WOMEN'S CONFRONTATION TO SEXISM: UTILIZING THE CONFRONTING PREJUDICED RESPONSES MODEL AND THE THEATRE OF THE OPPRESSED METHODS FOR PRACTICING CONFRONTATION

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ABSTRACT

WOMEN'S CONFRONTATION TO SEXISM: UTILIZING THE CONFRONTING PREJUDICED RESPONSES MODEL AND THE THEATRE OF THE OPPRESSED METHODS FOR PRACTICING CONFRONTATION

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Sexism is a detrimental issue that permeates various areas of women's lives. One of the effective ways of combatting sexism is confrontation which has been shown to diminish future prejudiced behavior of perpetrators, increase well-being of the targets and help set new norms for a less prejudiced environment. Current thesis utilized the Confronting Prejudiced Responses (CPR) Model with five steps: determining that the witnessed response is prejudiced, assessing the urgency of confronting, feeling personal responsibility to confront, deciding how to respond and taking action. The CPR scale, developed in line with the recommendations of this model, was adapted to Turkish in the first study, which revealed three subfactors: Detection and Emergency, Cost, Responsibility and Action. Building on this framework the thesis developed a four-week intervention program in the second study using Theatre of the Oppressed methods, coined by Augusto Boal, which use interactive drama techniques to explore and challenge social oppression, to help women practice different responses to sexism. A total of 29 participants (*M*age = 23.48, *SD* = 4.12) took part in the program. Using the adapted CPR Scale and the Self-Silencing to

Sexism Scale (SSTS), participants' progresses were assessed. Wilcoxon signed-rank tests revealed significant increases for the CPR subfactors, indicating the effectiveness of the intervention in enhancing women's capability to confront sexism. Semi-structured interviews held with participants further supported these findings, highlighted the positive outcomes of the intervention and provided valuable suggestions for future implementations.

Keywords: Confrontation, Sexism, Theatre of the Oppressed, Intervention Program

ÖZ

KADINLARIN CİNSİYETÇİLİKLE YÜZLEŞMESİ: YÜZLEŞME PRATİĞİ YAPMAK İÇİN ÖNYARGILI TEPKİLERLE YÜZLEŞME MODELİNİ VE EZİLENLERİN TİYATROSU YÖNTEMLERİNİ KULLANMAK

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Cinsiyetçilik, kadınların hayatlarının çeşitli alanlarına nüfuz eden ciddi bir sorundur. Cinsiyetçilikle mücadele etmenin etkili yollarından biri, faillerin gelecekteki önyargılı davranışlarını azalttığı, önyargıya maruz kalan kişilerin iyilik halini artırdığı ve daha az önyargılı bir ortam için yeni normlar oluşturmaya yardımcı olduğu gösterilen yüzleşmedir. Mevcut tez, beş adımlı Önyargılı Tepkilerle Yüzleşme (ÖTY) Modelini kullanmış olup model; tanık olunan tepkinin önyargılı olduğunu belirleme, yüzleşmenin aciliyetini değerlendirme, yüzleşmek için kişisel sorumluluk hissetme, nasıl tepki vereceğine karar verme ve harekete geçme adımlarını içermektedir. Bu modelin önerileri doğrultusunda geliştirilen ÖTY ölçeği, ilk çalışmada Türkçeye uyarlanmış ve Tespit ve Aciliyet, Bedel, Sorumluluk ve Aksiyon olmak üzere üç alt faktör ortaya çıkmıştır. Bu çerçeveyi temel alan tezde, ikinci çalışmada dört haftalık bir müdahale programı geliştirilmiştir. Program, Augusto Boal tarafından ortaya atılan ve etkileşimli drama tekniklerini kullanarak toplumsal baskıyı keşfetmek, sorgulamak ve ona karşı çıkmak için geliştirilen Ezilenlerin Tiyatrosu yöntemlerinden yararlanarak, kadınların cinsiyetçiliğe karşı

farklı tepkiler geliştirmelerine yardımcı olmayı amaçlamıştır. Programa toplam 29 katılımcı dahil olmuştur. Katılımcıların yaş ortalaması *Ort* = 23,48, *SS* = 4,12'dir. Uyarlanmış ÖTY Ölçeği ve Cinsiyetçiliğe Karşı Kendini Susturma Ölçeği (CKKS) kullanılarak katılımcıların ilerlemeleri değerlendirilmiştir. Wilcoxon işaretli sıralama testleri, ÖTY alt faktörleri için önemli artışlar ortaya koymuş ve müdahalenin kadınların yüzleşme kapasitelerini artırmadaki etkinliğini göstermiştir. Katılımcılarla yapılan yarı yapılandırılmış görüşmeler de bu bulguları desteklemiş, müdahalenin olumlu sonuçlarını vurgulamış ve gelecekteki uygulamalar için değerli önerilerde bulunmuştur.

Anahtar Kelimeler: Yüzleşme, Cinsiyetçilik, Ezilenlerin Tiyatrosu, Müdahale Programı

To all women resisting oppression

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CHAPTER 1

INTRODUCTION

"Why didn't you say something?" "You should have reacted before" "It's not that serious, don't make it a big deal" "It is not your place to react" "It's too risky to confront them" is what a majority of women hear from others or think to themselves when they experience discrimination. Many women face an internal struggle between the urge to respond and the social and psychological barriers that make confrontation to sexism difficult (Becker et. al., 2014). To detect discrimination when it happens, to take the considerations of emergency and risk and to decide to take action are all challenging processes for targets of discrimination. To grasp the underlying reasons for such struggles, the various forms of sexism and how it manifests in the daily lives of women should be reviewed.

In the context of Türkiye, sexism has continued to permeate women's lives and sexist attitudes towards women are still prevalent and normalized (Sunar, 2020). Although the awareness of the detrimental effects of sexism has increased, women still often apt to stay silent in the face of sexism, due to the fears of social backlash, doubts of the effectiveness of confrontation or systematic justification of sexist ideologies (Aydın & Yıldız, 2019). However, within these contexts, confronting prejudice is crucial in many ways regarding breaking the silence towards discrimination, challenging the perpetrators' prejudiced views, generating positive feelings for the target and reshaping biased social norms for the bystanders (Czopp et al., 2006). Hence, this thesis will focus on adapting an assessment method regarding confronting sexism and creating an intervention program that helps women practice confronting sexism, as there are limited numbers of such applied efforts, especially within Turkish literature. To theoretically align the aim of the study to the confrontation literature, Confronting Prejudiced Responses Model (CPR) by

Ashburn-Nardo et al. (2008) will be utilized. The model briefly explains the five steps in the confrontation process as: detecting the discrimination, evaluating the emergency of the situation, taking responsibility to confront, knowing how to respond and taking action. This model helps to conceptualize the confrontation process of individuals and is a useful guide to assess where the intervention can be most effective. For instance, Ashburn-Nardo and Karim (2019) emphasise the importance of having practice of challenging discrimination in order to be able know how to act in varying situations so that individuals are more ready to take action.

On this objective, current thesis consists of two main studies. First study concerns the adaptation of the original Confronting Prejudiced Responses Scale by Ashburn-Nardo et. al.'s (2014) into Turkish and to sexist situations which will be used to assess individuals' confrontation tendencies. In the second study, Theatre of the Oppressed (TOP) methods by Boal (1985) are utilized to design and implement an intervention program that aims to provide practice for women's confrontation to sexism, open a safe space where women can discuss sexist situations they experience and analyse the discriminatory social structures. Boal's techniques aim to create exercises that imitate real-life experiences to be intervened on the stage within a discriminated against group, so that individuals are empowered to bring about change in the society by generating alternative ways of responding to oppression (Puvaneyshwaran, 2024). Following this brief introduction, the thesis will present an overview of sexism and its types including ambivalent sexism, explain its effects on women's lives and their tendency to silence themselves due to several social and relational reasons. Next, the confrontation literature will be reviewed along with the Confronting Prejudiced Responses Model and its steps explaining the confrontation process. Finally, Theatre of the Oppressed will be examined along with its potential for creating drama-based methods in relation to confronting sexism, with example implementations from Türkiye and other international contexts.

1.1. Sexism

Sexism is the pervasive and impairing discriminatory treatment a person receives based on their gender (Swim & Hyers, 2009). It is a system of beliefs, attitudes and

behaviors that induce prejudice and inequality, predominantly against women. By objectifying, belittling, ridiculing; by deeming women as weak and in need of protection, by causing physical, mental and social harm, sexism manifests itself in many forms for women, creating significant barriers throughout their lives (Lewis, 2017). Although originally based on the perceived differences between biological sexes of male and female, sexist ideologies transcend the biological essentialism and indoctrinate how social behaviors and roles should be shaped according to individuals' gender (Petterson & Sutton, 2018). Hence, it encompasses most, if not all areas of women's experiences (Kelley & Gilbert, 2023).

In the workplace, women are not seen as capable as their male counterparts. They do not get promoted or receive a pay raise as much as men, even though they are qualified and competent (Farsia, 2024). They often hit systematic barriers in their career journeys due to stereotypes, harassment and psychological as well as physical abuse (Liu, 2024). These examples, and many more demonstrate the sexism deeply rooted in the structural systems of the professional world, which hinder women's professional growth (Busygina et al., 2019). Similarly in education, girls and women's talent, intelligence and success are disregarded. They are often discouraged from pursuing STEM fields simply because these fields are not suited for the feminine societal roles (Ara, 2021). Girls face stereotype threat where they perform worse than they actually would when faced with negative beliefs towards their performance, they are subjected to strict dress codes in schools regarding the objectification of their bodies, and are often left behind from education due to poverty, religious beliefs, child marriage or extreme patriarchal ideologies (Nguyen & Ryan, 2008). This inequality in accessing education sets girls and women behind in economic and career-wise advancement, limiting their freedom for social empowerment and participation, perpetuating the cycle of discrimination (Kuteesa et al., 2024).

The injustice that is well ingrained in the work and education systems extend into women's personal lives as well. In close romantic relationships, women experience this oppression on a much more intimate and overwhelming scale (Hammond & Overall, 2017). When involved in a heterosexual romantic relationship, women often

report having to undertake almost all of the emotional and domestic labour, feeling insecure about their appearance, losing their own autonomy to better adapt to their partner's lives (Schäfer, 2008). In intimate relationships, women are more easily exposed to gaslighting, which refers to the emotional manipulation that alters an individual's perspective and causes self-doubt, confusion, interdependence and low self-esteem (Sengkey & Illahibaccus-Sona, 2024). The goal of gaslighting from an ill-intentioned partner is to take control of the relationship and their partner's decisions, which creates a cycle of abuse that perpetuates isolation and self-silencing for the victim that cuts the ways of reaching social support (Ciabatti et. al., 2024). Within a heterosexual relationship, the normative gender roles become solid expectations from partners that are requisites of attachment (Fisher & Hammond, 2019). For example, men expect women to be nurturing and caregiving in the relationship, tending to the emotional, physical and sexual needs of the men and to adhere to their decision-making because it is their duty to do so. Men might expect women to be sexually available primarily for their gaze, often accompanied by expressions of intense jealousy related to their partners' social environment and behaviour, friends or clothing choices. Studies reveal that in a heterosexual relationship where men endorse sexism over their partners (e.g. being overprotective, expecting women to be submissive and self-sacrificing) women adapt to the expectations of their partner and later on exert similar sexist attitudes for the stability of the relationship against their own well-being (Alba et. al., 2024). These sexist dynamics when forming intimate relations create inequality within a romantic relationship that takes up most of women's personal lives. As can be seen, sexism operates in many areas of women's lives. To better understand how sexism permeates different aspects of women's lives, examining theoretical distinctions and definitions of various forms of sexism is useful to draw a framework that can capture the effect of such discrimination.

1.1.1. Ambivalent Sexism

The widespread presence of sexism entails the existence of various forms of its manifestations. Scholars have defined multiple types of sexism exerted onto women over the course of this discrimination's investigation. For example, Swim and

colleagues differentiate between traditional and modern sexism (Swim et. al., 1995), where traditional sexism refers to the "old-fashioned" attitudes towards males and females and pungent distinction of gender roles that individuals should abide by (Swim & Cohen, 1997) and modern sexism refers to the ideas that deny the existence of sexism in the present times. People who exhibit modern sexist attitudes do not ignore the fact that discrimination based on gender have existed for a long time in the past, however they believe that modern societies have overcome sexism and have reached equal rights for both genders. Apart from many definitions of different types of sexism in the literature, in this thesis, Ambivalent Sexism will be used for the measurement tool that will be adapted based on the CPR model.

Ambivalent Sexism coined in by Glick and Fiske (1996) which refers to the contradicting discriminatory attitudes, beliefs and behaviours a prejudiced individual holds towards women. They differentiate between the hostile, offensive, covert and easy to detect forms of everyday sexism and seemingly benevolent, more subtle and hard to identify forms. Firstly, they define *Hostile Sexism* (HS), as the blatant negative evaluations and remarks that operate against women's benefit. It involves depicting them as trying to control men with their sexuality, fool people with feminist ideas to gain advantages, or portraying them as complainers of minor inconveniences when in reality it is detrimental discrimination that women are complaining about (Glick & Fiske, 2018). Hostile sexism "needs little explanation" as Glick and Fiske (2018) states, it consists of obvious malign intentions that are based on patriarchy and its firm beliefs of male dominance. In their Ambivalent Sexism Scale, items such as "Most women fail to appreciate fully all that men do for them." and "Once a woman gets a man to commit to her, she usually tries to put him on a tight leash." also highlight the hostile sexism's idea of men's benevolence towards women and women's disregard toward this benevolence (Glick & Fiske, 1997). The hostile sexism dimension of the scale further focuses largely on female sexuality and how it can be used against men, as they are highly attracted to such qualities in women, which creates a liability for men. In this respect, hostile sexism is highly related to the sexual objectification of women and how they chose to express and experience their sexuality. Study by Harsey and Zurbriggen (2021) suggests that

adapting hostile sexist views significantly predicts individuals' endorsement of sexually objectifying views of women.

Benevolent sexism (BS) on the other hand, is related to the seemingly positive treatments that on the surface might have prosocial or intimacy-seeking intentions, yet have underlying connotations that serve to strengthen and maintain overall male dominance (Glick & Fiske, 2001). In benevolent sexist views, women are put into traditional gender roles where their assumed weakness requires protection that only men can provide, their fragile existence ensures men's usefulness. This idea that women should be protected by men, and men are not complete without the attention and love from women reassures heteronormative standards that bind women to behaviors of being emotional and domestic care-givers of their partners (Shnabel et. al., 2015). Benevolent sexist ideas are often presented, coated with affirmations of affection and endearment, concealing the expectation that only women who embrace conventional roles will be socially accepted and rewarded. In the Ambivalent Sexism Scale (Glick & Fiske, 1997), BS is measured with items such as "Women should be cherished and protected by men." and "No matter how accomplished he is, a man is not truly complete as a person unless he has the love of a woman." which captures the essence mentioned above. Additionally, Glick and Fiske (2001) emphasize that BS also entails treating women as morally superior and pure, as having a better sense of culture and good taste; all of which would seem as thoughtful compliments. Contrary to how pleasant these ideas sound, they put women on a high pedestal and make it easier for them to be blamed if they derail from a path that is drawn so rigidly around traditional gender roles. The compliments of morality and purity become societal norms to be abided by. The overall promise of protection from men is posited as for the benefit of women's own well-being when in reality they lay the foundations of restricting women's social agility (Moya et. al., 2007).

Ambivalent Sexism then, refers to the concepts of hostile and benevolent sexist ideas and attitudes existing together in such a way that compliment and foster each other. It creates this paradox that sexism entails where the hierarchical view of sexes creates structural power differences and oppression, and at the same time having the heteronormative aspect of codependency between sexes, especially for romantic

relations (Bareket & Fiske, 2023). Researchers have highlighted that hostile and benevolent sexism to be highly correlated with each other, although BS was found to predict positive ascriptions of women such as warm, tender, sensitive, and HS was found to predict negative ascriptions of women such as jealous, sly, touchy (Glick et. al., 2000). Having contradictory valences to the attributions towards women generates the ambivalence, however this ambivalence may not target the same subtypes of women. Studies suggest that holding HS beliefs predicts the negative evaluations towards non-traditional subtypes of women (e.g., feminist, career-oriented) whereas endorsing BS beliefs predicts positive evaluations towards traditional subtypes of women (e.g., caregiver, housewife, helpful) (Gaunt, 2013; Robnett et al., 2012). These findings emphasize how Ambivalent Sexism serves to accentuate what is desirable and not desirable for women to be, in the society. It acts as a reward and punishment system where women who deter from or challenge being a "moderate" woman are punished, receive negative reactions and are overall disliked as related with HS whereas women who confirm to and comply with idealized characteristics of traditional women under the patriarchal ideologies are rewarded with sympathy, protection from men and inclusion (Bareket & Fiske, 2023; Hebl et. al., 2007). This cycle of ambivalent treatment towards women oppress them into constrained roles that are below their competence in work life or education and confine them into unhealthy and detrimental relationships (Sakallı-Uğurlu & Beydoğan, 2002; Sakallı-Uğurlu, 2010; Salerno & Phalen, 2019). Once the social norms of being virtuous and pure are set under the rationale of BS, women who are deviants of such norms are also more easily blamed for the sexism or violence they are subjected to (Masser et al., 2010; Pedersen & Strömwall, 2013; Viki & Abrams, 2002). HS is also associated with justification of violence and discrimination of women and exonerate the perpetrator's actions (Angelone et al., 2015; Persson & Dhingra, 2021). By this way, sexism, especially ambivalent sexism, puts the responsibility on women to protect themselves against prejudice and normalizes the impairing actions of perpetrators. Hence, trying to confront and resist ambivalent sexist ideas are challenging due to contradicting valences assigned to women's roles and the risks of being perceived as less warm or non-traditional, a penalty that only women face according to studies (Becker et al., 2011; Schiralli & Chasteen, 2024). In

conclusion, ambivalent sexism serves to hold women accountable if they do something that goes against the ideal standards of patriarchy.

1.1.2. Consequences of Sexism for Women

Uncovering and labeling these diverse forms of sexism should raise concerns for the targets of such vigorous discrimination and is crucial for taking precautions against them. While women are subjected to sexism in many forms, their mental, physical and social well being are significantly impacted (Fisher & De Mello, 2014). Fischer and Holz (2010), through their model, indicate that women who reported more frequent sexist events showed less belief that the world is just for them and this lower belief in a just-world predicted less perceived control. They also demonstrate that decreased perceived control predicted higher levels of anxiety and depression, along with lower levels of overall well-being. Swim et. al. (2001), through three diary studies, investigated the impact of sexist incidents on women and concluded that discriminatory behaviors and comments they faced negatively affected their well-being through increased anger and depression and decreased self-esteem. Oswald et. al. (2019), in their article developing the Experiences with Benevolent Sexism, have found that the sub-factors of benevolent sexism; Schedule of Sexist Events (which refers to the frequency of the sexist events experienced) and Protective Paternalism are negatively associated with women's self-esteem and psychological well-being while positively associated with self doubt. Research also suggests that individuals tend to overestimate the negative effects of hostile sexism on women while underestimating the negative effects of benevolent sexism, which can prevent targets of discrimination not being able to reach emotional or social support they need to overcome harm to their well-being (Bosson et. al., 2010). Additionally, Berg's (2006) study reveals a moderately strong relationship between women's everyday sexism experiences and their post-traumatic stress disorder (PTSD) scores, offering to extend what the disorder entails specifically for women and the inclusion of stressors of being the targets of perpetual discrimination. Congruently, Hurst and Beesley (2012) through their research demonstrated the mediating role of self-silencing between recent and life-time sexist events and psychological stress in women. In another perspective, Homan (2024) discusses the consequences of

structural sexism on women's health, highlighting the physical effects of perceived gender discrimination and harassment such as anxiety, gastrointestinal symptoms and functional disparities. They also point out how sexism shapes the health system in a way that women encounter physician bias, receive less accurate diagnosis and research about health are mainly done using male participants, leading to the women's health issues being disregarded.

1.1.3. Self-Silencing to Sexism

In the face of all these negative consequences to being targets of sexism, self-silencing is a cognitive and behavioral form of strategy that women adopt in order to avoid undesirable consequences of confronting (Hurst & Beesley, 2012). Self-silencing to sexism refers to the way women defer from speaking against the discrimination they detect. First coined by the Jack in 1991, silencing the self for women highlighted the process by which women suppress their voices and desires to preserve intimate relationships, which then the author linked this restriction to depression in women (Jack, 1991). This first description in the literature opened the way for other theoretical inquiries regarding self-silencing in individuals. For example, Swim et. al. (2010) defined the Ask, Answer, Announce Model where the first stages are to do with the detection of a discriminatory event. If an individual asks themselves whether the incident is sexist or not and sufficiently identifies and answers the situation to be discriminatory, the last stage determines whether they will speak about it or not. Depending on a number of situational and individual factors, individuals may choose to be silent despite being aware of the discrimination (Ayres et. al., 2009). For women, these factors derive from traditional gender roles imposed on them and their beliefs about how they should maintain their relationships and state of affairs (Jack, 1992). Authors stated several reasons as to why women choose to self silence; women are often prone to let their outer selves to be defined by external norms, they are inclined to restrain their thoughts and feelings in order to avoid any tension in their relationships, they accept the fact that what they show outside and how they feel inside are in conflict most of the time so that they fit into the expected feminine roles. In the same vein, Cramer et. al (2005) also found that higher masculinity to be associated with lower self-silencing which emphasizes the

gendered expectation difference in self-silencing tendencies. Akarsu and Sakallı (2021) demonstrated in their study with a Turkish sample that women who had higher scores on the benevolent sexism scale and the devaluation of women in the family were more inclined to remain silent to sexist personal experiences, showing the effects of external cultural and familial factor of self-silencing tendencies. Although self-silencing behaviors help women avoid certain adversities at the individual level in the short-term, by not responding to prejudiced remarks and remaining silent, puts their mental health at risk and further entrenches gender-based inequalities in society and their relationships (Maji & Dixit, 2018). Self-silencing acts as a restrictive relational strategy that involves removing certain important aspects of the self in efforts to maintain relationships which induces psychological distress that may become acute as a consequence of constant exposure to sexist life events (Hurst & Beesly, 2012). Thus, both experiencing sexism and remaining silent although realizing that the prejudice is harmful, acts as a doubling effect and amplifies the psychological detriment. As a more severe outcome, it was shown that self-silencing mediates the relationship between rejection sensitivity (which refers to individuals' anxious expectancies and overreactions to being rejected) and intimate partner violence, suggesting that self-silencing may serve as a risk factor rather than a direct cause. A review article on women's mental and physical health related with self-silencing by Maji and Dixit (2018) reveals associations among self-silencing and many mental health issues such as depression, eating disorders and premenstrual distress. Moreover, self-silencing tendencies have been associated with physical disorders and their higher vulnerability among women, less effectiveness of the treatments for those disorders such as cancer, and gastro-intestinal illnesses related with greater stress and anxiety. Authors highlight that self-silencing also has detrimental effects for women outside of the contexts of interpersonal relationships, expanding to many areas of their life in general, including serious implications to their physical health. One such area is online platforms which sexism also permeates. Ortiz's (2024) qualitative study involving interviews with 33 young women about the sexism issue online demonstrates that women calculate and navigate their responses and representations on online platforms as they do offline. Findings include women's unwillingness to participate in and withdrawal from feminist discourses online,

understanding of how their silence towards online sexism reflects the same processes underlying their silence offline considering the risks of backlash and entrenched structural inequalities. To counter this perspective, evidence suggests that women with stronger commitment to social change showed lower self-silencing, and commitment to social change acted as a buffer against negative effects of self-silencing to sexism, which highlight the necessity of interventions that may help to foster such commitment (Watson & Grotewiel, 2016).

Such examples self-silencing which function as psychological mechanisms that maintain sexism and perpetuate further discrimination underscore the need for urgent and effective ways of targeting and challenging sexism. Through the years, there have been efforts to counteract sexism on educational, institutional, and legal levels with the help of the academic literature and its findings. Such efforts in various contexts include organizational level informational interventions in the workplace (Cundiff et. al., 2014), underscoring the relevance of participation to collective action (Radke et. al., 2016), constitution of legal recognition of sexism in law (Sękowska-Kozłowska et. al., 2022) or highlighting the importance of men's allyship (Drury & Kaiser, 2014). In the second study of the current thesis, it will be examined whether the designed intervention program will reduce women's self-silencing tendencies.

1.1.4. Confronting Sexism

Given that self-silencing defines women's tendency to suppress their voices in the face of sexism, confrontation becomes an essential counteracting method to combat sexism. Confrontation refers to any act that acknowledges prejudice and challenges it by showing disagreement or discontent with the perpetrator or the act itself (Gulker & Monteith, 2013). Confronters can use different approach styles when confronting the perpetrator such as angry, educational, or indirect as in Foster's (2013) study, or humorous or more serious confrontations as studied in Woodzicka et. al.'s (2020) research, and lastly, adding onto the previous literature by creating the Prejudice Confrontation Styles Scale, Chaney and Sanchez (2022) identify five different styles; educational, argumentative, help-seeking, empathy and humor. Still, aggressive/non-aggressive, verbal-nonverbal, assertive/non-assertive styles can be listed in addition

to many ways of confronting prejudice. To use which confrontation style and when depends on the situation and the position and motivations of the target. For example, Mallet and Melchiori (2019) suggests in their model that the target's goal to be liked may lead them to ignore the perceived discrimination and goal to be respected may elicit behaviors that challenge the prejudice by confronting. Furthermore, taking the social identity perspective on women's confrontation may highlight how women consider the risks and consequences of confronting in their desired way compared to the actual response they performed, showcasing the issues of confrontation not being cost-effective or women's concerns about opting out of the social norms of staying silent and being polite (Brinkman et. al., 2011). Behind these considerations lies the risk to be evaluated as aggressive, self-centered and less warm (Becker et. al., 2011; Drury & Kaiser, 2014). Although there lie negative consequences to confronting prejudice, research suggests that confrontation can have positive effects on the target's well-being, life satisfaction and sense of efficacy. For example, in a diary method study where women reported their confrontations to sexism, they showed greater well-being in the beginning of the study by using indirect confrontations (Foster, 2013). However, towards the end of the 28-day experiment, their records suggested that the anger strategy in confronting prejudice was correlated with higher well-being in women's experiences. Gervais et al.'s (2010) study also reveals that when exposed to a sexist situation, women's confrontation of the perpetrator by publicly rating that the statement by the perpetrator was problematic was found to be positively associated with competence, self-esteem, and empowerment for women.

Apart from the positive connotations to the target, confrontation can help to eliminate prejudiced behavior of perpetrators and elicit compensatory behaviors which help to positively influence intergroup and interpersonal relationships between targets and perpetrators (Mallet & Wagner, 2011). Similarly, Czopp et. al. (2006) tested and indicated that prejudiced perpetrators were less likely to express stereotypic responses and has reported less prejudiced attitudes later on, following confrontation regardless of how hostile the confrontation was or whether the confrontee was ingroup or outgroup. In the context of bystanders, witnessing confrontation to prejudice conveys that such prejudiced behaviors are not appropriate and may help to create injunctive norms promoting non-discriminatory attitudes (Czopp, 2019).

Although there are many positive outcomes to confrontation, and high willingness to confront prejudice from targets, there are discrepancies between people's intentions to confront and actual confrontation behaviors (Kawakami et. al., 2019). Research on predicted and actual responses to prejudice reveals that individuals often overestimate their future reactions to prejudice by predicting that they will confront a prejudiced behavior, when in fact, they do not show signs of disagreement verbally or even physically as much as predicted (Swim & Hyers, 1999). Several factors contribute to this discrepancy in individuals' behavior such as social costs including being seen as a complainer (Gulker et. al., 2013), not being able to recognize varying forms of prejudice as bias that needs to be challenged (Dovidio et. al., 2002), and not being able to apprehend the offensiveness and detrimental effects of the prejudice (Woodzicka et. al., 2015) where usually people perceive sexism as less extreme than racism.

1.1.5. Confronting Prejudiced Responses Model

Ashburn-Nardo et. al. (2019), in their Confronting Prejudiced Responses (CPR) model, identifies and describes five steps to understand whether and when people confront prejudice and discrimination (see Figure 1). The researcher have proposed the model, drawing on and sharing similar processes as Darley and Latané's (1968) Bystander Intervention Model which is closely parallel.

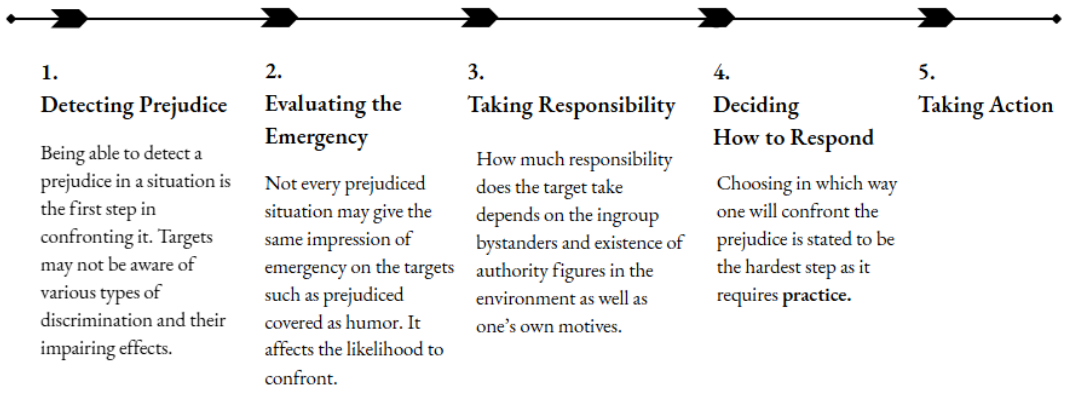

Figure 1. Steps of the CPR Model

First step is to be able detect discrimination when it occurs, which can be hard for some targets of prejudice as they may not be aware of certain subtle types of

discrimination or may not be inclined with the impairing effects of blatant forms of prejudice (Nier & Gaertner, 2012). The second step has to do with the evaluation of the situation as ‘emergency’, meaning the target interprets the behavior or the action as harmful to themselves or to their ingroup as a whole. For instance, in the case of prejudiced remarks in the guise of humor and jokes, targets may undermine the damage and not be able to detect the seriousness of the comment (Bill & Naus, 1992). The third step in people’s decision to confront prejudice in the CPR model concerns the target's perception of responsibility to act against the experienced prejudice. The existence of ingroup members in the environment or an authority figure has been found to be sufficient to decrease the feelings of responsibility for the ingroup target, resulting in less confrontational actions (Ashburn-Nardo et. al., 2014; Swim & Hyers, 1999).

After detecting the discrimination, evaluating it as an emergency and taking the responsibility to confront, next step in the CPR model is for confronters to choose in which way they will approach the perpetrator which is where potential confronters fail to develop an appropriate response, acting as a barrier to confrontation (Ashburn-Nardo et. al., 2008). Besides the reasons of having varying confrontation goals, having greater experience of facing prejudice increasing the likelihood of confrontation and reacting in a short time to not contemplate challenging actions, Ashburn-Nardo and Karim (2019) point to the cruciality of practice. Engaging in exercises of prejudiced scenarios and confrontation tactics can equip individuals with tools and experience to have the courage to confront in real life and might show the impact and importance of confrontation in creating social change by changing perpetrator behavior and posing as a positive example for bystanders. As an example, for such intervention targeting practice of displays of prejudice, Plous (2000) had students play out scenarios alternatingly taking the roles of perpetrator, target or the bystander and engaging in active generation of effective responses to the expressed prejudice in each scenario. Their study highlights the effectiveness of practice in increasing confronting prejudiced responses by providing self-esteem and readily accessible strategies for students. Later, Lawson et. al. (2010) used similar role-playing exercises for 23 psychology students and compared their ability to generate effective responses to prejudice to a control group who did not participate in the

study and found that the exercises effectively increased student's ability, also evident in the pre-test and post-test analysis within the group. On top of Lawson et. al.'s (2010) work, Lawson and Veraldo (2022) used such exercises to facilitate an environment that combats prejudice and promotes inclusiveness through confronting after a Black female athlete in university's soccer team was subjected to discrimination. In line with previous studies, they also found that the training increased effective responses in the teams that received the training compared to those who did not. These examples demonstrate the significance of the CPR model's fourth step in increasing the likelihood of confrontation behavior and the effect of practice in the confidence to confront. Finally, the last step in the CPR model is to take action. As simple as it sounds, targets must consider the aforementioned steps and overcome the obstacles that come with them which, as highlighted in the fourth step, takes practice. The intervention examples highlighted above fall short on providing a theoretical background that captures the process of confronting for an individual. Additionally, current body of literature is scarce as compared to the severity and variety of discrimination individuals face, especially for sexism. Spesifically in Türkiye's context, interventions are reported to be limited due to structural, economical and ideological reasons that further entrench women's status in the society as well as restrict their voices against injustices (Karataş, 2023; Sahin, 2021).

Still, there are numerous methods that are utilized to cultivate awareness, provide critical evaluation of instances, engender the sense of responsibility, and equip individuals with means to challenge sexism in many contexts. One such drama-based method that was constituted for the purpose of equipping individuals with tools to challenge discrimination and lifting oppression is called Theatre of the Oppressed, coined by Augusto Boal. As an intervention method in this thesis, Theatre of the Oppressed methods were aimed to be used as practice for women in confronting sexism.

1.2. Theatre of the Oppressed

Augusto Boal is a Brazilian theatre artist and theorist who, through his theatre exercises and methods, helped individuals and groups in subordinated positions in

the society discover their power and form self-generated solutions for their problems. Inspired by Paulo Freire's (2000) work, Pedagogy of the Oppressed, which embraces a critical pedagogy focused on dialogue and active participatory engagement to educate marginalized communities, Augusto Boal developed Theatre of the Oppressed. He applied the principles of Freire to theatre and used theatre's transformative power to bring audiences up from their passive positions of spectators to turn them into "spect-actors". Both in Freire and Boal's work, dialogue is highlighted as they believed where there is monologue, there is violence and power hierarchy (Freire, 2004). The Theatre of the Oppressed, through its emancipatory, body-exploratory exercises and open, encouraging discussions on political and societal issues, aspires to create critical consciousness along with fostering creative grounds to produce ways to challenge oppression. Boal (1985), as he mentions the participatory and practical aspects of theatre, states that Theatre of the Oppressed is a means to "rehearsal for revolution". By nurturing a safe environment, participants (or spect-actors in Boal's terms) get a chance to practice multi-faceted solutions to the stereotypically common oppression examples, while considering and analyzing their realities.

Boal (2005), in his book *Games for Actors and Non-actors*, talks about the development and methods of Theatre of the Oppressed, starting with Image Theatre. In Image Theatre, participants create motionless images using the other participants as materials, shaping their bodies to give shape to images, concepts, situations, and emotions such as unemployment or grief (Grant, 2017). Participants manipulate the body postures, gestures and mimic of others to create the image in their mind that best represents the chosen theme. Then, the group tries to analyze the positions of participants, the meaning of the image and identifying the possible patterns. Through this dialogue and discussion, individuals try to transform the image so that the oppression is lifted. They re-shape the representations using alternative perspectives, while deliberating on possible reasons and solutions. Another method of Theatre of the Oppressed is the Rainbow of Desire where participants delve into their inner thoughts, desires and conflicts that produce oppression and try to reflect on their psychologies and attitudes with the help of spect-actors (other observer participants) (Boal, 2013). In this method, participants select a situation that they want to explore

involving a conflict or a societal problem. With the help of other participants, a role-playing session of the situation is acted out focusing as much on inner emotions and processes as external interactions. At certain times during the role-play, the facilitator of the session asks actors to stop and reflect on the situation and their roles and feelings, breaking the fourth wall of the dramatic scene. Later, the spect-actors also join the dialogue and discussions, creating a collective reflection on the conflict and oppression portrayed on stage, helping the participant who coined the example from their own experiences. There are many more methods of Theatre of the Oppressed but the last method that will be mentioned in relation to confrontation and practice is the Forum Theatre method. In this practice, actors play out a short situation involving an oppressor and the oppressed, showing a common conflict scene that can resonate to the audience, composed of a homogenous oppressed and subordinated crowd (Sullivan & Lloyd, 2006). After the play is over, the 'joker' who is a mediator between the stage and the audience, encourages spectators to coin in their solutions, not only verbally but also physically by coming up on stage and experiencing the reality created in the scene. By this way, Forum Theatre encourages spectators to become spect-actors. With each spect-actor coming up on stage, taking the role of the oppressed and playing out their solutions, a continued exploration of the situation and trials of possible resolutions are collectively constituted. This technique allows spect-actors to actively engage in creating pathways to social change and practice a variety of possible scenarios for the future confrontations of oppression and prejudice.

1.2.1. Implementations of the Theatre of the Oppressed Methods in Existing Literature

In the literature, there are a few studies utilizing the Theatre of the Oppressed methods, especially Forum Theatre to create social, community based or individual changes. Jester's (2003) thesis explores the issues of self-silencing and women's voices with undergraduate student women, using the Theatre of the Oppressed methods and exercises, demonstrates that Theatre of the Oppressed can be used as a valuable tool for empowerment and feminist approach to social psychological issues of women. Mitchell and Freitag (2011) asserts the Forum Theatre for Bystanders

(FTB) model to prevent gender violence and through their qualitative data reveals its positive effects on bystander responsibility and reduction in victim blaming. Their aims also align with the CPR models steps including building community responsibility, increasing awareness, and equipping audiences with intervention skills. Gjærum and Ramsdal (2008), from an organizational point of view, applied the Forum Theatre method to five industrial enterprises as communication courses developed around the importance of dialogue and self-esteem in conflict situations. Their quantitative results demonstrate that participants' State Self-Esteem scores had significantly increased after the intervention. Furthermore, Clark (2009) used Theatre of the Oppressed methods to empower and build agency for teenage girls in South Africa, focusing around the theme of gender-based violence. One of the biggest projects using Theatre of the Oppressed to empower, educate, and liberate communities is Jana Sanskriti (Ganguly, 2010), which is counted as one of the biggest theatre groups originated from Boal's works that has started in socio-politically upheaved times of 1980 in West Bengal, and helped the communities through poverty, political issues, gender-based violence, unemployment and forced displacement. Jana Sanskriti, which translates to "People's Culture", serves as an effective model for the transformational and emancipatory usage of participatory theatre as a participatory action research, extending Boal's transition from spectator to spect-actor into spect-actor to spect-activist, aiding individuals to reflect and analyze their opportunities and realities within the existing power structures (Brahma et. al., 2019; Mills, 2009). Lastly, Jale Karabekir (2015) have worked with women from İstanbul, Okmeydanı between 1998-2002 on Theatre of The Oppressed and through these years have performed numerous Forum Theatre plays with the participants. Her thesis highlights that the Theatre of the Oppressed can be a valuable and an effective feminist tool for women's emancipation and empowerment, by demonstrating the women participants' eagerness to portray their problems and find solutions through Forum Theatre on the issues of women's education, regulatory gender norms and everyday struggles (Karabekir, 2004).

Additional examples to the application of Theatre of the Oppressed are present in the contexts and areas of participatory theatre, education, sociology, social work, gender issues and politics. However, to the author's knowledge, there is no social

psychological research available that utilizes Theatre of The Oppressed methods using the Confronting Prejudice Responses model for a theoretical and practical background. It is evident that the scope and content of Theatre of the Oppressed is highly related and congruent to the social psychological frameworks that address sexist discrimination women are subjected to. Theatre of the Oppressed methods can help illuminate social power dynamics, aid participants to expose and examine social expectations and gendered body language, and promote deconstruction of internalized sexism and traditional gender norms. Additionally, it can help create a safe space for women to use their voice and practice expressing their disagreements, initially alleviating self-silencing; it can also facilitate critical reflection of how oppressive systems are maintained and how they are often justified as fair because challenging them is not something usually practiced and encouraged. Despite predicted and empirically demonstrated benefits in such areas, it is understudied in the field of gender under social psychology. With this gap in mind, current research aims to cultivate a confrontation intervention against sexism for women, emphasizing the importance of practice as in the CPR model and by establishing a bridge between the areas of theatre and psychology. However, not all of these potential benefits will be investigated in the current thesis. The spesific focus of the current studies will be on the Theatre of the Oppressed Method's role in improving individuals' confrontation processes and its potential effect on reducing self-silencing. Additional benefits will be explored through planned interviews with participants' insights, which will be detailed below.

1.3. Overview of the Current Studies

This thesis consists of two studies. First, the aforementioned Confronting Prejudiced Responses Scale will be translated to Turkish and adapted to hostile and benevolent sexist situations in order to obtain a reliable and valid assessment of participants' scores on their confrontation processes. Then, a four week intervention program, integrating Theatre of the Oppressed methods and practices will be designed and implemented. Pre-test post-test assessments using the adapted CPR scale and self-silencing will be collected. The study anticipates that participants' score on the CPR scale will be significantly higher in the post-test scores compared to their pre-test

scores, indicating their capability and willingness to confront sexism was effectively raised by the program. In more detail, it is expected from the intervention program to raise participants capability to detect sexism, increase their ability to evaluate its emergency, perceive the costs of confronting as less severe, take more responsibility to do something against discrimination and have more willingness to take action after the program, compared to before. For the self-silencing, it is expected that participants will have lower levels of self-silencing following the intervention program. Apart from the planned quantitative analysis to investigate the intervention program's effectiveness, semi-structured interviews will be held with participants of the workshops to thoroughly analyze their process through the intervention program and their views, potentially creating insights and feedback for future implementations. With the questions regarding their personal experiences about the effectiveness of the program, its contributions to their daily life, as well as their most favorite and unfavorable aspects of the program, interviews will serve the mixed-method approach for the thesis. By this way, the thesis will serve to contribute to the lack of in-depth research on intervention programs and multi-dimensional studies on confrontation of sexism.

CHAPTER 2

STUDY 1: ADAPTATION OF CONFRONTING PREJUDICED RESPONSES SCALE

Within the scope of this thesis, in order to assess participants' confrontation tendencies and processes towards sexism, based on the Confronting Prejudiced Responses Model's steps, Ashburn-Nardo et. al.'s (2014) Confronting Prejudiced Responses Scale will be adapted to hostile and benevolent scenarios and into Turkish. The original scale had 18 items designed to encompass critical aspects of the CPR model's steps. The scale was first created by Ashburn-Nardo et. al. (2014) in order to assess individuals' reactions to witnessing another person being the target of a racist/sexist behavior in a work environment. The authors have reported seven factors derived from the 18 items with Cronbach's alpha values respectively as; prejudicial (value not given), emergency (α = .90), responsibility (α = .66), decide (α = .81), cost versus benefits (α = .73), directly confront (α = .95), tell an authority (value not given). Later, Petersson (2011) also used the CPR scale for racist and sexist scenarios in the workplace to see how their confronting attitudes differentiated according to the type of discrimination and perpetrator status. They reported the Cronbach's alpha values of the subscales as; interpret (α = .29), emergency (α = .90), responsibility (α = .66), decide (α = .81), risk (α = .73), direct confront (α = .79) and tell authority. In both studies, *tell authority* subscale's Cronbach's alpha could not be calculated because it was a single item factor. In 2018, Teets developed the scale and added 4 more items related to the intentions of the perpetrator. The subscales for Teets' (2018) study were reported with their reliability as discrimination (α = .69), emergency (α = .82), responsibility (α = .78), concern for backlash (α = .74) and likelihood of confrontation (α = .87). As seen by the examples and Teets (2018) suggests in their research, there is no validated scale for the CPR measures since the

items and the context changes depending on the discrimination that researchers focus on. Overall, the reliability for the scale and its subscales among the studies are high.

Additionally, Ambivalent Sexism Scale will be included in the first study. The reason why the ASI was included in the adaptation study is that in the literature, confronting sexism and sexist attitudes are found to be connected. Studies reveal that individuals who endorse higher levels of hostile or benevolent sexism are less likely to perceive and interpret discriminatory situations as problematic and less inclined to take action against them (Glick & Fiske, 1996; Ashburn-Nardo et al., 2008).

By including ASI, concurrent validity for the CPR scale will also be assessed as concurrent validity refers to the degree to which a new measurement's scores are supported with another measurement theoretically related in the literature, collected at the same time (Cohen & Swerdlik, 2018). Moreover, scenarios for the CPR scale will be constructed using the ambivalent sexism literature which interconnect the two concepts of CPR and ASI together.

2.1. Method

2.1.1. Participants

Participants were reached through social media as well as convenience sampling methods. Women who were over the age of 18 participated in the survey. A total of 322 participants have responded to the questionnaire. The mean age of the participants was 24.6 (*SD* = 7.75).

The majority of the participants reported middle socioeconomic income status (72.8%, *n* = 233), followed by 20.6% reporting low income (*n* = 66) and 6.6% reporting high income status (*n* = 21). Most of the participants had a bachelor's degree education with 73.4% (*n* = 235), followed by high school education with 18.1% (*n* = 58). 88.8% of the participants reported that they were single (*n* = 284), 9.7% of them reported being married (*n* = 31), 4 of them reported being divorced and 1 reported widow as their marital status.

2.1.2. Measurements

2.1.2.1. Confronting Prejudiced Responses Scale

Participants answered the 22 items on a 7-point Likert type options ranging from 1 (Strongly agree) to 7 (Strongly disagree). For the current research, items were derived from the Teets' (2018) study with the additional four items they included along with 18 items from the original scale.

2.1.2.2. Ambivalent Sexism Scale (ASI)

Along with the scenarios and items of the adapted CPR scale, participants were presented the Ambivalent Sexism Scale, adapted to Turkish by Sakallı (2002) from the original study (Glick & Fiske et. al., 1996) which includes hostile and benevolent sexism subscales. Overall, ASI had 22 items rated on a 6-point Likert type scale with no neutral option, ranging from 0 (Disagree strongly) to 5 (Agree strongly).

2.1.3. Procedure

After the ethical approval from the Human Subjects Ethics Committee was attained (see Appendix A), the questionnaires for the adaptation study were converted into an online survey form using the SurveyMonkey program. Two scenarios: one including a hostile sexism situation and one including a benevolent sexism situation were created, related to the examples of hostile and benevolent sexism in the ambivalent sexism literature (see Appendix B). Hostile sexism scenario included a situation in which the individual attends a job interview and the interviewer comments about how women do not work as hard as men, how they flirt with male customers and they do not usually prefer to hire women. For this scenario, the items from the hostile sexism sub-factor of the ASI inventory was used as reference. Regarding women's sexuality and over sensitivity and exaggeration of discrimination items such as "Many women are actually seeking special favors, such as hiring policies that favor them over men, under the guise of asking for "equality"" and "Women exaggerate problems they have at work." were considered in creating the hostile sexist scenario.

Benevolent sexism scenario was created around a situation where the individual has a meeting with their advisor at the university about her classes and the advisor suggests her to get married if her academic career does not go well, since having a caring family is important and that women are too naive for academic workload. For this scenario, the items from the benevolent sexism sub-factor of the ASI inventory was used as reference. Regarding women's need for protection from men and men's need for women for emotional fulfillment, women's place in society and their ultimate goals to be wed and become a wife and a mother, items such as "People are often truly happy in life without being romantically involved with a member of the other sex." and "Women should be cherished and protected by men." were used as references. After the scenarios were written according to the ASI items and ambivalent sexism literature, OpenAI (2025) was used to test for their appropriateness to the content and concept. The feedback from ChatGPT suggested that the scenarios were in line with the hostile and benevolent sexist ideologies in real life and research literature. OpenAI (2025) was also used as guidance to create a better grammatical structure and flow of the scenarios for participants' reading and understanding. Additionally, when creating the scenarios, studies who also benefited from the ambivalent sexism literature and operationalize similar HS and BS scnearios or vignettes were also taken into account in development of the current scenarios (Becker & Wright, 2011; Dardenne et al., 2007; Moya et al., 2007).

Then, items were rewritten to be grammatically and contextually correct, according to the scenarios and the subjects within. The items of both scenarios were translated to Turkish and back translated into English again by independent speakers of both languages who were blind to the purpose of the study, to ensure semantic equivalence. Participants were reached through social media as well as convenience sampling methods. Additionally, the survey was announced through the SONA program of METU and some of the participants who completed the questionnaire received extra points in the psychology course they took. The survey included an informed consent in the beginning and debriefing at the end. After consenting to join the study voluntarily, participants filled out their demographic information, ASI and then CPR scales.

2.2. Results

As distinct from other studies that have used the CPR scale, current study constructed two separate scenarios to incorporate two different forms of sexism: hostile and benevolent. The following statistical analyses are reported respectively for both scenarios. For the hostile sexist scenario, the Kaiser-Mayer-Olkin (KMO) test for sampling adequacy was found to be .90, which indicates the data is highly suitable for factor analysis. Bartlett's Test of Sphericity for hostile sexist scenario is also found to be significant, indicating suitability for factor analysis ($\chi 2$ = 3019,388, $p < .001$). As for the benevolent sexist scenario, KMO test was found to be .87 and Bartlett's Test of Sphericity was significant ($\chi 2$ = 2392,001, $p < .001$). For the CPR scale scenario entailing hostile sexism, reliability analysis found Cronbach's alpha value to be $\alpha = .87$. For benevolent sexism scenario, reliability was also high (α = .91). Additionally, for the Ambivalent Sexism Scale, Cronbach's alpha value was found to be $\alpha = .92$, suggesting high internal consistency for measurements used for the study. Of the 22 items used for the scenarios, 4 items that could not be evaluated in the scope of CPR model's proposed steps and were related to the perpetrator's intentions were excluded from the factor analysis. With the remaining 18 items, exploratory factor analysis was conducted using Varimax rotation and a cut off point of 1 for the eigenvalue on IBM SPSS Statistics 25.0. For both scenarios, item 4 ("The committee's comment calls for an immediate response.") and item 14 ("I am unsure how I would respond to this situation.") were found to be cross-loading on two factors with the smallest difference between factor loadings. After eliminating item 4 and 14, exploratory factor analysis was repeated with remaining 16 items.

For both scenarios, analysis revealed a three factor structure. The factors are divided as *Detection and Emergency, Cost, Responsibility and Action.* Respective Cronbach's alpha values for each factor for the first scenario including hostile sexism are $\alpha = .67$, $\alpha = .85$ and $\alpha = .90$; and for the second scenario including benevolent sexism are $\alpha = .82$, $\alpha = .87$ and $\alpha = .92$. For the first scenario pertaining to hostile sexism, principal component analysis with varimax rotation with eigenvalues greater than 1 revealed a three-factor structure that explained 60.19% of the total variance. The first factor *Detection and Emergency* accounted for 10.21% of the variance

(*eigenvalue* = 1.63), containing 5 items. Second factor *Cost* contributed 12.03% to the total variance (*eigenvalue* = 1.93), including 3 items. Lastly, the third factor of *Responsibility and Action* explained 37.94% of the variance (*eigenvalue* = 6.07), containing the remaining 8 items. For the second scenario pertaining to benevolent sexism, the same three-factor structure emerged that explained 67.09% of the total variance in the scale. The first factor *Detection and Emergency* accounted for 18.91% of the variance (*eigenvalue* = 2.31), containing 5 items. Second factor *Cost* contributed 17% to the total variance (*eigenvalue* = 1.24), including 3 items. Lastly, the third factor of *Responsibility and Action* explained 31.17% of the variance (*eigenvalue* = 7.17), containing the remaining 8 items. This three-factor structure is distinct from other studies that have derived five or seven factors from the CPR Scale. For *Detection and Emergency* and *Responsibility and Action* factors, two steps of the CPR scale have reducted into one factor. For item 6 ("I would feel a sense of urgency to respond to the committee's offensive comment."), although it falls into the responsibility factor in other studies and in line with the CPR scale's steps, it fell into the *Responsibility and Action* factor for the current study for both scenarios. For item 12 ("I would personally feel responsible for doing something about the committee's offensive behavior."), there was no cross-loading for the benevolent sexist scenario and fell into the *Responsibility and Action* factor. However for the hostile sexist scenario, item 12 was found to be cross-loading on two factors, *Detection and Emergency* and *Responsibility and Action* with less than .01 difference. Since the overall Cronbach's alpha value does not change significantly when the item 12 is dropped, it has not been removed from the scale and is considered under the *Responsibility and Action* factor. Factor loadings for each item are given in Table 1 for both hostile and benevolent sexist scenarios.

Table 1. Factor Loadings for the Hostile and Benevolent Sexist Scenarios

Items	Hostile Sexist Scenario			Benevolent Sexist Scenario		
	1.	2.	3.	1.	2.	3.
1. My advisor's/committee's comment was biased.	.576			.769		
2. My advisor's/committee's comment seems prejudiced.	.779			.832		

Table 1. (continued)

3. By making that comment, my advisor/the committee discriminated against me.	.719		.750	
4. Something should be done right away to stop further offensive remarks from my advisor/the committee.	.552		.663	
5. I would feel a sense of urgency to respond to my advisor's/committee's offensive comment.		.694		.690
6. It would not be my place to say or do something about my advisor's/committee's comment.		–.632		-.555
7. I would personally feel responsible for doing something about my advisor's/committee's comment.	.433	.435		.676
8. I would feel a sense of responsibility for addressing my advisor's/committee's comment.		.799		.777
9. I would know what to do in this situation.		.608		.741
10. I could think of something appropriate to say to my advisor/the committee.		.724		.696
11. I would be worried that my advisor/the committee might be angry if I said something about the comment.		.831		.865
12. I would be worried that I might lose my advisor's/committee's help if I spoke up about my advisor's/committee's comment.		.838		.870
13. I would be concerned about backlash from others if I said something to address my advisor's/committee's offensive comment.		.858		.831
14. I would talk to my advisor/the committee about the offensive comment.		.795		.804

Table 1. (continued)

15. I probably would not say anything to my advisor/the committee in this situation.	–.772	-.617
16. I would confront my advisor/the committee about making such an offensive comment.	.802	.798

Note. The numbers underneath the Hostile Sexist Scenario and Benevolent Sexist Scenario headings spesified as 1. indicates the Detection and Emergency factor, 2. indicates the Cost factor and 3. indicates the Responsibility and Action factor of the Confronting Prejudiced Responses Scale.

Additionally, Pearson Correlation analyses were conducted with the Ambivalent Sexism scores of the participants and the three factors derived from the CPR Scale in order to examine the relationship between hostile/benevolent sexism and confrontation subscales. Descriptive statistics and Pearson correlation coefficients for the hostile and benevolent sexism and the scale sub-factors can be examined in Table 2.

For hostile sexism, it was negatively correlated with all of the subscales for the hostile sexism scenario respectively as *Detection and Emergency* ($r(297) = –.38$, $p < .001$); *Cost* ($r(297) = –.21$, $p < .001$) and *Responsibility and Action* ($r(297) = –.28$). On the benevolent sexist scenario, hostile sexism was negatively correlated with *Detection and Emergency* ($r(297) = –.51$, $p < .001$) and *Responsibility and Action* ($r(297) = –.51$, $p < .001$), however there was no significant correlation with the *Cost* factor. Similarly for the benevolent sexism scores, it was negatively correlated with all of the subscales for the hostile sexism scenario respectively as *Detection and Emergency* ($r(297) = –.18$, $p = .002$); *Cost* ($r(297) = –.23$, $p < .001$) and *Responsibility and Action* ($r(297) = –.18$, $p = .002$).

On the benevolent sexist scenario, benevolent sexism was negatively correlated with *Detection and Emergency* ($r(297) = –.35$, $p < .001$) and *Responsibility and Action* ($r(297) = –.19$, $p = .001$). Same with hostile sexism, benevolent sexism was not significantly correlated with the *Cost* factor of the adapted CPR scale.

Table 2. Descriptive Statistics and Pearson Correlation Coefficients for Hostile and Benevolent Sexism and Scale Sub-Factors

Variables	1	2	3	4	5	6	7	8
1. Hostile Sexism	1							
2. Benevolent Sexism	.540**	1						
3. Hostile Sexist Scenario – Detection and Emergency	-.379**	-.181**	1					
4. Hostile Sexist Scenario – Cost	-.206**	-.230**	.203**	1				
5. Hostile Sexist Scenario – Responsibility and Action	-.279**	-.181**	.411**	.407**	1			
6. Benevolent Sexist Scenario – Detection and Emergency	-.514**	-.354**	.422**	.113	.420**	1		
7. Benevolent Sexist Scenario – Cost	-.054	-.101	.115*	.479**	.267**	.121*	1	
8. Benevolent Sexist Scenario – Responsibility and Action	-.288**	-.185**	.245**	.298**	.584**	.573**	.450**	1

Note. $*p < .05$, $**p < .001$

2.3. Discussion

These findings indicate that individuals who endorse hostile or benevolent sexism, may fail to recognize or evaluate the emergency of sexist situations, might not feel responsible to intervene, let alone decide to take action. In parallel with the literature, ambivalent sexist beliefs are shown to hinder recognition of sexism and willingness to act against it, thereby impeding resistance to gender inequality (Glick & Fiske, 2001). For the *Cost* factor, there were no correlations found for hostile or benevolent sexism. This may be attributed to the idea that the predicted and perceived costs for confronting in general might be seen as costly, regardless of individuals' sexist beliefs. Those who scored higher on hostile and benevolent sexism may still be aware of the social and emotional costs of speaking up as those who scored lower on the scale.

This adaptation study of Confronting Prejudiced Responses Scale is distinctive in utilizing the scale for several reasons. First, the original scale was used to measure participants' scores on witnessing a racist situation in the workplace. Later, other studies have used the scale for sexist situations as well. However, previously created scenarios were from the bystander's point of view, in which individuals reacted to a discriminative comment said to another person (e.g., their co-worker). In scenarios used in this study, individuals scored the items based on a sexist situation where they were the first-person target, instead of a bystander which is more personal. Additionally, the scenarios are specified as benevolent and hostile sexist cases, allowing for a more detailed assessment of individuals' confrontation tendencies depending on the type of sexism encountered as targets. Apart from other studies that have found five to seven factors with the original or added items, current adaptation revealed a three-factor structure that reduced two steps of the CPR model to one factor where detection and emergency as well as responsibility and action steps formed one factor. For the Detection and Emergency factor, their conjointness might be due to the way for Turkish women, once they detect a situation as prejudiced they consequently evaluate it as emergent for which their answers for both of these steps were reduced to one factor. Similarly for the Responsibility and Action factor, for Turkish women in this context, taking action might be in cnjunctin with taking

responsibility as if once they feel responsible to intervene, it will result in taking action. Lastly, this adaptation study has contributed to the confrontation and sexism literature by translating the CPR scale into Turkish, as there is no former translation or adaptation of this scale in the Turkish literature.

CHAPTER 3

STUDY 2A: QUANTITATIVE EVALUATION OF THE INTERVENTION PROGRAM USING THE CONFRONTING PREJUDICED RESPONSES SCALE AND SELF-SILENCING TO SEXISM SCALE

The intervention program detailed below was developed and planned according to the principles of the Theatre of the Oppressed methods and the steps regarding the confrontation process of the Confronting Prejudiced Responses Model presented before (Ashburn-Nardo et. al., 2014; Boal, 1985). As CPR offers a framework of cognitive and behavioral process which explains individuals' motivations leading to action, Theatre of the Oppressed provides participatory rehearsals for practice and procreating of alternative action plans through drama-based reenactments that foster a skill training in a safe environment (Macchia et al., 2016). Both the CPR model and the TOP techniques explain and aim to break passivity to injustices and generate action. CPR as a theoretical background effectively demonstrates the mechanisms that operate in one's process of confronting: detection, evaluation of emergency, taking responsibility, deciding how to confront and taking action (Ashburn-Nardo et. al., 2019). Within the TOP methods, there are numerous opportunities for discussion and exercises and that can help eliminate the inhibitors of the steps of the CPR model mentioned before. For example, Lightning Forum exercises (see Appendix C) encourage individuals to come with rapid responses to a frequently experienced oppressive situation within 2 minutes of time, where individuals change places with the other who are playing as the oppressed person (Friedland, 2011). This exercise corresponds to the fourth step of the CPR model which is deciding how to respond. It acts as a practice for confrontation and taking responsibility to take action. Much like this example, many exercises correspond to the steps of the model, which makes the CPR model and the TOP methods as compatible in their objectives and principles.

Hence, current study presents an intervention program that utilizes both of these structures.

3.1. Method

3.1.1. Participants

Participants for the intervention program were reached through the convenience sampling method. A poster explaining the content of the program as well as the location and dates was prepared and spread through social media platforms. Posters were also put up throughout the campus and brochures were distributed in crowded places. Two groups were established based on which day individuals were able to join, specified as Saturday and Sunday groups. Participants registered to the program through the shared link where they indicated which group they were able to join, their phone numbers and whether they wanted to receive extra points for psychology classes through the SONA system. Inclusion criteria for the study was being a woman who is over the age of 18 and speaking Turkish. Over the span of seven days, 62 individuals have filled out the sign-up form for the program. After registrations were over, participants were reached out through Whatsapp and were informed about the process involving the program's requirements. Initially, 21 participants were in the Saturday group and 24 people signed up for the Sunday group.

3.1.2. Measurements

3.1.2.1. Confronting Prejudiced Responses Scale

The original CPR scale was first created by Ashburn-Nardo et. al.'s (2014) and formerly did not have any Turkish adaptations. To assess participants' confronting processes, the adapted version of the CPR scale, as detailed in the first study, was used. Participants answered 16 items on a 7-point Likert type options ranging from 1 (Strongly agree) to 7 (Strongly disagree) where greater scores indicated higher awareness of and readiness to confront discrimination. They responded to two scenarios of sexism where the first one included a hostile sexist situation and the

second one included a benevolent sexist situation. The scale was found to have three factors regarding confrontation tendencies: Detection and Emergency, Cost, Responsibility and Action. For the post-test survey, parallel scenarios were created to avoid the likelihood of repeated exposure effects, modifying the content with as minimal changes as possible (see Appendix B).

3.1.2.2. Self-Silencing to Sexism Scale

Participants' self-silencing tendencies were measured using the Self-Silencing to Sexism Scale (SSTS) constituted by Akarsu and Sakallı (2021). The scale has 13 items divided into three-factor structure specified as self-silencing to (1) sexist personal experiences (α = .73), (2) observed sexist communications (α = .81) and, (3) discrimination against women (α = .73). Items were rated on a 6-point Likert type scale, options ranging from 1 (Strongly disagree) to 6 (Strongly agree). Higher scores on the scale indicates higher self-silencing to sexism tendencies of individuals. In the current study, Cronbach's alpha for SSTS is α = .67.

3.1.3. Procedure

Firstly, the ethical approval from the Middle East Technical University's Human Research Ethics Committee was obtained (see Appendix A). Then, the exhibition hall inside the METU Library was reserved for four weeks to hold workshops. After participants registered to the intervention program, they were informed about the process. Before coming to their first week's practice, they were instructed to complete the pre-test survey including the scales and questions mentioned above. The survey included an informed consent about their voluntary participation and requirement of the study process. There was no deception about the purpose of the study. Participants were told that they have to attend at least 2 weeks of the program to be eligible to complete the post-test and to be interviewed in the end. There were two groups of women divided into Saturday and Sunday groups. Workshops were held between 11:00 a.m. to 14:00 p.m. for three hours for four weeks. Each meeting was designed and curated before the study began and the plan was flexible to the

group's dynamic. The structure of the four sessions can be examined in Table 3. Explanation of each exercise is provided in Appendix C.

Table 3. Content and Exercises Used for Each Week of the Intervention

First Week	Second Week	Third Week	Fourth Week
Self introduction	15-minute small talk	15-minute small talk	15-minute small talk
General information about the program	Warming up with yoga	Irish Duel warm up	Stop! Walk! warm up
What is Theatre of the Oppressed	The Circle of Knots	Breaking the Oppression	Bombs and Shields
Introducing Confronting Prejudiced Responses Model	Mask of the Oppressor	15-minute break	Lightning Forum
Rules and requests	I'm Here! Power Pose	The Bear Game	15-minute break
Emotion Control	15-minute break	Tell Your Own Story	Tell Your Own Story
Warming Up	Image – Counter Image	From me to Us	Boundary Violation
Stop! Walk!	How Many A's Are in an A?	Emotion Control	Last notes
Pushing	Cockfight		Last thought about the program
15-minute break	Blind Pursuit		Closure information
Song of the Sirens			
Colombian Hpynosis			
Pass the Gift			
Closure information			

Note. Session plans detailed above are the initial preparations of the researcher. The session plans were flexible to the groups' dynamic and needs.

The structure of each session was planned as close to similar for each week. Beginning with a 15-minute small talk about how the participants' week have went by and for any stories they might desire to share. Then, to warm up, 10-minute physical activity was implemented for each session. Until the 15-minute break in the

middle of the sessions, drama exercises were placed. At the end of each session, closing excersises organized in order to provide grounding and sense of closure from the activities. Spesifically in the first session, CPR Model was explained to the participants in relation with the TOP methods and how we can use the model to analyze the possible scenarios and responses. Lastly, when the fourth and the final week was over, participants were sent the link for the post-test survey and were instructed to complete it as soon as possible.

3.2. Results

After the intervention program, 29 participants have been found to be eligible to fill the post-survey. Only the participants who have attended two or more weeks of the overall four week program were included in the post-survey and the analysis. The majority of the participants have attended the program for two weeks (n = 20, 68.97%), followed by 8 participants who attended three weeks (27.59%) and only 1 participant attended all four weeks (3.45%). 27 participants reported their gender as woman (93.1%), one as non-binary woman (3.4%) and one as non-binary (3.4%). The mean age of participants was M = 23.48 (SD = 4.12, range = 20-37). 27 participants were single (93.1%) and 2 of them were married in the sample (6.9%). 11 participants reported their socioeconomic status as low (37.9%) and 18 of the participants reported as middle income (62.1%). Most participants were undergraduate students (n = 21, 72.4%), followed by participants who have a master's degree (n = 4, 13.8%), a high school diploma (n = 3, 10.3%) and a PhD (n = 1, 3.4%).

To compare the pre and post-test mean scores of the participants across different variables, paired samples t-test was planned to be used. The number of participants eligible to conduct analysis was N = 29 at the end of the program. Recognizing Field's (2018) recommendation in *Discovering statistics using IBM SPSS statistics*, that if the sample is under N = 30, paired samples t-test may not be applicable in terms of precision and power. Hence, as recommended by the author, assumptions of the paired sample t-test were carefully tested. Table 4 shows the Shapiro-Wilk test for normality scores as well as kurtosis and skewness values for the sub-factors of

the CPR model for both scenarios and the Self Silencing to Sexism scale. For the normality analysis, Shapiro-Wilk was chosen instead of Kolmogorov–Smirnov due to the small sample size.

Table 4. Skewness,Kkurtosis and Shapiro-Wilk test for Normality Scores of Variables

Variables	Skewness	Kurtosis	Shapiro-Wilk Sig.
Self-Silencing to Sexism	.29	-.51	.60
Hostile Sexist Scenario – Detection and Emergency	1.13	.84	.002
Hostile Sexist Scenario – Cost	-.06	-1.003	.49
Hostile Sexist Scenario – Responsibility and Action	.48	.34	.25
Benevolent Sexist Scenario – Detection and Emergency	.93	.39	.006
Benevolent Sexist Scenario – Cost	.34	-1.18	.046
Benevolent Sexist Scenario – Responsibility and Action	.74	1.26	.23

Note. $p < .05$ indicates statistical significance.

As can be seen in the table, the Detection and Emergency factor of both HS and BS scenarios and the Cost factor of the BS scenario produced significant results in the Shapiro-Wilk test of normality. Rejecting the null hypothesis that the distribution is normal, these variables do not meet the criteria for the assumption of normality. Along with the Shapiro-Wilk results, for small sample sizes such as 29 for this study, skewness and kurtosis values should also be interpreted. Recommended values for approximately acceptable normality are between -1 and +1 for skewness and kurtosis for sample sizes $n < 30$ (Field, 2018). When -1 and +1 values are taken as reference range, the Detection and Emergency factor of the HS scenario shows a moderate right-skew with the skewness value of 1.13. For kurtosis, the Responsibility and Action factor for the BS scenario revealed a value of 1.26, slightly exceeding the

upper bound for the normal distribution reference. Additionally, the Cost factor for the BS scenario fell slightly outside of the acceptable range for the lower bound with the value of -1.18, indicating a flatter distribution than normal. When considered together with the significant results from the Shapiro-Wilk test, these deviations suggest that in the overall data, there are some borderline and moderate departures from normal distribution. Thus, to ensure consistent and uniform results in analysis, a non-parametrical analysis method was applied.

Using Wilcoxon signed-ranked test as a non-parametric parallel to the paired samples t-test is recommended as the sample size of n = 29 is also appropriate for investigating within-subject differences in this approach (Pallant, 2020). When conducted on IBM SPSS Statistics 25.0, Wilcoxon signed-rank test produced the results summarized in Table 5. Since seven comparisons were conducted in the Wilcoxon singed-rank test analysis, to reduce the risk of Type I error associated with multiple testing, Bonferroni correction was applied to the significance threshold. By dividing .05 with the amount of comparisons made, in this case seven, the adjusted p value was found to be $p < .007$. Raw p values are given in the Table 5. Results will be discussed with the corrected values below.

Table 5. Wilcoxon Signed-Rank Test Results for Variables

Variables	Mean		*Z*	*p*	*r*
	Pre-test Mean	Post-test Mean			
Self-Silencing to Sexism	2.20	2.03	-1.997	.046	-.37
Hostile Sexist Scenario – Detection and Emergency	1.30	6.71	-4.722	.000	-.87
Hostile Sexist Scenario – Cost	3.24	5.40	-3.956	.000	-.73
Hostile Sexist Scenario – Responsibility and Action	2.30	6.13	-4.705	.000	-.87
Benevolent Sexist Scenario – Detection and Emergency	1.50	6.78	-4.717	.000	-.87
Benevolent Sexist Scenario – Cost	3.72	4.70	-2.189	.029	-.40

Table 5. (continued)

Benevolent Sexist Scenario – Responsibility and Action	2.10	6.20	-4.705	.000	-.87

Note. Seven comparisons were conducted. Therefore with the Bonferroni correction, adjusted significance threshold is $p < .007$ which indicates statistical significance.

Starting with the scores of the SSTS scale, the results did not indicate a statistically significant decrease in post-test scores ($M = 2.03$, $SD = 0.46$) compared to pre-test scores ($M = 2.20$, $SD = 0.36$, $Z = –1.997$, $p = .046$, $r = -.37$). The moderate effect size of $r = -.37$ indicates a noticeable impact. However, for the adjusted $p < .007$ value, there is no significant change for the SSTS scores. For the *Detection and Emergency* factor of the HS scenario, Wilcoxon test results indicate significant increase in the post-test results ($Z = -4.722$, $p < .001$, , $r = -.87$), showing the effectiveness of the intervention in an individual's tendency and ability to detect and interpret hostile sexism as emergent. Similarly, for the *Cost* ($Z = -3.956$, $p < .001$, $r = -.73$) and *Responsibility and Action* ($Z = -4.705$, $p < .001$, $r = -.87$) factor of the HS scenario, statistical analysis yielded significant results regarding an increase in the scores. For all of these sub-factors, large effect sizes were observed, suggesting that the program had strong implications on individuals' confrontation processes. Increase in the scores of the *Cost* factor, which consist of 3 reverse items, indicates that participants interpreted the risks of confronting as less severe after the intervention. A significant increase in the *Responsibility and Action* factor demonstrates the effectiveness of the intervention program in enhancing an individual's sense of responsibility and possibility of taking action, as in line with perceiving less social and personal costs for confronting.

Furthermore, for the BS scenario's *Detection and Emergency* as well as *Responsibility and Action* factors, Wilcoxon test revealed significant increases, respectively as $Z = -4.717$, $p < .001$, $r = -.87$ and $Z = -4.705$, $p < .001$, $r = -.87$. These results indicate that individuals have enhanced their understanding and capabilities surrounding the factors of confrontation, for situations including benevolent sexism. Again, large effect sizes in the findings shows the substantial improvement on these sub-factors. Similar to the results in the HS scenario, in the BS scenario's *Cost* factor

(Z = -2.189, p = .029, r = -.40), there was not a significant increase in the means of the scores. However, a moderate effect size might indicate potential practical impact of the program.

3.3. Reflexivity Statement

To enhance the transparency of the current thesis, following statement will explain my positionality within this research. I, as a researcher that holds feminist values, was also the facilitator in the intervention program, that got in touch with the participants and lead the four-week long sessions. I acknowledge that my identity as a woman, as an insider in the group of women that participated, I shared similar experiences and backgorund with the other women in the study. In establishing trust, and openness with participants, this common identity and my positionality might have contributed significantly. Although there were no deceptions about the aim and scope of the study, my roles as both the facilitator of the intervention program and the researcher for the thesis may have influenced how participants reacted to the process and and my own interpretations of the data while highlighting and preferring certain concepts and themes over others. Additionally, themes and concepts investigated in the program and thesis in general were personally significant and often elicited emotional and challenging situations for me which I have managed by referring to colleagues, other practitioners of the drama-based methods and by journaling.

For participants, my dual role might have created social desirability tendencies to meet the purpose of the study. However, participants' critical feedbacks and suggestions for the group dynamic were always encouraged and taken into consideration at any given point of time through the study. Recognizing the implications of such a dual role within a research is essential to establish transparency and the assessment of the validity of study results. In conclusion, through this thesis process, I earnestly tried to ensure that my positionality contributed to the enrichment of the credibility and validity of the findings rather than compromising its trustworthiness.

3.4. Discussion

The results demonstrate the significance and effectiveness of the intervention program in the capacity to confront sexism for the participants. Using the Confronting Prejudiced Responses Scale, pre and post-test scores provide evidence for the enhancement of the individuals on the three factors of the scale that explain the confrontation process: Detection and Emergency, Cost and Responsibility and Action. On both the hostile sexist and the benevolent sexist scenario, participants showed significant improvements regarding the ability to detect the situation as sexist, evaluate the emergency of the conditions, assessing the risks of confrontation, taking responsibility to act against the discrimination and as the final step of the CPR model, indicating that they will take action. Only for the *Cost* factor of the benevolent sexist scenario, results were not significant, indicating that individuals did not change regarding their capability to evaluate the costs in the face of a benevolent sexist discrimination. Although the sample size was relatively small and the data did not meet the required assumptions and criteria for a parametric test, non-parametric test results reflected the significant difference of the pre and post-tet scores. One important key point that needs to be taken into consideration is that participants who attended the intervention program might already have awareness of and responsivity towards sexism to begin with. For example, participants' Self-Silencing to Sexism scores were already low on pre-test data and the change on the post-test scores were not found to be significant.

One important factor that contributed to the intervention program's success in generating significant differences in the post-test scores is that throughout the program, CPR Model was used as a base theoretical ground that both the researchers and the participants referred to in the discussion and the role-plays. The steps of the model was written on the white board for anyone to check during the session. Another crucial factor that might affected the results is that TOP methods and exercises provided in-depth practices that were related to the steps of the model. By these drama-based practices, individuals were able to repeat and comprehend the confrontation process and its steps elaboratively. In general, practicing confrontation to sexism through Theatre of the Oppressed methods demonstrated greater

knowledge of, capability and tendency to confront in participants. Additional improvements and contributions of the intervention program to the participants are captured in the qualitative analysis of the interviews with the participants.

CHAPTER 4

STUDY 2B: INTERVIEW FINDINGS OF WOMEN'S INSIGHTS ON THE INTERVENTION PROGRAM

In order to understand the intervention program's impact on individuals, current study aimed to assess participants' insights and feedback through semi-structured interviews. As in the intervention program's sessions, participants' contributions are important in the improvement and efficiency of the process. In Teets' (2018) thesis where they similarly employed TOP methods, they also held semi-structured interviews and classified the reports as "process analysis". In relation, this study will analyse the qualitative data from the interviews using descriptive analysis approach and aims to create a useful guideline based on participants' views.

4.1. Method

4.1.1. Participants

After the intervention program, the researcher reached out to the 29 participants that joined the program for at least two weeks. According to the availability of the participants, face-to-face or online interview times were arranged. 22 available participants agreed to be interviewed. Others have declined due to not consenting to give an interview, having no time because of the final exams or some of them did not respond to the message.

4.1.2. Measurements

In the interviews, questions regarding the process of the program as well as participants' insight were asked such as "What do you think about the length of the

program?" and "Do you think the program will be effective for you? In which ways?". All interview questions are provided in the Appendix D. Some of the questions were based on the interview questions of the Teets' (2018) thesis such as the questions regarding time and the place of the program, where they designed the interviews to investigate "process analysis". Other questions regarding the effects, benefit or future suggestions were added by the researcher. Since the interviews were designed to be semi-structured, the researcher asked additional follow-up questions if found necessary.

4.1.3. Procedure

After the fourth week was over, participants were contacted individually to set up a meeting date and time for the semi-structured interview regarding their views of their process through the intervention program. The questions asked in the interviews can be examined in Appendix D. Interviews were held right after the program ended and the last interview was held within one week after the program's final session.The interviews were recorded on the researcher's phone, after participants were informed and their consent was gained. Interviews were conducted both face to face and through online Zoom meetings, according to the participants' preferences. Generally, interviews took between 12 to 25 minutes. Participants were asked for their consent in order to record the meetings, explaining the reasons for transcriptions. They were also informed about the purpose of the interviews, their confidentiality and options to end the interview if needed.

4.2. Results

The descriptive content analysis approach was used since it allows for a systematic summarization of the informational content of qualitative data (Schreier, 2012). This approach was chosen to organize and understand participants' program evaluations and feedback while preserving authenticity of their original expressions with minimal interference. To analyze the content of the interviews, each of the interviews' recordings were transcribed from the respective recordings. Then, using

MAXQDA 24.2.0, transcriptions were coded. Participants' answers were scanned and general topics frequently mentioned were coded according to their content.

Through an inductive coding process, 24 distinct codes were initially created. From these 24 codes, thematically closer ones were grouped together under 8 different overarching themes, summarizing the questions asked in the interviews. A total of 207 markings were made as codes on a 227 paragraphed transcription document. Table 6 shows created main themes and the codes within with their frequencies and below are the explanations and interpretations of the themes and codes as well as quotes from participants.

Table 6. Themes, Codes and Frequencies From Interview Answers

Main Theme	**Code**	**Frequency**
Drama	Practicing	9
	Being on Stage	4
	Oppressor	2
Detection	Sexist Jokes	3
	Internalized Sexism	2
Confrontation	Mocking	3
	Relationships	3
Psychological Gains that Foster Confrontation	Speaking Up	13
	Self-Esteem	8
Collectivity/Solidarity	Safe Space	14
	Open to Sharing	8
	Smiling	5
Time		22
Place		22
Suggestions	Triggers	4
	Physical Touch	2
	Attendance	4
	Name Games	3

4.2.1. Drama

The intervention program was based on the methods of Theatre of the Oppressed, consisting of drama based practices. When asked about their thoughts about confronting sexism using applied drama techniques, participants stated that it is prominently different from any seminars, writing, or speaking of such issues. They found using theatre techniques more effective since they also include body language, allow for showing the scenarios that always circle their minds to have a three-dimensional context and giving the opportunity to interact with it in real life. One participant reflected on her experiences with drama as:

> I think stepping back and looking from the outside allows us to approach things more rationally. It helps us notice certain nuances, details, and difficulties that we might not have realized before. Especially when we reenacted our friends' memories, I witnessed how diverse the reactions could be. Seeing how these reactions varied was also important for me. That's why I believe turning these experiences into drama and enacting them is really valuable. Maybe we keep replaying these moments in our minds, but seeing them from the outside gives them a three-dimensional context and makes their impact stronger (P9).

Other participants also pointed out the benefit of drama in making it possible to see what goes on in their minds and confronting it directly. These deductions from the participants signal how drama helps to externalize and solidify such problems in real life, so that they can be analyzed and deconstructed. In connection with this, some participants stated that using drama this way makes it more memorable, that they still and will always remember certain comments, types of confronting and how they felt during practices. They emphasized that drama is an important tool for self-expression and they previously did not have such space to discover different expressions. This allowed them to share their thoughts and feelings more freely. One participant commented on the practice of "Song of the Sirens" where they made a relative noise to an oppression situation and got together and shared their experiences with similar voices as:

> When we were told to respond and actually made that sound, it became much easier to express what we wanted to share. Others also produced similar

> things, similar experiences, similar feelings, which made it easier to talk about it (P8).

Another important remark that was made by several participants was that they were aware that sexism can be a sensitive and triggering topic for women. However, using drama to process sexism made it easier and softened the jarring effect of it. Participants pointed out that by not addressing sexism in a didactic or purely theoretical way, this intervention program was distinct from other approaches and easily facilitated internalization of achievements learned. They found themselves having higher awareness as they performed the sexist situations and admitted they improved their defence mechanisms. One participant explained that it made her get out of her comfort zone in a positive way. This quote from one of the participants effectively summarizes drama's place in this intervention program:

> I really liked it; it was very well integrated into the content. For example, we once made a statue of something I had experienced at work. Seeing it acted out helped me realize how it looked in my mind and how it actually came across when I explained it to others. It showed the differences in communication and added a whole new way of expressing myself. As someone in the oppressed position, I saw that I could express myself not just with words but also with my body language, and I really liked that. After all, drama is also a way of expressing yourself. To be honest, it even made me think, "Maybe I should learn drama," it kind of motivated me personally and made me want to try it (P2).

4.2.1.1. Practicing

As Boal (1992) expresses, "Theatre is a rehearsal for the real world" (p. 27). In program sessions, while introducing exercises, the concept that these are practices for real life situations so that we have a variety of responses when we encounter sexism was highlighted frequently. Participants referred to this practice approach even though it was not directly asked. They stated that they did not have any practice of confrontation before since there is no place or context that they can engage in such behaviors and discover different responses to discrimination. One participant highlighted "I realized that being able to practice like this is actually a huge privilege, because there's really no space for it in our daily lives" (P3). This view enunciates the importance of interventions such as this study presents. Participants also noted

how they attended the exercises as if they were in real life, feeling and imagining as if the situation was actually happening and they were protecting and defending themselves. About the effect of practice, a participants shared:

> Practicing things I didn't know was really helpful. For example, when thinking about how I would react to situations shared voluntarily, I realized that if you suddenly face something, you might not be able to respond right away. I wasn't sure which approach was better—staying calm, being angry or using humor. Being able to practice that and see how others did it really broadened my perspective (P8).

Participants also discussed that in real life, they can not confront fast and right away. However, with practice, they believed that they can come up with previously tried, quicker responses that stayed in their minds. Lastly, one participant mentioned that drama allows them to practice what we already know in theory, it makes it tangible to work on and prepare for future interactions.

4.2.1.2. Being on Stage

Together with the question about drama, participants shared their experiences of being on stage. Even though there was no actual stage, and most of the exercises were done as a whole group, the concept of theatre and acting were active for the women. One participant shared that she personally felt slight anxiety about going up on stage to act, or being in front of others to perform, but not on an uncomfortable level. She said that she can not throw herself on stage, that she freezes when there is an opportunity and that she was worried that this situation would affect the group's productivity and flow. She was ensured by the researcher that there was no problem for the group and what she felt was understandable. Another participant stated that being on stage was her least favorite part of the intervention process because of embarrassment. Inversely, someone reflected that:

> At first, I felt nervous about going on stage because I'm usually not the kind of person who jumps straight into things like that or shows my reactions openly. But since it was a safe environment, and I saw a few people go up and do things, realizing we think similarly, it gave us a better chance to face that situation (P10).

Different individuals had different opinions and experiences about being on stage. Performing and role enactment is a crucial part of drama and Theatre of the Oppressed. One deduction from these comments could be that in future implementations, possible participants can be more informed about the content and process. However, participants appointed these comments to their own personal situations, not to the intervention program's structure or objectives.

4.2.1.3. Oppressor

The program included exercises that aimed to identify the oppressors, role-play them and try to understand their behaviors, thoughts and internal processes to better create responses that can resolve discriminative situations for the women's benefit. Two participants commented on this aspect of the practices that involved the topic of the oppressor. First one commented about the exercise of "Oppressor's Mask", in which participants walked, talked and thought like an oppressor from their own lives, putting themselves in their shoes and analyzing them in an improvised way:

> I realized that, especially as someone who's oppressed, I often disempower myself too. We did a role-play where we put ourselves in the place of the oppressor, wearing the "mask" of the oppressor, and I saw that a lot of their power actually comes from us. We tried walking like them, thinking like them, taking on their attitude, and that really made me realize something: the oppressor is actually just a person like you or me. And I saw that, without even realizing it, I was the one giving them that power. That was hard to accept. It was a really challenging exercise for me—not just because playing the role of the oppressor felt difficult, but also because seeing how I looked through the eyes of the oppressor made me uncomfortable (P2).

The other participant hold a different point of view. She shared that when she was playing the role of the oppressor in one of the scenarios, she came close to understanding the oppressor's psychology and could easily say that she was different from them. She pointed out "It also made me realize that I should put more effort into not becoming an oppressor myself at some point in my life, because whether we notice it or not, we all tend to be the oppressor in certain situations" (P7). While trying to come up with different reactions to discrimination, considering the characteristics of the oppressor such as this was found to be beneficial in creating appropriate responses to varying situations.

4.2.2. Detection

This theme name is from the first step of the CPR model (Ashburn-Nardo et. al., 2019), which is crucial for confronting since determining that a situation is discriminatory would be the beginning of the process. In the interviews, participants talked about this theme in relation to their awareness of sexism in their lives. They stated that the interaction with other women in the groups made it apparent that sexism happens to every woman and they go through similar situations. With this one participant commented that she thought discrimination she saw on the social media would not happen to her but women sharing their own experiences illuminated her mind to the possibilities and she became conscious. The normalization and underestimation of sexism was underlined by many participants as they noted that this intervention program helped them realize these conditions' seriousness. In relation with benevolent sexism, one participant mentioned:

> I realized that one of the biggest problems with sexism is that some things we see as kindness in our daily lives are actually rooted in sexism. Becoming aware of that really opened my eyes (P10).

Sexism covered as benevolence, as well as seemingly innocent jokes that inherently carry sexist connotations were increasingly noticed by participants as they stated these instances started to stand out more for them. Another participant expressed that "we analyzed the oppression really well" that she started to detect it in her real life too (P21).

4.2.2.1. Sexist Jokes

Not as detectable by women as other forms but a very frequently witnessed type of sexism is sexist humor (Mallett et al., 2016). Although it can be easily dismissed, they constituted the normalization process of sexist ideologies. Hence, in the intervention program, the importance of speaking up against sexist jokes was repeatedly discussed. Accordingly, one participant reflected on her attitude towards sexist jokes as:

> At first, I was also laughing at the kind of jokes we make about these things, or the stuff we constantly see on social media. It's like they keep playing in our heads, and we find them funny. But then I thought, if we're in this program voluntarily, if we've come this far, we should be building some awareness around it (P22).

Another participant also highlighted social media as a platform where she frequently came across such humor that she also enjoyed before. With the influence and awareness from the intervention, she noted that she improved herself on the detection and confrontation of sexist humor. Additionally, another woman from the group said that she often ignored sexist jokes coming from her loved ones such as friends and family, but she was more aware of them after the intervention and wished to stand up for herself on these issues more. From these comments, an important deduction could be that social media permeates a large part of individuals' lives and plays a crucial role in the spreading and normalization of such jokes.

4.2.2.2. Internalized Sexism

Not everyone who attended the intervention program could be expected to have the same level of awareness of sexism or show an oppositional stance against it. Appertaining to this, two participants have stated awareness of their own sexist thoughts and beliefs after the intervention program. These comments referred to an important implicit achievement that the program facilitated by providing a space for self-reflection. They expressed that they now pay more attention to their behaviors in daily life to ensure they do not create or reinforce gender inequality. One of the participants added:

> It also helped me process some things during the workshops. Even though I didn't always share them out loud, I was able to confront some of my own sexist thoughts. Sometimes I used to think, "He's a man, I'm a woman, that's just how it is," like it's some kind of social rule. But it helped me realize that being a woman shouldn't affect what I want to do, or maybe it doesn't at all (P1).

The program usually focused on detecting sexism in external environments that may target the participants as women. However, detection of internalized sexist ideas that

are a consequence of living in a patriarchal society is also important so that women can see the emergency and take the responsibility to confront.

4.2.3. Confrontation

The main focus and goal of this intervention program was to equip women with tools and methods to confront discrimination in their lives. Every exercise aimed to improve one aspect of the confrontation process and help women build a personal toolkit of strategies and confidence to respond to sexist situations. As the fourth step explained in the CPR model, knowing how to respond when faced with prejudiced situations is crucial in generating an appropriate response and practice was stated to be necessary to achieve this (Ashburn-Nardo & Karim, 2019; Glick, 2004). Participants' commentaries regarding confrontation reveal that this aim was reached as they mentioned that they learned different types of confrontation. Specifically, four women stated realizing that their confrontation styles were aggressive and angry before. They commented that aggressive confrontation did not always result in positive outputs as one of the participants reflected:

> I feel like I've really improved myself; it contributed a lot to me. I also think I'll be able to confront things more comfortably from now on, without putting myself in an unfair position. Compared to many of the other women, I was already better at confrontation, but I used to be aggressive about it and that could backfire on me. This helped me realize that (P20).

Another participant added that aggressive confrontation was not always effective, and that she learned there were other methods like staying calm and collected or mocking that worked better. One woman shared she learned how to better assess situations to avoid certain expected backlash, while others also stated that they feared the possibility of backfire hence avoided confrontation before. However, comments such as "Some of the old fears that had been hiding in the dusty corners of my mind have been cleared" (P5), regarding confrontation were also made as well as their growing trust in their ability to confront. Additionally, one of the participants pointed out the place of the CPR model in the intervention program, where it was explained in the first week and highlighted throughout other sessions when topics regarding the steps were being discussed. She explained how she refers back to the steps,

especially when evaluating the situation's emergency and how the model helps her make more rational decisions. Lastly, it was commented that confrontation takes courage, and when they see a woman confront, they know the woman takes a risk. They expressed that from now on, they want to "say a few useful words" (P13), in solidarity with women who confront. This intention also implies their willingness to intervene not only when they are the targets of discrimination but when they stand as bystanders too. This outcome demonstrates the impact of the program in activating bystander confrontation for participants, despite various barriers to intervene defined in the literature (Park et. al., 2023; Yule et. al., 2020).

4.2.3.1. Mocking

In exercises where women faced oppressors, they tried different techniques to resolve specific situations effectively. Showing aggression, being rageful, being empathetic, staying calm, talking loud and fast, speaking the oppressor's language, being pushy, trying to collaborate with the oppressor and many more were used as ways of confronting. One method that seemed to work for women, meaning they felt positive and came out better off in the scenarios was using mockery. When discussing the oppressor in the scenarios, women concluded that the oppressor often belittles and jokes around when they discriminate. Against this attitude, participants tried mocking the oppressors, their way of speaking and behaving. One participant stated that she would have never thought of mocking as a confrontation method and using mockery is "a method that will not wear me out" (P3). Participants also noted that sometimes overexplaining and trying to logically discuss discrimination with oppressors does not work, which then makes mockery a more practical option. Another participant commented:

> I'm usually the kind of person who deals with things using humor, more on the mocking side. Honestly, whatever you say might not change anything anyway, and just staying quiet makes you feel even worse. So I felt like, even if it's just with humor, it's better to say something than nothing (P8).

Lastly, one woman explained how her parents were anxious about her being outside late because she was a girl and that she often pushed back against those ideas. She

explained how she got angry and tense before but now she downplays it and jokes around saying "perpetrators are everywhere at every hour" (P1), and she feels more confident and relaxed this way. In the literature, humor is identified as a style of confrontation that is used by 16% of women and were rated as more likeable because researchers argue that despite it is seen as less effective, it can reduce perceived and expected backlash that can increase targets' intentions to confront (Woodzicka et al., 2020). As in line with this context, from these comments and the exercises implemented within the program, mocking as a way of confronting was approved by the participating women.

4.2.3.2. Relationships

One critical point in confrontation is that it is often the close members of women's family or friends that make prejudiced remarks or behave discriminatively. Women state that they witness sexism mostly in their social chambers. Women in the interviews mentioned how it is harder to speak up against family members or their romantic partners because their interwoven relations and connections with them would be at risk. One participant adds, specifically about sexist jokes:

> I realized that I should be more careful about the whole "it's just a joke" thing… especially because these jokes usually come from people we care about. But these things always start in that small circle, that small group around us (P10).

Participants reflected on how they started speaking up to their close ones and how it felt relieving and gave them a sense of confidence. One of the participants expressed how she now "started to manage conflicts with my anxious family" better (P1), which decreased her own discomfort. A comment that effectively explains the intervention's impact on participants confrontations within their relationships is about a woman from the program confronting her boyfriend:

> I feel like I've grown, especially when it comes to standing up for myself. For example, my boyfriend once liked a sexist post. Normally, I would've just thought, "He's joking," but after these workshops, I felt encouraged to speak up and I did. I asked him why he did it and confronted him about it. I've

> started to feel more confident in situations like that. Of course, you hesitate. Will this ruin the relationship? What will he think of me? But at the same time, I realized, so what? (P7).

When it comes to relationships with others, literature provides a goal preference concept that differentiates between intentions to be liked or respected when confronting where women usually prefer to be liked over respected in environments and relationships that are important to them, hence choosing to stay silent (Mallett & Melchiori, 2014). Correspondingly to literature and these comments, the intervention program may therefore have had a positive contribution for women's confrontation processes regarding the effect of relationship closeness or distance of the relationship of the confronter and the prejudiced person.

4.2.4. Psychological Gains that Foster Confrontation

The main theme of *Psychological Gains that Foster Confrontation* is related to the 8th and the 9th question in the interview questions regarding the effectiveness of the program for the participants and in which area they think they improved themselves. These questions also aimed to reveal any positive contribution of the intervention program to the participants that the study's measurements could not have captured. Accordingly, participants articulated important inputs beyond the study's scope of purposes, which refers to the current research's multidimensionality. To begin with, participants highlighted the effect of being part of a dynamic women group and witnessing other women's experiences and perspectives. They expressed how they now feel more knowledgeable and less alone, having heard different and similar stories of discrimination as well as resistance. Another added how she was so discreet about opening up regarding sexist issues and now being able to easily share them with a woman. A participant reflected that the drama techniques were a great means to achieve these. Another states "If I had only one way to confront before, now I have five different ways" (P3). On the topic of individual feeling towards the intervention program, one participant shared:

> After every session, I felt good. I felt like I'd released my energy, calmed down, and relaxed. I realized how much I actually needed a space like this. It

> was a really valuable experience. It was great to see how the things psychology talks about actually play out in real life, to witness the changes firsthand (P21).

Achievements regarding improving their sense of self, establishing healthy communication, creating solutions, positive outlook for change, being effective for others too, more easily identifying discriminative incidents were expressed by the participants through the interviews.

4.2.4.1. Speaking Up

As in line with the intervention program's main objectives, women underlined their improvement on speaking up and not silencing themselves in the face of discrimination. They described how at first, even though they felt safe with other women and within the group's environment, they could not make a noise physically. Along with the effect of norms about how women should stay silent to keep peace within their relationships, participants highlighted they did not have a space to use and practice their voice before. On this subject too, they acknowledged theatre method's effect on facilitating the practice for reality and making it easier to use their voice. Especially in exercises where women screamed or made a loud noise, they expressed "We voiced our feelings, and I remember feeling really good afterward, I even got teary-eyed" (P10) or "Normally, I wouldn't even take deep breaths out loud so as not to disturb anyone, but when I screamed, I noticed a big change in myself" (P12). Drama exercises acted as a means for both to practice speaking up and creating the awareness of women's voices as a powerful tool for confrontation and expression. One participant also commented that through the Theatre of the Oppressed methods, deconstructing the ways of the oppressor and knowing them closer made it easier for her to speak up, because she explained that "what we fear is often abstract" (P2), and drama made it tangible. Another participant shared her revelation about speaking up:

> But when I thought about it during this program, I realized that those jokes also create obstacles in front of us. That's when I understood I needed to speak up more about it, and that my stance should be so clear that people

> wouldn't dare to make those kinds of jokes or say such things around me anymore (P10).

Lastly, a woman from the program talked about how when she asks why they did not make a noise, why they stayed silent, the answers were mostly "What could I have done?". She further explained that the program gave her and other women capability and competence to speak up, instead of completely ignoring the situations. As one of the most important expected achievements that can be gained from the program, women's comments regarding their progress and growth indicates the effectiveness of this intervention.

4.2.4.2. Self-esteem

For confronting or speaking up, self-esteem has appeared to be antecedent and a consequence of confrontation. Women commented how their self-esteem increased throughout the intervention program and they could confront more as a result. From another perspective, they also shared that when they confronted perpetrators of sexist discrimination, they felt more confident. Although not quantitatively measured in this thesis, increased self-esteem was evident from participants' commentaries. One participant noticed her own increase in self-esteem when completing the surveys and noted:

> When I filled out the last survey, I realized I was giving much clearer, more decisive answers compared to the first one. In the first survey, I remember saying things like "I somewhat agree" when asked how I'd respond to sexist behavior. But in the last one, I caught myself thinking, "No, I would definitely speak up" (P7).

Participants shared their increased self-esteem on the topics of; solving situations in the long run, in the face of inequality, social issues, speaking up, and speaking to others. One participant expressed how she reminds herself of the workshop and what she did there when she does not feel confident. Another mentioned that instead of sitting down nervously, she is more confident to confront and cares less about the backlash. About self-esteem, one participant shared her insight as:

> It just reminded me that confidence is also a skill, something you can develop through practice, by talking to different people and listening to them. I realized it's something that can grow that way too, and that's what this provided for me (P2).

These comments highlight self-esteem as an important factor in the confrontation process, as other studies also highlight the relationship between them, stating that there is a positive correlation (Arslan et. al., 2010; Goldberg & Zhang, 2004; Moradi & Subich, 2004). Further and future studies can operationalize self-esteem to bring out its relation with confrontation and resisting to discrimination.

4.2.5. Collectivity/Solidarity

The *Collectivity/Solidarity* theme includes women's commentaries about the intervention group they were in and the connection and bonds they have formed with the program and the other women. As women completed exercises of Theatre of the Oppressed, as they shared their experiences and discussed ways of fighting back against their oppressors, they became more acquainted with each other and acknowledged that they "needed to be among other women" (P5). This intervention program has worked as a means for creating solidarity among oppressed minorities, according to the participants. One thing most of the participants highlighted is that they felt significantly less alone, as one woman explained:

> I definitely felt that I'm not alone. I already know this, but internalizing it isn't always that easy. It often stays as just knowledge. To really feel it, sometimes you need to actually be there, to be present, and to experience it together with others (P9).

Hearing each others' troubles and reenacting them, taking actions to solve one anothers' problems and empathizing with them reminded one participant of strong solidarity for which she named this program as empowering. In the interviews, women emphasized the group had similar problems, similar struggles revealed to them after each practice allowing for discoveries of self and other women. Participants mentioned Songs of the Sirens, Knots and Dust Cloud as specific exercises that helped them warm up to each other, erase their prejudices to one

another, and help create a balanced and supportive environment. One participant mentioned how some of the women in the group were her classmates which she never talked to before, but have got to know, see and hear via this intervention, forming solidarity. A participants' comment explain why women talk about the collectivity and solidarity in the program as a highly valuable thing:

> Being together and feeling that we can trust each other, that's what I think is our biggest strength. These issues are already part of our daily lives; somehow we've learned to live with them, or they've been taught to us that way. But when we're together, we're truly strong. That's what this experience showed me (P10).

Going against what has been told and building courage through supportive others have eased women's worries of not being able to confront. They have reported their strong trust to one another and added that even though they sometimes become each other's competitors in real life, being together feels better in the end.

4.2.5.1. Safe Space

One of the main reasons why women noted the development of solidarity within the group was their ideas about the group's safety in terms of feeling comfortable and secure among other women. This creation of safe space, possible by being unprejudiced, setting treaties about the functions of the program and being respectful, was acknowledged by women in the interviews. One participant reflected on the Trust Walk, explained in the program as Blind Pursuit game, where women pair up and lead one another when one of them's eyes are closed and the game gets harder each time, eventually they lead one another by just their voice. She said she fully trusted her partner and let herself be led, which made her happy since there was that safe space already established. Another woman mentioned the Bear Game, where a person becomes a bear and tries to get any reaction out of the freezed woodcutters by shouting, trying to make them laugh or making absurd movements. She explained how she felt safe even if the bear ran over to her with speed, she trusted her group mate and that she "will not be harmed either physically or mentally" (P10). As part of the exercises, after each exercise the group shared their experiences and thoughts.

One participant mentioned these discussion sessions as one of her favorite parts because she "saw a real spirit of solidarity there" (P12), having the comfort to share her feelings. Some of the opportunities that participants listed of safe space were; knowing what they say will not be misunderstood, even if there is a crisis, being sure that it will be resolved, the opportunity to experience what is theoretical in practice, and even if they feel nervous of being on stage, having the safe space to try confrontation.

Comments regarding the factors that undermined the safe space's effectiveness were also expressed. The attendance of the participants have changed in the weeks and participants who joined in the second or the third week, as one person explained, hindered the progress of the safe space. Moreover, following an event where two women disagreed on a speciesist comment, another participant expressed that "It was challenging to see that there were not so many egalitarian thoughts" (P8). A feedback to be taken from these comments is to upgrade the design and the instructions of the program as to keep the safe space more constant and inclusive.

4.2.5.2. Open to Sharing

The intervention program, as its flow and outcomes depended on the incorporation of the participants' thoughts and actions, included sections of discussions, reflections and collaborative tasks. Correspondingly, women's comments and contributions mattered when it came to the efficiency of the program. With the established safe space, participants reflected on their and other's openness to share their experiences. One participant commented:

> I think the part I liked the most was seeing that other people were ready to share. That was the most impressive part for me. I'm usually a bit more reserved and not someone who can share right away. But especially during the Song of the Sirens exercise, I was really moved. Hearing others scream or make different sounds before it was my turn, hearing them express themselves gave me the confidence that I could do it too (P1).

Some participants mentioned that these discussion parts were their favorite. One of them noted how in a volunteering space, people's willingness to share was very

valuable for her. Another woman commented how others were either speaking of the exact things she was thinking or things that she would never have thought of in such light, which made it possible to learn from one another. For these reasons, being open to sharing was an important factor that made way for solidarity among the women in this intervention program.

4.2.5.3. Smiling

Smiling and laughing, as encouraged by Boal (1992) in his suggestions for drama groups and jokers, was also set as a treaty by the researcher for the women in the intervention group. It was explained that when they felt like smiling, when they felt the urge to laugh, they should definitely do so. In the first Dust Cloud with each group, it was instructed to smile and greet the others when they were passing by. The effect of smiling and laughing was also highlighted in the interviews by women. One participant shared:

> The moment I remember feeling most at ease was during the random dust cloud walk. When we were told to look around and smile at each other, I looked at strangers and saw them smiling back. That made me feel safe. In daily life, we often wear a certain expression, mine can look quite stern, and people don't usually approach me easily. That made me realize how important this moment was. While walking, I also thought about how women don't always feel like smiling (P19).

Looking at each other without smiling, being in the same environment with women they did not previously know was noted by women to feel weird. However, one participant shared that when they started smiling, her impression of others have changed and her prejudices have decreased.

Another noted how the researcher facilitated the smiling and how it helped the process also by setting laughing as a semi-official rule. It was also mentioned by a woman that the smiling and laughing, humor in general, softened the shocking impact of the subject. In conclusion, smiling as a way to ease the initial tension in group settings and building sincerity has been approved by the comments of the participants.

4.2.6. Time

As a more technical topic about the process of the intervention program, participants were asked about their opinions on the time and span of the program. They were guided to answer the question considering that the program was four weeks long and for three hours each week. The aim of the question was to get feedback on the general length of the program design, coming from the participants own experiences. Generally, participants were content with the hours and the weeks. Some comments about the session length acknowledged that if it was shorter, there would not be any time for decent discussions, creating bonds and trust or warming up for the day. Other participants added that the sessions did not feel superficial or rushed, that if it was longer it would be overwhelming and triggering because of the sensitive topics. Additional comments noted that four weeks were appropriate in adapting to the program, that the weeks were gradually planned and compact. Participants pointed out how being active both mentally and physically during the sessions helped time pass where they did not realize it was time to end. Lastly, one participant commented that since the awareness of the group was relatively high from the beginning, length and intensity of the program was appropriate.

Before starting the program, participants were told that they have to attend at least two weeks to be eligible participants in the study. About this information, one participant reflected on her two weeks attendance as “Maybe I shouldn’t have heard that attending at least two weeks would be enough, it might have affected my motivation to participate more” (P12). More about attendance, individuals expressed how their assignments and exams have interrupted their attendance to the program since most of the participants were university students. Finally, some suggestions for the time concept include; creating an additional week for make-up, making it two weeks long with longer sessions so that it takes less time in terms of weeks, making one session on the weekdays so as to make attendance easier and take less of the weekend times.

Overall, participants did not have any crucial suggestions for change in terms of time of the program.

4.2.7. Place

Another technical topic about the process of the intervention program concerned the space that the sessions took place in. Participants were asked about their opinions on the Furuzan Olşen exhibition hall inside the library of METU where the program was conducted. The aim was to get feedback from the participants' own experiences of the program's location. Participants explained that the place was appropriately wide and had a lot of room to wander around. They reflected that there being no chairs or tables were a good factor in terms of feeling free to walk about the room and being able to see others without obstacles. The windows from the ceiling to the floor created good lighting and felt spacious and refreshing for most participants. However, two of the participants expressed that they were feeling like they were being watched by the passerbys and their eyes wandered outside which distracted them. One of the participants noted that the place belonging to the group for that session felt freeing and they could make as much noise as possible without worrying about being heard or bothering others. Exhibition hall's closeness to food and beverage vending machines as well as closeness of the bathrooms were emphasized by participants as a positive factor. Participants also saw the campus as a safe space that contributed to their liking of the exhibition hall, in addition to the place being easily accessible. Additionally, participants found the empty space to be freeing and the exhibition hall clean, although some of them expressed their desire for comfortable sitting cushions or mattresses in between the exercises. This quote from one of the participants summarizes their feedback on the place of the intervention program:

> I thought the space was really beautiful. I had never been there before, but the moment I walked in, I felt like it was a place where healing could happen. There were windows everywhere, lots of light, and it looked very clean. It was quiet, most of the noise came from us. We didn't have to worry about making sounds. It wasn't a space where people stared or judged us. It felt open and safe (P13).

4.2.8. Suggestions

Lastly, participants were asked about their suggestions on the intervention program to be considered and used in the future implementations of the same or the similar

interventions. They were asked to consider their own experiences as participants so as to contribute to the development of the design and implementation of the intervention. In this section, codes of Triggers, Physical Touch, Attendance, and Name Games are also addressed under the main theme and suggestions within these codes are embedded and integrated to the list. Below is the list of the summarized suggestions coming from the participants' perspective in the interviews, with no additional comments from the researcher and no particular priority order:

- Instructions for the exercises that require more physical activities should be more detailed so that participants have a more clear view of what is to come.
- The group for this intervention program was relatively conscious and aware of the sexist topics, implementing the program for less aware groups would be more effective.
- The group could have been more diverse, for example there could have been a woman who is not a feminist that has more conservative beliefs.
- For the enactments of sexist situations, examples could be created beforehand instead of asking participants for voluntary situations because it creates long lasting silence and waiting.
- Summary notes on the white board could be highlighted more often, they can be reference points through practice sessions.
- In the first week, there could be a presentation or discussion about sexism and its foundations, causes and manifestations so that everyone is on the same level about the information.
- In the enactments of the sexist situations, everyone can be encouraged to be on stage so that they can get the practice of confrontation too.
- In the discussion parts, people started to talk about their personal lives and their comments were too long which can be tedious. A treaty or instruction for the content and the length of the comments could be formed to prevent this.
- Article or book chapter readings could be added between the sessions to facilitate knowledge and diverse responses.
- After the sessions, talking about other participants or what happened in private should be prevented.

- More effective closing and cleansing exercises should be done at the end of the sessions to not have leftover feelings from the practices.
- This intervention program could also include or could specifically be done with LGBTQ+ people or men. Especially about men, who are most of the time perpetrators of sexism, they are neglected in the solution process in discrimination.
- Two moderators could manage the process in the program so that everyone can be attended and the environment and dynamic could be safer.
- When proposing and forming a new rule or treaty, it should be approved by everyone and serve the common good although everyone has different needs and ideas.
- For the first week, more icebreaker activities should be done to create stronger bonds and trust over the process. Especially because the topic is intimate and deep.
- Although it was forewarned, individuals talked about triggering or sensitive details of their past experiences that could be disturbing for others. The rule or the treaty for this topic should be more serious.
- When opening up and discussing personal experiences, some people tried to give unsolicited advice. This can break the safe space for the person who shares her experience. Hence, a rule or treaty about this topic should also be implemented.
- Before going into the exercises that require physical touch with others, more bonding exercises can be done first to get used to other women in the group, such as Blind Pursuit.
- For the first week and if necessary in other weeks too, more name games that make it easier to learn and remember others' names in the group should be implemented.
- Because attendance was not mandatory since the program was based on voluntary participation, different weeks had different participants. Some participants joined in the second or the third week. This hindered the created bond and safe place although those participants also quickly adapted to the group. Future implementations can consider attendance as more mandatory.

4.3. Discussion

The aim of the interviews was to get feedback regarding the process of the intervention program based on Theatre of the Oppressed methods. Since there are very few studies that utilize Theatre of the Oppressed and even fewer instructions, feedbacks and reports of the outcomes from the participants' views, this study sets light to future implementations and studies. Overall, participants reported positive feedback regarding their experiences and benefits they gained from the program. Apart from the main objectives of the study, they mentioned many other achievements and benefits that revealed the program's implicit gains. Based on their comments, it is evident that this intervention program helped them gain confidence in confronting sexism, build meaningful relationships with other women on common struggles, create a repertoire of different responses, more easily detect and evaluate sexist situations and get to know their oppressors' patterns and strategies. In an unequal society where women are forced to silence themselves, which causes mental and in the extreme, physical issues, this intervention program shows that it helped women speak up for themselves.

CHAPTER 5

GENERAL DISCUSSION

The purpose of the current thesis was to utilize Augusto Boal's Theatre of the Oppressed methods to create an intervention program designed to help women practice confrontation to sexism in drama settings, potentially building an array of responses and ways of speaking up that can be used in real life. Also, using the Confronting Prejudiced Responses Model, the study aimed to build a theoretical ground for the intervention program and its outcomes. To assess participants' confrontation tendencies and processes, the original CPR Scale was adapted to Turkish as part of the thesis and scenarios were adapted to ambivalent sexist situations that hold the participants as targets of the discrimination.

Three factors submerged from the conducted factor analysis that explained the confrontation processes: Detection and Emergency, Cost and Responsibility and Action. Then, a four-week long intervention program was implemented, with the object of answering the research questions of "Can Theatre of the Oppressed methods be effective in improving women's confrontation capabilities?" and "Can an intervention program designed around Theatre of the Oppressed methods be effective in reducing women's self-silencing tendencies?". The additional contributions of the intervention program were explored through semi-structured interviews. Then, interviews were held with the participants after the end of the program regarding their feedback and insights they gained from their experiences of participating in the intervention. The transcriptions of the interviews were qualitatively analyzed using descriptive content analysis and the data from the pre and post-test surveys were quantitatively analyzed using Wilcoxon signed-rank test.

5.1. Confronting Prejudiced Responses Scale Adaptation

To evaluate the responses of the participants to a sexist event, the original CPR Scale was adapted to Turkish. In the original scale, the discrimination was based on racism and the target was a co-worker, putting the participant into a bystander position in the discriminative situation (Ashburn-Nardo et. al., 2014). Distinct from this perspective, the adaptation study created two scenarios based on the two different types of sexism in the ambivalent sexism literature: hostile sexism and benevolent sexism. In the scenarios, participants themselves were the targets of sexist comments and situations. From the Teets' (2018) version of the scale, 22 items were presented to the participants which after the factor analysis, have been reduced down to 16 items. From these 16 items, factor analysis revealed a three-factor structure: *Detection and Emergency* (α = .67), *Cost* (α = .85) and *Responsibility and Action* (α = .90). *Detection and Emergency* factor is related to the individual's ability to interpret the sexist incidents as discriminative and evaluate the urgency of the situation, whether it requires instant action to be taken against the prejudiced response. *Cost* factor refers to the perceived and expected backlash should the individual decide to respond. Lastly, *the Responsibility and Action* factor explains the individual's willingness and readiness to undertake the responsibility to confront and actually decide to take action and speak up against the sexist situation. In the literature, the CPR scale is not commonly used and studies who utilize the scale have reported different factor structures, depending on their sample and discrimination type. Since in the current thesis, the discrimination is based on gender and the target is the participants themselves in the scenarios, factor structure might have changed due to these reasons. Moreover, as consecutive steps presented in the CPR model, detecting the discrimination is in close relevance with the capability to evaluate its emergency. In the same vein, as consecutive steps in the CPR model, taking personal responsibility to confront might have conceptually preceded the action step, thus falling in the same factor in the analysis. Additionally, the adaptation study included the Ambivalent Sexism Inventory by Sakallı (2002) and reported the correlations of the sub-factors with the hostile and benevolent sexism scores of the individuals. Results indicated that endorsement of ambivalent sexist beliefs hindered the recognition of sexist

situations and the motivation and intentions to take action against discriminative incidents.

Thereby, the present thesis contributes to the confrontation and sexism literature in Türkiye by providing a valid and reliable version of the CPR scale. Application of the CPR scale in confrontation studies opens the opportunity to understand the underlying process of the targets of discrimination.

5.2. Quantitative Findings from the Intervention Program

To assess the outcomes of the intervention program, a pre-test post-test between participants design was implemented. In the pre and post-test surveys, two scales were presented to participants: Self-Silencing to Sexism Scale by Akarsu and Sakallı (2021) and the Confronting Prejudiced Responses Scale, adapted to Turkish and to sexist situations by the current researcher. A four week long intervention program, based on the methods of Theatre of the Oppressed was designed and facilitated by the researcher. At the end of the program, 29 participants were eligible to be included in the analysis since they attended at least two weeks of the program. With the data from the 29 participants, assumptions for the pairwise t-test were tested. Results revealed that data was not normally distributed, meaning that parametric statistical analysis could not be conducted. Hence, Wilcoxon signed-rank test, a non-parametric statistical method, was employed to investigate differences in the means of pre and post-test results.

On all factors of the CPR scale for both HS and BS scenarios, except for the *Cost* factor of BS, statistically significant differences were observed. Results indicated strong evidence for the effectiveness of the intervention program on the variables concerning the research questions of the study. For the self-silencing variable, adjusted significance threshold did not indicate a significant result, meaning there were no significant changes in the self-silencing tendencies of the participants. This result should be treated carefully and might refer to the participants' already low self-silencing tendencies at the baseline of the intervention's course and might refer to a limitation in the sampling process.

For the CPR scale scores, findings demonstrate robust levels of significance for all three sub-factors of the scales except *Cost* factor of BS. This is valid for both the hostile sexism and benevolent sexism scenario that were created according to the ambivalent sexism literature. With the significant increases in the mean scores of the factors of *Detection and Emergency*, it can be concluded that the intervention program and participating in the dramatic contents of it has enhanced individuals' ability to name a situation as sexist and effectively evaluate the emergency that it upholds to confront. Within the program, women often discussed through the specific exercises, the varying manifestations of sexism they experienced and how urgent it is to challenge those situations so that they do not happen again. As the first steps of the CPR model, detection and emergency are crucial in the confrontation process (Ashburn-Nardo et. al., 2019). As discussed before, not being able to detect discrimination when it occurs possibly due to the person's own biases or not being able to evaluate its emergency especially if its disguised as humor or benevolence hinders the individuals' intention and capability to confront (Bill & Naus, 1992; Nier & Gaertner, 2012). Significant increases in the scores for the *Detection and Emergency* factor point to the successful impact of the current intervention program in enhancing the participating women's capability to identify and evaluate the emergency of sexist situation they encounter.

Furthermore, Wilcoxon signed-rank test revealed significant increases for the *Cost* factor of the CPR scale from the participants' scores on HS. This factor consisted of three reverse coded items explaining the perceived and expected costs and backlash if the individuals chooses to intervene with the prejudiced situation such as "I would be worried that the committee might be angry if I said something about the comment". Results indicate that intervention program aided individuals in evaluating the costs of confronting as less severe, potentially lifting the barriers of interpersonal, opportunity-wise and social fears of backlash for hostile sexist discrimination situations. BS scenario's *Cost* factor did not produce significant results. Indicating that participants' capability to evaluate the costs of confronting a benevolent sexist situation did not change significantly. The reason might be that participants already had higher scores on this factor meaning they saw the costs of confronting a benevolent sexist situations as having low risk even before the intervention. This

might be due to the seemingly positive valences that the benevolent sexist attitudes have that make it easier for them to be confronted (Schiralli & Chasteen, 2023). As the literature highlights, costs of speaking up against prejudice can be high for targets since they are already in a disadvantageous position (Nicole & Stewart, 2004). Studies reveal that individual in discriminated-against groups opt to stay silent in many situations when they evaluate the cost-benefits of speaking up (Kaiser and Miller, 2001; Sabbagh et al., 2009). From this perspective, significant results for the *Cost* factor from the participants mean score differences demonstrate the positive influence of practicing confrontation through Theatre of the Oppressed methods in this intervention program. While practicing different scenarios and situations involving various sexist scenarios in the sessions, women discussed diverse responses and backlash to their confrontation. With these exercises, they became experienced in assessing the risks and generating responses that can reduce the negative comebacks. As one of the participants simply put in the interviews:

> "One might hesitate, thinking whether the reaction they give could harm their relationship or affect how things will be with that person in the future, but at the same time they also think, 'what could really happen anyway?'" (P7).

From this perspective, results and insights from both the statistical analysis and interview outcomes illustrate that the program effectively facilitated shift toward reviewing the severity of the costs of confrontation for women.

As the last factor for the scale, *Responsibility and Action* dimension also produced significant results in the analysis for both HS and BS scenarios, where there was a significant increase from the pre-test scores compared to the post-test scores. These resulsts point to a meaningful increase in the participants' capability and intentions to take responsibility to intervene with the situation and act against the injustice. Considering that the scenarios were not about witnessing a discrimination but rather being the target of the prejudice, the findings suggests that women are more ready and willing to take responsibility for themselves to speak up and challenge sexism. In the literature, numerous barriers to confrontation are listed and some of the inhibitors regarding taking responsibility and action are; social power distances, ingroup bystanders, emotional impact of the prejudice on the individual or severity of the

situation (Ayres et al., 2009; Good et al., 2019; Swim & Hyers, 1999). Within the intervention program, after each exercise regarding the situations where women challenged their oppressors, the discussions were in relation to their reservations about taking responsibility and the underlying reasons for not taking action for themselves. The practices and the discussions in the circle might have changed women's attitudes and opinions about the barriers, risks and factors surrounding the responsibility behind speaking up and taking action. As the literature on confronting interventions highlight, intervening with prejudiced situations takes practice (Becker et. al., 2014; Glick, 2014) and the current program enabled women to have a space for exercising possible action routes and encouraged them to take responsibility, as evident by the findings of the pre-post test.

Overall, statistical resulsts for produced significant findings, demonstrating the effectiveness of the four-week long intervention program in fostering capability for confrontation.

5.3. Findings from Interviews with Participants of the Intervention

After the intervention's final sessions for the two groups, eligible participants who attended the program for more than two or more weeks were contacted to join the interviews. Out of the 29 participants, 22 participants were interviewed, according to their availability within one week after the program ended. The purpose of the semi-structured interviews were to gain feedback directly from the women who participated in the program, based on their personal experiences. They provided extensive insights regarding the process and the content of the program, that extent to the concepts and that are outside the scope of the measurements included in the quantitative part of the study. By this way, current thesis included a mixed-method approach that utilized qualitative and quantitative deliverables which allowed for a more comprehensive evaluation of the intervention program.

Participants' commentaries reveal an overall positive outlook for the program regarding their experiences and personal interpretation of the benefits and improvements. Their insights matched and supported the results in the analysis about

their significant progress on their capability and willingness to confront, speak up and intervene as well as detection of sexist situations. Apart from these concepts that were also quantitatively assessed, they elaborated more on the topics of collectivity and solidarity, self-esteem, being on stage and practicing through drama methods, suggestions they offered for the future implementations and ways of confronting such as using humor, guided by the interview questions.

For example, some women mentioned being surrounded by other women and their sincerity, being able to share their experiences with other individuals who have similar experiences as one of the biggest benefits of the program that they stated as necessary for all women in some way. Creating an environment and a group dynamic that enables such communication, in the context of confronting discrimination, signals to the need for more spaces that can empower women (Augusta-Scott et al., 2017; Zawadzki et al., 2013) and the current intervention program's effectiveness in promoting a safe space for the participants and their self-expressions. Similarly, participants reflected on their experiences of the utilized drama methods and their involvement with the exercises. As a common comment, they stated that they were never involved with drama before and discovering a new way of self-expression, especially on the topic of confrontation, was exciting, mind opening and a priviledge to experience. These insights fall parallel to the literature on highlighting the effectiveness of drama-based methods in facilitating a representation of real life on stage and discoveries of self-expression and possible reactions to practice for future (Krakowian-Płoszka, 2020; Stahl, 2018).

In addition, the question regarding suggestions for future implementations asked to participants provided valuable feedbacks for the intervention program's planning, organization and execution. Gathering such feedback from the participants themselves is crucial in reflecting their engagement with the program and creates potential for refinement and improvement for the intervention's future applications. Their inputs concerning the instructions of the exercises, more informational discussions pertaining to sexism, different regulations for attendance, incorporation of more name and bonding games suggest that participants' own critical reflections

could may provide guidance for researchers who want to implement the same or similar programs in the future.

5.4. Limitations and Future Suggestions

Current thesis have significant inputs from the studies it includes. However, there are certain limitations that future research should adress. Firstly, the thesis included a four-week long intervention program with no incentives promised for the participants. The sample size was small due to the factors that affected this required stable participation. Additionally, regarding the small sample size, a control group could not be established which would have strenghtened the study by providing clear comparisons and stronger conclusions about the intervention's effectiveness. About the characteristics of the sample for the intervention, majority of women were young (M = 23.48) and university students (n = 21, 72.4%) which could have effected the representativeness of the population in addition to the possibility that young college women who attended the intervention program voluntarily might already had higher awareness of sexism or anti-discriminatory ideologies. For example, participants' self-silencing scores were already low on the pre-tests before the intervention, indicating their initial tendency to express themselves instead of staying silent. Moreover, as explained in the reflexivity statement, the researcher's positionality within the studies of this thesis may have influenced participants to express socially desirable remarks in the interviews or give such answers to the survey questions. However, the inclusion of open-ended questions regarding suggestions for improvement as well as least-liked aspects of the program were also asked in the interviews, allowing for individuals to add in their critical feedback. As evident in the qualitative analysis of the interviews, not all answers were favorable in this case which to some extent, alleviates the concern for social desirability.

In connection with these limitations, future research related to confrontation of sexism and interventions using Theatre of the Oppressed methods can focus on few factors that can enhance the overall impact of the studies. Firstly, current intervention program did not have any incentives for the participants which affected their attendance to the program. Additionally, as suggested by the participants in the

interviews, they prefered for the program to be longer so that they can create stronger bonds and it does not end just when they got used to the techniques of the TOP methods. Hence, future implementations can offer plausable incentives and create longer versions of the program. Secondly, the CPR scale adapted and used in the current research measures participant's intention to act against the prejudice as a self-report, not their actual actions. Literature reveals that individual's intentions to act against prejudice are overestimated compared to their actual reactions to discrimination in real situations (Kawakami et al., 2019; Stangor et al., 2003). Thus, future research can monitor and evaluate individual's actual responses to discrimination following the intervention on top of their intentions to act by utilizing longitudinal follow-ups with participants or behavioral simulations after interventions. Thirdly, TOP methods allow for all types of minority groups that are objected to oppression in some way to practice how to stand up and dismantle discrimination. Within the scope of this thesis, women were the focus group. However, with similar practices provided in the current thesis, other minority groups such as workers, immigrants, LGBTQ+ could be approached. Lastly, interpreting the outcomes of the interviews with the participants of the study, some possible related variables and concepts that can be assessed in relation to the participants' experiences within the program could be self-esteem, empowerment, gender-based system justification and discrimination awareness.

5.5. Importance and Implications of the Studies

The current thesis provides significant contributions to the social psychology literature from several perspectives. Firstly, as part of the thesis, Confronting Prejudiced Responses Scale (Ashburn-Nardo et. al., 2014) was adapted to Turkish, which to the best of the researcher's knowledge, is the first study to do so. Furthermore, the CPR scale was adapted to sexist situations in spesific to the Ambivalent Sexism literature by providing two scenarios that correspond to the subscales of benevolent and hostile sexism which allowed for a more elaborate assesment of the indiciduals' confronting tendencies in the face of sexism. As distinct from the other studies that used the CPR scale, adapted version in the thesis included scenarios and corresponding items in which participants are the target of the

discrimination as opposed to other studies where the participant is in a bystander position. The adaptation study presented a reliable and valid scale for the confrontation, sexism and Turkish literature.

As the main study for this thesis, a four-week long intervention program was curated pertaining to the methods of the Theatre of the Oppressed. In the social psychology literature, spesifically for the topic of confronting sexism, there are very few studies engaging participatory action research approaches and intervention methods. As an evidence for the effectiveness of participatory drama methods, current thesis demonstrates a successful contribution to the literature, as well as to the participants' lives in developing an intervention program that facilitates problem solving and empowerment through Theatre of the Oppressed methods. For this reason, present thesis responds to the lack of empirical research within social psychology and as the resulsts indicate, successfully brigdes the gap between theory and practice in research. Pre-post test findings highlight significant growth for the program participants and interviews reveal participants' own reflection of their improvements on several topics including detecting sexism, speaking up and confrontation. By integrating questionnaires and semi-structured interviews, current thesis included a mixed-method approach that utilized both qualitative and quantitative deliverables which allowed for a more comprehensive evaluation of the intervention program. It also provided an example of the effective usage of the CPR model and the adapted scale at the same time. CPR model was both used as an quantitative measurement as well as the foundation for the exercises and theoretical background of the sessions within the intervention's context. By this way, present thesis showcases how social psychological theories and models could be incorporated with drama-based interventions that aim for social and personal change.

Moreover, by developing an intervention program aimed at and built around the issue of confronting sexism, current thesis presents an easily employable and adaptable guide for other researchers, educators, practitioners as well as activists in the field of gender equality, social change and applied psychology. Both the organized curriculum plan and content for the sessions as well as feedbacks collected from the participants themselves regarding how the program could be refined shed light for

future implementations. Hence, current thesis aims to pave the way for further research and practices regarding these issues in the psychology field.

As a final note, the intervention program provided much needed space for women to share their common struggles, experiences and suggestions for each other. It helped create a safe space that facilitated solidarity and encouraged resistance to oppression. By creating face-to-face meaningful connections, current thesis constituted a context that touches people.

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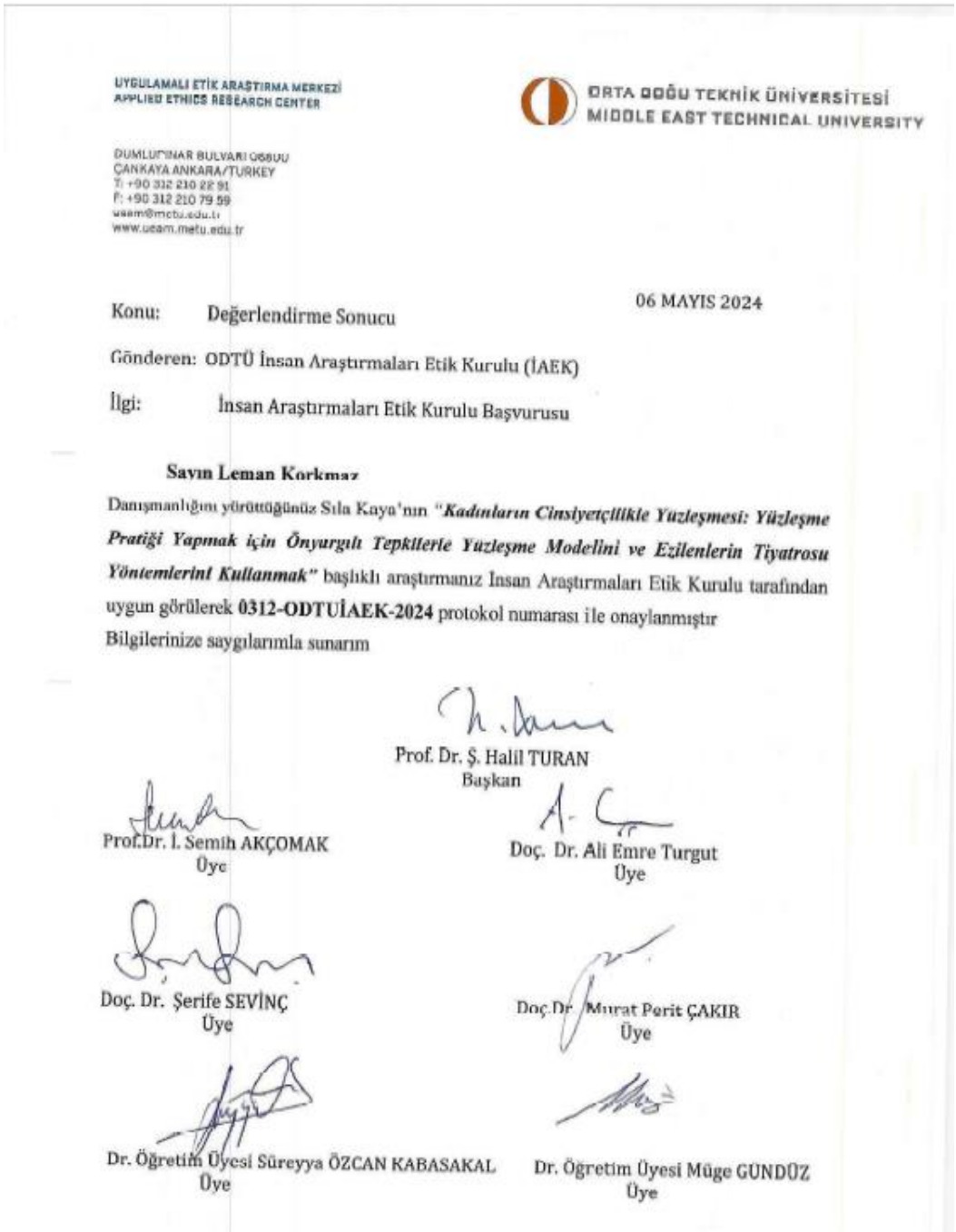
APPENDICES

A. ETHICAL COMMITTEE APPROVAL



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MIDDLE EAST TECHNICAL UNIVERSITY

06 MAYIS 2024

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Leman Korkmaz

Danışmanlığını yürüttüğünüz Sıla Kaya'nın ***"Kadınların Cinsiyetçilikle Yüzleşmesi: Yüzleşme Pratiği Yapmak için Önyargılı Tepkilerle Yüzleşme Modelini ve Ezilenlerin Tiyatrosu Yöntemlerini Kullanmak"*** başlıklı araştırmanız İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek **0312-ODTÜİAEK-2024** protokol numarası ile onaylanmıştır

Bilgilerinize saygılarımla sunarım

Prof. Dr. Ş. Halil TURAN
Başkan

Prof.Dr. İ. Semih AKÇOMAK
Üye

Doç. Dr. Ali Emre Turgut
Üye

Doç. Dr. Şerife SEVİNÇ
Üye

Doç.Dr. Murat Perit ÇAKIR
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Üye

Dr. Öğretim Üyesi Müge GÜNDÜZ
Üye

B. CONFRONTING PREJUDICED RESPONSES SCALE SCENARIOS

Lütfen aşağıdaki durumlarla karşılaştığınızı hayal ediniz ve takip eden soruları kendi düşüncelerinize göre yanıtlayınız.

Düşmanca Cinsiyetçilik Senaryosu

Ön test:

İhtiyacınız olan bir iş için mülakata gittiniz ve görüşmeyi yapan komitenin konuşmanın başından itibaren sizi önemsemediğini fark ettiniz. Bütün soruları cevapladıktan sonra komite üyelerinden biri kadınları işe almayı tercih etmediklerini çünkü saatlik verdikleri ücrete kıyasla kadınların erkeklere göre daha az iş yaptığını ve genelde erkek müşterilerle flörtleşerek dikkat dağıttıklarını söyledi. Ardından komite size geri döneceklerini söyleyerek mülakatı bitirdi.

Son test:

Yönetici pozisyonu için açılan bir ilana başvuru yaptıktan sonra iş görüşmesine gittiniz ve tüm görüşme boyunca komitenin sizi pek ciddiye almadığını fark ettiniz. Görüşme boyunca soruları ayrıntılı bir şekilde yanıtladıktan sonra bir komite üyesi söz aldı ve kadınların özellikle yönetim ve liderlik pozisyonlarında yeterince etkili olmadığını ve genellikle ekip içinde erkeklerle kurdukları gereksiz samimi ilişkilerle dikkat dağıttıklarını belirtti. Bu nedenle, bu tür bir pozisyon için kadın adayları tercih etmediklerini ifade etti. Son olarak, size geri dönüş yapacaklarını söyleyerek mülakatı sonlandırdılar.

Görüşmeyi yapan komitenin bu yorumunu düşündüğünüzde aşağıdaki ifadelere ne ölçüde katılıyorsunuz?

Korumacı Cinsiyetçilik Senaryosu

Ön test:

Akademik danışmanınıza kötü olduğunuz derslerle ilgili konuşmak için başvurdunuz. Nasıl daha iyi bir program çıkarabileceğiniz ve derslerdeki durumunuz hakkında tavsiyelerini istediniz. Görüşmenin sonunda akademik danışmanınız bütün bu tavsiyelerin ve yaptığı yardımın haricinde eğer akademik planlarınız yolunda gitmezse her zaman evlenme seçeneğinizin olduğundan, sizi koruyup kollayacak ve iyi bakacak bir eş bulmanın öneminden bahsetti. Ayrıca kadınların akademi ve çoğu iş için fazla naif olduğunu, huzurlu bir evliliğin en güvenlisi olduğunu söyledi.

Son test:

Üniversitede bir proje fikri geliştirdiniz ve akademik danışmanınıza bu proje fikriyle ilgili görüşmek üzere başvurdunuz. Danışmanınız fikrinizi dinledikten sonra, projeyle ilgili görüşlerini sundu. Görüşmenin sonunda ders dışında böyle bir proje yapmanın kadınlar için fazla yorucu ve rekabetçi olacağını, kadınların genellikle bu tür sorumluluklar için fazla naif olduğunu belirtti. Ayrıca, projede başarısız olursanız bunu dert etmemenizi, iyi bir eş ve mutlu bir aile yaşantısının kadınlar için çok daha önemli olduğunu söyledi.

Danışmanınızın bu yorumunu düşündüğünüzde aşağıdaki ifadelere ne ölçüde katılıyorsunuz?

Please imagine that you are faced with the following situations and answer the subsequent questions according to your own thoughts.

Hostile Sexism Scenario

Pre-test:

You went to a job interview for a position you need and noticed from the beginning of the conversation that the committee conducting the interview did not take you seriously. After answering all the questions, one of the committee members

said that they prefer not to hire women because, compared to the hourly wage they pay, women do less work than men and generally distract male customers by flirting. Then, the committee ended the interview by saying that they would get back to you.

Post-test:

After applying for a management position, you went to an interview and realized throughout the interview that the committee didn't take you seriously. After answering questions thoroughly, a committee member spoke up and stated that women, especially in management and leadership positions, are not effective enough and often distracted by their unnecessary close relationships with men within the team. Therefore, they stated that they didn't prefer female candidates for this type of position. Finally, they concluded the interview by saying they would get back to you.

When you think about this comment made by the interview committee, to what extent do you agree with the following statements?

Benevolent Sexism Scenario

Pre-test:

You approached your academic advisor to talk about the courses you are struggling with. You asked for their advice on how to create a better plan and improve your performance in classes. At the end of the meeting, in addition to all the advice and help they provided, your advisor mentioned that if your academic plans do not work out, you will always have the option of marriage, emphasizing the importance of finding a spouse who will protect and take good care of you. They also said that women are too naive for academia and most professions, and that a peaceful marriage is the safest option.

Post-test:

You developed a project idea at university and approached your academic advisor to discuss it. After listening to your idea, your advisor offered their perspective on the project. At the end of the meeting, they stated that undertaking

such a project outside of class would be too tiring and competitive for women, and that women are generally too naive for such responsibilities. They also advised them not to worry if they fail the project; a good partner and a happy family life are far more important to women.

When you think about this comment made by your advisor, to what extent do you agree with the following statements?

C. THEATRE OF THE OPPRESSED EXERCISES

Alıştırmalar:

1. İsim+Hareket: Herkes çemberde ayakta durur. Sırayla ismini söyler ve aynı anda kendine özel bir hareket yapar. Bir kişi ismini söyledikten ve hareketini yaptıktan sonra çemberdeki diğer herkes onu taklit eder. Bu şekilde birkaç tur yapılır ve isimler öğrenilir.
2. Toz Bulutu: Alanda serbest ve karışık bir şekilde yürünür. Kişiler yanlarından geçen diğerlerinin gözlerine bakarlar. Bir kişinin gözünden ayrılınca bir hemen bir başkasıyla göz teması kurulur. Tüm alanı kullanmak ve daire şeklinde yürümek yerine karışmak önemlidir.
3. Duygu Kontrolü: Çemberde ayakta durulur. Herkese o an nasıl hissettiğini düşünmesi için bir süre verilir. Sonrasında herkes sırayla sözcük kullanmadan nasıl hissettiğini bedeni ve çıkardığı sesle gösterir. Boal tarafından bolca kahkaha önerilir, ciddi bir ortam olmamalıdır.
4. Kolombiya Hipnozu: Çiftler halinde eşleşilir. Çiftlerden A kişi B kişisini el ayasının içi ile yönetir. B kişisi A'nın el ayasından gözünü ayırmadan ve uzaklığını bozmadan takip etmelidir. Bir anlamda B kişisi A'yı eli ile kontrol eder. Elinin hareket hızını ve yönünü değiştirerek A kişisini sınar. Sonrasında çiftler görevlerini değişir. Bu sefer A kişisi B kişisini el ayası ile kontrol eder. Çeşitli varyasyonları denenebilir.
5. İtişme: Çiftler halinde eşleşilir. Çiftler birbirlerini omuzlarıyla iterler. İki kişinin ortasında hayali bir çizgi hayal edilir fakat amaç bu çizgiyi geçip yenmek değildir. Amaç partnere kendi bedenindeki gücü kullanması için alan açmak, aynı zamanda kişinin de kendi kaslarını, bedeninin gücünü ve sınırlarını tanımak için itişmektir. Çeşitli beden kısımları ile denenir.
6. Bir A'da Kaç Tane A Var?: Çemberde ayakta durulur. Kişiler sırasıyla 1 adım öne gelip A harfi veya seçilen bir kelimeyi kullanarak bir jest veya

hareketle bir duygu/coşku/fikir ifade eder. Çemberdeki diğerleri de bunu aynen tekrar eder. Bu alıştırma çemberde olabildiğince farklı şeyler ifade edilene kadar devam eder. Sonrasında istenirse cümle ile denenebilir.

7. Sirenlerin Şarkısı: Her birey yaşadığı bir ezilme durumunu düşünür ve onu yansıtan bir ses çıkarır. Joker (yürütücü) alanın 4 yanına birbirinden farklı olduğunu düşündüğü 4 kişi götürür. Diğerleri, kendi durumlarına benzer seslerin olduğu kişilerin yanına gidip grup olur. Sonrasında gruplar kendi ezilme durumlarını konuşur.
8. Hediyeyi İlet: Çemberde ayakta durulur. Bir kişi ellerini kullanarak ufak bir hediye inşa eder, şekil verir ve yanındakine iletir. Bir sonraki kişi aldığı hediyeyi önce kabul eder, sonrasında bir yanındakine vermek için onu eğer, büker, değiştirir ve iletir. Çember sonlanana kadar devam edilir. Bu alıştırma yapılırken o gün çalışmada yaşananların düşünülmesi ve çemberdeki kişilere duyulan hislerin öne çıkarılması için yönerge verilir.
9. Düğümlü Çember: Herkes karışık bir şekilde ortada durur. Kollar yukarı kaldırılır ve herkes birbirinin elini karışık bir şekilde tutar, hemen yanımızdakinin elini tutmamaya özen gösterilir. Kollar aşağı indirildiğinde artık düğümlü bir yığın vardır ve herkesten düğümü eller bırakılmadan çözmeleri için iletişim kurmaları istenir. Bazen çözülür, bazense önemli olan koordine olabilmek ve beraber sorun odaklı olmaktır.
10. Ezen'in Maskesi: Herkes karışık bir şekilde alanda kendi ritmiyle yürür. Kendi adımları, postürü ve bakışlarıyla. Sonrasında herkesten hayatlarında kendilerini ezen konumunda bir kişiyi düşünmeleri istenir. Yönergelerle birlikte yavaş yavaş bu ezen kişinin postürüne bürünülür, yürüyüşü, jestleri ve en son düşüncelerine bürünülür. Ezen kişinin maskesi artık ezilenin bedenindedir. Ezen'in düşünce biçimi, bedeni deneyimlenir. Ezen'in düşünceleri ezilenin bedeninde mırıldanır. Sonrasında yürütücünün yönergeleriyle herkes kendi maskesine ve bedenine geri döner. Alanda koşulur, eller ve kollar sallanır, zıplanır, çığlık atılır. Kendi bedenimize dönüş kutlanır.
11. Horoz Dövüşü: Çiftler halinde eşleşilir. Sırasıyla kişiler diğerini yanlış bir şey yapmakla suçlar. Suçlanan kişi kendi ne pahasına olursa olsun savunmak

zorundadır. Olabildiğince garip ve anlamsız bir suçlama olması tercih edilir. Suçlayan da suçlanan da kendilerine bu süreçte karakter yaratabilir.

12. İmge'yi Tamamla: İki kişinin el sıkıştığı bir imge ile başlanır. Seyirci kısmından sırayla çıkılıp imgedeki kişilerle yer değiştirilerek yeni ve farklı imgeler yaratılır. Bu süreçte bu imgenin bağlamı tartışılır. İmgedeki kişilerin konumları, ne yapıyor oldukları veya kim oldukları tartışılır. İmgelerden çıkarak sosyal yaşama dair yapıların, rollerin, kuralların konuşulması teşvik edilir.
13. Karakter İlişkileri İnşa Etme: 1 kişi sahneye çıkıp sessiz bir karakter ve eylem mimler. Diğer kişiler de yine sessizce ilişkiye dahil olacak diğer karakterleri oluşturur ve uygun, tekrar eden eylemleri sürdürürler. Tamamlanan sahnedeki konumlar, eylemler, ilişkiler tartışılır.
14. Heykel: Çiftler halinde eşleşilir. Biri heykel diğeri ise heykeltıraş olur. Seçilen tema etrafında heykeltıraş heykelin bedenini kullanarak bir imge yaratır. Sonrasında heykeltıraşlar birbirlerinin heykellerini değerlendirir. Heykellerin de heykeltıraş olmasıyla çalışma devam eder. İstenirse bir heykel, birçok heykeltıraşın olduğu çeşitlemeler de denenebilir.
15. Yerçekimi: Bedenimizin bütün hayatı boyunca aralıksız direnç gösterdiği baskının farkına varmak için yapılan bir alıştırma. Tamamen bedenin, kasların, yerçekiminin farkına varmak için önce yavaşça baskının çoğalarak bedenimizi ezdiği hissetme ve giderek yerle bir olma. Yerde bu baskının bedenimizi nasıl sardığını keşfetme ve sonrasında tekrar gücümüzün farkına vararak ayaklanma. Bütün bunlar olurken bedenin sınırlarını keşfetme ve zorlama.
16. İrlanda Düellosu: Çiftler halinde eşleşilir ve kişilerin kendilerini bir düelloda gibi hayal etmeleri istenir. Öncelikel karşıdakinin sol el ayasına sağ işaret parmakla dokunmaya çalışılır, partner de aynı şeyi hedefler. Hem partnerin ayasına dokunmak hem de kendi ayamızı korumak zorundayızdır. Çeşitlemelerinde eller dizdeyken partnerin dizine dokunmaya çalışmak ya da partnerin ayağına basmaya çalışmak vardır. Her alıştırmada olduğu gibi zarar vermemek ve önemli olanın kazanmak değil oynamak olduğu ilkesi önemlidir.

17. Konuyu Beden ile Resimlemek: Beraber seçilen bir tema kişinin kendi bedeninde imgeleştirilir. Statik veya bir hareketin ortasında donakalmış bir imge olabilir. Herkes kendi imgesinin içinden diğerlerinin ne yaptığını gözlemler. Tek tek sunulan imgelerin psikolojikliğinden hep birlikte canlandırılmaya geçilmesi seçilen ortak temaya sosyal bir görüş verir. Sonra kişiler dondukları imgelerden birbirleriyle imge karakteri şeklinde iletişim kurar. Yavaşça donuk bedenlerinden hareket ederler. Alanda gezip diğerleriyle iletişim kurarlar. Bir süre sonra ezen oynuyorlarsa ezilen oynamaları istenir, ya da tam tersi.
18. Konuyu Başkasının Bedeni ile Resmetmek: Önerilen temayı grup içinden bir gönüllü diğerlerini kullanarak imgeler. Joker gruba danışır ve işlevi, anlamı olmayan ögeler ortak kararla çıkarılır. Statik bedenlere imge ve karakterle uyumlu ritmik hareket eklemeleri istenir. Sonrasında bir replik söylenir ve tekrar edilir. Sonrasında ritimden ve statiklikten çıkılarak o karakter oynanmaya başlanır ve diğerleriyle iletişim kurar. Gerisi doğaçlama ve onun bize getireceği tartışmadır.
19. Ayı Oyunu: Bir kişi bozayı olur, diğerleri oyuncudur. Ayının kükremesiyle oyun başlar ve artık oduncular hiçbir yaşam belirtisi vermemelidir. Ayı oduncular arasında gezerek istediği yolla onların yaşadığına dair bir belirti çıkartmaya çalışır. Genelde oduncular güler ve kaybederler. Önemli olan bedenimizi ve zihnimizi kontrol edebilmek ve kendimizi savunabilmektir. Diğer egzersizlerden farklı olarak hiçbir şeyi duyumsamamak komutu gerekir ama bu komut genellikle tam tersine yol açar.
20. Kendi Öykünü Anlat: Gönüllü bir kişi kendi başından geçen bir ezilme durumunu anlatır, diğerleri de sırayla sahneye atlayarak bu durumu canlandırır, resmederler. Müdahale veya düzeltme yapılmaz, öykücü ne anlatıyorsa aynen oynanır. Anlatı ve resim arasındaki fark tartışılır. Öykücü gerçekle tepkileri karşılaştırır. İçerisinde yer aldığı durumu dışarıdan görme imkanı bulur. Eğer isterse hikayeyi bu seferde o zaman vermek isteyip veremediği tepkilerle tekrar anlatabilir. Bu canlandırıldıktan sonra seyircilerden de öneriler alınabilir. Yalnız öyküde değiştirilebilecek tek şey

öykücü ve onun tepkileridir. Ezen konumundaki veya diğer kişilerin sihirli bir şekilde değişmesini bekleyemeyiz.

21. İmge-Karşı İmge: Bir çift gönüllü olarak ortaya gelir. İkisinin de gözleri kapalıdır. Çiftten biri pilot olarak başından geçen bir ezilme durumunu anlatır. Co-pilot olan ise dikkatle dinler. Sonrasında birbirlerine sırtları dönük bir şekilde diğer kişileri kullanarak bu hikayenin bir statik imgesini yaratırlar. Sonrasında kenara çekilip gözlemlerler. İmgelerin içindeki kişiler de karşı imgeyi inceler. Grup olarak aradaki fark tartışılır. Eğer istenirse karşı imgedeki olay doğaçlama ile canlandırılabilir.
22. Baskıyı Kırmak: Gönüllü biri baskı altında kaldığı ve karşı koyamadığı bir olayı anlatır, sonrasında bu canlandırılır. Önce anı aynen oynanır ve gönüllü olayların gerçekliğini teyit eder. İkinci aşamada baskıyı kabul etmez ve diğer kahramanların, ezenlerin nasıl tepki verdiği/verebileceği canlandırılır. Bu şekilde karşıtlar oynanır ve tartışılır. Baskıyı kırmanın farklı yolları oynanır ve farklı senaryolarda alabileceği tepkiler görülür. Alternatif yollar üretilir ve sahnede pratik edilir.
23. Vızıltı: Çemberde el ele tutuşularak ayakta durulur. Kişilerin sol eli yukarı bakar, sağ eli aşağı bakar ve vızıltı sesi çıkarırlar, tıpkı arı gibi. Sanki bu enerjiyi soldan alıp sağa veriyorlarmış gibidir. Bu olurken Joker bugün neler yapıldığının üzerinden geçer ve herkese katılımı için teşekkür eder. Cesaret verici ve takım ruhunu ortaya çıkarıcı şeyler söylenir ve bu da vızıltıya ve enerjiye dahil edilir. 3'e kadar sayılır ve 3'te bu biriken enerji eller bırakılarak, kollar yukarı sallanarak ZAP! sesi ile bırakılır.
24. Dur! Yürü!: Herkes karışık bir şekilde alanda yürür ve Joker'in komutlarına odaklanır. Yalnız bu sefer komutların zıttı yapılmalıdır. Joker Dur! Komutu verdiğinde yürümeye devam edilmeli, Yürü! Komutu verdiğinde durulmalıdır. Bu bir süre tekrar edildikten sonra isim-zıpla komutu eklenir. Daha da zorlaştırmak istenirse eller-dizler komutu da verilir. Böylece vücudumuzu en basit komutlara karşı direnişe, duyduğumuzu uygulamadan önce sorgulamaya karşı geliştirmiş oluruz. Çalışmalar için de eğlenceli ve zihni canlandırıcı bir başlangıçtır.

25. Bomba ve Kalkan: Herkes karışık bir şekilde alanda yürür. Herkesten alandaki kişilerden kendilerine bir bomba ve kendilerini bu bombadan koruyacak bir de kalkan seçmeleri istenir. Bundan sonra bombanın ve kalkanın kim olduğunu söylemeden alan yürünmeye devam edilir. Fakat amaç kalkan olarak seçilen kişiyi her zaman en yakınımızda ve bombayla kendimizin arasında tutmak, bomba olan kişinin de en uzağında durmaktır. Joker bir süre sonra el çırpar ve herkes konumunu değerlendirir. Kişiler bombalarını ve kalkanlarını açıklar. Alanı gözlemlemek, kendimizi alanda savunabilmek için uygulanan eğlenceli bir ısınma alıştırmasıdır.
26. Üç Dilek: Gönüllü birinin ezilme durumu canlandırılır, durum olduğu gibi gösterilir. Sonrasında kişinin 3 dilek hakkı vardır. Kişi durum baştan canlandırılırken istediği yerde oyunu durdurur ve dileğini söyler. Diğer oyuncular bu dileği diyalog ve fiziksel eylemlerle uygularlar fakat İtişme alıştırmasında olduğu gibi her şeyin anında çözülmesini sağlayacak şekilde değil, yine de direnç gösterirler.
27. Yıldırım Forum: Gönüllü birinin ezilme durumu 2 kişi tarafından canlandırılır. Ezen rolden hiç çıkmaz. Ezilenin yerine sırasıyla seyircilerden kişiler çıkar ve farklı tepkiler ve çözüm yollarıyla durumdaki baskıyı kırmaya çalışırlar. Herkese çözümünü uygulamak için yaklaşık 1-2 dakika verilir. Çözümler tükenene dek devam edilir. Ezen rolündeki kişi hemen vazgeçmemeli, direniş göstermelidir ki ezilenin rolüne girenler çözümleri ve baskıyı kırma yöntemlerini pratik edebilsinler.
28. Geçiş İmgesi: Diğer tekniklerdeki gibi baskının imgesi oluşturulur. Sonra hiçbir baskının olmadığı ideal modelin oluşturulması istenir. Ardından gerçek imgeye geri dönülür. Joker'in el çırpmasıyla her bir karakter tek bir hareket yapar. Ezense baskıyı arttırmak üzere, ezilense baskıyı kırmak üzere hareket eder. Birkaç el çırpıştan sonraki konumları kalan seyirciler tarafından tartışılır. Her katılımcı ideale dair fikrini ifade eder ve aynı zamanda göstermiş olur.
29. Alan İhlali: Çiftler halinde eşleşilir. Önce A kişisi bedeninin etrafında kafasında sınırlarını çizdiği bir alan inşa eder. Sınırlar katmanlı da olabilir. Sonrasında B kişisine bu alanı ihlal etmesi ve A'ya yaklaşması için yönerge

verilir. A bütün gücü ve kaynaklarıyla B kişisini durdurmaya çalışır. Bedenini, sesini, hareketlerini veya etraftaki uygun cisimler kullanır. B kişisi bu süreçte çok hızlı olmamalı fakat yine de A'ya savunma kaynaklarını kullanması için baskı oluşturmalıdır. Çok fazla seçenek ve yol denenebilir. Süreç A'nın Bnin hayali alanına girmeye çalışmasıyla devam eder.

30. Kör Takip: Çiftler ayrılır. Önce A kişisi gözlerini kapatır ve B kişisi ona liderlik eder. Seviyeler, el ele tutuşmayla başlayarak oluşturulabilir. Ardından sadece tek parmakla dokunularak ve ardından sadece sesli olarak kör kişiye liderlik edilerek devam edilir. Süreç, çiftlerin yer değiştirmesiyle devam eder.
31. Benden Bize: Katılımcılardan, bir kağıda yazılmış şu soruları cevaplamaları istenir: "Bugün bana ne direnç verdi?" ve "Bugünden yüzleşmeye dair ne öğrendim?". Kâğıtlar katlanıp ortada karıştırılır. Ardından, katılımcılar gruba yüksek sesle okumak üzere bir kâğıt seçerler.

Exercises:

1. Name + Movement: Everyone stands in a circle. They take turns saying their names and simultaneously making a unique movement. After one person says their name and makes a movement, everyone else in the circle imitates them. Several rounds are run in this manner, and the names are learned.
2. Dust Cloud: People walk freely and mingle in the area. They look into the eyes of others as they pass. When they leave one person's eye, they immediately make eye contact with another. It's important to use the entire area and mingle rather than walk in a circle.
3. Emotional Control: People stand in a circle. Everyone is given a moment to reflect on how they are feeling at that moment. Then, each person takes turns expressing their feelings through their bodies and vocalizations, without using words. Boal recommends a lot of laughter; the atmosphere should not be serious.
4. Colombian Hypnosis: People are paired up. Person A controls Person B with the palm of their hand. Person B should follow A's gaze and maintain a distance from the palm of A's hand. In a sense, Person B controls Person A with their hand. They test Person A by changing the speed and direction of

their hand movement. Then, the pairs switch roles. This time, Person A controls Person B with the palm of their hand. Various variations can be tried.

5. Pushing: People are paired up in pairs. Couples push each other with their shoulders. An imaginary line is imagined between the two people, but the goal isn't to cross this line and defeat them. The goal is to create space for the partner to use their own body strength, while also pushing to recognize each person's own muscles, body strength, and limits. Practice with various body parts.
6. How Many A's Are in an A?: Stand in a circle. Each person takes a step forward and uses the letter A or a chosen word to express an emotion/enthusiasm/idea with a gesture or movement. The others in the circle repeat this. This exercise continues until as many different things are expressed in the circle as possible. Then, if desired, you can try it with a sentence.
7. Song of the Sirens: Each person thinks of an oppressive situation they've experienced and makes a sound that reflects it. The leader (facilitator) assigns four people they think are different to each other on each side of the field. The others go to those whose voices are similar to theirs and form groups. Then, the groups discuss their own oppressive situations.
8. Pass the Gift: Stand in a circle. One person uses their hands to construct a small gift, shape it, and pass it to the person next to them. The next person accepts the gift first, then bends, twists, changes, and passes it to the person next to them. The circle continues until the circle ends. During this exercise, prompts are given to reflect on the day's work and to highlight the feelings felt by those in the circle.
9. The Circle of Knots: Everyone stands in the center, mixed together. Arms are raised, and each person holds each other's hands in a mixed manner, taking care not to hold the hand of the person immediately next to them. When the arms are lowered, a knotted mass is formed, and everyone is asked to communicate to untie the knot without letting go. Sometimes it unravels, but sometimes the key is coordination and focusing on the problem together.

10. Mask of the Oppressor: Everyone walks around the area, mixed together, at their own pace, with their own steps, posture, and gaze. Then, everyone is asked to think of someone in their life who has oppressed them. Following the instructions, the oppressor gradually assumes the posture of the oppressor, their gait, gestures, and final thoughts. The oppressor's mask is now on the oppressed's body. The oppressor's thought-form and body are experienced. The oppressor's thoughts hum within the oppressed's body. Then, following the facilitator's instructions, everyone returns to their own mask and body. People run around the arena, waving their hands and arms, jumping, and screaming. This return to their own bodies is celebrated.
11. Cockfight: Pairs are paired. One person takes turns accusing the other of wrongdoing. The accused must defend themselves at all costs. The accusation is preferred to be as strange and meaningless as possible. Both the accuser and the accused can create character for themselves in this process.
12. Complete the Image: Begin with an image of two people shaking hands. New and different images are created by stepping out from the audience and exchanging places with the people in the image. The context of this image is discussed during this process. The positions of the people in the image, what they are doing, and who they are are discussed. Discussions about the structures, roles, and rules of social life, derived from the images, are encouraged.
13. Building Character Relationships: One person takes the stage and silently imitates a character and action. The other people also silently create other characters to join the relationship and continue appropriate, repetitive actions. The positions, actions, and relationships in the completed scene are discussed.
14. Sculpture: Pairs are formed. One person becomes the sculpture, the other the sculptor. The sculptor uses the sculpture's body to create an image around the chosen theme. The sculptors then evaluate each other's sculptures. The work continues with the sculptures becoming sculptors themselves. Variations involving one sculpture and multiple sculptors can also be attempted if desired.

15. Gravity: An exercise to become aware of the pressure our bodies resist constantly throughout their lives. To become fully aware of the body, muscles, and gravity, we first slowly feel the pressure increasing, crushing our bodies, and gradually sinking. On the ground, we explore how this pressure envelops our bodies, and then, recognizing our strength, we rise. All the while exploring and pushing the boundaries of the body.
16. Irish Duel: Pairs are formed and asked to imagine themselves in a duel. First, the participants attempt to touch the other person's left palm with their right index finger, while their partner aims to do the same. The participants must both touch their partner's palm and protect their own. Variations include trying to touch their partner's knee with their hands on their knees or stepping on their partner's foot. As with every exercise, the principle of avoiding harm and that the important thing is to play, not win, is crucial.
17. Illustrating the Theme with the Body: A theme chosen jointly is visualized on the person's own body. It can be a static image or one frozen in the middle of a movement. Everyone observes what others are doing from within their own image. The transition from the psychological aspects of individually presented images to collectively enacting them provides a social perspective on the chosen common theme. Then, individuals communicate with each other through their frozen images as image characters. They slowly move from their frozen bodies. They wander the area and communicate with others. After a while, if they are playing the oppressor, they are asked to play the oppressed, or vice versa.
18. Illustrating the Theme with Someone Else's Body: One volunteer from the group visualizes the proposed theme using others. The joker consults with the group, and elements without function or meaning are removed by mutual agreement. They are asked to add rhythmic movement to the static bodies, compatible with the image and character. A line is then spoken and repeated. Then, breaking away from the rhythm and static, the character begins to act and communicate with the others. The rest is improvisation and discussion.
19. The Bear Game: One person becomes the grizzly bear, the others are the actors. The game begins with the bear's roar, and the lumberjacks must no

longer show any signs of life. The bear wanders among the lumberjacks, trying to find any sign that they are alive in any way it chooses. The lumberjacks usually laugh and lose. The important thing is to control our bodies and minds and to defend ourselves. Unlike other exercises, the command to not feel anything is required, but this command usually leads to the opposite.

20. Tell Your Own Story: One volunteer tells a story about being crushed, and the others take turns acting it out. No intervention or correction is made; the storyteller's story is played out exactly as described. The difference between the narrative and the picture is discussed. The storyteller compares the reactions with reality. They have the opportunity to see the situation from the outside. If they wish, they can retell the story, this time with reactions they wanted but didn't have at the time. After this is acted out, suggestions can be solicited from the audience. However, the only thing that can be changed in the story is the storyteller and their reactions. We cannot expect the oppressor or other people to magically change.
21. Image - Counter Image: A volunteer couple comes to the center. Both are blindfolded. One of the couple describes an oppression they experienced as a pilot. The co-pilot listens attentively. Then, with their backs to each other, they create a static image of this story using the other characters. They then step aside and observe. The individuals in the images also examine the counter-image. The difference is discussed as a group. If desired, the event in the counter-image can be improvised.
22. Breaking the Oppression: One volunteer describes an incident in which they were oppressed and unable to resist, and this is then acted out. First, the memory is replayed verbatim, and the volunteer confirms the reality of the events. In the second stage, they reject the oppression and act out how the other characters, the oppressors, reacted/could have reacted. In this way, the opposites are played out and discussed. Different ways to break the oppression are played out and the possible reactions in different scenarios are observed. Alternative methods are developed and practiced on stage.

23. Buzz: Stand in a circle, holding hands. The players' left hands point up, their right hands point down, and they make a buzzing sound, like a bee. It's as if they're taking this energy from the left and giving it to the right. As this happens, Joker goes over what was done today and thanks everyone for their participation. Encouraging and team spirit-building things are said, which are incorporated into the buzzing and energy. Count to 3, and on 3, this accumulated energy is released by releasing the hands, waving the arms overhead, and making the sound "ZAP!".
24. Stop! Walk!: Everyone walks around the area in a mixed pattern, focusing on Joker's commands. However, this time, the opposite of the commands must be done. When Joker says Stop!, continue walking; when he says Go!, stop. This is repeated for a while, and then the name-jump command is added. If you want to make it even more challenging, you can also add the hands-knees command. This way, we train our bodies to resist the simplest commands and to question what we hear before acting on it. It's also a fun and mentally stimulating start to our practice.
25. Bombs and Shields: Everyone walks around the area in a mixed pattern. Everyone is asked to choose a bomb and a shield to protect themselves from the bomb from others in the area. After this, they continue walking around the area without revealing the identity of the bomb or shield. The goal is to always keep the chosen shield closest to them, between them and the bomb, and to stay furthest from the bomb. After a while, Joker claps his hands, and everyone assesses their positions. Each person announces their bombs and shields. Observing the field is a fun warm-up exercise for defending oneself in the field.
26. Three Wishes: A volunteer’s situation is re-enacted, and the situation is shown as it is. The player then has three wishes. The player can pause the game at any point during the re-enactment and express their wish. The other players implement this wish through dialogue and physical actions, but unlike the Pushing exercise, they don't resolve everything instantly; they still offer resistance.

27. Lightning Forum: A volunteer is re-enacted by two people. The oppressor never leaves their role. Audience members take turns replacing the oppressed and try to break the pressure with different reactions and solutions. Each person is given approximately 1-2 minutes to implement their solution. This continues until solutions are exhausted. The person playing the oppressor role must not give up immediately; they must resist so that those who assume the role of the oppressed can practice their solutions and methods for breaking the pressure.
28. Transitional Image: As with other techniques, an image of oppression is created. Then, individuals are asked to create an ideal model, one where there is no oppression. Then, they return to the real image. With the Joker's clap, each character makes a single movement. The oppressor moves to increase the pressure, while the oppressed moves to break it. Their positions after a few claps are discussed by the remaining audience. Each participant expresses their idea of the ideal and demonstrates it at the same time.
29. Boundary Violation: Pairs are divided. First, Person A constructs a mentally defined space around their body. These boundaries can be layered. Person B is then instructed to breach this space and approach Person A. A attempts to stop Person B with all their strength and resources. They use their body, voice, movements, or appropriate objects in the environment. Person B should not be too quick during this process, but should still pressure A to use their defensive resources. Many options and methods can be tried. The process continues with A attempting to enter Person B's imaginary space.
30. Blind Pursuit: Pairs are divided. First, Person A closes their eyes and Person B leads them. Levels could be constructed, starting with holding hands. Then only touching with one finger and moving on to only leading the blind person with voice. The process continues with pairs switching places.
31. From Me to Us: Individuals are encouraged to answer following questions, written on a piece of paper: “What gave me resilience today?” and “What have I learned about confrontation from today?”. The papers are folded and mixed at the center. Then, individuals choose one paper to read out loud to the group.

D. INTERVIEW QUESTIONS

1. Bu programla ilgili genel düşüncelerin nelerdir? *(Overall, what are your impressions of this program?)*

2. Programın içeriğinde yer alan cinsiyetçilik ve cinsiyetçilikle yüzleşme konuları hakkında ne düşünüyorsun? Eğitim programının sana bu konularda katkıları oldu mu? Olduysa neler? *(What do you think about the issues of sexism and confronting sexism included in the program? Did the training program contribute to you in these matters? If so, what are the contributions?)*

3. Programın en sevdiğin kısmı hangisiydi? *(What was your favorite part of the project?)*

4. Programın en az sevdiğin kısmı hangisiydi? *(What was your least favorite part of the project?)*

5. Programın uzunluğu hakkında ne düşünüyorsun? *(What do you think about the length of the program?)*

6. Programın gerçekleştirildiği yer/alan yapılan aktiviteler için uygun muydu*? (Was the place/area where the program was held suitable for the activities?)*

7. Eğitim programının gelecekteki uygulamalarına yönelik önerilerin var mı? *(Do you have any recommendation for the future implementations of the training program?)*

8. Programın senin için etkili olacağını düşünüyor musun? Hangi yönlerden? *(Do you think the program will be effective for you? In which ways?)*

9. Bu eğitim programı süresince kendini geliştirdiğini düşündüğün alanlar var mı? Varsa nelerdir? *(Are there any areas in which you think you improved yourself during this training program? If so, what are they?)*

E. TURKISH SUMMARY / TÜRKÇE ÖZET

GİRİŞ

Birçok kadın, karşılaştıkları ayrımcılık karşısında tepki vermek ile sosyal ve psikolojik bariyerler sebebiyle sessiz kalmak arasında mücadele etmektedir (Becker vd., 2014). Ayrımcılığı tespit etmek, aciliyetini ve riskleri değerlendirmek ve aksiyon almaya karar vermek ayrımcılığın hedefindeki kişiler için zorlayıcı süreçlerdir. Türkiye bağlamında cinsiyetçilik kadınların hayatını etkilemeye devam etmekte ve normalize edilmektedir (Sunar, 2020). Farkındalık artmış olsa da kadınlar karşılaşabilecekleri karşı tepkiler, yüzleşmenin etkililiğine dair şüpheler gibi sebeplerle sessiz kalmayı tercih etmektedirler (Aydın ve Yıldız, 2019). Yine de yüzleşmenin, ayrımcılık yapan failin görüşlerine meydan okumak, ayrımcılığa maruz kalan kişide pozitif duygular uyandırmak ve yeni eşitlikçi normlar yaratmak gibi önemli katkıları vardır (Czopp vd., 2006). Bu sebeple, mevcut tez çalışması cinsiyetçilikle yüzleşme süreçleri için bir ölçüm aracı adapte etmeyi ve yüzleşmeyi pratik etmek için bir müdahale programı geliştirmeyi amaçlamaktadır. Bunun için Ashburn-Nardo vd. (2008) tarafından geliştirilen Önyargılı Tepkilerle Yüzleşme (ÖTY) Modeli'nden yararlanılacaktır. Bu modelin 5 adımı şu şekildedir: tespit etme, aciliyeti değerlendirme, sorumluluk alma, nasıl tepki vereceğini bilme ve aksiyon. Ashburn-Nardo ve Karim (2019) pratik sahibi olmanın bu süreçleri hızlandırmada ve nasıl tepki vereceğini bilmedeki önemini vurgulamışlardır.

Buna dayanarak, mevcut ilk çalışmada öncelikle ÖTY ölçeği Türkçe'ye ve cinsiyetçi durumlara adapte edilecek, ikinci çalışmada ise Ezilenlerin Tiyatrosu (ET) yöntemleri kullanılarak bir müdahale programı geliştirilecektir. ET Augusto Boal (1985) tarafından geliştirilmiş, baskı durumlarının sahneye taşınması ve bireylerin rol oynama egzersizleriyle bu baskıyı kırmayı pratik etmesini sağlayan katılımcı bir tiyatro tekniğidir. Buradan yola çıkılarak takip eden kısımda, cinsiyetçilik ve

yüzleşme kavramlarının literatür taraması sunulacak, ET yöntemi derinlemesine tanıtılacak ve Türkiye'deki örneklere değinilecektir.

1.1. Cinsiyetçilik

Cinsiyetçilik, bireyin cinsiyeti sebebiyle maruz kaldığı ayrımcı ve zararlı muamelelerinin tümüne verilen isimdir (Swim ve Hyers, 2009). Kadınların hayatının birçok alanını kapsar ve onları küçük görme, objeleştirme, fiziksel veya psikolojik zarar verme gibi davranışları kapsar (Lewis, 2017). İş yerinde kadınlar erkekler kadar yetkin görülmez, onlar kadar çok terfi veya zam alamaz, kendilerini geliştirmek için fırsatlara kolaylıkla ulaşamazlar (Farsia, 2024). Eğitim alanında, kadınlar ve genç kızlar kalıp yargılar sebebiyle performans düşüklüğü yaşamakatadır ve mühendislik ve fen alanlarına ilgileri kısıtlanmaktadır. Ayrıca, kadınlar dinsel görüşler, ekonomik durum ve cinsiyetçi düşünceler sebebiyle eğitimden mahrum bırakılmaktadırlar (Nguyen ve Ryan, 2008). İş ve eğitim dünyasındaki sistemsel adaletsizlikler, kadınların bireysel hayat ve ilişkilerine de yansımaktadır. Heteroseksüel ilişkilerde kadınlar bedenleri hakkında özgüvensizlikler yaşamaktadırlar: Toplumsal cinsiyet rollerine uyum sağlama ve erkeklerin duygusal ve fiziksel ihtiyaçlarını karşılama zorunluluğu hissetmektedirler ve böylece eşitsiz cinsiyetçi dinamikler içerisinde kendi psikolojileri zarar görmektedir (Alba vd., 2024; Hammond ve Overall, 2017). Tüm bu zararlı etkiler, cinsiyetçiliği ve cinsiyetçiliğin farklı farklı türlerini incelemenin de önemini tekrar vurguamaktadır.

1.1.1. Çelişik Duygulu Cinsiyetçilik

Glick ve Fiske (1996) tarafından tanımlanan Çelişik Duygulu Cinsiyetçilik (ÇDC) kavramı kadınlara yönelik, birbiriyle zıtlık içerisinde gibi görünen tavır, inanç ve davranışlar olarak ifade edilir. Araştırmacılar, bu kavramı çerçevesinde iki farklı cinsiyetçilik türünden bahsetmişlerdir: Düşmanca cinsiyetçilik ve korumacı cinsiyetçilik. Düşmanca Cinsiyetçilik (DC) kadınlar hakkında yapılan ve onların aleyhine işleyen bariz negatif değerlendirmeler olarak tanımlanmıştır. Glick ve Fiske'nin (2018) Çelişik Duygulu Cinsiyetçilik Ölçeği'nde bu kavramı karşılayan örnek bir madde şu şekildedir: "Birçok kadın erkeklerin kendileri için yaptıklarına

tamamen minnettar olmamaktadırlar.". Korumacı cinsiyetçilik (KC) ise yüzeysel olarak kadınlar hakkında pozitif çağrışımlar içeriyor gibi gözükse de onları geleneksel toplumsal cinsiyet rollerine bağlı bırakan, küçük ve zayıf gören davranış ve düşünceler olarak ifade edilir (Glick ve Fiske, 2001). ÇDC ölçeğinde bu alt faktör için örnek bir madde "Kadınlar erkekler tarafından el üstünde tutulmalı ve korunmalıdır." olarak verilmiştir. Çelişik duygulu cinsiyetçilik, düşmanca ve korumacı cinsiyetçi fikirlerin bir arada bulunması ve birbirini tamamlamasına denmektedir (Glick ve Fiske, 1997). KC kadınlar hakkında pozitif olan ılımlı, hassas, şefkatli; DC ise negatif olan kıskanç, alıngan ve sinsi gibi yakıştırmalarla ilişkili bulunmuştur (Glick vd., 2000). ÇDC, DC yoluyla geleneksel cinsiyet rollerinden sapan kadınları cezalandırırken, KC yoluyla bu rollere uyum sağlayan kadınları mükafatlandıran bir sistem olarak da işler (Bareket ve Fiske, 2023; Hebl vd., 2007). Bu ikilik, ÇDC ile yüzleşmeyi zorlaştırır ve kadınlara karşı ayrımcılığı meşrulaştırır (Becker vd., 2011).

1.1.2. Kadınlar için Cinsiyetçiliğin Sonuçları

Cinsiyetçiliğe maruz kalmak kadınlarda zihinsel, fiziksel ve sosyal olarak birçok negatif etkiye yol açmaktadır (Fisher ve De Mello, 2014). Birçok çalışma cinsiyetçiliğe maruz kalan kadınların adil dünya inancının ve kendi hayatları üzerindeki kontrolünün azaldığını (Fischer ve Holz, 2010), daha düşük iyi oluş ve özgüven skorlarının olduğunu (Swim vd., (2001), depresyon, anksiyete ve kendinden şüphe etme skorlarının daha yüksek olduğunu göstermiştir (Oswald vd., 2019). Homan (2024) sistematik cinsiyetçiliğin kadınların fiziksel sağlığını da etkilediğini, doğru teşhisi almalarını zorlaştırdığını ve kadınlara ait hastalıkların daha az araştırıldığını ortaya koymuştur.

1.1.3. Cinsiyetçilik Karşısında Kendini Suskunlaştırma

Cinsiyetçiliğin tüm bu zararlı sonuçlarına karşın, kadınlar cinsiyetçilik karşısında kendini suskunlaştırma eğilimi gösterebilmektedirler. Cinsiyete dayalı ayrımcılığın farkında olmalarına rağmen kadınların kendilerini suskunlaştırmalarının nedenleri arasında sosyal karşı tepkilerden çekinme, ilişkilerini koruma isteği ve geleneksel

cinsiyet normlarına paralel olarak kadınların uyumlu olması gerektiğine dair fikirler yer almaktadır (Jack, 1991, 1992). Kendini suskunlaştırmanın (KS) kadınlar için kısa zamanlı fayda sağlıyormuş gibi gözükse de uzun dönemde psikolojik baskıya, depresyona, yeme bozukluklarına, fiziksel hastalıklara daha fazla yatkınlığa, stress ve anksiyeteye, toplumsal değişime olan bağlılığın azalmasına sebep olduğu çalışmalarca kanıtlanmıştır (Akarsu ve Sakallı, 2021; Maji ve Dixit, 2018; Ortiz, 2024). Cinsiyetçiliğe karşı kendini suskunlaştırma cinsiyetçiliğin sürdürülmesine katkı sağlayan bir eğilimdir ve KS'nin karşıtı olarak yüzleşme, cinsiyetçiliğe karşı koymak için efektif bir yöntemdir.

1.1.4. Cinsiyetçilikle Yüzleşme

Önyargıyla yüzleşme, önyargılı bir tepkiye karşı gösterilen, bu tepkiyi onaylamadığını, rahatsız olunduğunu ve ona itiraz ettiğini belirten herhangi bir davranışa işaret eder (Gulker ve Monteith, 2013). Kadınların yüzleşme davranışı göstermesinin önünde, agresif ve soğuk olarak görünme, karşı tepki alma, saygı duyulmak isteme gibi engeller bulunmaktadır fakat araştırmacılar cinsiyetçilikle yüzleşmenin kadınların iyi oluşunu artırdığını, kadınların daha güçlü hissettiğini ve özgüvenlerini yükselttiğini, çevredeki tanıklar için örnek oluşturduğunu ve failin gelecekteki önyargılı davranışlarını azalttığını ortaya koymuştur (Becker vd., 2011; Czopp vd., 2011; Foster, 2013). Bu pozitif etkilere ve kişilerin önyargıyla karşılaştıklarında yüzleşeceklerine dair belirttikleri niyetlerine rağmen kişilerin yüzleşme niyetleri, gerçek yüzleşme davranışlarından çok daha sıklık göstermektedir (Gulker vd., 2013).

1.1.5. Önyargılı Tepkilerle Yüzleşme Modeli

Bireylerin yüzleşme süreçlerini daha iyi anlayabilmek için, Ashburn-Nardo vd. (2019) Önyargılı Tepkilerle Yüzleşme (ÖTY) Modeli'ni öne sürmüşlerdir. Model 5 adımdan oluşmaktadır: durumun önyargılı olduğunu tespit etmek, durumun aciliyetini değerlendirmek, yüzleşmek için sorumluluk almak, nasıl tepki vereceğine karar vermek ve aksiyona geçmek (Ashburn-Nardo vd., 2014). Bu süreçlerin tamamında kişilerin yüzleşme davranışı önünde duran birçok engel bulunmaktadır.

Bunlardan bazıları; hangi durumların önyargı içerdiğini tespit edememek, cinsiyetçi şakalar yapılan durumları karşı çıkılması gereken acil durumlar olarak görmemek veya nasıl tepki göstereceğini bilmemek, ortamdaki insan sayısı ve bu insanların statüsüne bağlı olarak sorumluluk üstlenme eğiliminin değişmesi ve yüzleşmeyi daha önce pratik etmemiş olmaktır (Ashburn-Nardo vd., 2008; Ashburn-Nardo ve Karim, 2019; Bill ve Naus, 1992). Yüzleşmeyi pratik edebilmek için literatürdeki araştırmalar drama temelli yaklaşımlar kullanmışlar, katılımcılarla beraber rol yapma çalışmaları gerçekleştirmişler ve bu çalışmaların sonucunda katılımcılarda özgüven artışı, etkili tepki geliştirebilme ve önyargıylayüzleşme davranışlarında artış gözlemlemişlerdir (Lawson vd., 2010; Lawson ve Veraldo, 2022; Plous, 2000). Bunlar ÖTY Modeli'ndeki nasıl tepki vereceğini bilme adımının pratikle nasıl geliştirebileceğini göstermiştir ve mevcut tez de bir başka drama temelli yaklaşım olan Ezilenlerin Tiyatrosu (ET) yöntemlerini bu amaçla kullanmayı hedeflemektedir.

1.2. Ezilenlerin Tiyatrosu

Augusto Boal (1985) tarafından geliştirilen Ezilenlerin Tiyatrosu, baskıya maruz kalan grupların bu baskıdan kurtulmak için harekete geçmesini amaçlayan, drama çalışmalarıyla baskının analizinin ve yapıbozumunun yapıldığı, ezen ve ezilen ilişkilerinin incelendiği bir yöntemler bütünüdür. İmge Tiyatrosu, Arzu Gökkuşağı ve Forum Tiyatro gibi alt alanları bulunmakta ve bu alanlarda katılımcıların pasif izleyici konumundan aktif oyunculara dönüşmesi hedeflenmektedir (Boal, 2013). Kolektif bir çalışmayla baskıya karşı nasıl tepkiler geliştirebileceğinin prova edildiği ET yöntemleri, tartışma ve diyalog kurulmasını sağlayan etkin çalışmalardan oluşmaktadır (Boal, 2005).

1.2.1. Literatürde Ezilenlerin Tiyatrosu Metotlarının Uygulamaları

Literatürde birkaç çalışma, ET yöntemlerini uygulamış ve olumlu sonuçlar elde etmiştir. Jester (2003) kadınların sesleri temasıyla, Mitchell ve Freitag (2011) cinsiyet temelli şiddete karşı seyirci etkisini azaltmak için, Gjærum ve Ramsdal (2008) kuruluşlarda çatışma çözümünü geliştirmek amacıyla, Clark (2009) Güney Afrikalı genç kadınlarda güçlendirme hedefiyle ET yöntemlerini kullanmışlar ve

efektif olduğuna dair sonuçlar sunmuşlardır. Türkiye bağlamında tek örnek olan Karabekir'in (2015) tezi, kadın katılımcılarla birçok forum tiyatrosu gösterisi düzenlemiş ve ET'nin kadınların güçlenmesinde kullanılabilecek etkili bir feminist araç olabileceğini göstermiştir. Literatürde sosyoloji, eğitim gibi birçok alanda ET örnekleri bulunmakla beraber sosyal psikoloji alanında ET'nin kullanıldığı çalışmalara rastlanmamıştır.

1.3. Mevcut Çalışmalara Genel Bakış

Mevcut tez 2 çalışmadan oluşmaktadır: ilk çalışmada ÖTY ölçeği Türkçe'ye ve cinsiyetçi senaryolara adapte edilecek, ikinci çalışmada ise ÖTY Modeli ve ET yöntemleri kullanılarak cinsiyetçilik özelinde bir müdahale programı geliştirilecek, bu program 4 hafta boyunca uygulanacak ve katılımcıların cinsiyetçilikle yüzleşme kabiliyetleri ve cinsiyetçiliğe karşı kendini suskunlaştırma (CKKS) eğilimlerindeki değişim gözlemlenecektir. Müdahale programının, ön test skorlarına kıyasla, kişilerin yüzleşme kabiliyetlerini artırması ve CKKS eğilimlerini azaltması beklenmektedir.

2. ÇALIŞMA

Bu çalışmada orijinal ölçeği 18 maddeli olan Önyargılı Tepkilerle Yüzleşme Ölçeği (ÖTYÖ) Türkçe'ye ve cinsiyetçi durumlara adapte edilecektir (Ashburn-Nardo vd., 2014). Bu ölçek orijinalinde kişilerin ırkçı bir duruma verdikleri tepkileri ölçmek için kullanılmış ve Cronbach alfa değerleri yüksek bulunmuştur. Mevcut çalışmada ölçeğin Teets'in (2018) 4 madde eklemesiyle oluşan 22 maddelik hali kullanılmıştır. Ayrıca katılımcılara, Çelişik Duygulu Cinsiyetçilik (ÇDC) ölçeği de, cinsiyetçilik ve önyargıyla yüzleşme kavramlarının literatürde bağlantılı bulunması ve eşzamanlı geçerliliğe bakılmak istendiği için ankete eklenmiştir (Glick ve Fiske, 1996).

2.1. Katılımcılar

18 yaş üstü kadın katılımcılar çalışmaya dahil edilmiş ve toplamda 322 katılımcı anketi doldurmuştur. Yaş ortalaması 24.6 olarak tespit edilmiştir (*SS* = 7.75).

2.2. Ölçüm Araçları

22 maddelik Önyargılı Tepkilerle Yüzleşme Ölçeği ve 22 maddelik Çelişik Duygulu Cinsiyetçilik Ölçeği katılımcılara sunulmuştur.

2.3. İşlem

Öncelikle, Orta Doğu Teknik Üniversitesi'nden Etik Komite Onayı alınmıştır (bkz. Ek A). Anketler SurveyMonkey çevrimiçi platformu üzerinden, sosyal medya aracılığıyla dağıtılmıştır. ÇDC literatürü, ÇDC ölçek maddeleri ve OpenAI (2025) yardımıyla, DC ve KC içeren iki farklı senaryo oluşturulmuştur. (bkz. Ek B). Maddeler ileri-geri çeviri yöntemiyle çevrilmiş ve senaryolara uygun olacak şekilde gramatik olarak düzenlenmiştir. Bazı katılımcılar ODTÜ SONA sistemi üzerinden dersleri için ekstra puan elde etmişlerdir.

2.4. Bulgular

DC senaryosu için KMO örneklem yeterliliği .90, KC için .87 bulunmuştur. Bartlett Küresellik Testi DC senaryosu ($\chi2$ = 3019,388, p < .001) ve KC için de ($\chi2$ = 2392,001, p < .001) anlamlı çıkmıştır. Güvenirlik analizleri DC için .87, KC için .91 ve ÇDC ölçeği .92 olarak yüksek değerler elde etmiştir. Teets'in (2018) eklediği 4 madde failin niyetlerine dair olduğu için çıkarıldıktan sonra Varimax rotasyonu ve özdeğer için kesme noktası 1 alınarak yapılan faktör analizinde 2 madde çapraz yüklendiği için çıkarılmış ve geriye kalan 16 madde ile analiz tekrar edilmiştir. Her iki senaryo için 3 faktörlü bir yapı elde edilmiştir: Tespit ve Aciliyet, Bedel, Sorumluluk ve Aksiyon. Faktörlerin DC için sırasıyla Cronbach alfa değerleri α = .67, α = .85 ve α = .90; KC için α = .82, α = .87 and α = .92 çıkmıştır.

Ayrıca, ÇDC ve 3 faktörlü ÖTY ölçeği arasındaki ilişkiye bakmak için Pearson korelasyon analizi yapılmış ve DC'nin ÖTY ölçeği DC senaryosu tüm alt faktörleriyle anlamlı derecede negatif yönde ilişkili olduğu bulunmuştur. DC, ÖTY ölçeği KC senaryosunda Bedel faktörü hariç tüm faktörlerle negatif ilişkili çıkmıştır. KC, ÖTY ölçeği DC senaryosunda tüm faktörlerle negatif ilişkili bulunmuştur. Son

olarak KC'nin, ÖTY ölçeği KC senaryosunda Bedel faktörü hariç tüm faktörleriyle anlamlı derece negatif yönde ilişkili olduğu ortaya çıkmıştır.

2.5. Tartışma

Bu çalışma kapsamında Türkçe literatüre güvenilir ve geçerli bir önyargıyla yüzleşme ölçeği kazandırılmıştır. Ölçek yapısı iki farklı cinsiyetçilik senaryosu için test edilmiş ve Türkiye örneklemi için 3 faktörlü bir yapı elde edilmiştir. Korelasyon bulguları, literatürle paralel olarak kişilerin cinsiyetçilik seviyeleri arttıkça cinsiyetçi durumları tespit etme, aciliyetini değerlendirme, sorumluluk hissetme ve aksiyon alma gibi konularda düşük puan aldığını ortaya koymuştur (Glick ve Fiske, 2001). Bedel faktöründe anlamlı ilişki bulunmaması ise, kişilerin cinsiyetçilik seviyelerinden bağımsız yüzleşmeyi riskli bir davranış olarak gördüğünü ifade ediyor olabilir.

ÇALIŞMA 2A: MÜDAHALE PROGRAMININ NİCEL ANALİZİ

Bu çalışmadaki müdahale programı ET yöntemleri üzerinden ÖTY modeli adımlarına uygun olacak şekilde hazırlanmıştır. Bu iki sistem de, bireylerin pasif konumlarını ortadan kaldırmaya ve baskılara karşı gelmenin süreçlerini ortaya çıkarmaya işe yarayacak içerikler barındırmaktadır. Mecvut çalışmada ET çalışmaları ÖTY modelindeki adımlarla konsept ve içerik olarak uyumlu olacak şekilde program oluşturulmuş ve işlenmiştir.

3.1. Yöntem

3.2. Katılımcılar

Katılımcılara uygun örnekleme yöntemiyle, sosyal medya ve çeşitli yerlere asılan posterler aracılığıyla ulaşılmıştır. Bazı katılımcılar ODTÜ SONA sistemi üzerinden ekstra puan almışlardır. Başlangıçta 21 katılımcı cumartesi, 24 katılımcıysa pazar günü gruplarına kayıt yaptırmıştır.

3.3. Ölçüm Araçları

Ön-testte tezin ilk aşamasında adapte edilen 16 maddelik ÖTY ölçeği ve Akarsu ve Sakallı (2021) tarafından geliştirilen 13 maddelik Cinsiyetçiliğe Karşı Kendini Suskunlaştırma (CKKS) ölçeği demografik formla beraber katılımcılara sunulmuştur. Son-testte ÖTY ölçeği için hazırlanan paralel form ve CKKS ölçeği yeniden katılımcılara sunulmuştur.

3.4. İşlem

Katılımcılar ilk hafta başlamadan önce ön testi çözmüşlerdir. Çalışmada herhangi bir aldatma bulunmamaktadır ve katılımcıların verilerinin analize dahil edilebilmesi için katılımcıların en az 2 hafta katılım sağlaması gerektiği belirtilmiştir. Müdahale programı 4 hafta boyunca, günde 3 saat olacak ve grubun istek ve ihtiyaçlarına göre değişkenlik gösterecek şekilde tasarlanmıştır. Programda kullanılan bütün egzersizler açıklamalarıyla birlikte Ek C'de yer almaktadır. Dördüncü ve son hafta bittiğinde katılımcıların tamamı bir hafta içerisinde son testi doldurmuşlardır.

3.5. Bulgular

Program sonrası 29 katılımcı son testi çözmek için gerekli şartları sağlar bulunmuştur. Katılımcıların yaş ortalaması 23.48 çıkmıştır (*SS* = 4.12). Ön ve son test sonuçlarını karşılaştırmak için kullanılmak istenen bağımlı örneklem t-testi varsayımlarına bakılmış ve Shapiro-Wilk normallik testinde Tespit ve Aciliyet her iki senaryo için, Bedel faktörü ise KC senaryosu için anlamlı sonuçlar vermiştir. Çarpıklık ve Basıklık sonuçlarında da normal dağılım dışı sonuçlar görüldüğünden, analizlerin tutarlı olması için parametrik olmayan Wilcoxon İşaretli Sıralar testi kullanılmasına karar verilmiştir. Değişkenler için 7 karşılaştırılma yapıldığından Bonferroni düzeltilmiş *p* değeri .007 olarak belirlenmiştir. Bunun sonucunda CKKS ölçeği için skorlar anlamlı bir düşüş göstermemiştir (*Ort* = 2.20, *SS* = 0.36, *Z* = –1.997, *p* = .046, *r* = -.37). DC senaryosu için ÖTY ölçeğinin alt faktörlerinin sırasıyla Wilcoxon İşaretli Sıralar testi anlamlı bulguları şu şekildedir: Tespit ve Aciliyet için *Z* = -4.722, *p* < .001, , *r* = -.87; Bedel faktörü için *Z* = -3.956, *p* < .001, *r* = -.73; ve

Sorumluluk ve Aksiyon için Z = -4.705, p < .001, r = -.87. KC senaryosu için ÖTY ölçeğinin alt faktörlerinin sırasıyla Wilcoxon İşaretli Sıralar testi anlamlı bulguları şu şekildedir: Tespit ve Aciliyet için Z = -4.717, p < .001, r = -.87; Bedel faktörü için Z = -2.189, p = .029, r = -.40; ve Sorumluluk ve Aksiyon için Z = -4.705, p < .001, r = -.87. Bulunan anlamlı düşüşler ve orta ve yüksek etki büyüklükleri, müdahale programının etkili bir şekilde kişilerin yüzleşme süreçlerindeki kabiliyetlerini arttırdığına işaret etmektedir. Fakat CKKS ve KC senaryosunun Bedel faktörlerinde anlamlı farklar bulunmamıştır.

3.6. Düşünümsellik/Konumsallık Beyanı

Mevcut tezin şeffaflığını arttırmak amacıyla araştırmacı olarak tezdeki konumumu açıklamanın önemi ortadadır. Feminist görüşleri olan ve müdahale programını yürüten kişi olarak kimliğimin, katılımcı kadınlarla benzer deneyimlere sahip olmamın çalışmanın süreçlerindeki etkisini görüyor ve kabul ediyorum. Araştırmada herhangi bir aldatma veya çalışma amacını gizleme gibi bir durum olmasa da bu ikili durumumun katılımcıların anketlere ve görüşmelere cevaplarını etkilemiş olabileceğinin farkındayım. Çalışmadaki temalar ve içeriklerin bende yarattığı bireysel ve duygusal tepkileri, bu çalışmaları uygulayan diğer meslektaşlarımla tartışmış ve aynı zamanda günlük tutarak değerlendirmiş bulunmaktayım. Tüm imkanlarımla, çalışmadaki konumumun çalışma için pozitif katkılarının olmasına ve güvenilirlik ve geçerlik açısından geliştirici olmasına uğraşmış bulunmaktayım.

3.7. Tartışma

Sonuçlar, ÖTY modeli ve ET yöntemleriyle geliştirilen mevcut müdahale programının etkisini göstermiştir. Katılımcıların yüzleşme süreçlerinde ÖTY ölçeğin birçok faktöründe anlamı farklar göstermesi yüzleşme kabiliyetlerinin artışına işaret etmektedir. Program süresince ÖTY modelinin adımlarının beyaz tahtada yazılı olması ve çalışmalar boyunca tartışmalarda bu adımlara geri dönülmesinin sonuçlarda etkisi barizdir. Böylece drama temelli çalışmaların kişilerin cinsiyetçiliğe karşı yüzleşmeyi pratik etmelerindeki etkililiği nicel olarak ortaya konmuştur. CKKS ölçeğinde anlamlı fark bulunaması katılımcıların ön test sonuçlarında da oldukça düşük skorlar almasından kaynaklanıyor olabilir.

ÇALIŞMA 2B: MÜDAHALE PROGRAMININ NİTEL ANALİZİ

4.1. Yöntem

4.2. Katılımcılar

Programa en az 2 hafta katılmış 22 katılımcıyla yüz yüze veya çevrimiçi şekilde görüşmeler gerçekleştirilmiştir.

4.3. Ölçüm

Görüşmelerde programın işleyişi ve içeriğiyle ilgili sorular ve katılımcıların önerileri Teets'in (2018) de tezinde kullandığı sorular örnek alınarak oluşturulmuştur (bkz. Ek D). Görüşmeler yarı-yapılandırılmış şekilde gerçekleştirilmiştir.

4.4. İşlem

Tüm görüşmeler programın son seansından sonraki bir hafta içerisinde tamamlanmıştır. Görüşmeler 12 ile 25 dakika sürmüş, katılımcıların kimliği gizli kalmıştır.

4.5. Sonuçlar

Görüşmeler transkript edilmiş ve MAXQDA üzerinden betimsel içerik analizi kullanılarak 8 ana tema altında 24 farklı kod oluşturulmuştur. Katılımcıların geri bildirimleri, araştırmacının minimal müdahalesiyle özetlenmiş ve aktarılmıştır.

4.5.1. Drama

Katılımcılar drama temelli çalışmaların kullanılmasının etkili ve özgürleştirici, problemleri somutlaştırmaya yardımcı olduğunu belirttiler. Dramanın konuları ve çıktıları daha hatırlanabilir kıldığını, paylaşım yapmayı ve konfor alanından çıkmayı kolaylaştırdığını ifade ettiler.

4.5.1.1. Pratik Etme

Katılımcılardan bir tanesi, yüzleşmeyi bu şekilde pratik etmenin bir ayrıcalık olduğunu belirtmiştir. Katılımcılar, bu pratiğe katılırken senaryoların gerçek olduğunu hayal etmenin onlara daha çok katkı sağladığını, gerçek hayatta daha hızlı tepki vermek için prova olarak etkili olduğunu söylediler.

4.5.1.2. Sahnede Olmak

Katılımcılar, başlarda sahnede olmanın ve performans göstermenin onları gerdiğini veya utangaç hissettirdiğini söylese de bazı katılımcılar da kurulan güvenli ortamda farklı tepkileri denemenin diğerleriyle benzer fikirlerde olduğunu görmenin bir yolu olduğunu belirtmiştir.

4.5.1.3. Ezen

Program, katılımcıların hayatlarında ezen pozisyonunda olan kişileri daha iyi analiz edebilmesi için birçok egzersiz içermekteydi. Katılımcılar buna yönelik olarak artık ezenleri daha iyi tanıdıklarını, onların düşünce biçimlerini daha iyi anladıklarını ve böylece nasıl tepkiler üretebileceklerine dair daha iyi fikirleri olduğunu belirttiler.

4.5.2. Tespit Etme

ÖTY Modeli'nin bir adımı olan tespit etme (Ashburn-Nardo vd., 2019) katılımcılara programın kendilerine katkılarıyla ilgili sorulan soruyla bağlantılı bir tema olarak çıkmıştır. Katılımcılar, kendi yaşadıkları ve normalleştirdikleri cinsiyetçilikleri programdaki kadınlar ve egzersizler sayesinde daha iyi ayırt ettiklerini belirtmişlerdir.

4.5.2.1. Cinsiyetçi Şakalar

Diğer cinsiyetçi davarnışlar kadar kolay tespit edilemeyen cinsiyetçi mizah (Mallet vd., 2016) programın katılımcı kadınları tarafından artık daha iyi tespit edilebilir hale

gelmiştir. Kadınlar daha önce göz ardı ettikleri bu tür zararlı şakalara karşı artık tepki gösterdiklerinden bahsetmişlerdir.

4.5.2.2. İçselleştirilmiş Cinsiyetçilik

Özellikle iki katılımcı program sayesinde kendi cinsiyetçi fikir ve inançlarının farkına vardıklarını, toplumsal cinsiyet eşitsizliği yaratacak herhangi bir davranış göstermekten artık kaçınacaklarını belirtmişlerdir. Bu, müdahale programının öz-düşünüm için etkili bir alan yarattığına da işaret etmektedir.

4.5.3. Yüzleşme

Mevcut çalışmanın ana amacı olarak kadınlarda yüzleşme kabiliyetinin artması, katılımcıların kendi geri bildirimlerinde de açıkça bahsedilmiştir. Katılımcılar birçok farklı tepki gösterme yolunu öğrendiklerini, ÖTY modelini günlük hayatlarında da hatırladıklarını, artık yüzleşmenin getireceği bedellerden daha az korktuklarını ve daha pozitif sonuçlar elde edecek şekilde yüzleşmeyi öğrendiklerini belirtmişlerdir.

4.5.3.1. Alay Etme

Kadınlar yapılan egzersizlerde ezenle alay ederek kurdukları yüzleşmenin hem daha pozitif sonuçlar doğurduğuna hem de kendilerini daha iyi hissettirdiğine değinmişlerdir. Bu literatürde alay etme ile gerçekleştirilen yüzleşmenin daha az etkili olduğu gösterilse de beklenen geri tepkiyi azalttığı ve yüzleşme niyetini arttırdığı bulgusuyla paraleldir (Woodzicka vd., 2020).

4.5.3.2. İlişkiler

Katılımcılar yakın ilişkiler kurdukları insanlarla bu ilişkilere zarar vermemek adına daha önce yüzleşmediklerini fakat artık asıl bu insanlardan başlayarak çevrelerindeki ayrımcılıklara ses çıkarmaları gerektiğini fark ettiklerini belirtmiştir.

4.5.4. Diğer Psikolojik Kazanımlar

Yüzleşme davranışına ek olarak kadınlar daha az yalnız hissettiklerini, daha özgüvenli olduklarını, daha kolay paylaşım yapabildiklerini ve değişime karşı daha pozitif bir bakış açısı edindiklerini belirtmişlerdir. Çalışmanın ana amacına ek olarak belirtilen bu kazanımlar, çalışmanın çok yönlülüğüne de işaret etmektedir.

4.5.4.1. Ses Çıkarmak

Drama egzersizlerin sağladığı pratikle kadınlar seslerini çıkarma konusunda daha özgüvenli ve istekli hissettiklerini, müdahale edebilecekleri durumlarda artık sessiz kalmayacaklarını belirttiler.

4.5.4.2. Özgüven

Bir başka kazanım olarak kadınlar ses çıkarma, sahnede yer alma, problemleri çözme gibi konularda daha özgüvenli olduklarından bahsetmişlerdir.

4.5.5. Kolektivite/Dayanışma

Dört haftalık program süresince birlikte olan kadınlar, birbirleriyle ne kadar ortak deneyimleri olduğunu fark etmiş, egzersizlerle birbirlerine daha da yakınlaşmış ve destekleyici bir ortam kurmuşlardır.

4.5.5.1. Güvenli Alan

Seanslar boyunca koyduğumuz kurallar ve grup dinamiğine gösterilen özenle kadınlar programda güvenli bir alanda olduklarını belirttiler. Böylelikle egzersizlere katılımları, paylaşım yapabilmeleri, bağ kurabilmeleri ve aldıkları verimin arttığından bahsettiler.

4.5.5.2. Paylaşmaya Açık Olmak

Kadınlar kurulan güvenli alanla paylaşımda bulnmanın daha kolay hale geldiğini ve tartışma kısımlarının en sevdikleri yer olduğunu belirttiler. Katılımcıların

paylaşımlarıyla yürüyen ve gelişen bir program için bu geri dönüt önem arz etmektedir.

4.5.5.3. Gülmek

Boal (1992) tarafından da önerilen gülmek, araştırmacı tarafından da katılımcılar için cesaretlendirilmiş, böylelikle geri dönütlerde kadınların birbirine ısınabilmesi, tetikleyici olabilecek içeriklerin yumuşatılabilmesi için çok işe yaradığı söylenmiştir.

4.5.6. Zaman

Katılımcılar seansların üç saatlik olan uzunluğunu ve programın dört hafta sürmesini uygun bulmuşlar, kimisi daha uzun olmasını dilediğinden bahsetmiştir.

4.5.7. Mekan

Katılımcılar seansların gerçekleştirildiği mekanı ışık, genişlik, tavan yüksekliği, otomatlara yakınlık olarak uygun bulmuşlardır. Fakat sandalye veya minder olmaması, pencerelerden dışarının görünmesinin dikkat dağıtması negatif yönler olarak belirtilmiştir.

4.5.8. Öneriler

Katılımcılardan programın gelecek uygulamaları için öneriler istenmiştir. Bazı öneriler şu şekildedir; daha fazla bağ kurma ve isim çalışmasının olması, sahneye katılımın ve devamlılığın artması, daha heterojen gruplarla yapılması, iki yürütücünün olması, istenmedikçe öneri verilmemesi, tetikleyici konuların konuşulmaması.

4.6. Tartışma

Katılımcılarla gerçekleştirilen görüşmeler, programın gelecekteki uygulamaları için önemli çıktılar içermektedir. Öneriler ve gelecek çalışmalarda değişken olarak

incelenebilecek kavramlar bu alandaki literatürü geliştirmek isteyen araştırmacılar için ışık tutabilir. Nitel görüşmelerle geliştirilen müdahale programının etkisi çok yönlü olarak değerlendirilebilmiştir.

5. GENEL TARTIŞMA

Mevcut tezde ET yöntemlerini içeren ve ÖTY Modeli'nin adımlarını işleyen 4 haftalık müdahale programı geliştirilmiş ve bu programın hem nitel hem de nicel olarak etkileri incelenmiştir. İlk aşamada, ÖTY Ölçeğ Türkçe'ye ve KC ve DC durumlarına adapte edilmiştir; analizler 3 faktörlü bir yapıya işaret etmiştir. Dolayısıyla, tez kapsamında, önyargıyla yüzleşme için Türkçe literatüre güvenilir ve geçerli bir ölçek kazandırılmıştır. Müdahale programının öncesinde ve sonrasında Türkçe'ye adapte edilen bu ölçek ve ek olarak ÇYKS ölçeği uygulanarak, katılımcıların yüzleşme süreçlerindeki yeterlilikleri ve kendini suskunlaştırma eğilimlerindeki değişimleri nicel olarak ölçmüştür. Bulgular programın etkili olduğuna işaret edecek şekilde birçok faktörde anlamlı çıkmış, katılımcıların yüzleşme yetkinliklerinin arttığı görülmüştür. Böylelikle ÖTY Modeli'nin pratik uygulamalarda önemli bir teorik alt yapı olarak kullanılabileceği, aynı zamanda ET yöntemlerinin sosyal psikoloji alanında katılımcı eylem araştırmalarına efektif bir şekilde dahil edilebileceği görülmüştür. Katılımcılarla yapılan yarı-yapılandırılmış görüşmelerle programa dair içgörüler ve geri bildirimler nitel olarak toplanmış, daha kapsamlı bir değerlendirme için raporlanmıştır. Burada da katılımcıların, araştırmanın kapsamının da dışında birçok noktada gelişim gösterdiği ortaya çıkmış ve gelecek uygulamalara yönelik katılımcılardan birebir öneriler alınmıştır. Katılımcı sayısının az olması, katılımcıların genel olarak genç üniversiteli kadınlar olması, katılım için herhangi bir teşvik/ ödül bulunmaması, araştırmacının çalışmalardaki konumsallığı gibi sınırlılıklara rağmen mecvut tez literatüre önemli katkılarda bulunmuştur. Tezin çıktıları, diğer araştırmacı, eğitimci, uygulayıcı ve hatta aktivistler için toplumsal cinsiyet eşitliği, sosyal değişim ve uygulamalı psikoloji alanında kolayca uygulanabilir ve uyarlanabilir bir kılavuz sunmuştur. Gelecek çalışmalar tez içerisindeki önerileri baz alarak, daha farklı azınlık gruplarla, özgüven, sistemi meşrulaştırma, psikolojik güçlenme konularını da ele alarak bu alandaki literatürü geliştirebilir.

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