kalmaktadır. Bu tür şiddet eylemlerinin kadınların sağlığı ve sosyal refahı üzerinde ciddi sonuçları vardır. Ayrıca HIV (AIDS), depresyon, intihar ve kadın cinayeti gibi çok çeşitli fiziksel, cinsel ve zihinsel sağlık sorunlarıyla da ilişkilidir (Diop-Sidib'e ve diğ., 2006).

Kadınlar çeşitli ilişkilerde şiddete maruz kalabilmektedir (Koss ve diğ., 1994; Krug ve diğ., 2002). Ancak şiddetin faili genellikle yakın bir partnerdir. Kadınlara yönelik toplumsal cinsiyete dayalı bu şiddet biçimi, yakın partner şiddeti olarak bilinir ve fiziksel, cinsel ve duygusal istismarı içerir. Yakın partner şiddeti pek çok ülkede ciddi bir problemledir (DSO, 2012). 15 ila 59 yaş arasındaki her üç kadından birinin yakın partnerleri tarafından fiziksel veya cinsel şiddete maruz kaldığı bilinmektedir (DSO, 2021). Yakın partner şiddeti farklı ortamlarda ve çeşitli sosyoekonomik, kültürel ve dini gruplar arasında meydana gelebilir (DSO, 2012). Bununla birlikte, gelişmişlik düzeyi düşük olan ülkelerde kadına yönelik şiddet daha sık görülme eğilimindedir. Az gelişmiş ve gelişmekte olan ülkelerdeki kadınlar yakın partner şiddetine karşı daha savunmasızdır (Garcia-Moreno ve diğ., 2006; Heise ve Kotsadam, 2015). Bu sebeple, gelişmekte olan bir ülke olan Türkiye'de kadına yönelik yakın partner şiddetin incelenmesi daha büyük bir önem arz etmektedir.

İstanbul Sözleşmesi'ni imzalayan ilk ülke olmasına rağmen, Türkiye'de kadınlara yönelik şiddet eylemleri ve haklarının ihlali son dönemde çarpıcı bir şekilde artmaktadır (Güneş ve Ezikoğlu, 2023). Kadın cinayetleri maalesef son yıllarda iki kattan fazla artmıştır. Türkiye'de neredeyse her gün en az bir kadın öldürülmekte ya da şiddete maruz kalmaktadır. Bu cinayetlerinin çoğu yakın partnerler tarafından işlenmektedir (Çetin, 2015). Öte yandan, kadınlara yönelik şiddet oranları da endişe vericidir. Dünya Sağlık Örgütü (2021) tarafından yayınlanan son küresel şiddet raporuna göre, kadınların yüzde 32'si şimdiye kadar birlikte olduğu partnerlerinden en az bir kez fiziksel veya cinsel şiddet gördüğünü ifade etmiştir. Kadına yönelik partner şiddeti Türkiye'de yaygın bir sorundur ve başta ülkenin sosyal ve kültürel normlarına derinlemesine işlemiş olan ataerkil toplumsal cinsiyet rollerinden etkilenir. Bu tür normlar, hem mağdurlar hem de toplum için yıkıcı sonuçlara yol açan bir şiddet döngüsüne sebep olur. Dolayısıyla Türkiye'de kadına yönelik şiddet sorununu anlamak için, bu tür şiddeti sürdüren toplumsal yapıları incelemek gerekir.

Feminist teori, kadına yönelik şiddetin öncelikle toplumsal cinsiyet eşitsizliğinden kaynaklandığını ileri sürer (Bograd, 1988). Araştırmalar, cinsiyet eşitsizliği ve ataerkil tutumların, kadınlara yönelik yakın partner şiddetinin temel nedenleri arasında olduğunu göstermektedir (Uthman ve diğ., 2009). Ataerkil tutumların ve cinsiyet eşitsizliğinin ege-men olduğu kültürel normlar, kadına yönelik şiddet ve ayrımcılığı sürekli kılmaktadır (Dobash ve Dobash, 2004; Ozaki ve Otis, 2017). Bu uygulamalar erkeklerin kadınları kontrol etme hakkına sahip olduğu düşüncesiyle bağlantılıdır. Ataerkil toplumlardaki geleneksel inançlar erkek otoritesini ve kadın itaakatkarlığını pekiştirmektedir (Garcia-Moreno, 2005). Erkeğin kadını kontrol etmeye yönelik davranışlarının toplum tarafından normalleştirilmesi ve bu bağlamlarda kadınların nesneleştirilmesi, şiddet döngüsünün devam etmesine katkıda bulunur (Jewkes, 2002). Bu nedenle, ataerkil cinsiyet normları ile karakterize edilen toplumlarda kadınlara yönelik partner şiddeti daha fazla görülmektedir (Johnson ve Leone, 2005).

Bireylerin ve toplumun kadına yönelik partner şiddetine tepkileri sosyal ve kültürel normlar aracılığıyla şekillenmektedir. Ataerkil toplumlarda kadınların çeşitli hata ve başarısızlıklarına bağlı olarak cezalandırılmaları normalleştirilmiştir (Waltermaurer, 2012). Kadınlara yönelik şiddet içeren davranışlar, kültürel normlar ve uygulamalar çerçevesinde meşrulaştırılabilmektedir (Uthman ve diğ., 2009). Ayrıca bu normlar kadına yönelik şiddetin tolere edildiği bir ortamı teşvik edebilmektedir. Garcia-Moreno ve diğ. (2005) ataerkil değerlerin erkek otoritesini ve kontrolünü güçlendirmeye hizmet ederek kadına yönelik şiddet ve tacizi daha da meşrulaştırdığını belirtmiştir. Ataerkil değerlerin kabul

görmeye devam etmesi kadına yönelik şiddete karşı toplumsal tepkilerin yanı sıra kadının kendi tepkisini de etkilemektedir.

Türkiye’de ataerkil anlayış hala varlığını hakim bir şekilde sürdürmektedir. Bazı hukuksal düzenlemelere ve devlet müdahalelerine rağmen, toplumsal cinsiyet eşitsizliği ve kadına yönelik şiddet hala çözülememiş toplumsal sorunların başındadır (İnal ve diğ., 2020). Kadına yönelik partner şiddetinin toplumsal ve bireysel olarak tolere ve kabul edilmesi, Türkiye’de kadına yönelik şiddetle ilgili en rahatsız edici konulardan biridir. Konuyla ilgili kapsamlı araştırmalar olmasına rağmen, özellikle partner şiddetine yönelik toplumsal ve bireysel tutumlara odaklanan araştırmalar daha sınırlı kalmaktadır. Bu tezde Türk kadınlarının aile içi erkek egemenliğine ve aile içi kadına yönelik şiddete dair tutumları ve bu iki olgu arasındaki ilişki incelemektedir. Bu çalışmanın tanımlayıcı istatistiklerine göre, Türk kadınlarının yaklaşık yüzde 40’ı belirli koşullar altında erkeğin karısını dövme davranışını meşru bulmaktadır. Bu durum Türk kadınların aile içi ilişkilerde ve kararlarda erkek egemenliğini destekleyen inançlarıyla bağlantılıdır. Maalesef, on kadından neredeyse sekizi aile içinde erkek otoritesinin hakim olduğu fikrini desteklemektedir. Bu sonuçtan yola çıkarak Türk kadınının ataerkil toplum ve aile yapısına hala değer verdiği söylenebilir. Bu çalışmanın amaçlarından biri, kadının ataerkil düzende bu şekilde ikincilleştirilmeyi kabul etmesini anlamaktır.

Bu çalışmanın asıl amacı, Türkiye’deki kadınların eşleri tarafından gördükleri şiddeti meşrulaştırması ile aile içinde erkek otoritesini destekleyen inançları arasındaki ilişkiyi araştırmaktır. Bu amaçla, 2014 yılında Hacettepe Üniversitesi Nüfus Etütleri Enstitüsü tarafından Türkiye İstatistik Kurumu (TÜİK) ile işbirliğiyle toplanan Kadına Yönelik Aile İçi Şiddet Araştırması verileri kullanılmıştır. Bu kurumlar tarafından yürütülen Kadına Yönelik Aile İçi Şiddet Araştırması’nın iki dalgası (2008 ve 2014) bulunmaktadır. Bu çalışmada kullanılan verinin kaynağı 2014 Kadına Yönelik Aile İçi Şiddet Araştırmasında 11.247 hane ve 7.462 kadınla görüşülmüştür. Hanehalkı ve kadın anketleri aracılığıyla, kadınların ve eşlerinin temel özellikleri, barınma özellikleri, kadınların evlilik geçmişi, genel sağlık ve üreme sağlıkları hakkında bilgiler toplanmıştır. Bu tezdeki analizler yalnızca bu alanda mevcut en güncel ve kapsamlı araştırma olan 2014 yılı Kadına Yönelik Aile İçi Şiddet Araştırmasının kadın anketlerinden elde edilen verilere dayanmaktadır.

Çalışmada kadınların yakın partner şiddetini meşrulaştırmasını etkileyen faktörleri araştırmak için ikili lojistik regresyon kullanılmıştır. İlk olarak, varsayımsal koşullar altında kadınların eşler tarafından uygulanan şiddeti haklı bulup bulmadığına ilişkin bir ikili sonuç değişkeni tanımlanmıştır. Bu varsayımsal koşullar arasında kadının ev işlerini

ihmal etmesi, kocasına itaatsizlik etmesi, cinsel ilişkiyi reddetmesi, kocasının sadakatini sorgulaması ve kocanın kadının onu aldattığından şüphelenmesi vardır. Kadının bu varsayımsal koşullardan herhangi biri altında kendine yönelik şiddeti meşrulaştırıp meşrulaştırmaması bağımlı değişken olarak tanımlanmıştır. Ardından kadınların aile içi erkek otoritesi ve egemenliğini ne kadar kabul ettiğini ölçmek için ikili bir açıklayıcı değişken oluşturulmuştur. Bu değişken kadına yöneltilen “kadın kocasıyla tartışmamalı”, “kadın kendi parasını harcayabilmeli”, “erkekler de ev işi yapmalı” ve “erkek aile fertleri ailenin kadın bireylerinden ve onların davranışlarından sorumludur” şeklindeki ifadelere kadınların verdiği cevaplara dayanarak oluşturulmuştur. Modellere dahil edilmek üzere kadınların özelliklerine ilişkin bazı kontrol değişkenleri belirlenmiştir. Son olarak, kadına yönelik eş şiddetini meşrulaştırmanın risk faktörlerini tahmin etmek amacıyla üç farklı model geliştirilmiştir.

Model 1’de kontrol değişkenlerini dahil edilmemiştir. Model 1 iki farklı örneklem için çalıştırılmıştır. İlk örnekleme tüm kadınlar dahil edilirken ikinci örneklem ise yalnızca evli veya daha önce evlenmiş kadınlarla sınırlandırılmıştır. Model 1’den elde edilen sonuçlar, kadınların kendilerine uygulanan yakın partner şiddetini meşrulaştırmaya yönelik tutumları ile toplumsal cinsiyet rollerini benimsemeleri arasında istatistiksel olarak anlamlı bir ilişki olduğunu ortaya koymaktadır. Geleneksel cinsiyet rollerini benimseyen kadınların kendilerine yönelik şiddeti 3,58 kat daha fazla meşrulaştırma ihtimali olduğu bulunmuştur. Sınırlandırılmış örneklem (evli veya daha önce evlenmiş kadınlar) için Model 1 çalıştırıldığında da benzer sonuçlar elde edilmiştir. Aile içi erkek otoritesi ve egemenliğini destekleyen, diğer bir ifadeyle toplumsal cinsiyet normlarını daha çok benimseyen kadınların, kadına yönelik yakın partner şiddetini 3,74 kat daha yüksek olasılıkla meşrulaştırdığı saptanmıştır.

Model 2 ve Model 3’e kadınların sosyoekonomik ve demografik özelliklerine ilişkin kontrol değişkenleri dahil edilmiştir. Model 2 kadının yaşı, eğitim düzeyi, çalışma durumu, ikametgahı, anadili ve medeni durumu için kontrol edilmiştir. İkinci model yalnızca tüm kadınların olduğu örneklem için çalıştırılmıştır. Böylece, ataerkil değerlere sahip kadınların bu değerlere sahip olmayan kadınlara göre belirli koşullar altında kendilerine yönelik fiziksel şiddeti meşrulaştırma ihtimalinin 2,60 kat daha fazla olduğu bulunmuştur. Model 3 yalnızca evli veya daha önceden evlenmiş kadınların örneklemini için geliştirilmiştir. Evlilik töreninin türü, başlık parası, akraba evliliği ve erkek veya kız çocuk sahibi olmak gibi evli kadın ile ilgili ek değişkenler için model kontrol edilmiştir. Sonuçta ataerkil ideolojilere sahip en az bir kez evlenmiş kadınların, kadına yönelik partner şiddetini meşrulaştırma olasılığının 2,68 kat daha yüksek olduğu bulunmuştur.

Çalışmanın bulguları daha az gelişmiş ülkelerde yürütülen diğer çalışma bulgularıyla da benzerlik gösterir. Örneğin, Ürdünlü kadınlar arasında yapılan bir araştırmaya göre kadınların ataerkil inançları ile eşlerinin kendilerini dövmesini meşrulaştırmaya yönelik tutumları arasında anlamlı bir ilişki bulunmuştur. Yine de etkilerin benzer çalışmalara göre çok daha fazla olduğunu belirtmek gerekir. Marshall ve Furr (2010) yaptıkları çalışmada ataerkil değerlere sahip kadınların, kadınlara yönelik yakın partner şiddetini tolere etme olasılıklarının yaklaşık 1,80 kat daha fazla olduğunu bulmuştur.

Bu çalışmada kadınların kendilerine uygulanan yakın partner şiddetini kabul etmesi ve meşrulaştırması ile ilişkilendirilebilecek sosyoekonomik ve demografik faktörler de araştırılmıştır. Sonuç olarak yaşça daha büyük kadınların şiddeti kabul etme olasılıklarının daha düşük olduğu bulunmuştur. Ayrıca, kırsal kesimde yaşayan kadınların kentsel alanlarda yaşayanlara göre şiddeti meşrulaştırma olasılığının daha yüksek olduğu bulunmuştur. Çalışmanın en önemli bulgularından biri kadınların eğitimi durumu ile şiddeti tolere etme davranışları arasındaki güçlü ilişkidir. Eğitim düzeyi artan kadınların herhangi bir nedenle kadına yönelik partner şiddetini haklı çıkarma olasılığının önemli ölçüde az olduğuna ulaşılmıştır. Bir diğer dikkat çekici bulgu ise sağlık sigortası ile çalışan kadınların belli şartlar altında partner şiddetini kabul etme olasılıklarının daha düşük olmasıdır. Kabeer (2005) çalışmasında eğitime ve ekonomik fırsatlara sınırlı erişimi olan kadınların, şiddet içeren durumlardan kaçmasının zor olduğunu öne sürmüştür. Bu doğrultuda kadınların daha iyi eğitim almaları ve ekonomik bağımsızlığa sahip olmaları durumunda, yakın partner şiddetini kabul etme davranışları azalacaktır. Bu çalışmanın sonuçları eğitim, ekonomik bağımsızlık ve şiddeti meşrulaştırma davranışı arasındaki bu ilişkiyi yansıtmak açısından önemlidir.

Evli kadınlar özelindeki sonuçlar incelendiğinde, nikah töreninin türü (dini, medeni, hiçbirisi veya her ikisi) ve kadına yönelik partner şiddetinin meşrulaştırılması arasında istatistiksel olarak anlamlı bir ilişkili bulunmamıştır. Öte yandan, başlık parası alınması ile kadının şiddeti meşrulaştırma davranışı arasında pozitif yönde anlamlı ilişkili tespit edilmiştir. Başlık parasının en çok ataerkil toplumlarda yaygın olduğu göz önünde bulundurulduğunda (İlkkaracan, 2001) ve başlık parası uygulamasının kadının aile içi statüsünü nasıl etkilediği düşünüldüğünde bu ilişki şaşırtıcı değildir. Ayrıca, kadının erkek çocuğa sahip olması kendisinin kadına yönelik şiddeti meşrulaştırma riskini arttıran bir faktörken, bu etki kız çocuklar için gözlenmemiştir.

Türkiye özelinde kadına yönelik şiddet alanında çalışmalar yaygındır. Öte yandan, kadına yönelik şiddetin meşrulaştırılması problemine odaklanan ve kadına yönelik şiddetin

meşrulaştırılması ile cinsiyet rolleri arasındaki ilişkiyi inceleyen ampirik çalışmalar daha sınırlıdır. Bu anlamda çalışmamız Türkiye’de kadının kendisine uygulanan şiddeti haklı gösterme ve kabul etme davranışını inceleyen nadir araştırmalardan biri olarak literatüre katkı sağlamaktadır. Bu çalışmanın sonuçlarına göre kadının yaşı, eğitimi, çalışma durumu, yaşadığı yer, ana dili ve medeni durumu ile şiddeti meşrulaştırma tutumu arasında istatistiksel olarak anlamlı ilişki bulunmuştur. Ayrıca bu tezin en önemli bulgusu kadının geleneksel cinsiyet rollerini benimsemesinin kendine yönelik şiddeti haklı görme ihtimalini anlamlı ölçüde arttırdığıdır.

Sonuç olarak, kadına yönelik şiddetin normalleştirilmesi, kadına yönelik şiddetin ve toplumsal cinsiyet eşitsizliğinin ortadan kalkmasının önündeki önemli bir engeldir. Ataerkil toplumlardaki norm ve inançların, kadına uygulanan şiddete yönelik toplumsal ve bireysel tutumları şekillendirdiği bilinmektedir. Bu şiddete yönelik toplumsal tutumlar kadar, kadınların kendi tutumları da önemlidir. Bu çalışma Türkiye’de kadına yönelik partner şiddetine dair tutumlar ile geleneksel toplumsal cinsiyet rolleri arasındaki güçlü ilişkiyi yansıtmaktadır. Dolayısıyla, cinsiyet rollerine ilişkin toplumsal ve bireysel inançları değiştirmek üzere harekete geçilmelidir. Bu da kadının eğitime ve işgücüne aktif olarak katılarak güçlendirilmesi, geleneksel cinsiyet rolleriyle mücadele edilmesi ve toplumsal cinsiyet eşitliğini sağlayacak politikalar yapılması ile mümkündür.

Résumé

La violence sexiste est indéniablement un problème émergent auquel les organisations internationales s'attaquent activement de nos jours. Les traités internationaux, tels que la Convention sur l'élimination de toutes les formes de discrimination à l'égard des femmes et la Convention d'Istanbul, ont abordé l'élimination de la violence sexiste à l'égard des femmes. Dans la Convention d'Istanbul, la violence sexiste à l'égard des femmes est définie comme "la violence dirigée contre une femme parce qu'elle est une femme ou qui affecte les femmes de manière disproportionnée". Malheureusement, des femmes du monde entier ont été exposées à des actes de violence simplement en raison de leur sexe. Elles font face à la maltraitance, à la violence, à l'injustice et à la discrimination dans de nombreux aspects de leur vie. La perpétration de telles violences a des conséquences graves sur la santé et le bien-être social des femmes, comme en témoignent les meurtres à caractère sexiste. Elle est également associée à un large éventail de problèmes de santé physique, sexuelle et mentale, notamment le VIH, la dépression, le suicide et le fémicide (Diop-Sidibé et al., 2006).

Les femmes peuvent être victimes de violence dans différentes relations (Koss et al., 1994; Krug et al., 2002). Cependant, l'auteur de la violence est généralement un partenaire intime. Cette forme de violence sexiste envers les femmes est connue sous le nom de violence conjugale, qui englobe les aspects physiques, sexuels et émotionnels (OMS, 2012). La violence à l'égard des femmes sous forme de violence conjugale est en progression dans divers pays. À l'échelle mondiale, une femme sur trois âgées de 15 à 59 ans a subi des violences physiques ou sexuelles de la part de son partenaire intime (OMS, 2021). Les violences entre partenaires intimes peuvent émerger dans différents contextes et toucher divers groupes socioéconomiques, culturels et religieux (OMS, 2012). Cependant, les pays avec des niveaux de développement économique plus faibles ont tendance à présenter des taux plus élevés de violence envers les femmes, ainsi que des niveaux de gravité plus accentués (Garcia-Moreno et al., 2006; Heise and Kotsadam,

2015). Les femmes résidant dans des régions à faibles ou moyens revenus se trouvent davantage vulnérables à la violence conjugale. Par conséquent, l'analyse de la violence envers les femmes perpétrée par des partenaires intimes en Turquie, en tant que pays en développement, a pris une importance primordiale.

Les actes de violence envers les femmes et les violations de leurs droits ont connu une hausse considérable en Turquie au cours des dernières décennies, malgré le fait qu'elle ait été le premier pays à ratifier la Convention d'Istanbul (Gunes et Ezikoglu, 2023). Les taux de féminicides ont plus que doublé au fil de ces années récentes. Pratiquement chaque jour, au moins une femme en Turquie est soit tuée, soit exposée à des violences. La majorité de ces féminicides sont commis par des partenaires intimes (Cetin, 2015). De plus, l'incidence de la violence conjugale dirigée contre les femmes suscite des inquiétudes. Selon le rapport mondial récent sur la violence, publié par l'Organisation mondiale de la santé, 32% des femmes ayant eu une relation amoureuse ont subi des violences physiques ou sexuelles. En résumé, la violence conjugale envers les femmes est un problème répandu en Turquie, étroitement lié aux rôles de genre patriarcaux solidement enracinés dans les normes sociales et culturelles du pays. Ces normes maintiennent un cycle de violence, engendrant des conséquences dévastatrices pour les victimes et la société en général. Afin d'aborder cette problématique de violence envers les femmes en Turquie, il est impératif de comprendre les structures sociales sous-jacentes qui perpétuent ce fléau.

La théorie féministe avance que la violence envers les femmes découle principalement de l'inégalité entre les sexes (Bograd, 1988). Les recherches démontrent que les attitudes patriarcales et l'inégalité des genres sont les racines profondes de la violence conjugale dirigée contre les femmes (Uthman et al., 2009). Par conséquent, les pratiques sociales et culturelles influencées par ces attitudes patriarcales et cette inégalité persistent et perpétuent la violence et la discrimination envers les femmes (Dobash et Dobash, 2004; Ozaki et Otis, 2017). Cette situation émane de la notion que les hommes ont le droit de contrôler les femmes. Dans les sociétés patriarcales, les croyances traditionnelles et les structures de pouvoir renforcent l'autorité masculine et la subordination féminine (Garcia-Moreno et al., 2005). La normalisation des comportements de contrôle ainsi que l'objectivation des femmes dans ces contextes contribuent à créer un cycle de maltraitance (Jewkes, 2002). En conséquence, les sociétés où les normes de genre patriarcales sont prédominantes ont tendance à présenter une incidence plus élevée de violence conjugale envers les femmes (Johnson et Leone, 2005).

Explorons un autre aspect problématique : les pratiques sociales et culturelles peuvent influencer les réactions tant individuelles que publiques face à la violence conjugale à l'encontre des femmes. Dans les sociétés patriarcales, il est courant de punir les femmes en réponse à leurs éventuels échecs personnels (Waltermaurer, 2012). De surcroît, les transgressions des droits des femmes sont justifiées au nom des normes et des pratiques culturelles (Uthman et al., 2009). Ces usages peuvent propager un contexte où la violence envers les femmes est tolérée et acceptée. Selon Garcia-Moreno et ses collaborateurs (2005), les valeurs patriarcales servent à renforcer l'autorité et le contrôle masculins, renforçant ainsi davantage la légitimité des violences et des mauvais traitements infligés aux femmes. En outre, ces valeurs patriarcales peuvent influencer les réactions individuelles des femmes face à la violence, tout comme les réactions du grand public.

Les rôles de genre patriarcaux jouent un rôle central en Turquie. Malgré quelques mesures prises par l'État, l'inégalité entre les sexes et la violence envers les femmes demeurent des problèmes non résolus (Inal et al., 2020). En ce sens, l'acceptation sociale et individuelle de la violence conjugale à l'égard des femmes est l'un des aspects les plus troublants de la violence envers les femmes en Turquie. Bien qu'il y ait eu de nombreuses études approfondies sur la violence envers les femmes, les recherches se focalisant spécifiquement sur les attitudes envers la violence conjugale restent limitées. Cette étude examine les attitudes des femmes turques envers la violence conjugale, ainsi que leur perception du patriarcat au sein de la famille. D'après les résultats descriptifs de cette étude, environ 40% des femmes turques justifiaient certaines formes de violence conjugale dans des circonstances spécifiques. Cette tendance reflète les croyances patriarcales des femmes qui soutiennent la domination masculine au sein des relations. De manière saisissante, près de huit femmes sur dix adhèrent à ces croyances patriarcales. On peut donc constater que le patriarcat continue d'être valorisé parmi les femmes turques. Avec cette recherche, notre objectif est de saisir la raison derrière cette acceptation de la subordination des femmes.

L'objectif central de cette thèse est d'explorer la corrélation entre la justification, par les femmes, de l'usage de la violence conjugale et leur adhésion aux rôles de genre patriarcaux qui soutiennent la domination masculine. Pour atteindre cet objectif, nous avons tiré parti des données de l'Enquête nationale sur la violence domestique envers les femmes, menée en 2014. Deux vagues de cette enquête nationale sur la violence domestique (en 2008 et 2014) ont été réalisées en collaboration entre l'Institut d'études démographiques de l'Université Hacettepe et l'Institut statistique turc. L'enquête nationale de 2014 sur la violence domestique envers les femmes a impliqué 11 247 foyers et 7 462 femmes inter-

rogées. Grâce aux questionnaires destinés aux ménages et aux femmes, des informations relatives aux caractéristiques du logement, aux antécédents personnels des femmes et de leurs partenaires, aux expériences matrimoniales des femmes, ainsi qu'à la santé générale et reproductive, ont été recueillies. Les analyses effectuées dans cette thèse reposent sur les données obtenues à partir des questionnaires féminins.

Dans cette thèse, nous employons la méthode de régression logistique binaire pour évaluer les prédicteurs des attitudes des femmes envers la justification de la violence conjugale. Dans un premier temps, nous définissons une variable binaire résultante qui indique si les femmes justifient, dans des circonstances hypothétiques, l'usage de la violence conjugale. Ces situations englobent la négligence des tâches domestiques, la désobéissance au mari, le refus d'entretenir des relations intimes, les interrogations concernant une liaison du mari et les suspicions émises par le mari à l'égard d'une liaison de sa femme. Ensuite, nous constituons une variable binaire prédictive pour évaluer le degré d'adhésion des femmes aux rôles de genre patriarcaux. Ces variables sont élaborées en se basant sur l'accord ou le désaccord des femmes avec plusieurs énoncés tels que "Une femme ne devrait pas contredire son mari", "Une femme devrait avoir le droit de dépenser son propre argent", "Les tâches ménagères devraient être partagées également entre les sexes" et "La famille porte la responsabilité des actions des femmes." Par ailleurs, nous avons intégré diverses variables de contrôle liées aux caractéristiques individuelles des femmes. En fin de compte, nous développons trois modèles distincts afin d'estimer les facteurs de risque associés à l'acceptation de la violence conjugale envers les femmes.

Le modèle 1 est élaboré sans l'inclusion de variables de contrôle et est ensuite appliqué à deux échantillons distincts. Le premier échantillon englobe l'ensemble des femmes, tandis que le deuxième échantillon se limite aux femmes non célibataires. Les résultats issus du modèle 1 mettent en lumière une association statistiquement significative entre les attitudes des femmes envers l'acceptation de la violence conjugale envers les femmes et les rôles de genre. En effet, celles qui adhèrent aux rôles de genre traditionnels ont une probabilité accrue de justifier l'usage de la violence envers leur partenaire, avec des chances augmentées de 3,58 fois. Des constatations analogues sont obtenues lorsque le modèle est appliqué à l'échantillon restreint. De manière spécifique, il a été observé que les femmes déjà mariées, adoptant des rôles de genre patriarcaux qui soutiennent la prédominance masculine, présentent une probabilité 3,74 fois plus élevée de justifier l'emploi de violence envers leur conjointe.

Les modèles 2 et 3 incorporent des variables de contrôle relatives aux caractéristiques individuelles des femmes. Le modèle 2 est ajusté pour tenir compte de l'âge, du niveau d'éducation, de la situation professionnelle, du lieu de résidence, de la langue maternelle et du statut matrimonial des femmes, et il est appliqué à l'ensemble de l'échantillon. Les résultats suggèrent que les femmes ayant des attitudes patriarcales présentent 2,60 fois plus de probabilités d'accepter l'usage de violence conjugale dans certaines circonstances. Le modèle 3 incorpore des variables additionnelles, telles que le type de cérémonie de mariage, la dot, le mariage consanguin, et la présence d'enfants de sexe masculin ou féminin. Ce modèle est appliqué à l'échantillon restreint. Suite à l'ajustement pour ces facteurs, les résultats montrent que les femmes déjà mariées, détenant des convictions patriarcales, ont 2,68 fois plus de probabilités de justifier l'usage de violence envers leur conjointe. Tous les effets observés sont statistiquement significatifs au seuil de signification de 1%. Nos conclusions s'alignent avec d'autres études menées dans des pays en moins avancés sur le plan économique. D'après des recherches menées auprès de femmes jordaniennes, les croyances patriarcales au sein de la famille et les attitudes envers la justification de l'emploi de violence conjugale se sont révélées significativement corrélées (Haj-Yahia, 2002). Cependant, nos résultats sont nettement plus marqués par rapport à d'autres études similaires. Par exemple, Marshall et Furr (2010) ont constaté que les femmes détenant des valeurs patriarcales étaient environ 1,80 fois plus susceptibles de tolérer la violence conjugale.

Nous analysons également d'autres facteurs socio-économiques et démographiques qui sont associés à l'acceptation, par les femmes, de l'usage de violence conjugale. Nous observons que les femmes appartenant à des groupes d'âge plus avancés ont moins de probabilités d'approuver la violence conjugale. De plus, il est plus probable que les femmes vivant dans des régions rurales justifient l'emploi de violence conjugale en comparaison avec celles résidant en milieu urbain. Un élément encore plus crucial est l'influence significative de l'éducation des femmes sur leurs attitudes de justification. En effet, une augmentation du niveau d'instruction a un effet considérable dans la diminution des probabilités d'approuver la violence exercée par un partenaire intime envers les femmes, quelle qu'en soit la raison. De plus, nous observons que les femmes ayant un emploi assorti d'une assurance maladie ont moins de probabilités de justifier l'usage de violence envers leur conjointe. Kabeer (2005) souligne que l'accès limité à l'éducation et aux opportunités économiques peut confiner les femmes à des rôles économiquement dépendants au sein de leurs relations, ce qui peut rendre difficile l'évasion de situations de violence. Par conséquent, nos résultats se cohérent avec l'idée que l'éducation accrue et l'indépendance économique des femmes peuvent les aider à résister à l'acceptation de la violence conju-

gale. Ces constatations revêtent une importance particulière pour la recherche future, où le rôle de l'éducation et de l'indépendance économique, qui contribuent à l'autonomisation des femmes, peut être davantage analysé.

Lorsque l'on se penche sur les femmes déjà mariées, le type de cérémonie de mariage (qu'il soit religieux, civil, une combinaison des deux, ou l'absence de cérémonie) n'est pas lié statistiquement à leur propension à justifier l'usage de violence conjugale envers les femmes. Cependant, il a été établi que le paiement de la dot avant la célébration du mariage est associé à une probabilité croissante de justification de l'emploi de violence envers sa conjointe. Ilkcaracan (2001) avance que "l'argent de la mariée symbolise la cession des droits sur les capacités productives et reproductives des femmes, et il est plus couramment présent dans les sociétés patriarcales". Par conséquent, cette corrélation positive n'est pas surprenante, étant donné que la pratique de la dot sape le statut des femmes au sein de la famille. De plus, il est constaté que la présence d'enfants de sexe masculin est associée à un risque plus élevé d'adoption d'attitudes justifiant la violence, tandis que cet effet n'est pas observé en ce qui concerne les filles.

Parmi les études se concentrant spécifiquement sur la question de la justification de la violence conjugale envers les femmes, peu d'entre elles se sont penchées sur le rôle du patriarcat dans l'explication de cette justification par les femmes, surtout dans le contexte de la Turquie. Nos résultats s'alignent avec les recherches précédentes en identifiant une corrélation significative entre l'attitude de justification et des facteurs tels que l'âge, le lieu de résidence, le niveau d'éducation et le statut professionnel des femmes. Il est aussi essentiel de souligner l'importance de cette étude, car elle met en évidence la connexion profonde entre les attitudes envers la violence conjugale à l'égard des femmes et les rôles traditionnels de genre en Turquie. Notre objectif principal à travers cette recherche est de combler le vide existant dans la littérature limitée sur ce sujet.

En conclusion, l'acceptation et la tolérance de la violence envers les femmes présentent un obstacle majeur à la réalisation de l'égalité entre les sexes et à la réduction de la violence conjugale. Il est évident que les normes sociales et les croyances envers les rôles traditionnels de genre jouent un rôle déterminant dans la formation des attitudes envers la violence envers les femmes. En plus des attitudes collectives envers la violence conjugale, les perspectives individuelles des femmes sont également significatives. Face à la connexion étroite entre les attitudes envers les rôles de genre et la violence envers les femmes, il est impératif d'agir rapidement pour changer les croyances à la fois publiques et personnelles concernant les rôles traditionnels de genre. Les décideurs politiques ont

le devoir de concevoir des interventions ciblées visant à éradiquer les normes patriarcales de genre. Parallèlement, il est crucial de promouvoir l'éducation des femmes et leur participation au marché du travail. En défiant les normes rétrogrades, en favorisant l'égalité des sexes et en créant des opportunités éducatives et professionnelles, les sociétés peuvent lutter contre l'acceptation de la violence conjugale envers les femmes.



1 INTRODUCTION

Violence against women is globally recognized as a serious phenomenon that has significant effects on the mental and physical health of women, as well as on their overall well-being. It is also a violation of women's rights (WHO, 2021). The most severe and extreme reflection of gender-based violence is femicide. In 2021, around 81,000 women and girls have been killed internationally. These killings are mostly gender-motivated (UNODC and UN, 2022). Moreover, women are killed by intimate partners, including current or former spouses or partners, more often than any other type of perpetrator. A significant proportion of femicides occur within intimate partner relationships (Campbell et al., 2017). Internationally, as many as 38 percent of all femicides are committed by intimate partners (WHO, 2021). Dugan et al. (1999) states that femicides perpetrated by intimate partners often result from "the culmination of ongoing violence in relationship." Indeed, there is a history of various forms of violence by male perpetrators against their female partners. Thus, understanding the emerging issue of IPV and its roots is essential since IPV related femicide victims typically have a history of prior abuse and physical violence from the same perpetrator (Campbell et al., 2017).

IPV is the most common form of violence experienced by women worldwide (Devries et al., 2013). Globally, 27 percent of ever-partnered women are subjected to either physical or sexual IPV at least once in their lifetime (Sardinha et al., 2022). While IPVAW exists across all countries, the prevalence rates are higher in developing and least developed regions compared to developed regions (WHO, 2014). According to UN Women (2022), 78 percent of women aged 15 to 49 living in least-developed countries have been subjected to either physical or sexual IPV in their lives. Considering developing countries, the prevalence rates range from 20 percent to 70 percent. A recent report published by WHO (2021) reveals the important issue of violence against women indicating that 37 percent of women living in the least developed regions have experienced sexual and/or physical IPV at least once in their lifetimes. Altogether, these statistics underline the ur-

gent need to address the deeply rooted issue of gender-based violence against women in underdeveloped and developing countries.

Turkey is faced with the ever-increasing problem of gender-based violence and killings. In the recent decade, there has been a significant increase in femicides and suspicious deaths among women in Turkey, which is in contrast to the global trend of declining femicides. Almost every day at least one woman is killed or subjected to violent acts in Turkey. These femicides predominantly arise from divorce, separation, and rejection and are mostly committed by spouses or intimate partners (Cetin, 2015). “We Will Stop Femicides Platform” (2022) states that more than half of the murdered women in Turkey were killed by their current or ex-intimate partners in the last year. Moreover, out of the 334 women killed in 2022, at least 23 women had a protection order, and 25 had filed complaints against their perpetrators. Thus, there is no doubt that perpetrators have a documented history of using violence against their female partners. Unsurprisingly, the prevalence of IPVAW in Turkey is considerably high, which is 32 percent according to the recent WHO (2021) report. In the report, Turkey appears to have the highest rates of IPVAW among European Economic Area (EEA) countries. Therefore, understanding the growing and concerning issue of violence against women, particularly in Turkey has become even more important.

Turkey’s withdrawal from the Istanbul Convention can be seen as one of the main reasons for the high prevalence of such violence. Following the decision to withdraw from the convention, the number of femicides has almost doubled. Ironically, “Turkey, the first member state to ratify the Istanbul Convention, became the first member state to declare its intention to withdraw from the Convention” (Seker and Sonmezocak, 2021). While Turkey’s early endorsement of the Istanbul Convention had been recognized as a significant indication of its willingness to combat gender-based violence, the withdrawal from the convention has potential to reverse the effects of ratification such as support of women’s rights and equality. Bengisu (2021) asserts that the Istanbul Convention, as compared to existing national laws, provided a useful means of addressing gender inequities from a social angle by containing references to the main causes of gender discrimination including “socially constructed roles”, “crimes committed in the name of honor”, and “prejudices”. It is also stated that Turkey is a country that needs to ensure gender equality and prevent any discrimination against women in practice. Consequently, the prevailing presence of gender inequality and patriarchal gender norms, which are supported by the decision to withdraw and still valued in the country, can be taken as underlying social factors contributing to this problem.

Researches have consistently shown that societies characterized by patriarchal cultural norms tend to have higher rates of IPVAW (Johnson and Leone, 2005). In the case of Turkey, one in every three women has been subjected to lifetime physical and/or sexual violence (WHO, 2021). It is not surprising that the prevalence of IPV among Turkish women is high compared to many countries considering that Turkish society is recognized as highly patriarchal. It is characterized by clear-cut gender role differences (Sakalli, 2001). Male is accepted as formal authority, particularly in the family (Kandiyoti, 1995). In such patriarchal societies, women are typically believed to accept men's control over women (Sultana, 2010). Gender roles assigned to women by society are among the main contributors to violence against women. Many societies reinforce male dominance and superiority through social practices and rigid gender norms. These traditional gender roles of male dominance not only privilege men in the family and society but also serve as the core foundation of patriarchal cultural norms. In patriarchal societies, transgression of established gender roles is considered as an important trigger for violence against women by their intimate partners (Uthman et al., 2009). The findings of this thesis indicate that women's patriarchal beliefs are highly associated with justification attitude of IPVAW. In addition, patriarchy is still valued among Turkish women. Because persistence of traditional beliefs endorsing men's control over women creates an environment where women are more vulnerable to violence from their intimate partners (WHO, 2021).

Moreover, IPVAW is widely accepted and tolerated by society in countries where traditional norms support male dominance. Social and cultural acceptance of punishing women is one of the most troubling aspects of IPVAW (Silverman et al., 2007). Unfortunately, acts of violence against women is acceptable to a considerable proportion of the population as a response to particular failures of women (Waltermaurer, 2012). It is important to note that attitudes toward IPVAW play a role in the perpetration of violence. Likewise, individual and institutional responses to violence, and women's own responses to victimization are effected by attitudes toward IPVAW (Flood and Pease, 2009). Unexpectedly, many studies exhibit that women are more likely to justify violence against them compared to men (Akin and Ozaydin, 2005; Klomegah, 2008). As well as public justification, women's own justification is yet a key issue in understanding the association between established gender roles and violence against women. Furthermore, women who are likely to support patriarchal ideas have greater justification of IPVAW (Waltermaurer, 2012). The findings of this study are in line with the existing literature. Turkish women are more likely to justify IPVAW. More detailed discussion on the relationship between attitudes toward IPVAW and gender roles is presented in the following sections.

Violations against the rights of women are justified under the guise of cultural norms and practices, or through misinterpretation of religious beliefs (Uthman et al., 2009). Nowadays, laws on international human rights have become more explicit in stating that violation of women's rights cannot be justified in the name of culture or religion. Despite that, those who commit violent acts against women under the guise of cultural norms often escape with lesser punishments for their crimes. In contrast, women who transgress cultural norms and practices are more likely to be punished due to violent means than men. Thus, these concepts can be used as tools to obtain or maintain power, thereby entering the political realm, and are often invoked when it comes to justifying the subordinate status of women (Greiff, 2010). Unless there is a fundamental change in the social attitudes that encourage, condone, and perpetuate IPVAW, it is not possible to respond effectively to this problem (Gracia and Herrero, 2006b). In this point of view, women's own condemnation of violence against them is an important element in changing attitudes toward IPVAW. Nonetheless, acceptance of physical violence against women may be reduced through education, socioeconomic development, and increased effectiveness of law enforcement machinery (Rani et al., 2004).

Studies in less developed and developing regions on gender-based violence have mostly focused on the prevalence and determinants of IPVAW. On the other hand, underlying attitudes toward IPVAW have been less focused. The higher prevalence rates especially in underdeveloped and developing countries, such as Turkey, may be attributed to social and cultural factors. In Turkey, domestic violence or spousal violence is often seen as a private family matter that is settled within a home without any need for further outside involvement. Hence, the existence of violence against women within Turkish society that is ignored by existing traditional attitudes, culture, and values, may boost gender inequality. Moreover, social ignorance and tolerance of domestic violence put women in a position where they may accept unequal gender roles and acts of violence against them. Examining the extent and reasons for acceptance of violence against women in a particular setting is important because the social and cultural justification of IPVAW may create obstacles toward altering such practices. Furthermore, acceptance of violence against women perpetrated by intimate partners may be considered an indicator of the social and cultural status of women. Therefore, levels of acceptance of IPVAW can provide insights into the stage of social, cultural, and behavioral transformation of a specific society in its evolution towards a more gender-egalitarian society.

The main aim of this dissertation is to understand the association between gender roles and acceptance of IPVAW among Turkish women. Further, we aim to improve our understanding of the individual-level factors related to attitudes toward and exposure to IPVAW from the victim's perspective. Therefore, this study aims to expand and enrich existing literature, particularly emphasizing women's attitudes toward IPVAW in Turkey. The specific objectives are two-folded: 1) to examine whether women who support male dominance have greater acceptance of IPVAW, and 2) to examine other individual-level factors associated with women's justification of IPVAW. To that end, separate logistic regression analyses are performed for two samples. One sample included all 7,462 women, and the other one is restricted only to 6,287 ever-married women. This dissertation suggests that women's acceptance of IPVAW correlates with women's positive attitude to male dominance. Those who live in urban areas, better educated, and older are expected to have a lower level of acceptance of IPVAW. In the case of ever-married women, bride price payment before marriage is highly associated with their acceptance of IPVAW.

This study is presented in six chapters. In this introduction, the roots of gender-based violence are investigated. Further, the problem of social and individual acceptance of IPVAW is discussed. This chapter also presents the main objectives of the study and the hypothesis of the research. In Chapter 2, key concepts and operational definitions are explained in detail. Then, the global, regional, and national prevalence of lifetime physical and sexual IPVAW are presented. A review of the existing literature on consequences and determining factors of IPVAW is demonstrated in Chapter 2. Furthermore, women's attitudes toward acIPVAW and risk factors of women's acceptance of violence against them are presented in the light of international and national literature. Chapter 3 details the sample selection and design. Besides, the data is described and the empirical model is developed. This chapter provides the theoretical background of the logistic regression model that relates the dependent variable to a binary response. Following, descriptive results and results from logistic regression analyses are presented and interpreted in Chapter 4. Finally, discussion and suggestions for further research, and limitations of the study are presented in the last chapter of this dissertation.

2 LITERATURE REVIEW

Gender-based violence against women has become an issue that attracted international attention over the last few decades. It is essential to understand the extent and characteristics of violence against women to determine effective strategies for prevention. Thus, this chapter begins by presenting various descriptions of violence that are directed toward women and girls. Basic concepts and terms used in research and policy on this issue of gender-based violence against women are explained in Section 2.1. Most research on this topic focuses on determining the prevalence of violence against women and specifying the demographic, socioeconomic, and contextual determinants of gender-based violence. Studies on women's attitudes toward violence perpetrated against them remain limited. In Section 2.2, worldwide statistics for the prevalence of violence against women, especially IPVAW estimates in both developed and developing regions, are presented. Following, research on the causes and consequences of violence against women is explored through prior studies in Section 2.3. Finally, studies on the attitudes of women toward violence perpetrated by their intimate partners are reviewed in light of the available literature.

2.1 Background and Operational Definitions

The concept of violence against women encompasses a wide range of abusive acts directed toward women and girls throughout their entire lives (Krantz and Garcia-Moreno, 2005). The United Nations (UN) Declaration on the Elimination of Violence against Women (1993) defines violence against women “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.” This definition focuses on the act itself regardless of its outcome. As well, the term gender-based violence refers to “acts or threats of acts

intended to hurt or make women suffer physically, sexually or psychologically, and which affect women because they are women or affect women disproportionately” (Richters, 1994). In the Istanbul Convention (2011), gender-based violence against women is simply defined as “violence that is directed against a woman because she is a woman or that affects women disproportionately.” Therefore, the terms gender-based violence and violence against women are frequently used interchangeably. In CEDAW, it has been noted that “gender-based violence is a form of discrimination which seriously inhibits women’s ability to enjoy rights and freedoms on a basis of equality with men”. These definitions highlight acts of violence against women due to gender inequality. This inequality can be characterized by disparities in opportunities, responsibilities, and access to resources that are rooted in the socially and culturally ingrained belief in masculinity as superior to femininity (Krantz and Garcia-Moreno, 2005).

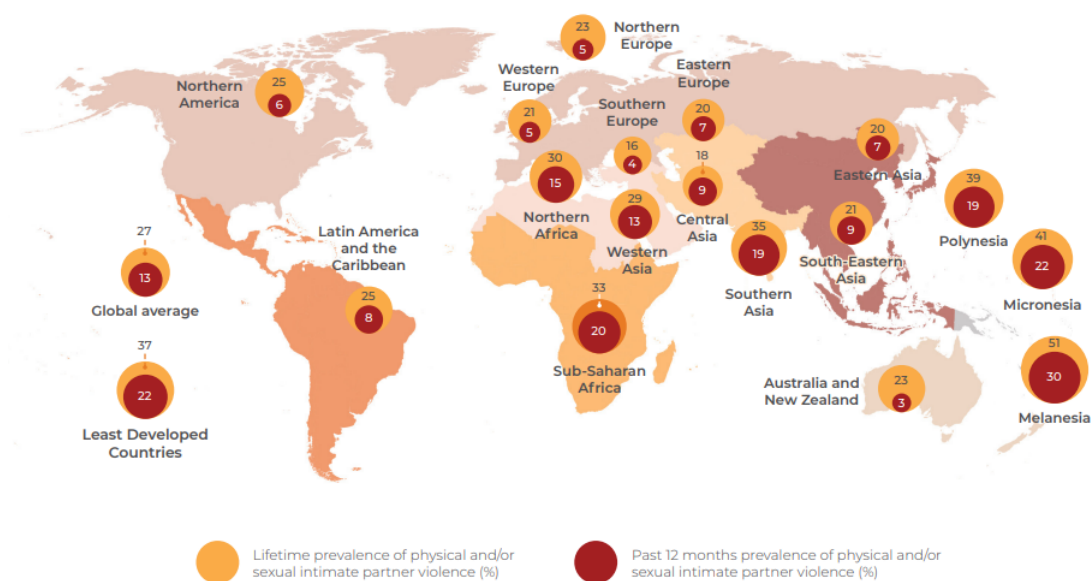
Gender-based violence against women is a cycle of abuse that takes many forms throughout women’s lives. IPV is the most common form of violence experienced by women worldwide. It is defined as “any behavior within an intimate relationship that causes physical, psychological, or sexual harm to those in the relationship” (WHO, 2012). The term domestic violence is also used to refer to partner violence, but it differs in scope from IPV. IPV encompasses violent acts directed to women by their current or former male partners or spouses. On the other hand, the term domestic violence is used to describe a broader range of abusive behaviors. It encompasses spouse, child, and elder abuse or abuse by any other household member. It is important to note that the terms IPV and IPVAW are used throughout this paper, as this study focuses on violence inflicted on women by their intimate partners.

Women worldwide are at risk of experiencing different types of violence. Violent acts are commonly categorized as physical, sexual, psychological, emotional, and economic violence. The prevalence of these types of violence against women varies across different settings and countries which is examined in detail in the following section. However, these various forms often interact with each other and they form a complex pattern of behavior (WHO, 2012). Many abusers perpetrate more than one form of violence, and the distinctions between these types can become quite unclear. While the impact of physical violence may be more visible than other forms of violence, physical abuse is usually accompanied by psychological, emotional, and sexual abuse (Kapoor, 2000). Physical and sexual abuse are the main types of IPVAW are often involved in international VAW research and national demographic and health surveys. Table A1 in Appendix A provides further information on the different types of violence.

2.2 The Global Prevalence of IPVAW

The prevention of violence begins with describing the impact and magnitude of the problem (Krug et al., 2002). Globally, there is a significant risk of women being subjected to various forms of violence. Recent research on the global prevalence of violence against women, including physical, sexual, and psychological IPV, has been conducted by the World Health Organization (WHO). According to the findings of this study, 27 percent of ever-partnered women have been exposed to either physical or sexual IPV at least once in their lifetime. Figure 2.1 demonstrates the prevalence estimates of physical and/or sexual IPVAW across different regions. It is shown that least-developed countries have considerably higher incidence of IPVAW, with 37 percent prevalence rate (WHO, 2021). Further, earlier WHO's report on "Global and Regional Estimates of Violence against Women" also assesses both the regional and global prevalence of IPVAW. Similarly, the report highlights that the incidence of IPVAW is more widespread in developing and least-developed regions. The prevalence of physical and sexual IPV among ever-partnered women is highest in low- and middle-income areas, such as South Asia (37.7%), Eastern Mediterranean (37%), and Africa (36.6%). On the other hand, it is found to be 23.3% on average for high-income regions (WHO, 2013).

Figure 2.1: Global Prevalence of IPVAW



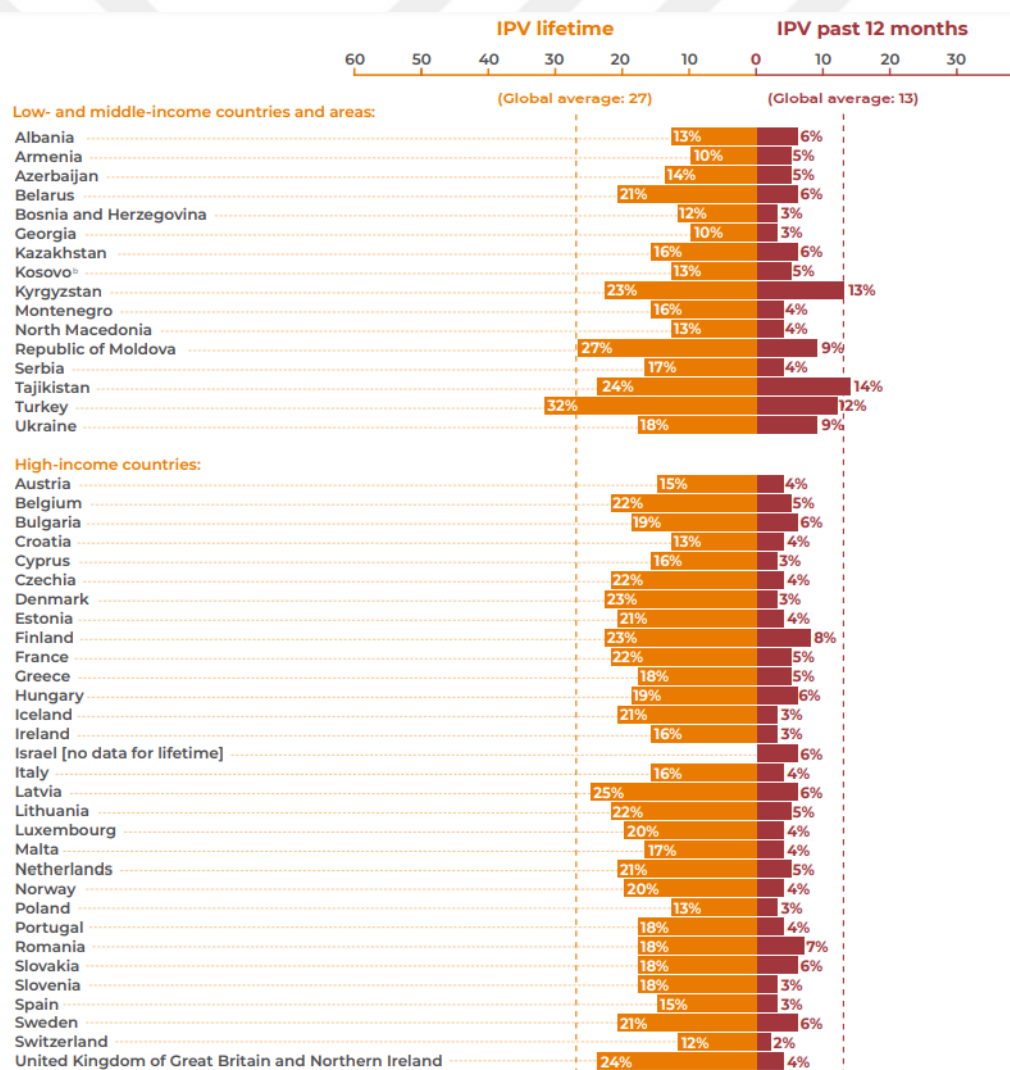
*Violence against women prevalence estimates, 2018: global, regional and national prevalence estimates for intimate partner violence against women and global and regional prevalence estimates for non-partner sexual violence against women. Executive summary. Geneva: World Health Organization; 2021

The proportion of women who have experienced any form of IPV varies between and within countries. Many studies consistently reveal lower prevalence estimates of IPVAW in developed regions compared to the others (Krug et al., 2002). According to Figure 2.1, specifically the European Region as a developed region has the lowest rates of IPVAW. Southern Europe has 16 percent prevalence rate of IPVAW, while Western and Northern Europe have slightly higher incidences of either sexual or physical IPVAW. Central, Eastern, and South-Eastern Asia follows the European Region with the lowest rates of IPVAW prevalence (WHO, 2021). Regarding another report prepared by the European Agency for Fundamental Rights, which covered 28 European Union (EU) Member States, the lifetime prevalence of physical and sexual IPV is found to be 22 percent on average. However, Nordic State Members of the EU have the highest prevalence rates of IPVAW. It is also highlighted that the prevalence of psychological or emotional violence against women (VAW) is considerable. Four out of ten women have been psychologically assaulted by their current or previous partners (FRA, 2014).

Considering low- and middle-income regions, point estimates of lifetime physical and sexual IPVAW range from 19 percent (Western Pacific Region) to 32 percent (African and South-East Asia Region). In countries with low- and middle-income located in the WHO European Region, the prevalence of lifetime IPVAW is found to be 22 percent. Besides, 8 percent of women living in these countries have been exposed to either physical or sexual violence in the past twelve months of the survey period (WHO, 2021). Coll et al. (2020) analyze the data from 46 low- and middle-income countries to assess the prevalence of recent physical, sexual, and psychological IPVAW. Afghanistan has the highest rates of psychological (34.4%), and physical and/or sexual (46%) IPVAW. Congo DR (29.4% and 35.7%) and Cameroon (32.1% and 31.4%) in West and Central Africa, Uganda (29.3% and 29.6%) in East Africa, Colombia (30% and 33.3%) in Latin America and the Caribbean have higher levels of psychological, and physical and/or sexual IPVAW. An earlier study conducted by Decker et al. (2015) investigates the incidence of IPVAW across 30 countries with lower or middle-income levels. It is concluded that nearly 29 percent of adolescents and young women have experienced lifetime IPV, most prevalent in the South and Eastern Africa Region. Similarly, Garcia-Moreno et al. (2006) aim to explore the extent of physical and/or sexual IPVAW in 10 countries: Bangladesh, Brazil, Ethiopia, Japan, Namibia, Peru, Samoa, Serbia and Montenegro, Thailand, and the United Republic of Tanzania. It is asserted that the prevalence rate of physical and sexual IPVAW ranges from 15 percent to 75 percent for ever-partnered women. As a result, the incidence of IPVAW is substantially higher in countries with lower income levels compared to high-income countries and areas.

Figure 2.2 demonstrates lifetime and past twelve months prevalence estimates of IPVAW among ever-married or partnered women in countries and areas of the European Region. It is evident that the prevalence of IPVAW is considerably higher in Turkey in comparison with both low- and middle-income, and high-income countries located in the European and Central Asian region. As can be seen, Turkey is found to be the only country with a higher level of prevalence of IPVAW than the world average among these countries in the WHO European Area (WHO, 2021). Therefore, examining violence against women perpetrated by intimate partners in Turkey, which is a country with lower levels of economic development, has become more of an issue.

Figure 2.2: Prevalence Rates of IPVAW in European Region



*Violence against women prevalence estimates, 2018: global, regional and national prevalence estimates for intimate partner violence against women and global and regional prevalence estimates for non-partner sexual violence against women. Executive summary. Geneva: World Health Organization; 2021

The ratio of IPVAW in Turkey reported by different studies ranges from 30 percent to 36 percent. It may be useful to present the results of these studies historically. The first nationwide and comprehensive research on domestic violence in Turkey was conducted by the Prime Ministry Institution of Family Research in 1995. In this earliest study, 4,287 households as a nationally representative sample of the Turkish population have been included. A total of 3,140 women and 1,318 men from 12 provinces have been interviewed. Lifetime physical violence reported by women is found to be 30 percent, while 34 percent of men reported that they resorted to physical violence against their wives. Another nationwide survey has been conducted with 1,800 ever-married women in 2007. It is concluded that 34 percent of women have experienced physical violence from their partners at least once. The proportion of those in the East sample who were subjected to partner violence is 39 percent (Altınay and Arat, 2009). Similarly, the recent WHO (2021) report on IPV shows that the prevalence estimate of lifetime IPVAW, based on 2018 Turkish Demographic and Health Survey (DHS), is appeared to be 32 percent among ever-partnered women aged 15-49 in Turkey. In addition to the country-based studies, results of province-based studies show variations and prevalence rates range from 28 percent to 41 percent in different provinces (Ergöçmen et al., 2013).

2.3 Causes and Consequences of IPVAW

Spousal violence can emerge from a combination of social, cultural, and economic factors (Madan, 2013). The most common model used in understanding violence against women is the social-ecological model (WHO, 2021). The social-ecological model is a framework that can be used to explain how personal, relational, situational, and socio-cultural factors interact with each other to produce violent acts and behaviors. Therefore, factors related to IPVAW can be presented at four levels: individual, relationship, community, and society. The first level, also known as the intrapersonal or individual level, refers to the immediate factors that contribute to victimization. The second level, interpersonal or relationship, refers to the connections between couples, families, and other small communities. Community level, which is the third level, focuses on the present and past connections of people within a specific community. Finally, the last level, also known as the society-level, focuses on the governmental regulations and statutes regarding violence (Tekkas and Betrus, 2020). Researchers have been examining these levels in different settings in order to understand better the factors related to variations in prevalence. However, research on community and societal factors associated with IPVAW is still limited (WHO, 2021).

Many studies have identified several individual, household, and community-level risk factors associated with IPVAW. At the individual level, one of the most consistent risk factors associated with women's higher likelihood of experiencing IPV is low level of education (Koenig et al., 2003; Yodanis, 2004). In explaining spousal abuse, Owusu and Agbemaflle (2016) find associations between place of residence, age, religion, working status, and wealth of women and risk of exposure to IPVAW by using 2008 Ghana DHS which includes 1,524 ever-married women. There are controversial ideas on the association between women's economic empowerment and the prevalence of IPV. Rahman et al. (2011) argue that if women have more options in terms of personal income, it may lower the risk of them being in an abusive relationship. On the other hand, when women are economically empowered, it may result in male insecurity and feelings of economic inadequacy, which can contribute to increased violence in relationships. While some studies reveal an inverse relationship between higher socioeconomic status of women and risk of IPVAW (Koenig et al., 2003; Yüksel-Kaptanoğlu et al., 2012), others find out that employed women are at higher risk of experiencing violence (Castro et al., 2017; Meekers et al., 2013; Rani and Bonu, 2009). Several research further argue that the propensity to justify violence can increase the risk of exposure to IPVAW (Das and Johnson, 2009; Sardinha and Catalán, 2018). As a result, the most consistent individual-level factors associated with women's higher risk of experiencing IPV can be listed as younger age, low level of education, history of abuse during childhood, and witnessing family violence.

Regarding household-level risk factors, the increasing likelihood of victimization of women is mainly related to conflict in the relationship, male domination in the family, and economic stress (WHO, 2012). Moreover, Yount (2005) finds an inverse relationship between household wealth and IPV. Koenig et al. (2006) further discusses economic pressure and childlessness as factors contributing IPVAW by using Male Productive Health Survey (MPHS) consisting of 4,520 currently-married men in North India. Some research shows that the disparity in educational attainment is associated with both women's victimization and men's perpetration of IPVAW (Chan, 2009; Garcia-Moreno et al., 2005). Moreover, Reichel (2017) performs an extensive analysis based on an EU-wide survey in order to explore determinants of IPVAW. The findings of this study affirm that women, who do not have an equal say about household income, suffer more often from violence. Similarly, Hindin and Adair (2002) aim to examine the main drivers of IPVAW in the Philippines by using the Cebu Longitudinal Health and Nutrition Survey, which involved 2,050 currently-married women. They assert that joint-decision making is related to the lowest levels of wife abuse. Finally, Hagemann-White (2002) finds out that the level of male dominance in the relationship is positively related to IPVAW.

The community- and society-level factors related to exposure to IPVAW may differ across developed, developing, and least-developed regions. However, a general understanding of the underlying factors associated with domestic violence remains limited in regard to developing countries (Koenig et al., 2006). Community and societal level risk factors have been studied in different settings and summarized as poverty, low economic and social status of women, norms supporting male control over females, broad social acceptance of violence, and lack of implementation of laws (WHO, 2010, 2014, 2021). Krug et al. (2002) assert that gender-inequitable social norms, social acceptance of VAW, and limited legal and community sanctions against IPVAW are the most prevalent risk factors at these levels. Similarly, Koenig et al. (2006) state that community-level beliefs condoning wife-beating are associated with an increasing risk of physical violence. In conclusion, cultural attitudes and beliefs on gender roles can be seen as the main drivers of IPVAW. Heise et al. (1999) exemplify widely held beliefs about traditional gender roles. These include that men are superior to women, that men have a right to discipline women for their incorrect behaviors, that beating is an acceptable way to discipline women, that men have a right to assert power over women, that women should tolerate violence to keep their family together, that a woman's sexual behavior is linked to a man's honor, that sexual intercourse is a man's right in marriage, and that family issues are private and it is inappropriate others to intervene. It is concluded that ending violence against women depends on changing these community norms, cultural attitudes, and beliefs giving rise to abusive behaviors of men toward women.

Turkey is a diverse country with significant variations in economic and social status between urban and rural areas. As such, it is important to note that risk factors concerning IPVAW in Turkey vary across the country in different cultural settings. However, Tekkas and Betrus (2020) review the literature on violence against women primarily in Turkey. They present determinants of violence against according to the individual, relationship, community, and societal levels of the social-ecological framework in their study. Marriage at young age, lower level of education, alcohol use, and history of abuse during childhood are found to be individual-level risk factors, while relationship-level risk factors related to violence against women are described as having multiple partners, low relationship satisfaction, and arranged or forced marriages. At the societal and community levels, poverty, lack of employment opportunities, lack of social support, weak legal sanctions, and cultural practices such as acceptance of men's superiority and dominance over women are associated with violence against women victimization, and/or perpetration. Consistent with these findings, Hortacsu et al. (2003) affirm that disobedience, inappropriate attire, and bad habits of women are accepted as provocations for men to use violence in Turkey.

Turkish culture normalizes the superiority of men over women, which increases the risk of IPVAW (Tokuç et al., 2010). Thus, in order to effectively combat IPVAW, prevention policies should primarily target changing beliefs about gender roles, as well as addressing other individual and household-level factors.

Violence against women results in physical, psychological, and social consequences. Femicide is the most drastic outcome of IPVAW. According to the WHO (2014) report, between 38 percent and 40 percent of femicides are committed by intimate partners. Even though there has been a substantial decrease in femicide rates over the last few years, the global proportion of female homicide perpetrated by intimate partners is still high. Apart from the fact that IPV yields the violation of women's right to live, intimate partner violence against women affects many other aspects of their lives. First of all, it is a widespread public health concern as well as major human rights violations (WHO, 2021). Dillon et al. (2013) asserts that IPVAW results in severe mental health problems including depression, anxiety, post-traumatic stress disorder (PTSD), sleep disorder, suicidality, self-harm, and psychological distress. Moreover, physical health outcomes such as poor functional health, chronic pain and disorders, somatic disorders, gynecological problems, and increased risk of sexually transmitted infection (STI) are found to be associated with IPVAW. Regarding the health outcomes of sexual abuse, the risk for HIV infection in women is highly associated with sexual abuse. It is also noted that IPVAW is an entrenched social and public health problem among developed and developing regions.

Apart from the health consequences of gender-based violence on women and their children, violence perpetrated against women has serious social and economic consequences for societies. Duvvury et al. (2013), states that VAW has notable economic costs in terms of decreased productivity, lost income for women and their families, and negative outcomes on future human capital formation. IPV-related absenteeism from work results in potential output loss although its impact on economic growth cannot be fully established. Socioeconomic costs of VAW include the inter-generational transmission of violence, reduced quality of life, erosion of social capital, and reduced female participation in the democratic process (Buvinic et al., 1999). The impact of these costs is substantial in terms of the social and economic development of a country. IPVAW does not only affect women's and household's welfare in the short- and long-term but also the health and education of children potentially contributing to the inter-generational transfer of poverty. It is transferred from generation to generation and has significant social costs, as well as negative economic and health outcomes. Therefore, addressing VAW, especially by their intimate partners, is essential.

2.4 Attitudes toward IPVAW and Gender Roles

As the main focus of the current study is understanding factors that explain attitudes of women toward IPV, it is important to examine the existing literature on this subject. Thus, attitudinal studies conducted especially in less developed and developing regions are examined in this section. In particular, we will be focusing on studies on women's attitudes toward partner violence in developing countries, followed by similar studies conducted in Turkey. Reviewing the prior research can strengthen the current study and allow comparison of findings across diverse cultural contexts. Moreover, understanding the behaviors related to the acceptance of IPVAW is essential for designing interventions to reduce gender-based violence against women (Schuler et al., 2012).

Societal attitudes that accept or justify spousal abuse make women more vulnerable to becoming victims of violence (UNICEF, 2012). Unfortunately, IPV is acceptable to a significant proportion of the population. The justification of IPV, specifically wife-beating, as an acceptable response to women's deviation from certain gender roles is common in many countries. Based on a study investigating social justification of IPV across 67 countries, it is found that IPV justification among respondents changes from less than 1 percent to 50 percent or more. Gracia and Herrero (2006a) perform one of the most extensive analyses based on the data from Eurobarometer 51.0. Interviews of women and men from 212 localities within 15 countries of the EU have been involved in the analysis. Even though only 3 percent of European women and men accept wife-beating in certain circumstances, the victim-blaming attitude is still widespread. It is found that 56 percent of men and 53 percent of women agree that a cause of DVAV is the provocative behavior of women. They conclude that those with victim-blaming attitudes present higher levels of acceptability of IPVAW. In less-developed countries, such as Burkina Faso, Ethiopia, Ghana, Iran, Jordan, Kenya, Nigeria, Palestine, Tanzania, Uganda, Zambia, and Zimbabwe, more than half of the population justifies wife beating under certain failures of women (Waltermaurer, 2012). Similarly, studies conducted in India, Iraq, and Turkey reveal that women in these cultures tend to have a widespread acceptance of spousal abuse and violence (Altınay and Arat, 2009; Linos et al., 2012; Rani et al., 2004).

Justification of wife-beating is known to be associated with IPV and its predictors have been investigated recently (Alam et al., 2021; Khan and Islam, 2018; Seidu et al., 2022; Sunmola et al., 2020). Studies investigating the factors that contribute to wife-beating have found that higher socioeconomic status and greater female literacy rates are associated with lower justification of wife-beating (Bates et al., 2004; Inal et al., 2020; Koenig et al., 2003). Rani and Bonu (2009) further examines the negative predictors of justification of wife-beating for both men and women by conducting a multi-country study in seven countries (Armenia, Bangladesh, Cambodia, India, Kazakhstan, Nepal, and Turkey). According to the study findings, increasing wealth is correlated with lower acceptance of wife beating, except in Cambodia and Nepal. In Turkey and Bangladesh, higher levels of education are associated with a decreased acceptance of such violence. Younger respondents tend to justify wife-beating more frequently, with some exceptions, suggesting the persistent transmission of gender norms intergenerationally. Interestingly, working women are as likely as or even more likely than nonworking women to justify wife beating. In Armenia, Nepal, and Turkey, men are significantly more likely to justify wife-beating. Finally, older men and women appear to be less likely to accept wife-beating. Nayak et al. (2003) further assert that gender and nationality are important determinants of attitudes toward violence against women.

As well as social acceptance and justification of IPV, understanding the association between established gender roles and violence against women also requires consideration of women's own justification. Unfortunately, many studies reveal high tolerance for IPV among women internationally. The literature on the justification of IPV explicitly exhibits that the legitimization of IPV is more prevalent among women who live in low-income and middle-income countries. For instance, a study carried out in Bangladesh points out that 32 percent of women justified husband hitting and battering in particular circumstances (Khan and Islam, 2018). Haj-Yahia (1998a) asserts that between 14 percent and 69 percent of Palestinian women justify wife beating under certain conditions such as refusing to have sex or disobeying. According to another study of seven sub-Saharan African countries, more than 75 percent of women tend to accept wife beating under certain situations (Rani et al., 2004). Similarly, 85 percent of Zambian women have acceptance of IPV toward women (Lawoko, 2006). According to relevant studies, younger age (Hindin, 2003; Zhu and Dalal, 2010), lower level of education (Dalal and Lindqvist, 2012; Rani and Bonu, 2009), and residing in rural areas (Hossain et al., 2022; Khan and Islam, 2018) are found to be related to higher risk of justification of IPV. Further, Yount (2005) presents several factors associated with women's justification of IPV, such as having children and being less educated compared to their partners.

Several studies address the link between women's attitudes toward partner violence, physical partner violence (PPV) in particular, and gender roles. It has been pointed out that unequal gender power distribution, control of household resources, and patriarchal institutional domination might be linked to the justification of wife-beating (Dobash and Dobash, 1979). Social norms and beliefs about traditional gender roles shape attitudes and can be inter-generationally transmitted (Flood and Pease, 2009). According to the studies conducted in Arab societies, where patriarchal ideology is deeply rooted, between 28 percent and 57 percent of Arab men agree that beating their wives is acceptable under certain conditions (Haj-Yahia, 1997, 1998a, 1998b). Alam et al. (2021) find out that women, who participated in at least one household decision, are less likely to justify wife-beating compared to women who did not participate in any household decisions. Glick et al. (2002) carry out a study based on samples from Brazil and Turkey since they show similarity in terms of gender-related attitudes. The degree of male structural control is the strongest predictor of attitudes toward wife abuse for women and men in both countries.

Risk factors related to women's acceptance and justification of violence against women differ by socioeconomic and cultural context. In low- and middle-income countries, including Turkey, the level of justification of PPV against women and the factors related to justification attitude must be determined to implement effective intervention programs (Abramsky et al., 2011). In fact, research studies conducted on attitudes toward DVAW and/or IPVAW in Turkey are limited. However, one of the earliest studies was done by Hacettepe University in 1988. The findings of this study indicated that nearly 45 percent of men approved that the attitude of wife beating is acceptable if a woman is disobedient. Likewise, another research concluded that the majority (66%) of Turkish men supported that "a man has absolute authority in the household and a woman must obey his husband" (Ilhan, 1992). According to another study including 1,973 women from 11 provinces, 61 percent of women report that they are arguing with their husbands sometimes, while 11 percent of the participants are frequently arguing with their husbands. Among the women who are arguing with their partners, 18 percent of them have been beaten by their husbands (Kocacık et al., 2007).

Marshall and Furr (2010) examine the attitudes of Turkish women toward IPV by using the data obtained from 2003 Turkish Demographic and Health Survey. It has been concluded that 41% of women justified wife beating under at least one of the following conditions: burning food, mismanaging money, neglecting children, arguing with husband, and refusing sex with husband. Further, the findings of studies reveal that household size, type of residence, age, and patriarchal values are the predictors of violence tolerance.

By using the data taken from 2013 Turkish Demographic and Health Survey, Inal et al. (2020) aim to assess the attitudes of married women toward physical partner violence. It is found that 15 percent of married women justify physical partner violence in at least one of five situations such as burning food, refusing sex with husband, arguing with husband, neglecting children, and going out without husband's permission. Moreover, education of women, place of residence, educational and occupational status of husband, and household wealth status are significantly associated with justification of IPVAV according to the study findings.

Kizilgol and Ipek (2018) explain the factors related to the probability of women experiencing violence within the family by using multinomial logit model. The empirical findings of the study show that the educational level of women and their husbands, residence type of family, presence of children, alcohol and drug use of husband, and gambling addiction of husband are the most significant determinants of IPVAV. Further, Dasre et al. (2017) focus on the women's propensity of experiencing physical or sexual violence by their partners within the last 12 months during the time period of the survey. It is found that sharing economic resources equally and increasing economic participation of women are likely to reduce the women's risk of facing domestic violence. Additionally, education is observed as an important determinant of the role of women since it increases the participation of women in the formal workforce.

3 DATA AND METHODOLOGY

3.1 Data and Study Design

The data used in this study comes from the NSDVW, which is the most comprehensive research conducted in this field in Turkey. The main objectives of the NSDVW are to identify the extent of IPVAW, determine the risk factors of IPVAW, and meet the need for data collection in this field. To that end, two waves of the NSDVW were in 2008 and 2014. HIPS collected the survey data with technical assistance from the TURKSTAT. The first wave of the NSDVW, which has the largest sample size, was conducted from July to September 2008. The second wave of the NSDVW was carried out between April and July 2014. This dissertation solely relies on the women's survey from the 2014 NSDVW data set, which is a follow-up survey. The microdata used in the analysis is provided by TURKSTAT.

The data set was designed to be nationally representative. A weighted, stratified, and multi-layered cluster sample was used in the sample design. The main aim of the sample design was to obtain estimates of indicators relevant to IPVAW at the national level. The target population was women aged 15 to 59 from 12 country regions. The survey was based on a two-stage sampling design. Once eligible households had been identified, household surveys were conducted. Then eligible women are selected from each household to collect women's data. In the fieldwork, both qualitative and quantitative research methods have been used to meet the objectives of the study. Focus group discussions, in-depth and semi-structured interviews have been conducted within the scope of the qualitative research.

The survey questionnaire was designed based on the questionnaire used in WHO's "Multi-country Study on Women's Health and Domestic Violence against Women." The survey consists of a questionnaire for households and a separate questionnaire for women, as the study uses a two-stage sampling design. The household questionnaire was designed to collect data on household population and housing characteristics. The woman's questionnaire was used to collect data on:

- background characteristics of women,
- background characteristics of women's intimate partners or husbands,
- marriage history,
- general health and reproductive health
- physical, sexual, emotional, and economic violence history,
- women's perception on gender roles and IPVAV.

In 2014 NSDVW, a national representative of 15,084 households were selected. The Kish method ¹ was used for unbiased random selection of one woman in each household. Thus, 7,462 women were interviewed out of 8,960 eligible women who were selected from households. Table A2 compares the research sample and the household and women's response rates in 2008 and 2014. The household response rate is 83.9 percent, while the woman response rate is 83.3 percent. Table A2 compares the household and woman response rates in 2008 and 2014 research.

It is essential to remind that the NSDVW data is not panel data, as sample size and strata differ. This dissertation uses only the data extracted from 2014 NSDVW. Because it is the last available data on IPVAV in Turkey. Moreover, only the data obtained from the woman's questionnaire is used to analyze the association between women's attitudes toward IPVAV and patriarchal gender roles. The next section examines the empirical strategy used in this study and its theoretical background.

¹The Kish method is used when there is more than one eligible person in the household to ensure an unbiased selection with probability.

3.2 Empirical Strategy

This section provides a comprehensive overview of the research method used in this thesis. The identification strategy and econometric model used in this study are explained. In this dissertation, we examine the association between women's attitudes toward justification of IPVAW and toward gender roles. We use a combination of descriptive and logistic regression analyses to draw conclusions. To begin, we describe the study sample using descriptive statistics presented in Tables A3 and A4 in Appendix A. We analyze the prevalence of IPVAW justification across different characteristics of women. Secondly, we develop three binary logistic regression models.

In the regression models, the outcome variable is determined as women's justification of IPVAW. The first model includes only the binary explanatory variable regarding women's attitudes toward patriarchal gender norms. Model 2 is controlled for the effects of several socioeconomic and demographic variables. All control variables are entered simultaneously in the second regression model. Finally, additional control variables regarding the characteristics of ever-married women are included in Model 3. The descriptive statistics of the main variables are presented in Tables A3 and A4 in Appendix A. The tables illustrate the mean, standard deviation, minimum, and maximum values of variables. The type of each variable is also shown in Tables A3 and A4. Sections 3.2.2 and 3.2.3 explain the outcome variable and main explanatory variable in more detail. In Section 3.2.4, control variables included in Model 2 and Model 3 are discussed.

Two distinct samples are used to explore the relationship between justification attitudes and patriarchal gender roles. The first sample comprises all 7,462 women. The second sample includes only 6,287 ever-married women. Model 1 is separately performed for both samples. Model 2 is performed for only the full sample. Finally, Model 3 is applied to the ever-married sample since the model includes control variables related to married women's characteristics.

3.2.1 Logistic Regression Model

In the logistic regression model, also called as logit model, G is the logistic function lies between 0 and 1 for all real numbers of z . Equation (3.1) demonstrates the cumulative distribution function of a standard logistic random variable (Wooldridge, 2015):

$$G(z) = \Lambda(z) = \exp(z) / [1 + \exp(z)] \quad (3.1)$$

Logit model can be derived from an underlying latent variable model satisfying the classical linear model assumptions. Considering y^* is an unobserved, or latent variable, following Equation (3.2) defines latent variable model:

$$y^* = \beta_0 + \mathbf{x}\beta + e, y = 1[y^* > 0] \quad (3.2)$$

The function $1[\cdot]$ is indicator function that defines a binary outcome and takes on the value 1 if the event in the brackets is true, and 0 otherwise. Therefore, $y = 1$ if $y^* > 0$, and $y = 0$ if $y^* \leq 0$. e is assumed to be independent of $\mathbf{x}$ and has the standard logistic distribution. In this case, e is symmetrically distributed about zero, which means that $1 - G(-z) = G(z)$ for all real numbers z .

The response probability for y is derived from Equation (3.3) and assumptions given:

$$\begin{aligned} P(y = 1|\mathbf{x}) &= P(y^* > 0|\mathbf{x}) = P[e > -(\beta_0 + \mathbf{x}\beta)|\mathbf{x}] \\ &= 1 - G[-(\beta_0 + \mathbf{x}\beta)] = G(\beta_0 + \mathbf{x}\beta) \quad (3.3) \end{aligned}$$

Applications of binary response models mostly aim to explain effects of the explanatory variables, called x_j , on the response probability $P(y = 1|\mathbf{x})$. The direction of the effect of x_j on $E(y^*|\mathbf{x}) = \beta_0 + \mathbf{x}\beta$ and on $E(y|\mathbf{x}) = P(y = 1|\mathbf{x}) = G(\beta_0 + \mathbf{x}\beta)$ is the same. Even though the sign of each β_j is sufficient to determine whether the effect is positive or negative, the magnitude of β_j is not mostly meaningful since the latent variable y^* rarely has well-defined. The primary goal of the most applications is to measure the effect of x_j on the probability of success, which is complicated due to the nonlinear nature of $G(\cdot)$. It is possible to estimate the partial effect of either continuous or binary explanatory variable on the response probability by using calculus.

If x_j is a continuous variable, its partial effect on probability of success $p(\mathbf{x}) = P(y = 1|\mathbf{x})$ is obtained from the partial derivative as can be seen in Equation (3.4):

$$\frac{\partial p(\mathbf{x})}{\partial x_j} = g(\beta_0 + \mathbf{x}\beta) \beta_j, \text{ where } g(z) \equiv \frac{dG}{dz}(z) \quad (3.4)$$

Considering x_1 is a binary explanatory variable, the partial effect of changing x_1 from 0 to 1, when all other variables are fixed, will be as follows:

$$G(\beta_0 + \beta_1 + \beta_2 x_2 + \dots + \beta_k x_k) - G(\beta_0 + \beta_2 x_2 + \dots + \beta_k x_k) \quad (3.5)$$

Both expressions in Equations (4) and (3.5) depend on all other values of x_j . Also, the partial effect of other kinds of discrete variables can be estimated through Equation (3.5).

Maximum Likelihood Estimation of Logistic Regression

Assume that there are N independent and identical distributions following Equation (3.2). To estimate the maximum likelihood estimator, conditional on the explanatory variables, the density of y_i given $\mathbf{x}_i$ is written as:

$$f(y|\mathbf{x}_i; \beta) = [G(\mathbf{x}_i\beta)]^y [1 - G(\mathbf{x}_i\beta)]^{1-y}, \quad y = 0, 1 \quad (3.6)$$

In Equation (3.6), intercept is involved in the vector $\mathbf{x}_i$. When $y = 1$, below equation equals to $G(\mathbf{x}_i\beta)$ and when $y = 0$, it equals to $1 - G(\mathbf{x}_i\beta)$. The log-likelihood function for observation i , that is a function of the parameters and the data $(\mathbf{x}_i, y_i)$, is obtained by taking the log of Equation (3.6):

$$l_i(\beta) = y_i \log [G(\mathbf{x}_i\beta)] + (1 - y_i) \log [1 - G(\mathbf{x}_i\beta)] \quad (3.7)$$

$l_i(\beta)$ is well-defined for all values of β because $G(\cdot)$ is strictly restricted between 0 and 1. The log-likelihood for a sample size N is obtained summing Equation (3.7) across all observations: $L(\beta) = \sum_{i=1}^N l_i(\beta)$, and the maximum likelihood estimator of β , denoted by $\hat{\beta}$, maximizes this log-likelihood. $\hat{\beta}$ is called as logit estimator whereas $G(\cdot)$ is the standard logit cumulative distribution function. It is known from the general maximum likelihood results that $\hat{\beta}$ is consistent and asymptotically normal. Therefore, asymptotic variance $\hat{\beta}$ can be estimated.

3.2.2 Outcome Variable

Women's justification of IPVAW is used as the outcome variable. Attitudes toward IPVAW is assessed by asking the participant women if they would justify wife beating under certain circumstances. The woman questionnaire contains six questions related to women's perceptions on IPVAW. All the interviewed women are asked "In your opinion, is a husband justified in beating his wife in the following situations": (1) if the wife neglects household chores, (2) if the wife argues with her husband, (3) if the wife refuses to have sexual relations with her husband, (4) if the wife asks about her husband's affair, (5) if the husband suspects that his wife is cheating on him, (6) if the husband learns that his wife is cheating on him. The possible outcomes for these questions are "yes", "no", and "don't know". For each of these questions, a set of six binary variables are created. The variable is coded as 1 if the respondent justified wife beating under the certain situation (responded as "yes"), and 0 if the respondent did not justified wife beating (either responded as "no" or "don't know"). The internal consistency among the six variables is found to be 0.74 (Cronbach's alpha = 0.74). From these binary variables, a single binary outcome variable is created on the basis of whether the women justified wife beating under any of the circumstances.

3.2.3 Explanatory Variable

The main explanatory variable is women's support for patriarchal gender norms. To assess whether or not the women supported patriarchal gender roles, women are asked "Do you agree with following statements": (1) the wife should not argue with her husband even if she disagrees with him, (2) the wife should be able to spend her money, (3) the husband should also do household chores, (4) male family members are responsible for behaviors and attitudes of women. For each of these circumstances, responses are "yes", "no", and "don't know". In the logistic regression, women's attitudes toward patriarchal gender norms supporting male dominance is transformed into a binary variable. The binary explanatory variable is coded as 1 if the respondent agree with statements (1) and/or (4) which are supporting male dominance (either responded as "no" or "don't know"). It is coded as 0 if the respondent did agreed with statements (1) and/or (4) (responded as "yes"). Contrarily, the variable is coded as 1 if the respondent did not agree with statements (2) and/or (3). It equals 0 if the respondent agree with statements (2) and/or (3). In this way, a binary explanatory variable regarding women's attitudes toward patriarchal norms is generated.

3.2.4 Control Variables

Several measures of individual-level characteristics of women are included in the analysis to predict women's attitudes toward IPVAW. These are women's age, residence, highest level of education obtained, employment, mother tongue, and marital status. All the control variables are categorical. Age is categorized into four groups: 15-24, 25-34, 35-44, and 45-59. The type of residence has two levels: urban and rural. Women's level of education has five levels involving no diploma or illiterate, primary, secondary, high school, and higher level of education. Women's current work status has two categories as employed and unemployed. Note that the employment variable takes the value of 1 only if the respondent works with "health insurance", otherwise it is coded as 0. Mother tongue is divided into three categories: Turkish, Kurdish, and others including Arabic. Finally, marital status is consisted of four groups: never-married, currently-married, divorced or separated, and widowed. For more detailed specifications and definitions of the control variables, see Table 3.1.

Control variables regarding characteristics of ever-married women are also involved in Model 3. While Model 3 is applied only to a restricted sample (ever-married women), while Model 2 is applied to full sample (all women). It is important to note that marital status has only three categories: currently-married, divorced or separated, and widowed in that case. Two groups for the type of ceremony are determined. Only religious ceremonies or not having a wedding ceremony is the reference group. Another group is only civil ceremonies or both civil and religious. Another control variable is the bride price. If the bride price is paid for marriage it equals 1, otherwise it equals 0. Similarly, consanguineous marriage is another binary variable taking only two values. If the respondent is married her cousin or a relative, it is coded as 1. Otherwise, it equals to 0. Lastly, two binary control variables representing the presence of male children and the presence of female children are included in the models. Table 3.1 also illustrates the specification and definition of control variables included in Model 3.

In logistic regression models, a specific category is chosen for categorical independent variables. Since all control variables are categorical in this study, each of them has a reference group. Reference groups of the control variables are presented in Table 3.1.

Table 3.1: Specification and Definition of the Control Variables

	Type of Variable	Definition
Age	Categorical	
15-24		Reference group
25-34		Age between 25-34 = 1; else = 0
35-44		Age between 35-44 = 1; else = 0
45-59		Age between 45-59 = 1; else = 0
Level of Education	Categorical	
No Diploma or Illiterate		Reference group
Primary School		Completed primary school = 1; else = 0
Secondary School		Completed secondary school = 1; else = 0
High School		Completed high school = 1; else = 0
Undergraduate or Graduate		Undergraduate or graduate degree = 1; else = 0
Employment	Categorical	
Not Employed		Reference group
Employed		Employed with insurance = 1; else = 0
Type of Residence	Categorical	
Urban		Reference group
Rural		Living in rural area = 1; else = 0
Mother Tongue	Categorical	
Turkish		Reference group
Kurdish		Kurdish = 1; else = 0
Others		Arabic and others = 1; else = 0
Marital Status	Categorical	
Never-married		Reference group
Currently-married		Currently-married = 1; else = 0
Divorced or Separated		Divorced or separated = 1; else = 0
Widowed		Widowed = 1; else = 0
Type of Ceremony	Categorical	
Religious-only (or None)		Reference group
Civil (and Religious)		Civil and religious (or civil-only) = 1; else = 1
Bride Price	Categorical	
Not Paid		Reference group
Paid		Bride price is paid = 1; else = 0
Consanguineous Marriage	Categorical	
Not Relatives		Reference group
Cousins or Other Relatives		Married cousin or other relative = 1; else = 0
Child (Female)	Categorical	
No		Reference group
Yes		Having girl child = 1; else = 0
Child(Male)	Categorical	
No		Reference group
Yes		Having boy child = 1; else = 0

4 RESULTS

4.1 Descriptive Results

The socioeconomic and demographic characteristics of the sampled women are analyzed throughout this section. First, the prevalence of women's experiences of violence by their intimate partners is examined. Although the 2008 NSDVW data is not used in this study, the prevalence rates are estimated for both years. Second, descriptive results are presented based on the women's questionnaire data obtained from the 2014 NSDVW. Lastly, women's attitudes toward wife-beating and their perceptions of patriarchal gender roles supporting male dominance are addressed in this section.

As the most comprehensive nationwide research on IPVAW in Turkey, the 2008 and 2014 NSDVW surveys provide insights into women's experiences of violence by their intimate partners. We begin by estimating the prevalence of various forms of violence against women in Turkey. These estimates involve the prevalence rates of physical, sexual, emotional, and economic IPV experienced by women in Turkey. Moreover, the results include both the prevalence of violence during the lifetime and in the last 12 months prior to the interview.

In 2008, it was found that 39 percent of the ever-married women experienced lifetime physical violence by their intimate partners. One out of ten women has been exposed to physical violence within the last 12 months during the survey period. Lifetime sexual violence is less prevalent than physical violence. 15 percent of ever-married women have been subjected to sexual abuse once in their lifetime. Regarding sexual violence experienced during the last 12 months, 7 percent of the ever-married women have been exposed to sexual abuse. Therefore, three out of ten women have experienced either physical or sexual violence from their intimate partners.

Based on the 2014 NSDVW, 36 percent of the ever-married Turkish women have been exposed to lifetime physical violence. Additionally, 8 percent of women have been physically attacked by their partners during the last 12 months. The estimates for sexual VAW in the follow-up research is similar to those in 2008. Four out of ten women have been exposed to either physical or sexual violence at least once in their lives. In many cases, sexual violence is experienced through physical violence. In other words, sexual violence against an intimate partner rarely occurs alone. While the proportion of women who experienced emotional abuse remains the same, the prevalence rate of economic abuse is higher in 2014 than in 2008. The rates of emotional and economic abuse are substantial in the case of Turkey; see Figure 4.1.

Figure 4.1: Prevalence Rates of IPVAW in Turkey

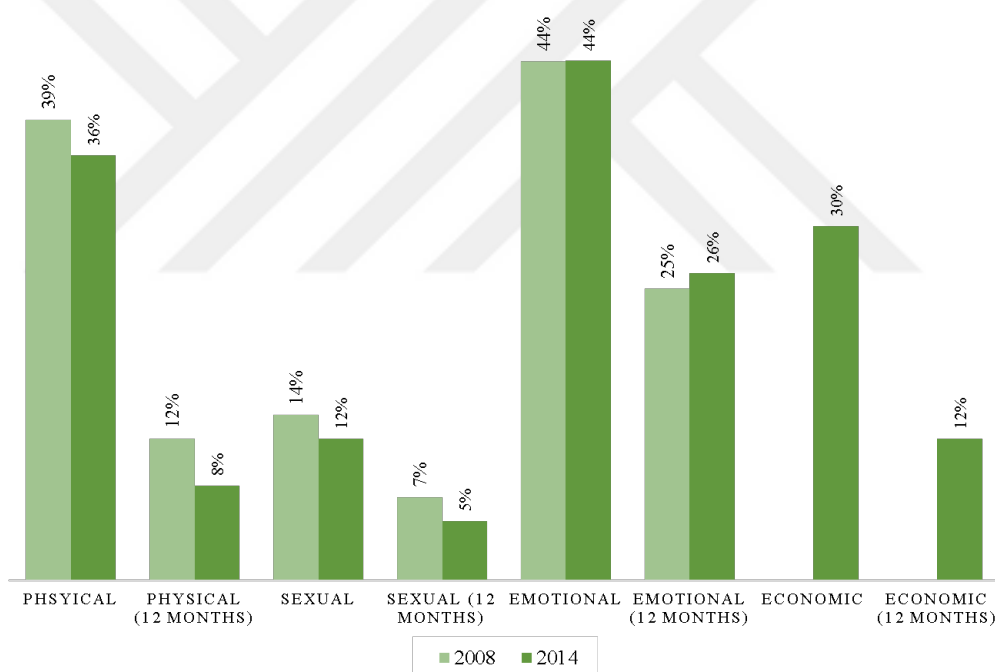


Table 4.1 presents the percentage distribution of the study sample by age, type of residence, level of education, employment status, mother tongue, and marital status for 7,462 Turkish women who were interviewed in 2014. Estimates for all women and ever-married women are both presented. Hence, statistics for the characteristics of married women, such as the type of ceremony, bride price, and consanguineous marriage, are also presented. Descriptive statistics related to the variables included in the analyses are provided in Tables A3 and A4 in Appendix A.

Table 4.1: Background Characteristics of Women

		All Women		Ever-married Women	
		%	N	%	N
Age					
	15-24	18.3	1,369	7.6	477
	25-34	28.7	2,142	31.5	1,981
	35-44	25.3	1,891	28.9	1,815
	45-59	27.6	2,060	32	2,014
Type of Residence					
	Urban	68	5,073	68.2	4,290
	Rural	32	2,389	31.8	1,997
Mother Tongue					
	Turkish	80.8	6,032	81.4	5,118
	Kurdish	16.1	1,205	15.5	973
	Others	3	225	3.1	196
Education					
	Illiterate	18.1	1,348	19.9	1,248
	Primary	42.2	3,147	47.9	3,010
	Secondary	16.6	1,239	11.7	737
	High School	15	1,117	13	818
	Undergraduate and Graduate	8.1	608	6.9	436
Employment Status					
	Currently-working	30.2	2,251	31.2	1,959
	Not Working	69.8	5,211	68.8	4,328
Marital Status					
	Currently-married	78.1	5,828		
	Never-married	15.7	1,175		
	Divorced	3.5	261		
	Widowed	2.7	198		
Type of Ceremony					
	Civil-only			2.2	140
	Religious-only			2.1	132
	Both			95.5	6,003
	None			0.2	11
Bride Price					
	Paid			15.2	954
	Not Paid			84.6	5,319
Consanguineous Marriage					
	Not Relatives			76.7	4,821
	Cousins or Other Relatives			23.2	1,460
Total*		100	7,462	100	6,287

As indicated in Table 4.1, ten-year age groups are defined as follows: 15-24, 25-34, 35-44, and 45-59. More than half of the women were aged between 25 and 44 in both samples. Most of the ever-married women were involved in the age group 45-59. According to the survey results, 8 percent of the population was below the age of 25, whereas 32 percent of the population is above the age of 44. The average age of the never-married women in the sample was lower. Regarding the type of residence, the majority of the respondents were living in urban areas. In addition, the majority of female respondents stated that Turkish is their native language, while 16 percent of the women identified Kurdish as their mother tongue.

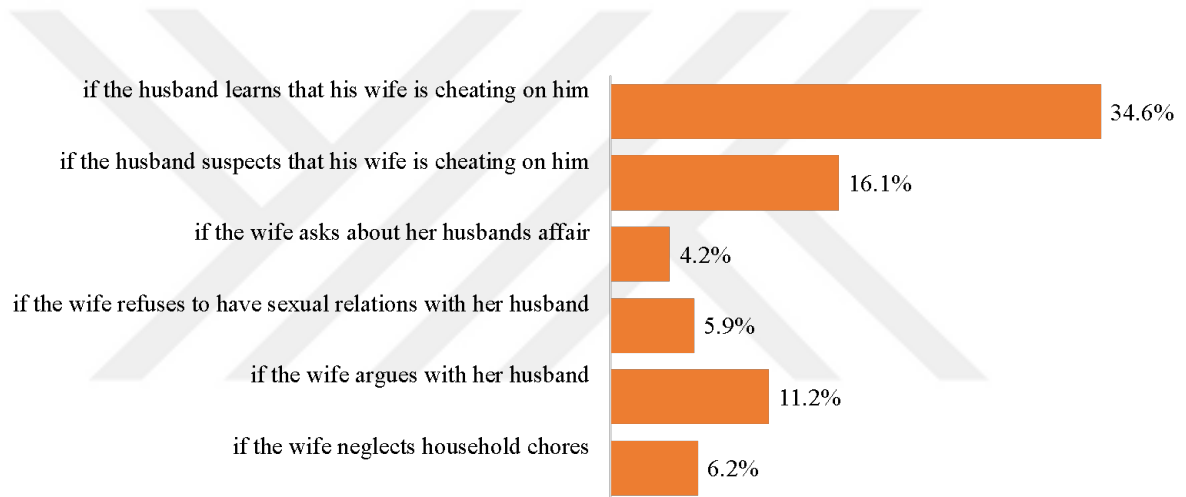
The distribution of women's level of education shows that more than half of the women have primary level of education or less. Respectively, 17 percent and 15 percent of the women have secondary school and high school degrees. It is seen that the educational level of the respondents varied considerably. Looking at the educational level of the ever-married sample, almost 20 percent of the women have not completed primary level of education or do not have any education. Approximately half of the ever-married women have completed primary school. The proportion of women who have completed at least secondary school is 31 percent.

One of the most essential variable included in the analyses is working status of women. Considering the employment status of the women, nearly 30 percent of the women stated that they have been working at the time of survey. As seen in the Table 4.1, the results are almost the same for ever-married sample. Note that these numbers include all women who reported that they are engaged in work, regardless of whether or not they receive payment.

As mentioned earlier, the study sample consists of both never-married/partnered and ever-married women. It is evident from Table 4.1 that eight out of ten women in the study sample had been married at some point in their lives. More than three-quarters of the women were currently-married, while almost 16 percent of them had never been married at the time of the survey. In total, 6 percent of the respondents were divorced or widowed. Moreover, more than nine-tenths of the women who have ever been married were currently-married at the time of the survey. Regarding the type of wedding ceremony, the majority of the respondents have both civil and religious wedding ceremonies. The bride price had been paid on 15 percent of the marriages. In addition, two out of every ten women had married their cousins or other relatives.

Figure 4.2 demonstrates women's justification of wife beating under different circumstances. The results show that between 4.2 and 34.6 percent of the female respondents justified wife beating. It is evident from Figure 4.2 that women were most accepting of the attitude of wife beating under two scenarios: "if a man has doubt on his wife's faithfulness" and "if a man learns that his wife is cheating on him." Furthermore, one out of ten women agreed that wife beating is acceptable "if the wife disobeys her husband." Under the cases of "neglecting household chores" and "refusing to have sex," wife beating was least justified. Finally, IPVAW is found to be justified by 38 percent of the women in at least one of the six situations.

Figure 4.2: Women's Attitudes toward Wife Beating



Regarding women's perceptions of patriarchal gender roles, the participants were asked if they agree or disagree with statements that endorse male autonomy in the family and society. Figure 4.3 shows that 43.7 percent of the respondents agreed with the statement that "the wife should not argue with her husband even if she disagrees with him." Four out of ten women believed that "male family members are responsible for the behaviors and attitudes of women." Nearly 70 percent of women supported the idea that: "the husband should also do household chores." About 67 percent of women agreed that "the wife should be able to spend her money." The results indicate that 78 percent of Turkish women agreed with at least one of the statements supporting male dominance.

Figure 4.3: Women's Attitudes toward Gender Roles

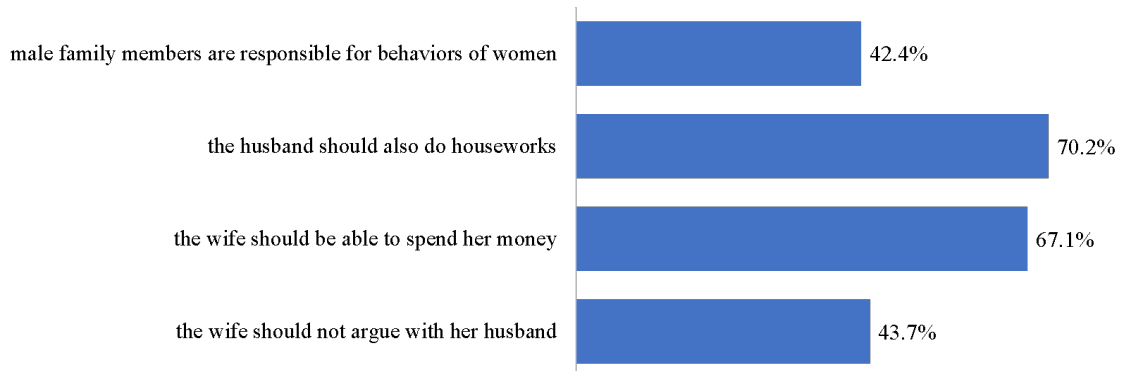


Table 4.2 illustrates the women's justification of wife beating by several social and demographic characteristics of women. It is estimated that 38.3 percent of Turkish women justified wife-beating attitude in at least one of the six situations. As seen in Table 4.2, it is slightly higher for the ever-married sample.

In each age group, the proportion of women who justified wife beating was around 40 percent. A notable finding is that the justification rate of wife beating was much higher in the youngest age group (15-24) among ever-married women. As expected, the justification rate was higher in rural areas compared to urban areas for both samples. The acceptance rate was lower for women whose native language is Turkish and others. It appears that ethnicity matters in women's justification of IPVAW since six out of ten Kurdish women accepted wife-beating under certain circumstances.

Regarding women's education, the increasing level of schooling lowers the women's justification rate of wife beating. Among different education levels, the highest proportion of women who justified IPVAW at least once was illiterate or had no diploma. Apparently, the most educated women were less likely to accept wife-beating attitude. While 61.5 percent of illiterate women justified wife-beating for any reason, only 13.3% of women with undergraduate or graduate degrees justified. Results are similar for ever-married women. Statistics for both samples show that the acceptance rate of IPVAW was lower for currently-working women compared to not working women.

Considering marital status, currently married and widowed women had a higher tolerance for wife-beating than never-married and divorced women. Lastly, almost half of the widowed women justified wife beating in at least one of the six situations, as shown in Table 4.2.

Table 4.2: Women's Justification of IPVAW by Several Socioeconomic and Demographic Characteristics of Women

		All Women		Ever-Married	
		%	N	%	N
Age					
	15-24	38.5	527	47.4	477
	25-34	37.3	799	38.2	1,981
	35-44	38.2	723	39.1	1,815
	45-59	39.4	812	40	2,014
Type of Residence					
	Urban	33.6	1,704	35.1	1,505
	Rural	48.4	1,157	49.7	993
Education					
	Illiterate	61.5	829	63.8	796
	Primary School	40.3	1,268	40.5	1,218
	Secondary School	34.1	422	33.8	249
	High School	23.4	261	21.9	179
	Undergraduate and Graduate	13.3	81	12.8	56
Employment Status					
	Currently-working	35.1	789	36.3	711
	Not working	39.8	2072	41.3	1787
Mother Tongue					
	Turkish	33.7	2,034	35.2	1,804
	Kurdish	60.9	734	63.2	615
	Others	41.3	93	40.3	79
Total		38.3	2861	39.7	2,498

4.2 Regression Results

This section explores (1) if women who hold traditional gender role values supportive of male dominance have greater acceptance of IPVAW, and (2) other individual-level factors related to women's acceptance of IPVAW. Factors associated with the risk of women's acceptance of IPVAW are analyzed through logistic regression analyses in this dissertation. Logistic regressions are performed for two samples. As mentioned, the first sample includes all women (N=7,462), and the second sample is restricted to ever-married women (N=6,287). In this section, estimation results obtained from the binary logistic regressions are presented.

Firstly, regressions are performed to assess whether traditional patriarchal beliefs of Turkish women predict their justification of IPVAW. Results for the logistic regression models, including regression coefficients with significance levels and 95% confidence intervals, are shown in Table A5 in Appendix A. The first two columns give the results without control variables. The last two columns present the estimates of the logistic regression of Model 2. The model is controlled for individual-level factors such as women's age, educational level, employment status, residence, mother tongue, and marital status. Table 4.3 demonstrates the odds for Turkish women's justification of IPVAW. The first two columns give the odds ratio and their 95% confidence intervals for Model 1, while the last two columns show results for Model 2. In the models, the odds ratio indicates whether traditional patriarchal beliefs of women and other characteristics are associated with an increased probability of wife beating acceptance.

In Model 1, the association between women's perceptions of gender roles and their acceptance of IPVAW is found to be statistically significant at the 1% level. Women who hold patriarchal beliefs are significantly more likely to justify wife-beating. They have approximately 3.58 times the odds. Results are similar when the model is controlled for other variables. The positive and significant effect remains in Model 2. After controlling several socioeconomic and demographic factors, women who hold traditional gender roles have 2.60 times the odds of positive attitudes toward accepting wife-beating. These results are striking and suggest that women's attitudes toward patriarchal gender roles are the most significant predictor of women's justification of partner violence. It is reasonable to say that deepening patriarchy in society is a high-risk factor for Turkish women's justifying IPVAW.

Our findings are consistent with available literature that argues higher tolerance of IPVAW is significantly correlated with women's perceptions of traditional gender roles (Haj-Yahia, 1998a; Haj-Yahia, 2002; Hicks et al., 2021). A similar study conducted in Turkey using 2003 DHS finds a strong association between women's attitudes toward traditional gender roles and justification of IPV. According to the study results, women with patriarchal beliefs have 1.80 times the odds of tolerating wife-battering. Moreover, this effect is estimated at 1.71 times the odds when the model is controlled for several variables (Marshall and Furr, 2010). All these findings, along with ours, highlight the significance of addressing cultural beliefs supporting male control over women. Acknowledging that the patriarchal value is one of the strongest predictors of acceptance of IPVAW is crucial. decisive stand against the endorsement of patriarchal gender roles

This study further explores several socioeconomic and demographic factors as predictors of women's justification of IPVAW, see Table A5. These factors encompass a range of variables, including women's age, level of education, employment status, residence, mother tongue, and marital status. Most of these predictors appeared to be statistically significant at 1% level. In particular, the reverse relationship between age and acceptance of IPVAW is statistically significant at 1% level for all age groups, indicating that older women are less likely to justify wife-beating compared to younger women.

It is evident from Table A5 that the association between women's attitudes toward IPVAW and residence type becomes significant in Turkey. Residing in a rural area increases the risk of women's justification of wife-beating attitude by 39 percent compared to living in an urban area. Moreover, respondents whose native language is Kurdish have a higher risk of justifying wife beating, with an 83 percent higher likelihood compared to women who speak Turkish as their mother tongue. Rural areas, particularly Eastern and Southeastern Anatolia, are less developed regions in Turkey and are predominantly inhabited by the Kurdish population. However, speaking a language other than Turkish or Kurdish is not significantly related to the attitudes toward wife beating.

Our findings suggest that the level of education of women plays a significant role in shaping their views on IPVAW, largely consistent with prior research (Adu, 2023; Hicks et al., 2021; Rashid et al., 2014). Higher educational attainment is found to be negatively associated with acceptance of IPVAW as expected. The negative correlation between the level of education and justification of wife beating appears to be statistically significant across all educational levels, with a 1% significance level. According to the regression results, women with primary education are 44 percent less likely to justify wife-beating attitudes than those with no education or diploma. In addition, the likelihood of justifying IPVAW decreases by 61 percent if women completed secondary education and by 69 percent for those with higher education. Further, women with either undergraduate or graduate degrees are 78 percent less likely to justify wife-beating compared to those who are illiterate or have not completed primary education. A possible explanation for the inverse relationship between education and justification of IPV among women is that highly educated women tend to perceive IPVAW as a negative phenomenon. Women with lower levels of education may possess less knowledge regarding the consequences of such violations. Another explanation could be that women's higher level of formal education leads to greater social and economic empowerment, providing them skills for better jobs, and financial independence.

Consistent with the correlation between women's education and tolerance for IPVAW, the employment status of women serves as another predictor of acceptance of IPVAW. Being employed appears to be negatively associated with the justification of IPV among women. As demonstrated in Table 4.3, women in the working force are 16 percent less likely to accept IPVAW, with a 10% significance level. However, it is important to remind that women are considered employed only if they work with social and health insurance, for the purpose of the study. Working without insurance or in unpaid jobs is not found to be significantly associated with women's justification of wife beating. These findings are also coherent with previous research (Adu, 2023). Employment serves as a catalyst for the empowerment of women. It is clear that more educated and employed women are needed to combat IPVAW and its justification. These findings are consistent with the notion that economic empowerment and increased financial independence through employment may be a factor contributing to women's decreased justification of IPVAW. However, further research is essential to better understand the association between socioeconomic factors and gender dynamics.

Finally, women's marital status, except for divorced or separated, is found to be a significant predictor of justification of IPVAW. Results show that currently-married or widowed women are more likely to justify IPVAW than never-married women. Currently-married women have 1.47 times the odds of positive attitudes toward accepting IPVAW. Likewise, widowed women have 1.60 times the odds. The effects are statistically significant at 1% level and 5% level, respectively. Surprisingly, being divorced or separated does not appear to be statistically significant. This may be because of the smaller proportion of divorced or separated women in the sample.

Table 4.3: Odds for Women's Justification of Wife Beating (All Women)

	Model 1		Model 2	
	OR	95% CI	OR	95% CI
Patriarchal Beliefs	3.58***	[3.16, 4.07]	2.60***	[2.27, 2.97]
Age				
15-24			1.00	
25-34			0.67***	[0.55, 0.82]
35-44			0.62***	[0.50, 0.76]
45-59			0.51***	[0.42, 0.64]
Type of Residence				
Urban			1.00	
Rural			1.39***	[1.25, 1.55]
Level of Education				
No Diploma			1.00	
Primary School			0.56***	[0.49, 0.65]
Secondary School			0.39***	[0.32, 0.48]
High School			0.31***	[0.25, 0.38]
Undergraduate and Graduate			0.22***	[0.16, 0.29]
Employment Status				
Not Employed			1.00	
Employed (with Insurance)			0.84*	[0.70, 1.01]
Mother Tongue				
Turkish			1.00	
Kurdish			1.83***	[1.58, 2.12]
Others			0.95	[0.71, 1.27]
Marital Status				
Never-Married			1.00	
Currently-Married			1.47***	[1.22, 1.79]
Divorced or Separated			1.27	[0.91, 1.79]
Widowed			1.60**	[1.12, 2.29]

* $p < 0.10$ ** $p < 0.05$ *** $p < 0.01$

Regressions are also repeated for the restricted sample. Table A6 in Appendix A presents regression results, including regression coefficients with significance levels and 95% confidence intervals, for 6,287 ever-married women. The first two columns give the results without control variables. The last two columns present the estimates of the logistic regression of Model 3. Table 4.4 demonstrates the odds for ever-married women's justification of IPVAW with their 95% confidence intervals. Model 3 is controlled for women's age, educational level, employment status, residence type, mother tongue, and marital status (excluding never-married category). Additionally, the type of wedding ceremony, bride price, consanguineous marriage, and presence of female or male children are included as control variables in Model 3.

Table A6 indicates that the relationship between ever-married women's beliefs in patriarchy and acceptance of IPVAW is statistically significant at the 1% level in both models. The findings demonstrate that ever-married women who hold patriarchal beliefs have 3.74 times the odds of a higher risk of justifying IPVAW. The association between ever-married women's perceptions of male dominance and acceptance of IPVAW remains statistically significant after controlling for some socio-demographic characteristics of women. Positive attitudes toward traditional gender roles increase the risk of justifying IPVAW. After controlling for respondents' socioeconomic and demographic characteristics, the odds of justifying IPVAW is found to be 2.68. Results are not confounding since ever-married sample involves. They seem stronger for ever-married women.

Consistent with previous results, increasing age lowers the probability of justifying IPVAW. Compared to ever-married women aged 15-24, women aged 25 and older are less likely to accept IPVAW. The effects are significant across all age groups at the 1% significance level. Living in rural areas increases the risk of justifying wife beating by 32 percent compared to those living in urban areas, with a 1% level of significance. Moreover, women who speak Kurdish as their native language are more inclined to justify IPVAW.

Compared to ever-married women with no education, those who have received primary education are 41 percent less likely to justify IPVAW. Not surprisingly, the probability of condoning wife beating decreases as the level of education increases. Therefore, those holding undergraduate or graduate degrees are 76 percent less likely to condone wife beating attitude. Other similar studies cohere with the current one in terms of showing that women who have a job with health insurance are less likely to justify IPVAW for any reason.

Regarding Table A6, there is no significant difference in attitudes toward wife beating across divorced, separated, and widowed women. Moreover, the type of wedding ceremony, having consanguineous marriage, and having female child are not found to be statistically significant. Most importantly, payment of the bride price before marriage is arranged is positively related to acceptance of IPVAW at the 1% significance level. This result is not surprising because bride price tradition is more prevalent among traditional families where patriarchal norms are rooted. Finally, having male children is found to be statistically significant at the 5% significance level. The risk for women's justification of IPVAW is 51 percent higher if the bride price is paid to the family of the bride. Such positive correlation is not interesting considering the practice of bride price undermines the status of women within the family. Finally, women who have male children are 17 percent more likely to accept wife beating.

Table 4.4: Odds for Women's Justification of Wife Beating (Ever-Married Women)

	Model 1		Model 3	
	OR	95% CI	OR	95% CI
Patriarchal Beliefs	3.74***	[3.25, 4.31]	2.68***	[2.30, 3.11]
Age				
15-24			1.00	
25-34			0.70***	[0.56, 0.89]
35-44			0.65***	[0.51, 0.83]
45-59			0.53***	[0.41, 0.67]
Type of Residence				
Urban			1.00	
Rural			1.32***	[1.17, 1.48]
Level of Education				
No Diploma			1.00	
Primary School			0.59***	[0.50, 0.68]
Secondary School			0.42***	[0.34, 0.53]
High School			0.30***	[0.24, 0.38]
Undergraduate and Graduate			0.24***	[0.17, 0.33]
Employment Status				
Not Employed			1.00	
Employed (with Insurance)			0.78**	[0.64, 0.95]
Mother Tongue				
Turkish			1.00	
Kurdish			1.58***	[1.33, 1.88]
Others			0.80	[0.58, 1.10]
Marital Status				
Currently-Married			1.00	
Divorced or Seperated			0.89	[0.66, 1.19]
Widowed			1.09	[0.80, 1.48]
Type of Ceremony				
Religious (or None)			1.00	
Civil (and Religious)			0.79	[0.55, 1.13]
Bride Price				
Not Paid			1.00	
Paid			1.51***	[1.28, 1.77]
Consanguineous Marriage				
Not Relatives			1.00	
Cousins or Other Relatives			1.05	[0.92, 1.19]
Child (Female)				
No			1.00	
Yes			1.01	[0.89, 1.14]
Child (Male)				
No			1.00	
Yes			1.17**	[1.02, 1.34]

* $p < 0.10$ ** $p < 0.05$ *** $p < 0.01$

5 CONCLUSION

Gender-based violence against women remains a major concern, particularly in underdeveloped and developing nations. This issue has been recognized globally, and concerted efforts have been made to address it. However, the prevalence of violence against women, especially in the form of intimate partner violence, remains high. It continues to negatively affect the lives of countless women. Turkey, as a developing country, has a significantly high incidence of IPVAV. The roots of violence against women in patriarchal countries, such as Turkey, stem from ingrained gender inequalities and gender norms. These norms serve to create an environment where violence against women is tolerated. Moreover, such acceptance contributes to the perpetuation of IPVAV.

The issue of gender-based violence in Turkey is concerning due to the fact that women themselves accept and justify violent acts perpetrated against them. However, empirical research on public and individual attitudes toward IPVAV, specifically women's own attitudes toward IPVAV, remains limited. Therefore, our primary objective is to address this research gap and make a valuable contribution to the limited existing literature in the context of Turkey. We aim to provide a deepened understanding of the issue of women's acceptance of violence.

Firstly, we present descriptive results to understand the attitudes of Turkish women toward the justification of IPVAV as well as patriarchal gender roles. It is seen that a considerable proportion of Turkish women (38.3%) justified wife-beating under certain circumstances. Concerning the specific reasons, wife-beating is mostly justified in the case of women's affairs. Following, arguing with the husband is found to be another case that women justified wife-battering. In traditional societies, the use of physical punishment by husbands is condoned. In fact, women accept beatings as part of their obedient role (Visaria, 2000). Thus, these findings are dramatic but not surprising taking into account the patriarchal history of Turkey. We have also gathered insightful data regarding

women's perceptions toward assigned gender roles in the family. Our findings affirm that patriarchy is still prevalent and valued among Turkish women, with eight of ten women holding at least one belief aligns with patriarchal ideas. Specifically, Turkish women mostly believe that a woman should not argue with her husband. These findings shows deeply rooted patriarchal norms within Turkish families.

Following, we provide empirical results obtained from logistic regression analyses. By replicating earlier research (Khan and Islam, 2018; Marshall and Furr, 2010; Rani et al., 2004), three regression models are developed to predict the risk factors of justification of IPVAW among Turkish women. Unlike other studies, women's attitude toward patriarchal gender roles is included in the regression models as the main predictor variable. We find that women who hold patriarchy have approximately 3.5 times higher risk of justifying IPVAW. After controlling models, it is found that supporting patriarchal gender roles increases the risk of justifying IPVAW by more than 2.5 times. The findings of this dissertation underline the importance of patriarchal beliefs as the source of acceptance of IPVAW.

Based on the empirical analyses, it is seen that older women are less likely to justify wife-beating compared to younger women. Moreover, rural women are more likely to justify IPVAW than urban women. Thus, our findings are align with the results of other studies (Inal et al., 2020). We also ascertain that mother tongue and marital status of women are significantly associated with the justification of IPVAW. Considering ever-married women, we find that marital status, presence of female children, and payment of bride price to family of the bride are predictors of acceptance of wife-beating.

In many other studies, the role of educational level is determined to be significant factors associated with accepting IPVAW (Dickson et al., 2020; Gurmu and Endale, 2017; Yoshikawa et al., 2014). Our findings are consistent with these studies. We find that women with no formal education and with less than primary education have a higher likelihood of justifying IPVAW for any reason. As the level of education decreases, the probability of justifying IPVAW for any reason increases. Additionally, employment status can be predicted to change women's attitudes toward IPVAW (Dhaher et al., 2010; Madan, 2013). The research findings suggest that women in the workforce are less likely to justify IPVAW compared to those unemployed. Women who are educated, and economically and socially empowered, will be more resistant to violence (Khan and Islam, 2018). Education can empower women by providing them with economic independence. It also helps to challenge and overcome the patriarchal structure.

Results are likely to be generalized to settings such as India, Palestine, and Bangladesh (Alam et al., 2021; Haj-Yahia, 1998a; Jejeebhoy, 1998). Because women in these countries, where patriarchy is rooted, face challenges similar to those faced by Turkish women. Given the considerable incidence of justifying IPV, it is important to understand the precursors of such acceptance particularly in Turkey. Because understanding the roots of the problem may be useful to make effective public policies and prevention efforts. The approval of women wife-beating attitude under certain circumstances calls for intervention to challenge existing gender norms. Better understanding of the underlying factors influencing women's attitudes toward IPVAW would contribute to the existing literature.

The results of this study provide some suggestions for policymakers. The most important finding of this study is that traditional gender roles are found to have an increasing effect on the justification of IPVAW. Not to mention that further study is needed, these findings suggest that policymakers should consider adopting interventions aiming to eradicate patriarchal gender norms and promoting gender equality in all aspects of social life. Furthermore, policymakers should consider promoting women's educational attainment and participation in the workforce. Because women who have low-level education and are economically dependent are the most vulnerable group to IPV.

Finally, the limitations of this study should be considered. Given the nature of data used in this research, the level of economic independence of women is measured solely based on their working status. A more comprehensive approach, incorporating measurements such as the earnings of women and their contribution to family income, may provide a stronger relationship between economic independence and IPVAW justification. Moreover, our analysis is limited to evidence accessed from NSDVW. As a result, the association between justification of IPVAW and gender roles has only been assessed among women. Further research can be conducted to examine men's perceptions of wife-beating and traditional gender roles can.

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APPENDIX A: ADDITIONAL TABLES

Table A1: Different Forms of Violence against Women

Types of VAW	Characteristics of Violence
Physical Violence	Hurting or intending to hurt a partner by hitting, slapping, kicking, burning, shoving, pinching, grabbing, hair-pulling, biting, using any other physical force, forcing alcohol or drug use, and property damage
Sexual Violence	Forced sexual relations, sexual harassment, sexual abuse, forced prostitution, female genital mutilation, marital rape, and any other sexual behavior committed against consent of women
Psychological Violence	Insult, constant humiliation, intimidation, destruction of pets and property, threats of injury to self or partner, threats to take away or harm children, isolation from family and friends, and mind games
Economic Violence	Keeping or attempting to keep entire control over financial resources, restricting access to money, and prohibiting attendance at school or employment

Table A2: Response Rates

	2008		2014	
	N	%	N	%
Number of selected households	24,048		15,084	
Number of households interviewed	17,168		11,247	
Household response rate		88%		83.9%
Number of women in the households	22,822		13,310	
Number of selected women	14,854		8,960	
Number of women interviewed	12,785		7,462	
Woman response rate		86.1%		83.3%

Table A3: Descriptive Statistics (All Women)

	Type of Variable	Mean	Std. Dev.	Min.	Max.
Justification Attitude	Dependent				
Justified PPVAW		0.38	0.49	0	1
Male Dominance	Independent				
Supported		0.75	0.44	0	1
Age	Control				
15-24		0.18	0.39	0	1
25-34		0.29	0.45	0	1
35-44		0.25	0.43	0	1
45-59		0.28	0.45	0	1
Type of Residence	Control				
Urban		0.68	0.47	0	1
Rural		0.32	0.47	0	1
Mother Tongue	Control				
Turkish		0.81	0.39	0	1
Kurdish		0.16	0.37	0	1
Others		0.03	0.17	0	1
Level of Education	Control				
No Diploma		0.18	0.38	0	1
Primary School		0.42	0.49	0	1
Secondary School		0.17	0.37	0	1
High School		0.15	0.36	0	1
Undergraduate and Graduate		0.08	0.27	0	1
Marital Status	Control				
Never-Married		0.16	0.36	0	1
Currently-Married		0.78	0.41	0	1
Divorced or Seperated		0.03	0.18	0	1
Widowed		0.03	0.16	0	1
Occupation	Control				
Not Employed		0.87	0.33	0	1
Employed (with Insurance)		0.13	0.33	0	1

Table A4: Descriptive Statistics (Ever-Married Women)

	Type of Variable	Mean	Std. Dev.	Min.	Max.
Justification Attitude	Dependent				
Justified PPVAW		0.40	0.49	0	1
Male Dominance	Independent				
Supported		0.76	0.43	0	1
Age	Control				
15-24		0.08	0.26	0	1
25-34		0.32	0.46	0	1
35-44		0.29	0.45	0	1
45-59		0.32	0.47	0	1
Type of Residence	Control				
Urban		0.68	0.47	0	1
Rural		0.32	0.47	0	1
Mother Tongue	Control				
Turkish		0.81	0.39	0	1
Kurdish		0.15	0.36	0	1
Others		0.03	0.17	0	1
Level of Education	Control				
No Diploma		0.20	0.40	0	1
Primary School		0.48	0.50	0	1
Secondary School		0.12	0.32	0	1
High School		0.13	0.34	0	1
Undergraduate and Graduate		0.07	0.25	0	1
Marital Status	Control				
Currently-Married		0.93	0.26	0	1
Divorced or Seperated		0.04	0.20	0	1
Widowed		0.03	0.17	0	1
Occupation	Control				
Not Employed		0.88	0.33	0	1
Employed (with Insurance)		0.12	0.33	0	1
Type of Ceremony	Control				
Civil and Religious		0.95	0.21	0	1
Civil		0.02	0.14	0	1
Religious		0.02	0.15	0	1
None		0.00	0.04	0	1
Bride Price	Control				
Not Paid		0.85	0.36	0	1
Paid		0.15	0.36	0	1
Consanguineous Marriage	Control				
Not Relatives		0.77	0.42	0	1
Cousins or Other Relatives		0.23	0.42	0	1
Number of Children	Control				
Girl		1.13	1.12	0	10
Boy		1.34	1.11	0	10

Table A5: Logistic Regression Analysis of Predictors of Women's Justification of Wife Beating (All Women)

		Model 1		Model 2	
		β	95% CI	β	95% CI
Constant		-1.47***	[-1.59, -1.36]	-0.66***	[-0.92, -0.40]
Patriarchal Beliefs		1.28***	[1.15, 1.40]	0.95***	[0.82, 1.09]
Age					
	15-24			-	-
	25-34			-0.40***	[-0.59, -0.20]
	35-44			-0.48***	[-0.69, -0.28]
	45-59			-0.66***	[-0.88, -0.45]
Type of Residence					
	Urban			-	-
	Rural			0.33***	[1.25, 1.55]
Level of Education					
	No Diploma			-	-
	Primary School			-0.57***	[-0.72, -0.43]
	Secondary School			-0.93***	[-1.13, -0.73]
	High School			-1.18***	[-1.39, -0.97]
	Undergraduate and Graduate			-1.53***	[-1.83, -1.24]
Employment Status					
	Not Employed			-	-
	Employed (with Insurance)			-0.17*	[-0.35, 0.01]
Mother Tongue					
	Turkish			-	-
	Kurdish			0.60***	[0.46, 0.75]
	Others			-0.05	[-0.34, 0.24]
Marital Status					
	Never-Married			-	-
	Currently-Married			0.39***	[0.20, 0.58]
	Divorced or Separated			0.24	[-0.09, 0.58]
	Widowed			0.47**	[0.11, 0.83]
Model Summary					
	Area under ROC		0.61		0.71
	Observations		7,462		7,462

* $p < 0.10$ ** $p < 0.05$ *** $p < 0.01$

Table A6: Logistic Regression Analysis of Predictors of Women's Justification of Wife Beating (Ever-Married Women)

		Model 1		Model 3	
		β	95% CI	β	95% CI
Constant		-1.47***	[-1.60, -1.34]	-0.28	[-0.75, 0.18]
Patriarchal Beliefs		1.32***	[1.18, 1.46]	0.98***	[0.83, 1.13]
Age					
	15-24			-	-
	25-34			-0.35***	[-0.58, -0.12]
	35-44			-0.43***	[-0.67, -0.19]
	45-59			-0.64***	[-0.89, -0.39]
Type of Residence					
	Urban			-	-
	Rural			0.28***	[0.16, 0.39]
Level of Education					
	No Diploma			-	-
	Primary School			-0.54***	[-0.69, -0.38]
	Secondary School			-0.86***	[-1.08, -0.63]
	High School			-1.19***	[-1.42, -0.96]
	Undergraduate and Graduate			-1.45***	[-1.79, -1.10]
Employment Status					
	Not Employed			-	-
	Employed (with Insurance)			-0.25**	[-0.45, -0.05]
Mother Tongue					
	Turkish			-	-
	Kurdish			0.46***	[0.29, 0.63]
	Others			-0.23	[-0.54, 0.09]
Marital Status					
	Currently-Married			-	-
	Divorced or Seperated			-0.12	[-0.41, 0.17]
	Widowed			0.08	[-0.23, 0.39]
Type of Ceremony					
	Religious (or None)			-	-
	Civil (and Religious)			-0.24	[-0.61, 0.13]
Bride Price					
	Not Paid			-	-
	Paid			0.41***	[0.25, 0.57]
Consanguineous Marriage					
	Not Relatives			-	-
	Cousins or Other Relatives			0.04	[-0.08, 0.18]
Child (Female)					
	No			-	-
	Yes			0.01	[-0.11, 0.13]
Child (Male)					
	No			-	-
	Yes			0.16**	[0.02, 0.30]
Model Summary					
	Area under ROC		0.60		0.72
	Observations		6,287		6,287

* $p < 0.10$ ** $p < 0.05$ *** $p < 0.01$

APPENDIX B: ADDITIONAL FIGURES

Figure A1: Area under ROC Curve - All Women (Model 1)

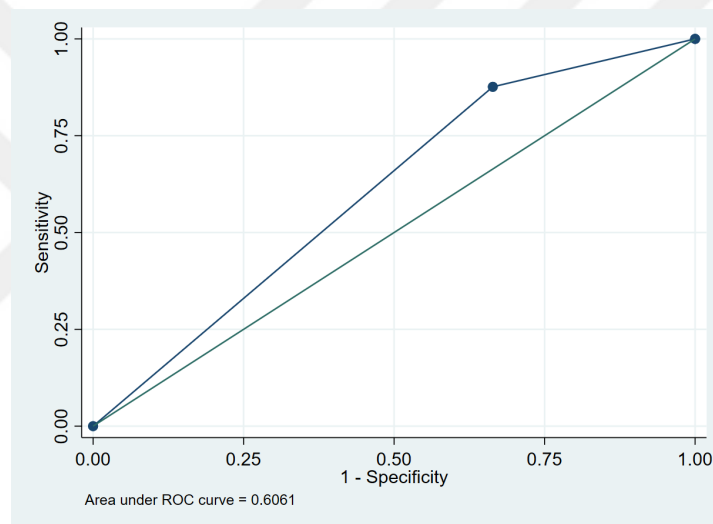


Figure A2: Area under ROC Curve - Ever-Married Women (Model 1)

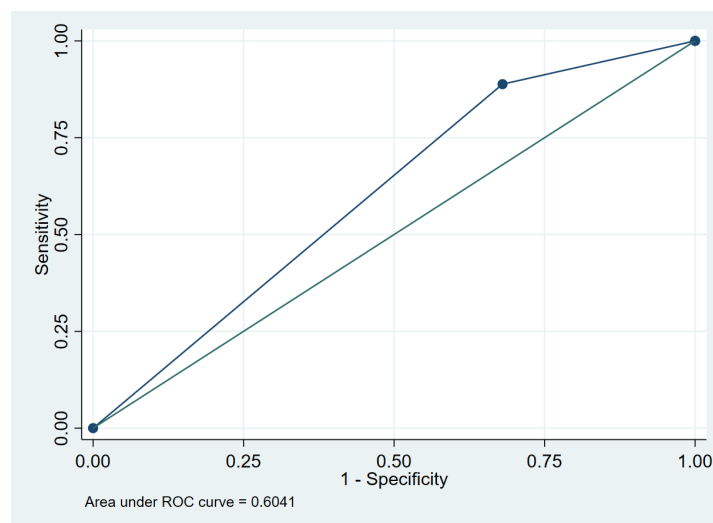


Figure A3: Area under ROC Curve - All Women (Model 2)

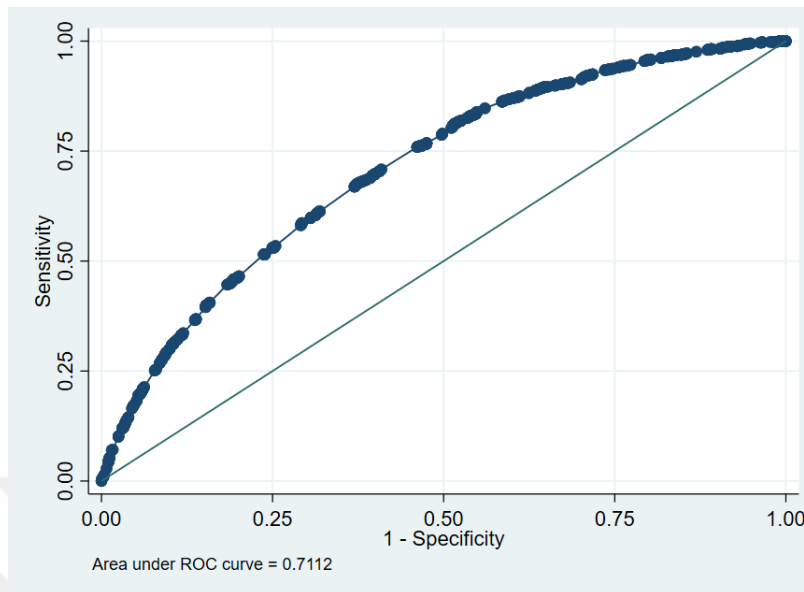
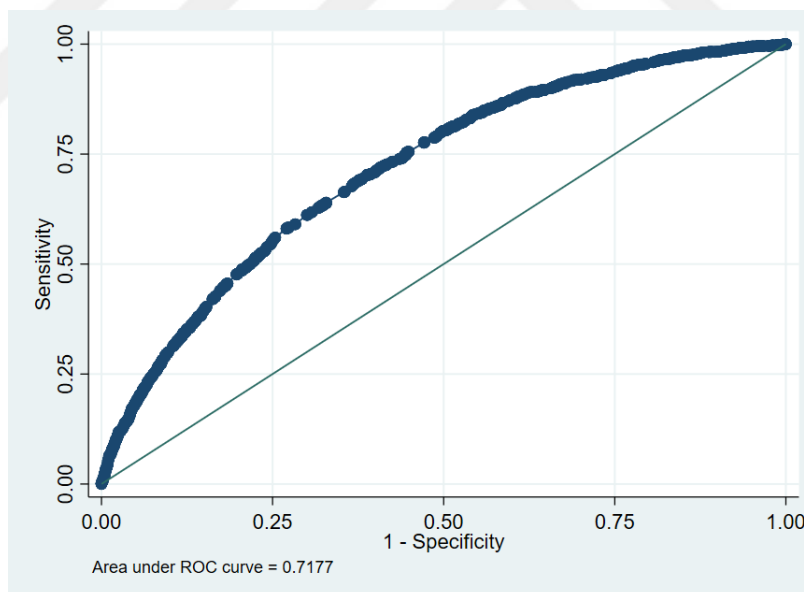


Figure A4: Area under ROC Curve - Ever-Married Women (Model 3)



TEZ ONAY SAYFASI

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Enstitü : SOSYAL BİLİMLER ENSTİTÜSÜ
Hazırlayanın Adı Soyadı : Selin İPLİKÇİ
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