THE PREDICTORS OF ATTITUDES TOWARD PHYSICAL WIFE ABUSE:
AMBIVALENT SEXISM, SYSTEM JUSTIFICATION AND RELIGIOUS
ORIENTATION

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ABSTRACT

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The purpose of this thesis was to investigate the relationship between ambivalent sexism, gender related system justification and religious orientation with attitudes toward physical wife abuse (APWA). APWA are investigated in three facets, namely justifiability (JPWA), perceived functionality (PFPWA) and consequences (ACPWA). As measurement tools, Attitudes toward Physical Wife Abuse Scale, Content Domains for Justification of Physical Wife Abuse Scale, Ambivalent Sexism Inventory (ASI), Ambivalence toward Men Inventory (AMI), Revised Muslim Religious Orientation Scale (MROS-R), Gender Related System Justification Scale (GSJ) and demographic information form were used. Although a total of 385 student and non-student participants responded the questionnaire, only 303 (119 males, 184 females) participants who stated their religion to be Islam were included in the study for accurate assessment of Muslim religious orientation. The age range of the participants was between 17 and 72 (M=27.30; SD= 8.68). Since women and men significantly differed with respect to their APWA, separate hierarchical multiple regression analyses were conducted in order to further observe the differences between them. Although there were slight differences in unique contributions of the variables for the three subscales of APWAS and for men and women, a general pattern was drawn in which results revealed that intrinsic religious orientation and quest religious orientation were not related to any of the three dimensions of APWA

whereas fundamentalist religious orientation was found to be a significant predictor of APWA. Among the dimensions of ASI and AMI, Hostile Sexism (HS) and Benevolence toward Men (BM) predicted more favorable attitudes toward the three dimensions of physical wife abuse, whereas hostility toward men (HM) and benevolent sexism (BS) predicted less favorable attitudes. GSJ was not found to have a unique contribution in predicting any of the three dimensions of APWA. The major contributions of the present study are; 1) Investigation of religious orientation as an individual difference affecting APWA first in a Muslim culture, 2) Investigating GSJ first in Turkey and first with relation to APWA and 3) Providing a detailed measurement tool for specific assessment of attitudes toward physical wife abuse in three dimensions and 4) Providing a re-constructed Muslim Religious Orientation Scale which was extended and improved in content, reliability and validity after revision.

Keywords: Wife Abuse, Ambivalent Sexism, Ambivalence toward Men, System justification, religious orientation

ÖZ

EVLİLİKTE KADINA YÖNELİK FİZİKSEL ŞİDDETE İLİŞKİN TUTUMLARIN YORDAYICILARI: ÇELİŞİK DUYGULU CİNSİYETÇİLİK, SİSTEMİ MEŞRULAŞTIRMA VE DİNİ YÖNELİM

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Bu çalışmanın amacı, kadınlara yönelik çelişik duygulu cinsiyetçiliğin (ÇDC), erkeklere yönelik çelişik duygulu tutumların (EÇDT), toplumsal cinsiyete dayalı sistemi meşrulaştırmanın (TCSM) ve dini yönelimin evlilikte kadına yönelik fiziksel şiddete ilişkin tutumlarla (EKYŞT) ilişkisini incelemektir. Evlilikte kadına yönelik fiziksel şiddet (EKFŞ), şiddetin meşrulaştırılabilirliği (ŞM), şiddetin algılanan faydası (ŞF) ve şiddetin sonuçları (ŞS) olmak üzere üç alt boyutta ele alınmıştır. Ölçüm araçları olarak, Çelişik Duygulu Cinsiyetçilik Ölçeği, Erkeklere ilişkin Çelişik Duygular Ölçeği, Toplumsal Cinsiyete Dayalı Sistemi Meşrulaştırma Ölçeği, Dini Yönelim Ölçeği ve demografik bilgi formu kullanılmıştır. Çalışmaya toplamda 385 kişi katılmış olmasına karşın, Müslümanlıkta Dini Yönelim'i etkin biçimde ölçebilmek için, yalnızca dinini İslam olarak belirten 303 (119 erkek, 184 kadın) kişinin verisi analizlere katılmıştır. Katılımcıların yaş ortalaması 27.3 (SD= 8.68) olup 17 ve 72 arasında değişmektedir. Kadın ve erkeklerin EKYŞT açısından anlamlı derecede farklı skorları olması sebebiyle, bu iki grup için ayrı hiyeraşik regresyon analizleri yapılmıştır. Çalışmadaki bağımsız değişkenlerin özgün açıklama güçleri ŞM, ŞF, ŞS ve kadın ve erkeklerde farklılaşma gösterse de genel bir resim olarak ortaya çıkan sonuçlar şöyle özetlenebilir: İçsel ve arayışsal güdümlü dini yönelimlerin EKYŞT ile anlamlı bir ilişkisi bulunmamaktadır. Ancak, aşırı tutucu dini yönelimin evlilikte kadına yönelik fiziksel şiddeti destekler tutumları yordadığı

bulunmuştur. ÇDC ve EÇDT nin alt faktörleri olan erkeklere yönelik korumacı tutumlar (EKT) ve kadınlara yönelik düşmanca cinsiyetçilik (DC), evlilikte kadına yönelik fiziksel şiddeti daha destekler tutumları yordarken, erkeklere yönelik düşmanca tutumlar (EDT) ve kadınlara yönelik korumacı cinsiyetçilik (KC) ise evlilikte kadına yönelik fiziksel şiddete ilişkin daha negatif tutumları yordamaktadır. TCSM, evlilikte kadına yönelik fiziksel şiddete ilişkin tutumların üç alt boyutu için de anlamlı bir yordayıcı olarak bulunmamıştır. Bu çalışmanın en önemli katkıları 1) Bahsi geçen bağımsız değişkenlerin özgün açıklayıcılıklarının kıyaslanabildiği bulgular ortaya koyması 2) dini yönelimin bir bireysel farklılık olarak evlilikte kadına yönelik fiziksel şiddete ilişkin tutumları açıklayıcılığının ilk kez Müslüman bir örneklem ile ve Müslümanlar için özel olarak geliştirilmiş bir ölçek ile incelenmesi 3) TCSM nin Türkiye'de ilk kez uyarlanarak bir sosyal psikoloji çalışmasında ve EKŞT nezdinde incelenmesi 4) Literatüre içerik, güvenirlik ve geçerlik açısından geliştirilmiş ve kapsamı arttırılmış bir Müslüman Dini Yönelim Ölçeği kazandırılmasıdır.

Anahtar kelimeler: Evlilikte kadına yönelik fiziksel şiddet, Çelişik duygulu cinsiyetçilik, erkeklere yönelik çelişik duygulu tutumlar, toplumsal cinsiyete dayalı sistemi meşrulaştırma, dini yönelim

In memory of my dearest mother,

Hatice Köse

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INTRODUCTION

1.1. Introduction

> …It was near the end of October when I realized I was pregnant again. I hadn't been to the doctor to confirm it but figured I was about four months along. Sam pushed me to have an abortion, but I felt it would be committing murder and I knew I couldn't live with that. Finally I went to the free clinic to get the pregnancy test. I wasn't surprised when the test was positive. About two nights later, Sam came home drunk and mean. For over an hour, he beat me in the chest, the stomach and the kidneys. The next morning I started bleeding and asked him to take me to the hospital. But he took the car and went to work… I crawled to the bathroom and sat on the commode. I lost the baby sitting there with blood spattering everywhere. I stood up, my knees shaking so badly I could hardly stand. I looked and saw the baby was formed. Although I'd always wanted a girl, part of me was afraid to see if it was a girl…
> (Sipe & Hall, 1996, p.42; autobiography)

> …On this occasion, we'd been out for the evening. He decided I had been looking at another man and when we got home it ended in a fight. I was punched, kicked and had a glass ashtray chucked at me which cut my head.
> ("I kept the beatings secret", 2003)

These statements of real-life experiences on being abused by one's husband are no different exemplars from what 4 out of 10 Turkish married women (T. C. Başbakanlık Kadının Statüsü Genel Müdürlüğü, 2009) and 8 out of 10 Turkish divorced women (Altınay & Arat, 2007) experienced as victims of physical abuse by their husbands at least once in their lifetime. From the severest to the mildest form, victims of physical wife abuse suffer from physical (e.g. injuries, chronic aches, miscarriage, gynecological problems) and psychological (PTSD, depression, battered women's syndrome) health problems and they are even at risk of death (e.g. Campbell, 2002; Eisenstat & Bancroft, 1999; Kemp, Rawlings, & Green, 1991). In addition, children who witness their mothers being beaten also revealed to suffer from lowered self esteem and hopelessness as well as experiencing psychological disorders such as adjustment problems or aggression throughout their lifetime (e.g.

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Haj-Yahia, 2001). In addition to its negative implications, abuse itself is no doubt a human rights violating and crucial social problem.

Documentations of wife beating show that this social problem is a very old one dating back to the Middle Ages (Brown, 2007). However, although there are not any direct historical documentations, it is argued to be an even older problem considering certain evidences such as statistics obtained from a work on massive skull fractures of 2000 to 3000 years old mummies which revealed that skull fractures belong 3 times more to women than men (Brown, 2007). In addition, overmastering of women by men is argued to correspond to very old times, either. Evolvement of a system where male domination is imposed and justified as a result of militarism stated to date back to the 3000-2000 BC (Fox, 2002). The perceived superiority provided by the victorious side of militaristic lifestyle, was explained as a reason for warrior men to begin regarding others as inferior and losers as compared to themselves. Most of the "others" were of course women who were treated as a group to be subdued (Fox, 2002). The unequal social construction of gender status made progress throughout the history so as to put forth roots. As feminist perspectives suggest (Bograd, 1988), this social construction for higher status of men and lower status of women, namely patriarchy, is a key to understand the societal attitudes towards wife abuse that justifies, even approves the violence and hinders any attempt to stop it. For centuries, as well as the batterer himself, the legal, religious and social environments that justify, normalize, rationalize or approve the abuse kept the phenomenon as a secret within families and hindered efforts to resist against. For instance, in 1857, it was even legal to beat one's wife until the stick used for that was no thicker than husband's thumb (Fox, 2002). Similarly, Quran, as a guidebook of its followers, defined the criteria (control and chasten of women) and style (lightly) for wife beating in a specific verse (4:34, Quran; *see section 1.4.1*). Only after the battered women's movement around 1970s, by the societal changes experienced, branches of wife abuse problem were began to be eliminated but roots are still continuing to be struggled with diverse efforts such as multi disciplinary research or governmental and non-governmental activism.

Basing on feminist perspective, the current study aims at contributing to ongoing research efforts regarding this struggle with a social psychological approach and by enhancing the understanding of antecedents of attitudes that justify, accept and normalize physical wife abuse. Specifically, the purpose of the current thesis is to investigate attitudes towards physical wife abuse in relation to social psychological theories of Ambivalent Sexism and System Justification together with the concept of religious orientation.

Throughout the introduction chapter, first, definition and forms of wife abuse will be explained. Then, local prevalence and global scope of wife abuse will be mentioned. Later, different perspectives in studying wife abuse and feminist perspective in relation to current study will be discussed. After presenting the literature on attitudes towards physical wife abuse; ambivalent sexism theory, system justification theory and religious orientation concept will be mentioned. Finally, aims and hypothesis of the study will be presented.

1.1. Wife Abuse: definition, forms and characteristics

As described in World Report on Violence and Health (Violence by intimate partners, 2002), wife abuse can be emotional, economic, physical or sexual. Emotional abuse is defined as any act which emotionally and psychologically hurts the victim such as threat, humiliation, isolation and suppression. Economic abuse is the control over women in economic means such as causing her to quit work or hindering her to work, putting hold to money she earned and not to give money for household expenses. Sexual abuse is defined as any coercive and/or violent sexual act like forced sexual intercourse. Physical abuse is described with diverse behaviors which cause physical harm such as kicking, slapping and squeezing the neck. Physical abuse is categorized into moderate and severe forms by the World Health Organization. Moderate forms include behaviors like slapping, pushing or shoving whereas severe forms include behaviors like kicking, hitting, punching and using a weapon (i.e. knife) against.

As well as the definitions of organizations like World Health Organization, public definitions are also important in terms of understanding the report rates or social and/or professional support due to responses of religious counselors', police, social workers and the like. For instance, Haj-Yahia and Schiff (2007) examined the definitions of undergraduate students of social work in order to depict a consensual definition for this group of profession. According to their results, the severity of the consequences of a particular behavior is positively related to the consensus about the definition as wife assault. For instance, while "using a weapon against the wife", "hitting the wife with a fist" and "banging her against the wall" were all defined as wife assault with a consensus rate of 97 percent and higher, "shoving her" was only defined as an assault by 78.5 percent consensus and smashing things defined with a 48 percent consensus. Borkowski, Murch and Walker (1983), provided consistent findings with the responses of solicitors, health visitors and social workers, showing that less severe acts are not consensually defined as marital violence whereas severe and repeated acts are consensually defined as marital violence. These definitions are closely related to the social perception and attitudes toward wife abuse (Borkowski et al., 1983).

1.1.1. Prevalence of physical wife abuse

Recent assessments of prevalence of physical wife abuse show that despite certain developments experienced through the past three decades, it is continuing to be a social problem for the societies. In Turkey, Altınay & Arat (2007) surveyed 1800 married women among 56 cities recently. 34 % of the participants reported that they experienced physical abuse by their husbands at least once in their lifetime. In the sample from the Eastern Region, the rate was 39 %. For divorced women, the victimization rate increased dramatically as 8 out of 10 having been exposed to physical violence. A more recent study was conducted by T.C. Başbakanlık Kadının Statüsü Genel Müdürlüğü (2009) with a larger (12.795 women) and more representative sample. According to the results, 39 % of the participants reported victimization of physical abuse by their husbands 18 % of which were classified as severe and 23 % as moderate physical abuse.

1.1.2. Different Perspectives on investigating physical wife abuse in social sciences (and social psychology in particular)

In social sciences, investigations of wife abuse are mainly conducted within marital/family violence perspective (referring to mutual combat between husband and wife rather than violence against wife) or feminist perspective (Saunders, 1986). While focusing on conflicts, marital violence approach ignores women's evident disproportionate victimization and puts forth some contradictory evidence to argue for approximately equal perpetration rates for both men and women (e.g., Coleman & Straus, 1986; George, 1994; Straus & Gelles, 1986). However, these kinds of evidences are criticized for ignoring motives (whether women's use of violence against their husband is for self defense), consequences (whether severity of harm differs for men and women) and frequency (whether women use violence repeatedly as men). These criticisms were verified as limitations with further research (e.g., Dobash, Dobash, Wilson, & Daly, 1992; Saunders, 1986). Therefore, marital violence perspectives ignore that wife abuse is perpetrated against them just because they are women, which indicates a different structure for wife abuse. This structural difference is mainly based on gender relations, which is determined by patriarchy. For instance, control-related references for use of violence were made significantly more for women than men (Hortaçsu, Kalaycıoğlu & Rittersberger-Tılıç, 2003).

Individual-level approaches such as psychopathological, alcohol/ drug abuse based and social learning explanations also leave some issues unexplained with respect to these asymmetrical findings about perpetration of men and women, and with respect to the characteristics of the abuser who is revealed not necessarily to be an alcoholic, a global aggressive, a psychopath or just an imitator (e.g., Holzworth-Munroe & Stuart, 1994). In that respect, feminist perspective provides a comprehensive framework in the social psychological level by emphasizing patriarchy as a socio-cultural influence. Literature on the relationship between patriarchy and attitudes toward physical wife abuse empirically validated this link several times (e.g., Haj-Yahia, 2002; Sakallı-Uğurlu & Ulu, 2003). Basing on the literature, in the current

study, the relationship between attitudes toward physical wife abuse, religious orientation, system justification and ambivalent sexism is investigated basing on feminist perspective.

In the next section, literature on the content and socio-demographic correlates of attitudes toward physical wife abuse will be presented with relation to the aim of the current study.

1.1.3. Attitudes towards Physical Wife Abuse:

Attitudes toward physical wife abuse have implications on experience of violence both via individual and societal level. For the individual level, many studies provided support for the predictive relationship between attitudes toward wife abuse and perpetrating violence against one's wife (e.g., Boyle & James, 2003; Briere, 1987; Nora, 2004). At the societal level, justification, normalization and acceptance of wife abuse cause victims to stay in the abusive relationship and internalize violence themselves and/or decrease, even eliminate the social and professional support (e.g., Boy & Kulczycki, 2008; Frye, 2007; Haj-Yahia, 2002; İlkkaracan, Gülçür, & Arın, 1996; Taş et al., 1993).

Attitudes and beliefs regarding wife abuse have been investigated by several researchers since now (e.g., Bhanot & Senn, 2007; Briere, 1987; Haj-Yahia, 2002; Hindin, 2003). Although prevalence rates might differ, findings were similar across cultures in terms of existence and content (e.g., justifying and accepting) of attitudes toward wife abuse, pointing out to the cross-cultural key role of patriarchy in addressing attitudes. In this section, a brief overview on the existing attitudes toward physical wife abuse will be presented with respect to their content and prevalence both across the world and in Turkey in particular.

Stickley, Kislitsyna, Timofeeva, & Vagerö (2008) used data from Moscow Health Survey Information in order to depict attitudes towards intimate partner violence, in particular against women. In doing so, they assessed whether participants agree that

violence against women is a serious problem in Russia and whether specific circumstances such as infidelity of woman and disobedience toward her partner can justify the use of violence against women. According to the results, approximately half of the women agreed that violence against women is a serious problem in Russia whereas only one third of men did so indicating a significant difference between genders. Considering the specific circumstances under which violence is justifiable, they found large variation among the circumstances both for men and women. The greatest agreement with the justifiability of violence was the infidelity condition followed by suspicion of infidelity condition. Again, women were significantly less likely to justify violence for any of those circumstances. Overall, percentages of reporting justifiability for certain circumstances were relatively low. However, a general limitation reported for this study, like most of the other studies on attitudes toward violence against women, is that respondents are usually students or a high-education group; which is argued to reduce the number of people with attitudes supportive of violence against women. Therefore, it is emphasized that the picture drawn might not be as clear and optimistic as revealed.

Khawaja, Linos and El-Roueiheb (2008) analyzed the cross-sectional survey of 3.100 households from 12 refugee camps in Palestine. For at least 1 of the 8 conditions regarding wife's behaviors such as "does not do household chores properly", "goes out in public unaccompanied" and "deliberately disobey what the husband ask of her", 60.1 % of men and 61.8 % of women reported justifiability of wife abuse. In addition, previous victimization or use of violence is found to increase the acceptance of wife beating.

Haj-Yahia (2002) investigated beliefs of 356 Jordanian women about wife beating in dimensions of justification, benefit of wife and blaming the wife. In all dimensions, participants were found to have strong tendencies to be in favor of physical abuse. In addition, this study showed that participants view wife abuse as a personal problem and oppose governmental interference by formal assistance. Nayak, Byrne, Martin, & Abraham (2003) examined gender differences with regard to violence against women across 4 nations. Their results revealed that, men were significantly more

likely than women to justify violence against women and blame the victim in Japan, India and U.S. but not in Kuwait. Both men and women found to hold similar and more negative attitudes toward the victim in Kuwait. The authors interpreted these results with respect to the rigid gender interaction in Kuwait.

In Turkey, attitudes toward violence against women and wife abuse in particular have been subject to several studies in descriptive means and with relation to certain variables such as education, childhood beatings, alcohol consumption and income (e.g., Hortaçsu et al., 2003; Özçakır, Bayram, Ergin, Selimoğlu, & Bilgel, 2008). Although recent studies (e.g., Altınay & Arat, 2007; Özçakır et al., 2008) with representative samples point out to a progress in terms of decreased agreement with justifiability of physical wife abuse as compared to the past two-three decades (e.g., Taş et al., 1993) there still seems an important proportion remained to be dealt with. Hortaçsu et al. (2003) reported data on beliefs regarding possible justifications of intimate partner violence. 12 % agreed for justifiability of violence in case of disobeying to husband. Özçakır et al. (2008) explored attitudes toward wife beating among 1.150 married men who received primary health care in a given period. 29 % of the participants reported use of physical violence against their wives at least once during their marriage. 17.9 % indicated that they think they have the right to use violence against their wives whereas 72.3 % think that they don't. 9.8 % reported having no idea. Among the participants who disagreed they have the right to beat their wives, 23.1 % reported they used physical violence against their wives. Since measurement of attitudes was limited to "having right to beat or not" in this study, this finding may be interpreted as pointing out to other forms of justification or justifications dependent upon certain circumstances. Altınay & Arat (2007) asked participants whether in some cases men can beat their wives or no beating is justified. 10.6 % (13,6 % in eastern region) of women indicated that in some cases men can beat their wives whereas 89.4 % (86,4 % in eastern region) indicated that no beating can be justified.

As well as the public attitudes, professionals' and practitioners' attitudes toward physical wife abuse have implications on the process of victimization either.

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Therefore, a number of studies included samples of professionals and practitioners working with battered women (e.g., Gömbül & Buldukoğlu, 1997; Haj-Yahia & Schiff, 2007; Haj-Yahia & Uysal, 2007; Kern, Libkuman, & Temple, 2007; Levitt & Ware, 2006). These studies provided at least some evidence for the insensitive, victim blaming, normalizing attitudes that usually obstruct women to leave the abusive relationship (Stickley et al., 2008) or internalize the justifications for wife abuse herself (Taş et al., 1993). For instance, among undergraduate students of social work, Haj-Yahia and Schiff (2007) conducted two studies investigating beliefs, definitions and approval and disapproval of husband's use of force against his wife. Husband's frustration at work and alcohol consumption, wife's nagging, refusal to have sex, interference with her husband's social life and reminding her husband of his weaknesses were strongly disapproved by students to be justifications of wife abuse (88.7 – 93.3 %). However, for wife's sexual involvement with another man or abuse of children, students indicated less disapproval (83.3- 70.7 %). Haj-Yahia and Uysal (2008) revealed that between 4.5 and 38.7 % of the medical students who participated in their study indicated some level of agreement with justifiability of wife beating for some cases like sexual unfaithfulness and disobedience to husband. In addition, between 16.3 % and 11.6 % indicated some level of agreement with potential gains provided by wife abuse for the marriage or wife herself. Consistent with the literature, gender difference regarding justifying wife beating are also observed among medical students with men justifying significantly higher than women.

The literature mostly involves studies that investigated attitudes toward physical wife abuse by measuring justifiability of violence with given circumstances or as a single phrase and by measuring beliefs on wife's gain from abuse. In the current study, attitudes towards wife abuse are investigated within three dimensions: Perceived functionality of violence, justifiability of violence (emphasizing justifiability via attributing responsibility to victim) and attitudes towards consequences of violence. Perceived functionality refers to the attitudes that claim physical violence has a utility for control over one's wife (similar to wife's gain). Justifiability of violence dimension corresponds to attitudes that claim violence can be justified. Attitudes

towards consequences of violence dimension refer to attitudes regarding the perception of severity and irrevocability of consequences for the family. Not only including the justifiability dimension but also the other two dimensions together allow for a more comprehensive assessment of attitudes towards physical wife abuse since perceived functionality dimension include the patriarchal framework more directly and attitudes toward consequences dimension allow to investigate whether unity of the family is considered more essential than individual well being even if accompanied by negative attitudes toward physical wife abuse (Ulu, 2003). In addition, content domains for justifiability of physical wife abuse are also included in for further assessment of justifiability.

In this section, empirical manifestations of the existence, prevalence and certain demographic correlates of socially approving, justifying and supportive attitudes towards violence against women in marriage are mentioned. In the following sections, literature on ambivalent sexism theory, system justification theory and religious orientation concept will be presented with respect to the aim to enhance understanding of antecedents and maintainers of attitudes toward physical wife abuse.

1.2. Ambivalent Sexism Theory

Sexism was first conceptualized as only reflection of hostility towards women which corresponds to prejudice that was described as "an antipathy based upon a faulty and inflexible generalization". Based on this definition of prejudice that Allport (1954) made, Glick and Fiske (1996) emphasized that sexism cannot simply be defined as a form of prejudice since this conceptualization was lacking subjectively positive attitudes and images regarding women. The intimately connected, inter-dependent but still male dominated, thus ambivalent nature of gender relations required a deeper understanding of sexism. In the light of this notion, Glick and Fiske (1996) proposed the Ambivalent Sexism Theory (AST).

According to AST, sexist ideology is accepting traditional gender role stereotypes in a way that both hostile attitudes/ stereotypes and benevolent attitudes/ stereotypes toward women are held. The sources of these hostile and benevolent attitudes are categorized as Paternalism (Dominative vs. protective), Gender differentiation (Competitive vs. complementary) and Heterosexuality (Hostility vs. intimacy). The two subcategories under each source are hostile and benevolent aspects of them; revealing the ambivalence.

Dominative paternalism, as a source of hostile sexism, includes acceptance of male dominance in the society and justifies this dominance by claiming dispositional incompetence for women. Protective paternalism, on the other hand, includes the acceptance of women's weakness and need for protection with a subjectively positive affection. Similarly, competitive gender differentiation is the source leading to acceptance of male structural power with the perception that only men have the capabilities to govern important social institutions. This acceptance result in justification of the division of labor where men work outside the home and women inside the home. Complementary gender differentiation provides the subjective positive feeling about this unequal differentiation, by associating women with certain positive traits that men are believed not to have such as being sensitive to others' feelings. Heterosexual hostility, as the hostile aspect of heterosexuality source, stems from the belief that women use their sexuality to manipulate and dominate men. On the benevolent side, heterosexual intimacy includes men's strong sexual and psychological motivation for closeness with women.

In addition to introducing the theory, Glick and Fiske (1996) developed a measure, namely Ambivalent Sexism Inventory, to assess ambivalent sexism with respect to the sources mentioned above. The inventory enabled to investigate hostile and benevolent sexism separately as well as it enabled to investigate ambivalent sexism uniformly. Studies that provided evidence on AST (e.g., Glick & Fiske, 1996; Glick, Fiske, Mladinic, Saiz, Abrams, Masser et al., 2000) confirmed the postulates of the theory and revealed the existence of ambivalent sexism in several cultures. As well as the epidemic of ambivalent sexism, consistency among several domains was also

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cross-culturally confirmed. For instance, in a study of 19 nations (Glick et al., 2000), endorsement of benevolent sexism was found for both men and women whereas endorsement of hostile sexism was not found for women.

The theoretical, empirical and cross-cultural situation provided for ambivalent sexism concept has triggered research on several different topics such as body acceptance (Forbes, Doroszewicz, Card, & Adams-Curtis, 2004), religiosity (Burn & Busso, 2005), understanding of honor (Işık, 2008), sexual harassment (e.g., Russell & Trigg, 2004; Salman, 2007; Turgut, 2007) and attitudes towards rape victims (e.g., Sakallı-Uğurlu, Yalçın, & Glick, 2007). In relation to the current study, attitudes toward domestic violence against women was also one of the topics assessed within the AST framework which will be elaborated next in this section.

The relationship between sexism and attitudes towards wife abuse was depicted by several studies since now (e.g., Allen, Swan, & Raghavan, 2008; Sakallı, 2001; Sakallı-Uğurlu & Ulu, 2003) For instance, Sakallı (2001) revealed in a study with university students that hostile sexism predicted attitudes in favor of wife beating. Benevolent sexism, on the other hand, did not predicted favorable attitudes towards wife beating once hostile sexism is controlled. Similarly, Sakallı-Uğurlu and Ulu (2003) investigated the relationship between ambivalent sexism and attitudes towards violence against women in marriage with a sample consisting of both students and non-students. The results showed that, for men, only hostile sexism predicted attitudes towards separation due to violence in relationships and attitudes towards verbal- physical violence against women in marriage. However for women, both hostile and benevolent sexism predicted attitudes towards verbal violence against women in marriage but not attitudes towards separation due to violence in relationships and attitudes towards physical violence against women in marriage.

Another study (Glick, Sakallı-Uğurlu, Ferreira, & Aguiar de Souza, 2002) which investigated the relationship between ambivalent sexism and wife beating attitudes showed that hostile sexism is predictive of supportive attitudes toward wife beating. In this study, benevolent sexism was not revealed to be related to wife beating. These

findings leave some issues unexplained with respect to the relationship between benevolent sexism and attitudes toward violence against women in marriage. According to Allen et al. (2008), benevolent sexism might be protective in terms of domestic violence until women do not leave the restricted roles that are determined for them. To support this notion, they emphasize the findings of studies on rape victims. In these findings, the situations under which rape might be evaluated as justifiable were corresponding to the ones where women were depicted as violating the benevolent sexist ideology norms. Including the Content Domains for Justification of Physical Wife Abuse (CDJPWA) scale, where similar gender role violating content domains were asked to be rated as whether a women deserves to be beaten, the current study is providing additional findings to the area and contribute to the understanding of the relationship between benevolent sexism and attitudes toward wife abuse also in that respect.

1.2.1. Ambivalence toward Men

As part of understanding the ambivalent inter-group relations between men and women, which include inequality and physical/psychological intimacy at the same time, ambivalent stereotypes and prejudices towards men as well as women, are investigated by Glick and Fiske (1999). As in AST, ambivalence toward men taps benevolence (BM) and hostility toward men (HM).

According to Glick and Fiske (1999), it is possible to categorize ambivalent stereotypes and prejudices toward men with respect to the factors that ambivalence stem from: Power, gender differentiation and heterosexuality. Power is related to the resentment of paternalism; women's experience of resentment due to the dominance of the out-group (men), and maternalism; women's experience of subjective positivity according to the assumption that members of the out-group are weak on certain dimensions that requires nurturance and protectiveness of the in-group. Gender differentiation is related to compensatory and complementary attributes of the two groups. Compensatory attributes enables to derogate the dominant group in safe issues (i.e. men are childish when they are sick) and thus helps the subordinate

group to cope with the negative identity whereas complementary attributes are subjectively positive stereotypes of the out-group that are made consensual in order to explain the status difference between the two groups. Heterosexuality consists of heterosexual hostility and heterosexual attraction. Heterosexual hostility is related to women's experience of paternalism in close heterosexual relationships, which can be exemplified by men dominating conversations, and women's awareness of male sexual aggressiveness such as the threat of sexual violence. Heterosexual attraction, on the other side, is related to women's awareness of the interdependent need for romantic and sexual relationship between the members of the two groups. These ambivalent components of the each category given above, reveals the sources of ambivalent stereotypes and prejudices towards men.

A cross-cultural study consisting of 16 nations showed that ambivalent attitudes toward men can reliably be measured and is valid across cultures (Glick et al., 2004). In addition, evidence of a negative correlation with independent measures of gender equality was provided, supporting the notion of the theory that ambivalent sexism toward men, as well as women, legitimizes male dominance and structural power over women with its subjective positive feeling by which women cope with their negative identity and men cope with their pure hostility towards a group they need intimacy with.

The relationship between ambivalence toward men and attitudes towards violence against women is relatively new to the literature (e.g. Chapleau, Oswald, & Russell, 2007; Işık, 2008). Işık (2008) investigated the relationship between Ambivalence toward men and attitudes toward violence against women for protecting honor. Higher scores on BM found to predict positive attitudes towards violence against women for protecting honor. Another study (Chapleau et al., 2007) that investigated a sexual form of violence against women, namely rape, provided consistent findings. Results showed that rape myth acceptance was positively correlated with BM. Since benevolence toward men serves a justifying function for accepting male dominance just like HS and BS; these findings were expected to be the way they are.

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Basing on this literature, in the current study, ambivalence toward men is also assessed with relation to the attitudes towards physical wife abuse in order to investigate AST framework in a more comprehensive manner with its dimensions regarding both men and women.

Adding on AST, System Justification Theory (Jost & Kay, 1994) will be elaborated in the following section including the nature of its relationships with ambivalent sexism and attitudes towards wife abuse.

1.3. System Justification Theory

The human motive of justification, which is defined as "an idea being used to provide legitimacy or support for another idea or for some form of behavior", has been widely investigated in social psychological theorizing by addressing ego-justifying and group justifying processes since now (Jost & Banaji, 1994). Ego justification is the concept defined as the stereotypes that function to protect the position or behavior of the self. Similarly, group justification refers to the stereotypes that function to protect the status or conduct of the social group. Jost & Banaji, (1994) indicated that the work on these two types of justification is exemplified with Cognitive Dissonance Theory, Attribution Theory and Social Identity Theory. However, Jost and Banaji (1994) emphasized that there are issues remained unexplained in the ego-justification and group justification related literature. These unexplained issues were namely the cases of negative self stereotyping and negative in-group stereotyping. To fill this gap, based on the need to explain the social psychological mechanisms of the motivation to justify the status quo, Jost and Banaji (1994) brought the system justification notion into the field. Answers to questions of why and how people 1) engage in negative self/ in-group stereotyping, 2) legitimize, rationalize and support the status quo when it is not serving one's interests, and 3) even support it more when one has a disadvantaged position in that system, lies in the core of the theory.

Four theoretical dispositions were developed throughout system justification research: 1) A fair and legitimate status quo is not only believed to exist, but also desired to be believed. Because of this motivation, people are ready to restore the failings of system with rationalization and legitimization. Thus, there is a goal to maintain the status quo. 2) The tendency to justify the system can be due to both situational and dispositional factors such as system threat or uncertainty avoidance. 3) System justification has a palliative function by satisfying several social and psychological epistemic needs such as dissonance reduction, consistency, finding a meaning in life, coherence and certainty. This palliative function applies to both advantaged and disadvantaged group members by reducing guilt for advantaged and reducing dissonance for the disadvantaged. 4) Although justifying system induces resistance to change, when a change is inevitable, occurs fast and completely, system justification shifts so as to justify the new system (Jost, Pietrzak, Liviatan, Mandisodza, & Napier, 2008).

The palliative function of system justification is revealed to be true for both advantaged and disadvantaged group members. However, it was shown that sometimes members of disadvantaged groups justify more than members of the advantaged (Jost, Pelham, Sheldon, & Sullivan, 2003). Jost et al. (2003) explained the enhanced system justification tendency among disadvantaged groups as an extension of dissonance based mechanisms introduced within the Cognitive Dissonance Theory framework. Literature on cognitive dissonance revealed that in the disadvantaged (suffering, bored, not paid and the like) positions, people more intensely justified and rationalized their situation (Jost et al., 2003). Similarly, in the ideological domain, system justification theory posits that "who suffer the most also have the most to explain, justify and rationalize" especially when group identification is low or group interests and group identity is not salient; when perception of responsibility in the maintenance of the status quo is high (e.g. choice or illusion of choice in systems like democracy) and when cultures in which fair and deserved success is emphasized are shaping the context.

In addition, researchers revealed support for non-conscious forms of system justification (Jost, Pelham, & Carvallo, 2002). In Jost et al.'s study (2002), three experiments with implicit or unobtrusive measures showed implicit and behavioral preferences for higher status groups. For instance, in study 1, according to implicit association test results, low status group members (students from a low status university) showed twice as much out-group favoritism as compared to high status group members (students from a high status university). In study 2, a behavioral unobtrusive measure revealed the same results for an inter-ethnic context. In study three, another unobtrusive method was used which was developed based on the evaluative preferences for letters and names. Findings of this experiment showed a "more than by chance" preference to name babies more after their fathers rather than after their mothers. Briefly, another support for non-conscious forms of system justification was revealed in gender context. By providing advantages of implicit and behavioral evidence, these studies further supported the previous findings yielded by explicit measures on the internalization of inferiority by disadvantaged groups (e.g., Jost & Banaji, 1994).

By which means people can engage in system justification was also a question within the SJT research and complementary stereotypes as well as mere unfavorable attributions of disadvantaged were found to be effective system justifying sources. For instance, Kay and Jost (2003) revealed that stereotypes which favors disadvantaged groups like "poor but honest" and disfavors the advantaged like "rich and dishonest" resulted in increased support for the status quo. Similarly, Jost and Kay (2005) found that gender-specific and diffuse forms of system justifications were enhanced after people were reminded of complementary stereotypes about women and men. These stereotypes include favorable attributes for the disadvantaged and unfavorable attributes for the advantaged such as women being communal but not agentic and men vice versa. A seemingly contradictory finding was provided by Furnham and Gunter (1984) showing that with a just world belief, disadvantaged (poor) were blamed for their misfortune and were judged negatively. These diverse findings triggered Kay, Jost and Young (2005) to investigate how come victim derogating and victim enhancing judgments both serve to justification

of status quo. In their study, Kay et al. (2005) further revealed that depending on the perception of the trait-outcome relevance, victim enhancing rather than victim derogating attributions were made in order to justify the status quo. When the outcome is perceived as irrelevant to the trait of a victim (e.g. intelligence and attractiveness), status quo is justified by making enhanced attributions for the victim. Therefore, system justification is revealed to be processed by two routes, namely victim derogation and victim enhancement that are compatible and equal in function.

Basing on the explanations that system justification research provided, it also has been possible to enhance the understanding of out-group favoritism, in-group derogation and negative self stereotyping within certain topics related to the purpose of the current study such as sexism, attitudes towards rape victims and attitudes towards violence against women for protecting honor (e.g., Işık, 2008; Jost & Kay, 2005; Sakallı-Uğurlu et al., 2007; Sibley, Overall, & Dockitt, 2007). Evidence on these issues will be elaborated in the following paragraphs.

The power of ambivalently sexist attitudes on justifying male dominance in the expense of gender inequality has been briefly mentioned in the previous section (Glick & Fiske, 1996; Glick & Fiske, 1999). In system justification framework, Jost and Burgess (2000) argued that to balance group and system justification needs, disadvantaged groups accept inequality and comfort themselves by beliefs which depict them advantaged in other ways. Ambivalent sexism has also empirically shown to function for this balancing. For instance Jost and Kay (2005) provided evidence for both gender related and general system justifying effects of exposure to benevolent sexism.

There are also indirect findings on the relationship between benevolent sexism and justifying the system. For instance, Silvan-Ferrero and Lopez (2007) found that benevolent sexism toward women and benevolence toward men were significantly related to contribution of highly gender typed tasks about housework. They argued these findings as a support for the BS's justification of traditional system regarding gender roles. Similarly, Sibley et al. (2007) argued in their longitudinal study that,

since BS empirically revealed to cause increased endorsement of HS or decreased resistance to HS over a time period for threat driven and security-cohesion motivated women, those women appear to be active contributors of maintaining an ideological system of gender inequality showing a system justifying effect for BS.

Another topic related to the current study and investigated within the system justification framework in the literature is violence against women. However, research on this topic is limited yet. A number of studies examined belief in a just world, which is a system justifying belief, and attitudes towards victims of violence against women (e.g., Hammock & Richardson, 1993; Kristiansen & Giulietti, 1990; Sakallı-Uğurlu et al., 2007). Other than that, there is only one study that examined violence against women issue directly within the framework of system justification theory since now (Işık, 2008). In the following paragraphs, details about these studies will be summarized.

Sakallı-Uğurlu et al. (2007) investigated belief in a just world as a predictor of Turkish college students' attitudes toward rape victims. According to the results, belief in a just world predicted less positive attitudes towards rape victims. In another study, Kristiansen and Giulietti (1999) found that high just world beliefs of students predicted their blaming attitudes about victims of wife abuse. Similarly, Hammock and Richardson (1993) examined influences of victim's sex role violation and just world belief on attitudes towards victims of violence. Therefore, in this study, victim to be evaluated was manipulated in terms of alcohol intoxication. Their results did not revealed strong support for the effect of just world belief, and sex role violation was found to be a stronger predictor for blaming attitudes than just world belief. In other words, independent of belief in a just world, sex role violation was a stronger predictor of blaming the victim. This is consistent with the ambivalent sexism theory in which sex role violation stated to convert benevolent sexism into hostility (Allen et. al., 2008).

Işık (2008) investigated attitudes toward violence against women for protecting honor with relation to system justification theory as well. Honor, a concept

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evidentially shown to be associated with women's sexual purity, was stated to be a justifying variable for physical abuse, even death of women who violate to keep it. This justifiability of the punishment for women who fail to have "honor", was investigated as attitudes towards violence against women for protecting honor. According to findings of Işık (2008), among women but not men, economic system justification predicted more favorable attitudes toward violence against women for protecting honor. This finding was consistent with the enhanced system justification among the disadvantaged (Jost et al., 2003).

Basing on the literature mentioned above, gender related system justification is expected to be related to ambivalent sexism toward women, ambivalence toward men and attitudes toward physical wife abuse. With respect to the content of the current study, system justification theory and related variables were explained in this section. In the following section, the concept of religious orientation will be described in relation to attitudes towards physical wife abuse, ambivalent sexism and system justification.

1.4. Religious Orientation

While investigating the relationship between personal practice of religion and prejudice, Allport and Ross (1967) adjudged the need for assessing religion with respect to the motivational and experiential side of it rather than basing on mere external behavioral evidences regarding religiousness. Accordingly, they introduced extrinsic and intrinsic motivations as ways of experiencing religion to the literature. These motivations are called as intrinsic and extrinsic orientation representing the two poles of a continuum. Allport and Ross (1967) stated that most people who profess religion at all, would fall upon this continuum and only seldom cases might be considered at the poles. Extrinsic orientation refers to the experience of religion with an instrumental and utilitarian motivation. The instrumentality and utility of religion can be exemplified by providing security, relief, self justification and status. In addition, extrinsically oriented person stated to follow creeds lightly or in a way that is selectively adjusted to his/her needs. In other words, extrinsically oriented

believer uses religion as means and "turns to God but without turning away from self" (Allport & Ross, 1967). On the other hand, intrinsic orientation refers to a motivation in which religion is experienced as end. Intrinsically oriented believer internalizes creeds and puts effort to follow them fully while considering the benefits as less significant.

Allport and Ross's (1967) conceptualization of religious orientation and findings on its relationship with prejudice produced considerable amount of research afterwards (Donahue, 1985). As well as supportive and replicative findings provided evidence that point out to the utility of the conceptualization (e.g. Hood, 1970; Hunt & King, 1971), criticisms were also quite much (e.g. Hoge, 1972; Hunt & King, 1971; Kirkpatrick & Hood, 1990; Batson & Ventis, 1976, cited in Batson & Schoenrade, 1991a). Accordingly, Hunt and King (1971) criticized and empirically revealed that intrinsic and extrinsic orientations are not opposites and parts of one bipolar continuum but they are rather inter-related two factors. Additionally, Batson and Ventis (1976, cited in Batson & Schoenrade, 1991a) criticized that Allport and Ross's (1967) conceptualization was limited especially when claiming that intrinsic orientation is mature religious sentiment.

The criticisms about the intrinsic and extrinsic dimensions triggered researchers in terms of refinement and identifying other ways of experiencing religion which may contribute to explanatory power of religious orientation. Accordingly, Batson and Ventis (1976, cited in Batson & Schoenrade, 1991a) introduced quest orientation as an additional personal motivation in experiencing religion. Quest orientation was described as comfortably confronting with existential questions while resisting sharp and absolute answers given for them. In quest orientation, questioning the religion, its rules and teachings, and experiencing changes regarding one's faith are stated to be valued, referring to an open-minded motivation to experience religion. Batson and Schoenrade (1991a) stated that, quest, intrinsic and extrinsic orientations are independent, orthogonal and not interchangeable dimensions of religious orientation.

The reliability and validity concerns about the quest dimension were discussed in the literature (e.g., Donahue, 1985; Hood & Morris, 1985). However, considerable amount of empirical evidence consistently supported reliability and validity of the concept and its measurement (Batson & Schoenrade, 1991a; Batson & Schoenrade, 1991b). For instance, McFarland and Warren (1992) provided findings that support the construct validity of quest orientation. According to their results, only quest orientation but not intrinsic and extrinsic orientations significantly predicted the willingness to read belief opposing articles.

Another type of religious orientation that is being investigated in the literature is fundamentalist orientation. Religious fundamentalism refers to the closed-minded view about one's religious beliefs. For instance, a religious fundamentalist is certain about the correctness of his/her religious beliefs, think that the literal truth about religion exists and is available to him/her (Altemeyer & Hunsberger, 1992). Religious fundamentalism has been found to be related to several social psychological variables in the literature such as prejudice (e.g. Hunsberger, Owusu & Duck, 1999), sexism (e.g., Peek, Lowe, & Williams, 1991) and antihomosexual sentiment (e.g., Fulton, Gorsuch, & Maynard, 1999).

Genia (1996) criticized the ongoing religious orientation research because fundamentalism is not included in assessments conducted with intrinsic, extrinsic and quest orientations. However, considering the positive correlation between intrinsic and fundamentalist religiosity and the criticized contradictory results regarding intrinsic religiosity and prejudice, Genia (1996) suggested that including fundamentalist orientation might contribute to the understanding of religious orientation better. Consistent with this notion Genia (1996) empirically showed that, fundamentalism dimension has at least a little moderating power in assessing the relationship between intrinsic orientation and a certain variable.

Several studies showed the explanatory power of religious orientation in assessing socio-cultural influences of religion (e.g., Allport & Ross, 1967; Herek, 1987; Jones & McNamara, 1991). For instance, Jones & McNamara (1991) found that without

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including the level of intrinsic religious orientation, religious activity or religious denomination themselves did not explain any differences in attitudes toward women and their work roles.

Given the conceptualization, the present study aims at investigating religious orientation with relation to attitudes toward physical wife abuse. Basing on the criticisms in the literature, to have an enhanced assessment of religious orientation, intrinsic, extrinsic, quest and fundamentalist orientations are all included in the current study.

In this section, the concept and dimensions of religious orientation were introduced while the importance of religious orientation in assessing socio-cultural influences of religion was emphasized. Next, with respect to the teachings of Islam regarding patriarchy and wife abuse, literature on the relationship between religious orientation and attitudes towards physical wife abuse will be discussed in relation to the aim of the present study.

1.4.1. Islam and Gender: Wife Abuse in Islam

> "*Do not marry* unbelieving women (idolaters), until they believe… *Nor marry (your women)* to unbelievers until they believe..." (2:221, Quran)

Quran as the holy book of Islam, aside its wording that reveals men's superiority, authority and privilege over women as exemplified above, includes chapters in which hierarchical gender relations and family issues are presented to its followers in detail (e.g. chapter 4, "Al Nisa"). As well as Quran itself, several scholars of Islam and researchers from theology, history, sociology and anthropology presented the patriarchal nature of gender hierarchy constructed in Islam religion and in Muslim cultures (e.g., Anwar, 2006; Aydın & Aydın, 1986; Behonar, Misbah, & Faruki, 1993; Mernissi, 1987; Roald, 2001; Scott, 2009).

The Muslim public perception of the "patriarchal truth" provided by Islam and Quran includes the following assumptions (Anwar, 2006): 1) Biological differences between the two sexes and men's primary creation are the explanations for men's superiority and women's secondary role. 2) Men's superiority justifies the division of labor within the family since his superiority shows that he is privileged over women in economics, inheritance, power of divorce, authority to chastise women and the right to act as witness. Similarly, women's certain weaknesses and lack of qualifications due to the natural, biological differences, determine them to be the caretakers of the household and children. 4) Men and women, therefore, can not be considered equal in every aspect.

As an example to the sources of these assumptions, Islamic scholars Behonar et al. (1992) indicated in their interpretation book of "Women's status in Islam" that physiologically, men are equipped with more qualified traits as compared to women such as strong nerves, more weight, tallness and enhanced brain qualifications. They further state that this difference shows that men are created for harder work conditions and parallel with this, women are created with greater emotion-related parts in their brain showing that they should better raise children and give care.

More strikingly, as another example to the sources of public perception of patriarchal truth, and wife abuse in particular, Verse 4:34 from Quran can be presented here the way it is presented in several translations and commentaries of Quran (e.g., Ali, 2000; T. C. Diyanet İşleri Başkanlığı Kuran Meali; Yazır, 1935):

> Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) chastise them (lightly); but if they return to obedience, seek not against them means (of annoyance): For Allah is Most High, Great (above you all)." (Qur'an, 4:34; translation by Ali, 1934, p.64)

As presented above, Islam, as a religion and socio-cultural institution, is a source where justifications of inequality between men and women as well as justifications of physical wife abuse presented theologically. In addition to the justifications that

Quranic passages provide, the public perception of the truth about the gender hierarchy is strengthened because Qur'an is epidemically believed to be the only never-ever-modifiable truth provider book of God.

Many other religions are stated to have similar patriarchal structures either (e.g., Ozorak, 1996). Considering this patriarchal nature of religions, several researchers investigated the relationship between religious involvement and gender related issues such as sexism, attitudes toward women, traditional gender role views and wife abuse since now. Results were mainly supportive for the positive relationship between religious involvement and sexism (e.g., Glick, Lamerias, & Castro, 2002), gender role attitudes (e.g., Morgan, 1987) and wife abuse (e.g., Ali & Toner, 2001). However, findings were sometimes contradictory (e.g., Ellison & Anderson, 2001; Ellison, Trinitapoli, Anderson, & Johnson, 2007; Kirkpatrick, 1993) and insignificant in terms of revealing a meaningful relationship between religious involvement/religiosity and gender related variables, especially wife/partner abuse (e.g., Brinkerhoff & Lupri, 1992; Jones & McNamara, 1991). These contradictory and insignificant findings might be explained with the ways one experience religion, namely religious orientation.

Whatever the religion presents to its followers, how it is perceived and experienced can vary among people. Religious orientation has been revealed to explain this variation on the social psychological variables such as prejudice and sexism. One of the aims of the current study is to investigate whether this variation due to religious orientation exist also with respect to attitudes toward physical wife abuse. In the next section, with respect to this aim of the present study, the relationship between four pre-mentioned dimensions of religious orientation and attitudes towards wife abuse will be elaborated basing on the literature.

1.4.2. Religious Orientation and Attitudes toward Physical Wife Abuse

When Herek (1987) investigated attitudes toward homosexuals and religious orientations, they found that intrinsically oriented people were more intolerant to

homosexuals than extrinsically oriented people. These findings were not consistent with the previous research that revealed lower prejudice for intrinsically oriented (e.g., Allport & Ross, 1967). The authors interpreted these results as intrinsic orientation is related to greater tolerance for only certain others that are accepted by the religious teachings. Supportive of this notion, McFarland (1989) revealed that according to the targets of discrimination, the influence of intrinsic orientation can vary. When the target is specified by the teachings of religion with certain negative attitudes, such as atheists, intrinsic orientation predicted discriminatory attitudes toward that target group. Similarly, in another study, participants with high levels of intrinsic but not extrinsic religious orientation found to hold significantly more traditional attitudes toward women and their work roles (Jones & McNamara, 1991). These studies in general revealed that predictiveness of intrinsic religiosity is consistently related to teachings of the religion. In relation to the current study, considering the teachings of Islam about the "patriarchal truth" and attitudes towards wife abuse, intrinsic orientation is expected to be positively related to favorable attitudes toward wife abuse. In the literature, there are only few studies which directly assessed the relationship between religious orientation and attitudes toward physical wife abuse.

Burris and Jackson (1999) investigated the relationship between religious orientation and responses to partner abuse. Their results showed that intrinsic religiosity is positively correlated to perpetrator liking when the victim is considered as religious value threatening. In addition, they asked participants to evaluate perpetrator's self justification and victim's decision about the abuse. Doing so, the authors presented conditions which include justifications based on religious value violation, religious value affirmation or a neutral reason. Participants who scored high in intrinsic religious orientation, evaluated perpetrator's justification as "good" if the justification is based on a religious value violating condition but not on a religious value affirming or neutral condition. Parallel with these findings, intrinsically oriented participants evaluated victim's decision about the abuse as "good" when the victim's reasoning was based on a religious value affirming condition but not a religious value violating or neutral condition.

In order to examine the relationship between gender role attitudes, religious orientation and domestic violence attitudes, Berkel, Vandiver and Bahner (2004) conducted a study among 316 university students. According to the results, neither spirituality nor intrinsic and extrinsic orientations predicted domestic violence attitudes. However, both religious orientations and spirituality are found to improve the predictive power of gender role attitudes over domestic violence attitudes. Specifically, higher scores in intrinsic and extrinsic religious orientations together with higher scores in egalitarian sex role attitudes predicted an overall sympathy for battered women.

The above findings show that intrinsic and extrinsic religious orientation is not very powerful in explaining any difference regarding wife abuse related attitudes. Furthermore, their explanatory power might depend on the gender role attitudes rather than religious motivation itself. Thus, in the current study, while examining the relationship between religious orientation and attitudes toward physical wife abuse, ambivalent sexism, as an enhanced and comprehensive assessment of gender role attitudes, is also included in the investigation. Additionally, with respect to the previously emphasized criticisms and suggestions (Genia, 1996) such as the moderator power of fundamentalist orientation over intrinsic orientation, in the present study, religious orientation is not assessed with only intrinsic and extrinsic dimensions but also with quest and fundamentalist dimensions which might contribute to the understanding provided by intrinsic and extrinsic orientations.

Fundamentalism, Quest and Attitudes toward Wife Abuse
It was not allowed in the past for women to quest for knowledge and view religion with their own interpretations; which caused them to contribute to status quo with the given "truth" (Anwar, 2006). Today, the societal changes experienced enabled women to quest a religion in which they have been devalued. A striking example for this quest can be Lale Bakhtiar's effort to understand the verse 4:34 on wife beating. Lale Bakhtiar, a 68 years old Iranian Muslim and educational psychologist, is stated to be working on an English translation of Quran for years. She conducted a detailed

research on the meaning of a word in this verse and claims that "beat her lightly" conclusion about the verse results from this mistaken word. In an interview by The New York Times Magazine regarding her quest for verse 4:34, she stated that:

> "I decided it either has to have a different meaning, or I can't keep translating…I couldn't believe that God would sanction harming another human being except in war." ("New translation prompts", 2007)

This example, as an extreme way of questing with sound research and effort as a reaction to Quran's verse 4.34, depicts how a quest orientation might make a difference in one's attitudes toward physical wife abuse.

In the literature, there are not any significant relationship reported for quest orientation and attitudes toward wife abuse. However, although the indexes were found to be insignificant, Burris and Jackson (1999) indicated a pattern for quest orientation in which religious value violating condition does not cause increased tolerance for abuse; which was the case for intrinsic orientation. This finding is consistent with the liberal approach that quest orientation provides in experiencing religion. In addition, other findings on related variables point out to a possible relationship between quest orientation and attitudes toward wife abuse considering the liberal nature of religious view. For instance, findings on quest and lower levels of prejudice (e.g., Batson & Schoenrade, 1991a) depict the differentiated effect of a liberal experience of religion on cognitive-affective constructs.

Current literature also lacks in providing a direct evidence for the relationship between fundamentalist religious orientation and attitudes toward wife abuse. However, studies which investigated fundamentalism and prejudice (e.g., Altemeyer & Hunsberger, 1992), sexism (e.g., Hunsberger, Owusu, & Duck, 1999; Peek, Lowe, & Williams, 1991) and domestic violence as a behavioral variable (Ellison, Bartkowski, & Anderson, 1999) sheds light on hypothesizing a relationship between them.

Parallel to the findings on quest, fundamentalist orientation, which is shown to be negatively correlated to quest orientation (Altemeyer & Hunsberger, 1992), is revealed to be associated with more negative attitudes toward homosexuals and more sexist attitudes toward women (Hunsberger et al., 1999). Similarly, Peek et al. (1991) found that fundamentalist-religious affiliation of men and fundamentalist- religious beliefs of women are positively related to sexism. Also, Burn and Busso (2005) provided evidence for the positive relationship with benevolent sexism and a fundamentalist attribute, namely the extent to which person interprets religious scriptures literally. In addition, Christopher and Mull (2006) investigated the relationship between ambivalent sexism and the three facets of conservatism, namely social dominance orientation (SDO), right wing authoritarianism (RWA) and protestant work ethic (PWE), which were found to be strongly related to fundamentalism in the literature (e.g., Hunsberger et al., 1999; Watson, Sawyers, Morris, Carpenter, Jimenez, Jonas, & Robinson, 2003). According to their results, SDO and PWE most strongly predicted hostile sexism whereas RWA most strongly predicted benevolent sexism.

Ellison et al. (1999) investigated whether religious variations in engaging domestic violence exist. They used a data gathered by the first wave National Survey for Families and Households, which is a cross national probability sample of 13.017 men and women. According to the results, religious conservatism, which is defined very similar to religious fundamentalism in the current study (e.g. inerrancy of the Bible), was not found to significantly differ from moderate or liberal theological beliefs in perpetration of domestic violence. However, their measurement of religious conservatism was based on 2 statements ("The Bible is God's word and everything happened or will happen exactly as it says" and "The Bible is the answer to all human problems) which were scored 1 to 5 in accordance with agreement level of the participants. Participants' scores on these statements are evaluated as the overall conservatism level (4 and higher as conservative, 2.5-3.5 as moderate and 2 or lower as liberal). This might be insufficient to conclude a reliable and valid measurement of conservatism. The present study, with an enhanced and revised measure of

fundamentalist religiosity, would contribute to the understanding of the relationship between fundamentalist orientation and attitudes toward physical wife abuse.

Basing on ambivalent sexism theory, system justification theory and religious orientation concept presented in the previous sections, finally, aims and hypothesis of the current study will be presented in the next section.

1.5. The Aims and Hypothesis of the Current Study

As part of the social psychological efforts to understand attitudes toward physical wife abuse, the current study aims to explore certain variables with the opportunity of comparing each other in predictive terms; namely ambivalent sexism, system justification and religious orientation.

By assessing four dimensions of religious orientation, namely variations in personal experience of the religion, the present study aimed to contribute to social psychology literature with an enhanced understanding of the contradictory findings regarding the relationship between religion and attitudes toward physical wife abuse considering the context religion provides for wife abuse; which is first to be investigated among Muslims. In addition, gender related system justification in particular is also first to be investigated with relation to attitudes toward violence against women. By including ambivalent attitudes toward men, which is new to the research on violence against women, another contribution aimed by the present study is to examine AST framework in a more comprehensive manner with its dimensions regarding both men and women. Finally, the present study introduces two re-structured scales namely Attitudes toward Physical Wife Abuse Scale and Muslim Religious Orientation Scale-Revised. APWAS differentiates three sub factors of attitudes toward physical wife abuse: 1) Justifiability of Physical Wife Abuse (emphasizing justifiability via attributing responsibility to victim) 2) Perceived Functionality of Physical Wife Abuse (emphasizing the utility of violence over controlling women) and 3) Attitudes toward Consequences of Physical Wife Abuse (emphasizing attitudes regarding severity and irrevocability of violence). Muslim Religious Orientation Scale Revised

aims to differentiate the ways one experience religion in intrinsic, extrinsic, quest and fundamentalist terms.

Research question and related hypotheses generated basing on the presented literature and aims are as follows:

Research Question 1: Are gender, age, income and education significant predictors of attitudes toward physical wife abuse?

Hypothesis 1: Basing on the literature that investigated attitudes toward wife abuse (e.g., Haj-Yahia & Uysal 2007; Sakallı & Ulu, 2003; Stickley et al., 2008), it is expected that men and women will significantly differ in their attitudes. Specifically, men are expected to endorse more supportive attitudes toward physical wife abuse than women.

Hypothesis 2: Age, education level and income level as demographic variables which were revealed to be significant predictors of attitudes toward physical wife abuse (e.g., Khawaja et al., 2008; Sakallı-Uğurlu & Ulu, 2003; Stickley et al., 2008), are expected to have predictive power on favorable attitudes toward physical wife abuse.

Research Question 2: Are HS, BS, HM, BM, GSJ, IRO, ERO, QRO and FRO significant predictors of attitudes toward physical wife abuse?

Hypothesis 3: Consistent with ambivalent sexism theory, in which traditional gender roles are justified via ambivalence regarding gender relations (Glick & Fiske, 1996; 1999) and the literature on AST – violence against women (e.g., Glick et al., 2002; Sakallı-Uğurlu, 2003), high levels of HS, BS and BM are expected to predict more favorable attitudes toward physical wife abuse. Higher levels of HM, on the other hand, is expected to predict less favorable attitudes toward PWA, since HM includes resentment of male dominance, male sexual control and violence related negative attitudes toward men.

Hypothesis 4: Based on system justification theory (Jost & Banaji, 1994) and evidence provided in the literature regarding system justifying variables and attitudes toward violence against women (e.g., Işık, 2008; Sakallı-Uğurlu et al., 2007), gender related system justification is expected to predict more favorable attitudes toward physical wife abuse.

Hypothesis 5: Basing on the literature which supported that predictiveness of intrinsic religiosity is consistently related to teachings of the religion (Herek, 1987; Jones & McNamara, 1991; McFarland, 1989) and considering the teachings of Islam about the "patriarchal truth", family and attitudes towards wife abuse, intrinsic orientation is expected to be positively related to favorable attitudes toward wife abuse.

Hypothesis 6: Based on the literature regarding quest orientation and attitudes toward partner abuse (e.g., Burris & Jackson, 1999), Quest orientation is expected to predict less favorable attitudes toward physical wife abuse.

Hypothesis 7: Consistent with the literature on fundamentalist religious orientation concept, gender related issues and domestic violence in behavioral terms (e.g., Ellison et al., 1999; Hunsberger et al., 1999; Peek et al., 1991), higher fundamentalist orientation is expected to predict higher favorability in attitudes toward physical wife abuse (PWA).

CHAPTER II

METHOD

2.1. Participants

A total of 385 respondents (157 male and 228 female) were participated in the study. 53% of the participants were students from diverse departments of Middle East Technical University and Ankara University. 47 % of the participants were non-students. Among them, 83 % stated having received a bachelor or higher degree of university education and 12.8 % stated having a high school education. The rest 4.5 % reported secondary or lower levels of school education. Age range of the participants was between 17 and 72 with a mean of 27.3 (SD= 8.78). Most of the participants (78.7 %) reported Islam as their religion. Among other participants, only 5 (1.3 %) stated that they belong to another religion (e.g., Christian, Jewish) and 58 participants (15.1 %) stated no belief in god. 53 % of the participants lived in a metropol city and 40.8 % lived in a city for most of their lives. Both student and non-student samples were included in the study. % 74 of the participants were online respondents whereas 26 % were paper- pencil respondents. To compensate for possible confounding effects of using these two samples together, age, education level and income are controlled in the analyses. In accordance with the research aims, only Muslim participants are included in analysis. For further information on characteristics of the whole sample and Muslim sample, student/ nonstudent and web-based/ paper pencil samples see page 34-36.

Table 2.1 *Characteristics of the sample and Muslim sample*

Demographic Variables	Whole sample (74 % web based 26 % paper-pencil)		Muslim sample* (67.5% web based 32.5 paper-pencil)	
	Mean /Frequency	*Percent*	*Mean /Frequency*	*Percent*
Gender				
Male	157	40.8 %	119	39.3 %
Female	228	59.2 %	184	60.7 %
Missing	0	-	-	-
Age	27.34 (*SD*=8.78)		27.30 (*SD*=8.68)	
17-19	15	4 %	8	2.6 %
20-25	214	55.6 %	173	57.2 %
26-35	92	23.8 %	72	23.9 %
36-45	43	11.2 %	34	11.3 %
46-55	16	4.2 %	12	4 %
57-72	4	1.2 %	3	0.9 %
Missing			1	0.3 %
Income				
Lower	48	12.5 %	44	14.6 %
Middle	272	70.7 %	217	71.7 %
Upper	63	16.4 %	40	13.2 %
Missing	2	0.5 %	2	0.7 %
Religion				
Islam	303	78.7 %	303	100 %
Other religions	5	1.3 %	-	-
Deism	16	4.2 %	-	-
Atheism	58	15.1 %	-	-
Agnosticism	3	0.8 %	-	-
Missing	0	-		
Region				
Metropolis	204	53.0 %	157	51.8 %
City	157	40.8 %	126	41.6 %
Town	20	5.2 %	17	5.6 %
Village	4	1 %	3	1 %
Missing	0	-	-	-
Occupation				
Student	203	52.7 %	164	54.1 %
White-Collar	144	37.4 %		
Blue-Collar	6	1.6 %		
Unemployed	8	2.1 %	137	45.2 %
Self-employed	11	2.9 %		
Retired	5	1.3 %		
Other	2	0.5 %		
Missing	6	1.5 %		
Educational Level				
University and higher	137	39.0%	268	88.5 %
High School	199	56.7%	28	9.2 %
Secondary sc. or lower	15	4.3%	7	2.4 %
Missing				

*Sample used in the analyses

Table 2.2 *Characteristics of the web based respondents and paper-pencil respondents*

Demographic Variables	Web based respondents (N=285)		Paper-pencil respondents (N=100)	
	Mean /Frequency	Percent	Mean /Frequency	Percent
Gender				
Male	119	41.8 %	38 %	38 %
Female	166	58.2 %	62 %	62 %
Missing	0	-	-	-
Age	27.38 (*SD*=8.77)		27.2 (*SD*=8.86)	
17-19	12	4.2 %	3	3 %
20-25	152	53.3 %	62	62 %
26-35	78	27.5 %	14	14 %
36-45	29	10.4 %	4	4 %
46-55	10	3.5 %	6	6 %
57-72	4	1.2 %	-	-
Income				
Lower	20	7.1 %	28	28 %
Middle	204	71.6 %	68	68 %
Upper	61	21.4 %	2	2 %
Missing	0	-	3	3 %
Religion				
Islam	210	73.7 %	93	93 %
Other religions	4	1.4 %	1	1 %
Deism	16	5.6 %	-	-
Atheism	52	18.1 %	6	6 %
Agnosticism	3	1.1 %	-	-
Missing	0	-	-	-
Region				
Metropolis	162	56.8 %	42	42 %
City	111	38.9 %	46	46 %
Town	10	3.5 %	10	10 %
Village	2	0.7 %	2	2 %
Missing	0	-	-	-
Occupation				
Student	137	48.1 %	66	66 %
Non-student	147	51.5 %	33	33 %
Missing	1	0.4 %	1	1 %
Educational Level				
University and higher	266	93.3 %	79	79 %
High School	18	6.3 %	14	14 %
Secondary sc. or lower	1	0.4 %	7	7 %
Missing				

Table 2.3 *Characteristics of the student sample and non-student sample*

Demographic Variables	Non-Students (81.7 % web based 18.3 % paper-pencil)		Students (67.5 % web based 32.5 % paper-pencil)	
	Mean /Frequency	*Percent*	*Mean /Frequency*	*Percent*
Gender				
Male	87	48.3 %	68	33.5 %
Female	93	51.7 %	135	66.5 %
Missing	0	-	-	-
Age	27.34 (*SD*=8.78)		21.8 (*SD*=9.34)	
17-19	1	0.6 %	14	6.9 %
20-25	31	17.3 %	183	90.2 %
26-35	84	46.8 %	6	3 %
36-45	43	23.9 %	-	-
46-55	16	9 %	-	-
57-72	4	2.4 %	-	-
Income				
Lower	14	7.8 %	33	16.3 %
Middle	123	68.4 %	148	72.9 %
Upper	43	23.9 %	20	9.9 %
Missing	-	-	2	1 %
Religion				
Islam	137	76.1 %	164	80.8 %
Other religions	2	1.1 %	3	1.5 %
Deism	7	3.9 %	9	4.4 %
Atheism	33	18.3 %	25	12.3 %
Agnosticism	1	0.6 %	2	1 %
Missing	-	-		
Region				
Metropolis	118	65.6 %	85	41.9 %
City	53	29.4 %	103	57 %
Town	8	4.4 %	12	5.9 %
Village	1	0.6 %	3	1.5 %
Missing	-	-	-	-
Occupation				
Student	-	-	203	100 %
Non-student	180	100 %	-	-
Missing				
Educational Level				
University and higher	149	88.8 %	203	100 %
High School	23	12.8 %	-	-
Secondary sc. or lower	8	4.5 %		
Missing				

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2.2. Instruments

Six different scales and demographic questions were used as measurement tools. Scales included in the questionnaire are, Attitudes Towards Physical Wife Abuse Scale (APWAS), developed in a separate study by the author, Ercan and her advisor, Sakallı-Uğurlu for the present study; Content Domains for Justification of Physical Wife Abuse Scale, (CDJPWAS) (Sakallı-Uğurlu, 2002a) revised by the author Ercan and her advisor Sakallı-Uğurlu for the present study; Ambivalent Sexism Inventory (ASI) (Glick & Fiske, 1996); Muslim Religious Orientation Scale- Revised (MROS-R) revised by the author Ercan and her advisor Sakallı-Uğurlu for the present study basing on Muslim Religious Orientation Scale (Harlak, Eskin, & Demirkıran, 2008); Gender-related System Justification Scale (Jost & Kay, 2005) and Ambivalence Toward Men Inventory (Glick & Fiske, 1999).

2.2.1. Attitudes Towards Physical Wife Abuse Scale (APWAS)

In the present study, 22-item Attitudes toward Physical Wife Abuse Scale is used which was developed in a separate study.

2.2.1.1. Development of APWAS

As a preliminary study, with a sample of 256 participants, a scale that measures attitudes towards physical violence against women in particular was developed. The scale includes three subscales differentiated according to their contents, which are namely justifiability of violence, perceived functionality of violence and attitudes towards consequences of violence.

2.2.1.1.1. Purpose

Based on the literature on attitudes toward violence against women and wife abuse, a comprehensive, structured and specific scale that measures attitudes towards physical wife abuse was aimed to be developed.

2.2.1.1.2. Participants

A total of 265 participants were included in the study. 7 of the participants were included only in reliability and some of the validity analysis and could not be compared in terms of some of the demographic variables, ambivalent sexism and religious orientation since they did not fill the necessary parts in. Among the 258 participants, mean age was 30.2. 65.7 percent (172) of total participants were female and 32.6 percent (86) were male. 94% of the participants reported living in a city (31.1%) or metropol (62.9%). 67,5 % reported belief in God (61% Muslim) and 32 % reported disbelief/atheism. 35.6 % of the participants reported that they were married and 45 % were in an intimate relationship. 10 % reported that they have used violence against their partner and 13% reported they have been target of violence from intimate partner/spouse.

2.2.1.1.3. Measures

Attitudes towards Physical Wife Abuse Scale: Item Development
14 of the items in the scale were taken from previously used scales; 1 of which was from the "Family violence: Causes and Consequences" study conducted by Turkish Ministry Family Research Directorship (1994) and 13 of which were physical violence related items from Sakallı-Uğurlu and Ulu's (2003) study on attitudes towards violence against women in marriage. In the latter, some items were taken from Briere's Attitudes toward Wife Abuse Scale (ATWAS) (1987) which was adapted to Turkish for Glick et al.'s (2002) study on ambivalent sexism and attitudes toward wife abuse. Briere (1987) found moderate internal consistency (α= .63) for ATWAS. The rest of the items were selected with content compatibility criteria from an item pool which was formed by 10 gradate students and a professor of related area. Language and verbal checks are made on those statements by the same group of people that formed the item pool. This process ended up with 39 items describing violence against women in marriage attitudes. Some items were either positive or negative rewordings of each other (e.g. "If there is eligible excuse, using physical violence against women is okay" and "There can be no excuse for using physical

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violence against women"). This was to avoid acquiescence bias and to determine best wording according to sample after factor analysis. A total of 25 of the items were reverse coded so that a low score will indicate favorable attitudes towards physical violence whereas a high score will indicate unfavorable attitudes of physical violence towards women. Finally, a total of 53 items were included in the study with a 7-point Likert type scale.

Other measures given for validity:
Ambivalent Sexism Inventory (ASI)
Glick and Fiske (1996) developed the ambivalent sexism inventory as a Likert type measure of two positively correlated aspects of sexism: hostile sexism and benevolent sexism. Scorings were ranging from 0 to 5 without a midpoint. Concerning the reliability of ASI, Cronbach's alpha ranging between .83 and .92 were found for the whole scale. For hostile sexism factor, Cronbach's alpha ranged between .80 and .92, and for benevolent sexism it ranged from .73 and .85. Glick and Fiske (1996) found support for convergent, discriminant and predictive validities in their study. See page 46 for details and reliability - validity indexes for Turkish adaptation of the scale.

Content Domains for Justification of Physical Wife Abuse Scale (CDJPWAS)
CDJPWAS measures certain content domains under which physical wife abuse is rated justifiable to given degrees. This 22-item revised scale mainly includes items from an adaptation of JWB subscale (Saunders et al., 1987) which was used in a study of Sakallı-Uğurlu (2002). The revision is conducted within this APWAS development study and with the same sample. Details on the revision, reliability and validity of CDJPWAS are given in page 44 - 45, section 2.2.2.

Demographic Information Form
This form involved information on age, sex, income level, marital status and yes no questions like if one ever used or been target of violence to/from spouse, if one's parents ever used or been target of violence from spouse, and if yes, the reason was asked.

2.2.1.1.4. Procedure

80 % of the participants received the survey online. The rest 20% received the survey in hand with an envelope. Envelopes were for preventing social desirability concerns via strengthening confidentiality and anonymity perception of the participants. Both in the online and hardcopy versions, information about the survey was given, voluntary participation was stated and confidentiality and anonymity were assured. In addition, contact information was provided for possible further questions of participants. Hand-in surveys were collected from voluntary ASTEGA Engineering Firm engineers and laborers, Tübitak-Ulakbim department workers, Mamak Culture House for Labourers Organization (Mamak İşçi Kültür Evi Derneği) members and individual home-workers.

Online data collection was conducted through two different online-survey services. One is http://www.surveymonkey.com/Default.aspx and the other is http://www.online-anket.gen.tr. The information provided and the order of questions were all same in both online versions as they are all same with the hardcopy version. Online survey was publicized in several ways, specifically; through networking, through announcements in diverse-content mail groups (skiing, mountaineering, exchange studentship-study abroad, file share, picture/poetry/jokes share), through announcement in a news site (www.bianet.org) and in a society web page (www.odtumezunlari.gen.tr).

2.2.1.2. Validity of APWAS

Exploratory Factor Analysis. Principal axis factoring was run through SPSS with 53 items of APWAS. KMO and Bartlet's test gave the Kaiser-Meyer-Olkin Measure of sampling adequacy as .91, indicating factorability of R assumption was good. This analysis resulted in 12 factors most of which included only one item. Factor analysis is repeated 1) after rewordings of the items are eliminated according to their loadings; 2) after items with loadings less than .30 and items that have sufficient loadings but were irrelevant to content were excluded and 3) after eliminating items that are loaded on factors with Eigen values less than 1. This final analysis run with

varimax rotation resulted in three factor structure consisting of 22 items in total and explaining 53.7% of the variance. Items with their loadings, Eigen values and explained variance of each factor is given in Table 2. As can be seen in Table 2, the first factor named "Justifiability of physical violence against women in marriage" have loadings ranging from .77 to .43, the second factor named "Perceived functionality of physical violence against women in marriage" have loadings ranging from .67 to .40; and third factor, named "Attitudes toward consequences of physical violence against women in marriage" have loadings ranging from .62 to .40.

Table2.4. 3 factors of ATPWAS with their Eigen values, explained variances, items and loadings of items

	Loadings

Factor 1 (eigen value = 9.874; explained variance = 41.143; α = .92)

(Justifiability of physical wife abuse)

Kadınların bazı davranışları şiddet görmelerini haketttirir.	.43
Kadına yönelik şiddet haklı gerekçesi olduğunda kabul edilebilir birşeydir.	.50
Kadınlar dayak yediklerinden yakınırlarken buna sebep olan hatalarını hiç düşünmezler.	.60
Şiddete maruz kalmış bir kadınla karşılaşırsam önce bunu hakedip haketmediğini düşünürüm.	.69
Erkeği şiddete kadın tahrik eder.	.76
Bazı kadınlar insanı şiddete yönlendirir.	.77
Kadın kadınlığını bilirse, erkek şiddete başvurmaz.	.71
Bir kadın hakediyorsa dayak yemesinde bir sakınca görmem.	.63
Kadına yönelik şiddet, derecesi çok değilse mazur görülebilir.	.53
Bir adam karısını dövüyorsa mutlaka bir sebebi vardır.	.48

Factor 2 (eigen value = 1.779; explained variance % = 7.413; α = .79)

(Percieved functionality of physical wife abuse)

Erkek, eşine bazen fiziksel şiddet gösterebilmelidir.	.58
Aile içindeki tartışmalar sırasında kadına karşı şiddet uygulanmasını normal görüyorum.	.40
Kadını en iyi terbiye aracı dayaktır.	.57
Bazı durumlarda kadına karşı şiddet kullanmak gerekebilir.	.57
Gelenek ve göreneklerin sürmesi açısından, kadınlar kendilerine düşen görevleri yerine getirmediğinde eşleri tarafından şiddetle cezalandırılmasında bir sakınca görmüyorum.	.67
Kadına uygulanan şiddet onun aynı hatayı yapmasını engelleyebilir.	.40

Factor 3 (eigen value = 1.244; explained variance % = 5.182; α = .72)

(Attitudes toward consequences of physical wife abuse)

*Kadın, eğer kocası kendisine vurursa birlikte yaşamayı bırakmalıdır.#	.52
*Eğer erkek, kadına şiddet uygularsa tutuklanmalıdır.#	.55
*Kadın-erkek arasındaki tartışmanın içine dayak girerse sevgi bağı yok olur.**	.62
*Kadın-erkek arasındaki ilişki, kadına uygulanan şiddet sebebiyle zarar gördüğünde bunun tamiri mümkün değildir.	.51
*Kadına uygulanan şiddet hiçbir sorunun çözümü olamaz.	.40
Kadına şiddet uygulanmasını bir suç olarak görmüyorum.#	.45

*Reverse items

Items from "Attitudes Toward Leaving As a Consequence of Physical Violence" factor of ATVWS (Sakallı-Uğurlu, 2003)

+ Items from "Attitudes Toward Physical Violence" factor of ATVWS (Sakallı-Uğurlu, 2003)

** Items from the "Family violence: Causes and Consequences" study (Turkish Ministry Family Research Directorship, 1994)

Sakallı-Uğurlu (2003) reported three factors for Attitudes Toward Violence Against Women Scale (ATVWS) which are Tolerance to Verbal Abuse, Attitudes Toward Leaving As a Consequence of Physical Violence and Attitudes Toward Physical Violence. The first and third factor of the current scale, have a similar structure with the two factors of Sakallı-Uğurlu's ATVWS. Both the third factor of the current scale and Attitudes toward Leaving As a Consequence of Physical Violence factor of ATVWS include same items from Briere's ATWAS. The first factor of the current scale and Attitudes toward Physical Violence factor of ATVWS have same items as well as similar items indicating justifiability of violence. In addition, Inventory of Beliefs About Wife Beating (Saunders, 1987) include three factors that are similar in content with respect to the current scale, namely "Wife Beating is Justified" (corresponding to the first factor of the current scale); "Help Should Be Given" and "Offender Should Be Punished" (Both corresponding to the third factor of the current scale). This compatibility of the factors contributes to reflection of the construct validity of the current scale.

Content Domains for Justification of Physical Wife Abuse Scale, which is mostly an adaptation of JWB subscale with some additional items, correlated significantly with all three factors of the current study (r = -.67, r = -.62 and r = -.39 respectively). This means a consistent finding with a criterion that is proved to be reliable and valid in the literature and therefore contributes to construct validity of the current scale.

Correlations between subscales of the ASI and the subscales of the current scale are another contribution for construct validity. Similar to the findings in the literature (Glick et al., 2002; Haj-Yahia, 2005; Allen et al., 2008; Sakallı-Uğurlu & Ulu, 2003), there is a significant relationship (See Table 3) between high levels of hostile sexism and high levels of favoring physical violence against women in marriage in all three factors (See Table 3).

Table 2.5. Correlations of APWAS subscales with ASI subscales and CDJPWAS

	ASI_HS	ASI_BS	CDJPWAS
APWAS Factor 1	-.62*	-.44*	-.67*
APWAS Factor 2	-.41*	-.31*	-.62*
APWAS Factor 3	-.44*	-.20*	-.39*

* Correlation is significant at the .05 level

2.2.1.3. Reliability of APWAS

Internal consistency reliabilities are found to be high for all three factors: Factor 1, with a Cronbach's alpha of .92, factor 2 with a Cronbach's alpha of .79 and factor 3 with a Cronbach's alpha of .72. For the whole scale, the Cronbach's alpha was found .92. These results indicated high internal consistency reliability for Attitudes towards Physical Violence against Women in Marriage Scale.

Correlations among the three factors were ranging from .44 to .76 indicating a moderate to strong positive relationship among each other. Item-total correlation analysis revealed that what each item measures correlated highly to what the factor as a whole measures. For factor 1, 2 and 3 item total correlations ranged between .79 and .58, .63 and .45, .49 and .41, respectively.

In the present study, the same factor structure is extracted after 7 items were eliminated due to their cross-loadings and content-incompatibility with the factor, by forcing the remaining 15 items to 3 factors. As a result, item loadings were ranging from .70 to .63 for Justifiability of Violence factor, .73 to .49 for Perceived Functionality Factor and .69 to .48 for Attitudes toward Consequences factor.

2.2.2. Content Domains for Justification of Physical Wife Abuse Scale (CDJPWAS)

CDJPWAS measures certain content domains under which physical wife abuse is rated justifiable to given degrees. The scale was adapted by Sakallı-Uğurlu (2002a).

By including additional items in CDJPWAS, and by conducting a reliability and validity analysis within the previously mentioned development of APWAS study, CDJPWAS is revised with respect to the aims of the present work.

2.2.2.1. Revision of CDJPWAS

This 22-item revised scale consists items mainly from an adaptation of JWB subscale (Saunders et al., 1987) which was used in a study of Sakallı-Uğurlu (2002a) in which violence against women in marriage was assessed. In addition to that previously adapted items, three new items were written by the mentioned author. Additional items are consisted of work-family related statements about women such as "a woman will deserve physical violence if she cannot arrange time for housework because of her job". Scoring is ranged from 1 (Strongly disagree) to 7 (Strongly agree). There were no reverse codings. A high score means high agreement with justification of physical violence towards women with the content domain that is given in the statement (e.g. "If she denies to do housework", "If she has a sexual relationship with another man", see Appendix B for other items of the scale).

2.2.2.2. Validity of CDJPWAS

Exploratory factor analysis with principal axis factoring was run through SPSS. KMO and Bartlet's test gave the Kaiser-Meyer-Olkin Measure of sampling adequacy as .95, indicating factorability of R assumption was good. After initial analysis 2 factors were derived; However factor 2 only had items that cross loaded with factor 1 and with loadings less than .30. Also, scree plot suggested 1 factor. The factor analysis performed again by forcing to one factor. Loadings were ranged between .92 and .67 in this factor and it explained 76.03% of the variance. Item total correlations were ranging from .69 to .91 which is sufficient.

Significant negative correlations between APWAS subscales and CDJPWAS ($r = -.65$ for factor 1, $r = -.62$ for factor 2 and $r = -.39$ for factor 3) were found, meaning that lower the score in APWAS, higher the score in content domains scale. (A low score on APWAS indicates high favorability of violence and a high score in content

domains scale indicates higher justification of physical violence for given content domains). This result can be considered as an evidence to convergent validity since both scales are similar in construct. Especially, justifiability and functionality factors have higher correlations than the attitudes toward consequence factor; which are more similar in construct with content domains of justification than attitudes toward consequences.

2.2.2.3. Reliability of CDJPWAS

Cronbach's alpha for this 1-factor scale was found .97 which indicates a high internal consistency reliability. Cronbach's alpha if item deleted information did not require elimination of any of the items.

2.2.3. Ambivalent Sexism Inventory (ASI)

Glick and Fiske (1996) developed the ambivalent sexism inventory as a Likert type measure of two positively correlated aspects of sexism: hostile and benevolent. This two factor structure was confirmed in their analysis ending up with hostile and benevolent sexism subscales. Benevolent sexism included protective paternalism, complementary gender differentiation and heterosexual intimacy sub factors. With its one factor structure hostile sexism taps dominative paternalism, heterosexual hostility and competitive gender differentiation categories (Glick & Fiske, 1996). Scorings were ranging from 0 to 5 without a midpoint. Concerning the reliability of ASI, Cronbach's alpha ranging between .83 and .92 were found for the whole scale. For hostile sexism factor, Cronbach's alpha ranged between .80 and .92, and for benevolent sexism it ranged from .73 and .85. Glick and Fiske (1996) found support for convergent, discriminant and predictive validities in their study as well; 1) by assessing the relationship of hostile-benevolent sexism to recognition of discrimination (which was initially a separate factor in ASI), 2) by using Balanced Inventory of Desirable Responding (1988, cited in Glick and Fiske, 1996) and four additional sexism measures and 3) by assessing whether hostile and benevolent sexism are predictive of negative and positive stereotypes about women respectively.

After problems about reverse codings observed in cross national studies, reverse items are converted so as all items were worded in one way that indicates high sexism with a high score (Sakalli-Uğurlu, 2002b).

ASI was translated into Turkish for a cross-cultural study (Glick et al., 2000) including Turkey. Scorings were ranging from 1-6 without a midpoint as in the original ASI. Sakallı-Uğurlu (2002b) conducted a reliability and validity study for the translated ASI in which the same factor structure with original ASI was concluded as well as a high correlation (.60) between the ASI and Burt's Sex Role Stereotyping Scale (SRSS) was found, indicating that the scale is valid to measure ambivalent sexism in Turkey too. In addition, similar internal consistency values for hostile and benevolent sexism subscales (α= .87, α= .78, respectively) with original ASI were found indicating that the scale is also reliable for a Turkish sample.

Also in the present study, the original factor structure of ASI was extracted; with explained variances of 28,25 % for HS and 10,36 % for BS respectively. Cronbach's alpha indexes were found as .88 for ASI, .89 for HS and .82 for BS.

2.2.4. Muslim Religious Orientation Scale - Revised (MROS-R)

2.2.4.1. Muslim Religious Orientation Scale

For the development of MROS, Harlak, Eskin and Demirkıran (2008) constituted an initial item pool of 51 items by generating new items and including items from certain other scales [Namely, Swedish Religious Orientation Scale, Quest Religious Orientation Scale, Faith Development Scale, Revised Religious Orientation Inventory (RLI-R) and Christian Religious Internalization Scale (CRIS)]. Out of these, a total of 25 items were retained and categorized into three subscales of intrinsic, extrinsic and quest orientation according to the consensus rates of a group of scholars who engaged in evaluative judgment procedure. However, factor analysis revealed only partial confirmation of the initial consensual structure of subscale

categorization. Convergent and discriminant validity evidence was provided with the emergent factor structure of the scale but not with the initial consensual factor structure.

2.2.4.2. Revision of MROS

The MROS-R, aimed to measure the intrinsic, extrinsic, quest and fundamentalist dimensions of Muslim religious orientation all-in-one scale and with improved reliability and validity. Thus, a revision is conducted for the MROS (Harlak et al., 2008) in order to include fundamentalist orientation subscale in the measure in addition to intrinsic, extrinsic and quest orientation subscales and in order to improve reliability and validity of it.

In the revision of MROS by the author Ercan, and her advisor Sakallı-Uğurlu, 1) new additional items were written and translated from different scales. 2) items that are related to another sub factor which was not included in MROS, namely fundamentalist orientation were added, 3) certain items were excluded from MROS and 4) certain other items were reworded so as to have improved content, clarity and consistency with the rest of the items.

15 (7 of which belong to intrinsic subscale, 5 of which belong to extrinsic subscale and 3 of which belong to quest subscale) items of the original MROS were retained as they were whereas 5 items were reworded so as to have "I" language consistent with the rest of the scale. Besides, 5 (1 intrinsic orientation related, 2 extrinsic orientation related and 2 quest orientation related) new items were written by Sakalli-Uğurlu, advisor of the current author, and 2 (1 quest orientation related and 1 extrinsic orientation related) new items were translated from Altemeyer and Hunsberger's Quest Scale (1992) and Gorsuch and McPherson's I/E Revised Scale (1989) respectively.

The 6 fundamentalist orientation related items, which are expected to constitute an additional factor in the MROS, and 1 quest orientation related item were taken from

the "Fundamentalist Orientation" and "Quest Orientation" subscales of Öner-Özkan's (2007) 15-item Religious Orientation Scale (ROS). Öner-Özkan developed ROS while investigating whether belief orientation, including belief in god (intrinsic religiosity), quest orientation and fundamentalist orientation, is associated with future time orientation. Statements describing these domains are written by the mentioned author, such as "I try to follow all the rules that are defined by my religion" and "As a believer I am against the flexible execution of religious practices" representing fundamentalist orientation and "I question the rules of my religion and I practice them according to my own understanding" representing quest orientation. In ROS, statements of intrinsic orientation were constituted of items that are about belief vs. no belief in god and statements about extrinsic orientation domain was excluded in development of the scale since it is assumed not to be related to general aim of assessment of future time orientation (Öner-Özkan, 2007). That is why in the present study only fundamentalist and quest orientation related items of ROS are included in the revision of MROS. Öner-Özkan (2007) revealed three factors consistent with the three pre-described domains of intrinsic religiosity (Factor 1), quest orientation (Factor 2) and fundamentalist orientation (Factor 3), were derived from ROS which is explaining 73.88% of the variance. Alpha coefficients were respectively .97, .77 and .80 indicating high internal reliability of the subscales.

As a result of the revision, we ended up with 35 items related to four dimensions of religious orientation; intrinsic, extrinsic, quest and fundamentalist. The MROS-R is included in the questionnaire as a 7-point Likert type scale (1: Not at all true of me-7: It is very true of me).

2.2.4.3. Validity of MROS-R

Principal axis factoring with varimax rotation was run through SPSS with 35 items of MROS-R. KMO and Bartlet's test gave the Kaiser-Meyer-Olkin Measure of sampling adequacy as .94, indicating factorability of R assumption was met. This analysis resulted in 6 factors 2 of which had Eigen values close to 1 (1.06 and 1.01) and most of the items were cross-loaded, one factor included only one item and the

4- factor structure was not clear. Therefore, after eliminating items that are irrelevant in content for the factors they have cross-loaded and items that are rewordings having lower loadings, factor analysis was repeated by forcing the remained 21 items to 4 factors. This final analysis revealed the 4 factor structure that was consistent with the literature (e.g., Allport & Ross, 1967; Altemeyer & Hunsberger, 1992) including Intrinsic Orientation (loadings ranging from .86 to .59), Extrinsic Orientation (loadings ranging from .63 to .43), Quest Orientation (loadings ranging from .78 to .40) and Fundamentalist Orientation (loadings ranging from .74 to .56). Items with their loadings, Eigen values and explained variance of each factor is given in table 2.5.

2.2.4.4. Reliability of MROS-R

The reliability coefficients for intrinsic (α = .93), extrinsic (α = .83), quest (α = .73) and fundamentalist (α = .81) religious orientation subscales were found to be sufficiently high to be considered as reliable. Item-total correlations ranged between .63 and .87 for intrinsic RO, .45 and .71 for extrinsic RO, .35 and .62 for quest RO and .48 and .73 for fundamentalist RO.

Table2.6. 4 factors of MROS-R with their Eigen values, explained variances, Cronbach's alpha, items and loadings of items

	Loadings
Factor 1 (eigen value = 6.722; explained variance = 36.257; α = .93)	
(Intrinsic Religious Orientation)	
İçimden geldiği için Allah'a inanırım.	.80
Allah'ın varlığını hissettiğim zamanlarda şükrederim.	.78
Allah'ın varlığını sık sık derinden hissederim.	.86
İbadet, benim için Allah'tan bir şey dileme fırsatı değil, sükûnet ve Allah'ın varlığını hissetme yoludur.	.80
Allah'a gönülden bağlı olmanın doğru ve mükemmel bir din anlayışına sahip olmaktan daha önemli olduğunu düşünüyorum.	.59
İçimden geldiği için dua ederim.	.81
Factor 2 (eigen value = 2.809; explained variance % = 13.133; α = .81)	
(Fundamentalist Religious Orientation)	
Dinimin gerekli gördüğü bütün kuralları yerine getirmeye çalışırım.	.63
Din kuralları değiştirilemez bir bütündür; ya hepsini olduğu gibi kabul edersiniz, ya da hepsini rededersiniz.	.59
İnançlı bir kişi olarak dini kuralların yarım yamalak uygulanmasına karşıyım.	.61
Hayatta her konuda dini kuralları temel alırım.	.74
Dinimin ön gördüğü kurallar üzerinde sorgulanıp, yorum yapılmasını dine karşı gelmekle bir tutarım.	.56
Factor 3 (eigen value = 1.333; explained variance % = 5.103; α = .83)	
(Extrinsic Religious Orientation)	
Dua etmemin amacı mutlu ve sakin bir hayatı garanti etmektir.	.63
Din, her şeyden önce, başıma acı ve felaket geldiği zaman beni teselli eder.	.59
İbadet etmek için en önemli sebep Allah'ın yardımını ve korumasını sağlamaktır.	.63
Toplumda iyi bir yer edinmek için dinime bağlı kalmaya çalışırım.	.43
Öbür dünyada cezalandırılmamak adına dini kurallara bağlı yaşamaya çalışırım.	.44
Factor 4 (eigen value = 1.147; explained variance % = 3.569; α = .73)	
(Quest Religious Orientation)	
Dini sorgulamadan sunulduğu gibi kabul edemem.	.40
Dinin kurallarını sorgular ve kendime göre uygularım.	.58
Ben değiştikçe dini inançlarım da benimle birlikte değişip gelişir.	.78
Dine şüpheci yaklaşmanın beni yeni açılımlara yönlendirdiğini düşünüyorum.	.61
Birçok dini konu hakkındaki görüşlerim hâlâ değişmektedir.	.57

2.2.5. Gender-related System Justification Scale (GSJ)

GSJ was developed by Jost and Kay (2005) in order to assess the tendency of people to justify the existing gender-related system. For developing items for GSJ, the general system justification items which were developed by Kay and Jost (2003), were reworded so as to have a specific focus on gender inequality such as "Most policies relating to gender and the sexual division of labor serve the greater good" and "Everyone (male or female) has a fair shot at wealth and happiness" (See Appendix E for other items of the scale). On a 9-point scale, a total of 8 items were included; 2 of which were reverse coded. After recordings, a high score in GSJ corresponds to a high tendency in gender related system justification. The internal consistency reliability of GSJ is reported as .65 (Jost & Kay, 2005).

The original scale was translated into Turkish by Ruşen Işık, a graduate student of psychology and Sakallı-Uğurlu. Additionally, back-translation procedure is applied in order to assure compatibility with the original language of the scale. In the present study, this adapted version is used as a 7-point (1: Strongly disagree – 7: Strongly agree) Likert Type scale.

In the current study, after eliminating 2 items which had loadings less than .30 and which were low in item-total correlations, Cronbach's alpha was found to be .74 for GSJ scale with an explained variance of 35.4 %. For the remaining 6 items, item total correlations ranged between .37 and .66 indicating a reliable adaptation for GSJ scale.

2.2.6. Ambivalence Toward Men Inventory (AMI)

The 20-item AMI was developed by Glick and Fiske (1999) in order to measure the ambivalent beliefs toward men by differentiating its two different dimensions: hostility and benevolence. The authors conducted three different studies in order to analyze reliability and validity of the measure. The reliability coefficients were reported in a range of .83 and .87 for the whole scale, .81 and .86 for the Hostility

toward Men (HM) factor and .79 and .83 for Benevolence toward Men (BM) factor. In addition, confirmatory factor analyses were run for each of three studies. Results yielded better goodness of fit for the HM and BM differentiation as subscales rather than a one factor structure or a simpler two factor structure. Both the HM and BM factors comprise sub factors related to men's power (namely, Paternalism for HM and Maternalism for BM), gender differentiation (namely, Compensatory Gender Differentiation for HM and Complementary Gender Differentiation for BM) and heterosexuality (namely Heterosexual Hostility for HM and Heterosexual Intimacy for BM).

The AMI was adapted to Turkish by Sakallı-Uğurlu (2008). Reliability coefficients were found to be .81 for both HM and BM in this adapted version. Other studies (Sakallı-Uğurlu, 2006; Sakallı-Uğurlu & Işık, 2009) in which the same adapted AMI was administered, revealed similar coefficients indicating reliability of AMI for Turkish samples. Although these studies did not confirm the six-sub factor structure as the original AMI (e.g., Sakallı-Uğurlu, 2008), factor analyses that are forced to two as HM and BM showed sufficient indexes of validity with explained variances such as 16.98% and 24.58% respectively for HM and BM and 41.56% for total (Sakallı-Uğurlu, 2008).

In the present study, factor analysis did not provided support for the six sub-factor structure of AMI. After forcing to two factors, HM and BM factors were extracted consistent with the original AMI with explained variances of 26,88 % and 12,94 % respectively. The current study also provided sufficient indexes for AMI's reliability (α= .87 for AMI, .86 for HM and .85 for BM).

2.2.7. Demographic Variables

This form involved information on participants' age, sex, religion, income level, religiousness level, education level and occupation.

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2.3.   Procedure

Web-based administration

74 % of the participants responded the questionnaire online. Web-based questionnaire was publicized by cover-letter e-mails sent through either networking or posts in diverse-content mail groups (sports, exchange studentship-study abroad, picture/poetry/notions/jokes/file share groups, social groups etc.) for non-student sample. These mail groups are identified from Yahoo Groups Directory for Turkey and group moderators are contacted about approval of the promoting message. The mails that promote the link to the web-based questionnaire included information about the research topic, researcher and estimated duration of filling it up. The link directed participants to the web page questionnaire is given. The page begins with the information regarding researcher, research topic, voluntary participation, confidentiality and anonymity. In addition, contact information was provided for possible further questions of participants. The questionnaire was presented as all sections are included in a single page and in the same order with the paper-pencil version.

Data collection hosting was conducted by *http://www.online-anket.gen.tr* web site. The programming of the questionnaire administration did not allow participants to save their responses until they do not have any blank items, and related warnings were presented automatically. At the end of the questionnaire, online participants were given a short answer space in order to indicate their comments about the questionnaire upon request (This part was allowed to be left blank). Students, who received the questionnaire online, were announced about the topic and participation in return of bonus points, during a course and they were reminded periodically by e-mail for participation. The response rate was 89 % for one class, 67 % for another and was unidentifiable for other students who received the cover letter e-mail as the non-students. For non- students, exact response rates cannot be elicited since mailing was conducted among a variety of e-groups. As one of the disadvantages of web based data collection, it is impossible to know how many people received and read the cover-letter e-mail.

Paper-pencil administration

Paper-pencil questionnaires were collected by snowball technique for non-students. 26 % of the participants received the questionnaire as paper-pencil forms. Among them, non-students were given an envelope for preventing social desirability concerns via strengthening confidentiality and anonymity perception of the participants. Informed consent form, with the same content of the initial information section of the web-based questionnaire, was also included. Students who received paper-pencil tests filled in the questionnaire in a classroom setting in return for bonus grade points.

To examine the possible disadvantages of using web-based questionnaires for research, certain analyses were conducted. Although web-based group of participants and paper-pencil group of participants significantly differed in PWA, ASI, AMI and GSJ scores, factor structure of the scales used in the questionnaire were the same for both web based sample and paper-pencil sample. This compatibility of the factor structure has been shown to be a precursor of valid data provided by web-based questionnaires (Stanton, 1998). Therefore, the sample included both web based participants and paper- pencil participants. In addition, to control potential confounding effects due to differences in age, educational level and income level of web-based respondents and paper pencil respondents, these variables are entered in the first block of the regression analyses. See Chapter 3 for more details.

CHAPTER III

RESULTS

A preliminary data screening is conducted to deal with missing values and outliers, and to check whether normality, linearity and homoscedasticty assumptions were met. Missing values are replaced with mean since missing cases were less than 5 %. After detection and exclusion of univariate and multivariate outliers and exclusion of participants with no belief in God or who are non-Muslims (Belief -Islam in particular- is required for effective and specific assessment of Muslim religious orientation) 303 participants remained in the analyses (see Table 2.1 for characteristics of the Muslim sample). To prevent deflated correlation, transformation is conducted for PFPWA variable which was found to be restricted in range with kurtosis and skewness values of 7,261 and 2,471 reduced to 2,034 and 1,550 respectively. Normality, linearity and homoscedasticty assumptions were met. IVs were also examined for multicollinearity and none were found to be highly correlated (r > .90). Throughout this chapter, first descriptive information regarding the study variables will be presented. Then, correlations among the study variables will be summarized. Finally, regression analyses regarding the research questions will be demonstrated.

3.1. Descriptive Information Regarding Study Variables

Regarding attitudes toward physical wife abuse, participants endorsed low levels of agreement with justifiability of wife abuse (JPWA), perceived functionality of wife abuse (PFPWA) and negativity toward irrevocability and severity about consequences of physical wife abuse (ACPWA) (M= 2.29, SD= 1.39; M= 1.60, SD= .97; M= 2.60, SD= 1.39 respectively). Given the certain circumstances of justifiability of wife abuse, participants again had lower levels of agreement with justifiability (M= 2.01, SD= 1.02). Participants scores were moderately high on four dimensions of ambivalent sexism (M= 3.56, SD= 1.02 for HS; M= 3.75, SD= .92 for

BS; M= 4.10, SD=.93 for HM and M= 3.68, SD= 1.00 for BM) revealing ambivalent attitudes toward men and women. A general tendency to score high on intrinsic religious orientation is observed among the participants with a relatively high mean of 5,93 (SD=1.00). Participants' scores on quest and extrinsic orientations were also moderately high (M= 4.28, SD= 1.37 and M= 3.84, SD= 1.37 respectively) whereas scores on fundamentalist religious orientation was relatively lower (M= 3.59, SD= .92). Finally, gender related system justification tendency was observed to be slightly low for the participants (M=3.18, SD= 1.00).

Figure 3.1. *Descriptive Information*
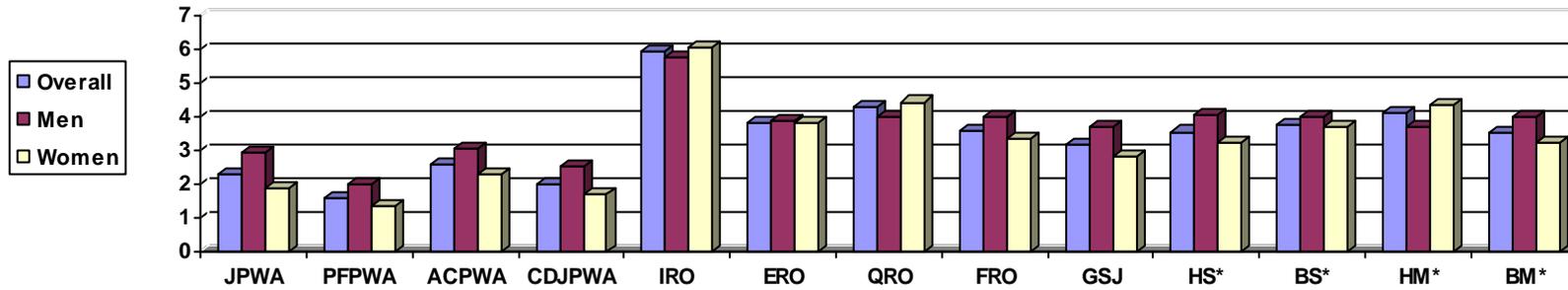
Note: JPWA= Justifiability of Physical Wife Abuse, PFWA= Perceived Functionality of Wife Abuse, ACPWA= Attitudes toward Consequences of Physical Wife Abuse, IRO= Intrinsic Religious Orientation, ERO= Extrinsic Religious Orientation, QRO= Quest Religious Orientation, FRO= Fundamentalist Religious Orientation, HS= Hostile Sexism, BS=Benevolent Sexism, HM= Hostility toward Men, BM= Benevolence toward Men, GSJ= Gender Related System Justification.

*For HS, BS, HM and BM minimum score=1, maximum score=6; for others, minimum score=1, maximum score=7

3.2. Gender Differences

Univariate analysis of variance was conducted in order to examine gender differences among study variables. According to results, men and women were observed to significantly differ in their scores regarding justifiability of physical wife abuse (JPWA), perceived functionality of wife abuse (PFPWA) and attitudes toward consequences of physical wife abuse (ACPWA). Men had significantly higher scores than women on all three subscales of attitudes toward physical wife abuse scale. Among the other study variables, men and women did not differ only in their scores on benevolent sexism and extrinsic religious orientation. Men scored higher than women on HS, BM, GSJ and FRO subscales while they scored lower than women on HM, QRO and IRO subscales. See Table 3.3 for details.

Table 3.1   *Gender Differences among Study Variables*

Variables	General		Males		Females		*MS Error*	*F*	*Partial Eta Squared*
	M	*SD*	*M*	*SD*	*M*	*SD*			
JPWA[a]	2.29	1.39	2.96	1.53	1.86	1.10	87.507	52.702*	.149
PFPWA[a]	1.60	.98	1.98	1.17	1.36	.73	28.710	33.190*	.099
ACPWA[a]	2.60	1.33	3.06	1.36	2.31	1.21	41.157	25.201*	.077
CDJPWA[a]	2.01	1.26	2.52	1.48	1.68	.95	50.690	35.636*	.106
HS[a]	3.57	1.02	4.08	.90	3.23	.95	51.707	58.579*	.163
BS[a]	3.75	.92	3.79	.82	3.72	.99	.362	.420	.001
IRO[a]	5.93	1.00	5.75	1.03	6.04	.96	6.245	6.339**	.021
ERO[a]	3.85	1.37	3.88	1.44	3.83	1.33	.172	.090	.000
QRO[a]	4.28	1.37	4.02	1.48	4.44	1.27	12.221	6.624**	.022
FRO[a]	3.59	1.47	3.99	1.58	3.34	1.33	30.174	14.610*	.046
HM[a]	4.10	.93	3.73	.83	4.33	.92	25.721	32.515*	.098
BM[a]	3.53	1.00	4.00	.87	3.23	.97	42.399	48.373*	.139
GSJ[a]	3.18	1.22	3.72	1.29	2.83	1.04	57.501	43.817*	.127

*$p < .01$, **$p < .05$

Note: [a] = (JPWA= Justifiability of Physical Wife Abuse, PFWA= Perceived Functionality of Wife Abuse, ACPWA= Attitudes toward Consequences of Physical Wife Abuse, IRO= Intrinsic Religious Orientation, ERO= Extrinsic Religious Orientation, QRO= Quest Religious Orientation, FRO= Fundamentalist Religious Orientation, HS= Hostile Sexism, BS=Benevolent Sexism, HM= Hostility toward Men, BM= Benevolence toward Men, GSJ= Gender Related System Justification).

3.3. Inter-correlations Among Study Variables

Pearson two-tailed correlation analysis is used to examine correlations between study variables. Variables included in the analysis are namely age, educational level, income, intrinsic, extrinsic, quest and fundamentalist religious orientations, ambivalent sexism toward women and men (including HS, BS, HM, BM separately), gender related system justification and attitudes toward physical wife abuse (APWA) (including justifiability (JPWA), perceived functionality (PFPWA) and attitudes toward consequences (ACPWA) sub factors separately).

Age was revealed to have positive relationship with PFPWA($r = .15$, $p<.01$), CDJPWA ($r = .18$, $p<.01$), GSJ ($r = .15$, $p<.01$) and FRO($r = .18$, $p<.01$). Only QRO was negative correlated to age($r = -.15$, $p<.01$). According to results, educational level was significantly and negatively related to level of religiousness ($r = -.19$, $p<.01$), gender related system justification ($r = -.18$, $p<.01$), HS ($r = -.12$, $p<.01$), CDJPWA ($r = -.29$, $p<.01$), JPWA ($r = -.22$, $p<.01$), PFPWA ($r = -.26$, $p<.01$) and ACPWA ($r = -.26$, $p<.01$). Religiousness was positively correlated with JPWA, PFPWA, ACPWA and CDJPWA ($r = .15$, $p<.01$; $r = .18$, $p<.01$, $r = .16$, $p<.01$ and $r = .24$, $p<.01$ respectively) as well as with BM ($r = .21$, $p<.01$), GSJ ($r = .31$, $p<.01$), IRO ($r = .54$, $p<.01$), ERO ($r = .40$, $p<.01$) and FRO ($r = .52$, $p<.01$). On the other hand, religiousness was negatively correlated to HM ($r = -.22$, $p<.01$) and QRO ($r = -.29$, $p<.01$).

Consistent with the expectations, HS and BM positively correlated with JPWA ($r = .56$, $p<.01$; $r = .47$, $p<.01$ respectively) and PFPWA ($r = .36$, $p<.01$; $r = .36$, $p<.01$ respectively) whereas BS and HM were not significant in terms of correlating with them. GSJ was positively correlated with all three subscales of APWAS, CDJPWA, HS and BM but was insignificant with respect to the correlations with BS and HM (Table 3.3).

Table 3.2. *Correlations between Study Variables*

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1. Sex	-																
2. Age	n.s.	-															
3. Educational Level	n.s.	-.161**	-														
4. Religiousness	n.s.	n.s.	-.191**	-													
5. JPWA[a]	.386**	n.s.	-.218**	.155**	-												
6. PFWA[a]	.315**	.152**	-.262**	.182**	.716**	-											
7. ACPWA[a]	.278**	n.s.	-.264**	.161**	.446**	.423**	-										
8. CDJPWA[a]	.325**	.176**	-.292**	.245**	.672**	.579**	.487**	-									
9. HS[a]	.404**	n.s.	-.126**	n.s.	.563**	.365**	.215**	.434**	-								
10. BS[a]	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.	-.129**	n.s.	.330**	-							
11. HM[a]	-.313**	n.s.	n.s.	-.222**	n.s.	n.s.	-.185**	n.s.	n.s.	.475**	-						
12.BM[a]	-.373**	n.s.	n.s.	.207**	.470**	.366**	.257**	.408**	.640**	.529**	.272**	-					
13. GSJ[a]	.356**	.150**	-.183**	.318**	.423**	.362**	.346**	.429**	.411**	n.s.	n.s.	.477**	-				
14. IRO[a]	-.144**	n.s.	n.s.	.542**	n.s.	n.s.	n.s.	n.s.	n.s.	.132*	.134*	n.s.	.117*	-			
15. ERO[a]	n.s.	n.s.	n.s.	.401**	.201**	.187**	.213**	.308**	.154**	.162**	.116*	.312**	.308**	.346**	-		
16. QRO[a]	-.147*	-.153**	n.s.	-.294**	n.s.	n.s.	-.121**	-.211**	-.167**	-.209**	n.s.	-.262**	-.281**	-.118*	-.227**	-	
17. FRO[a]	.215**	.189**	-.172**	.525**	.311**	.276**	.336**	.390**	.306**	.205**	n.s.	.360**	.455**	.367**	.515**	-.449**	-

*Correlation significant at the .05 level (2-Tailed);   **Correlations significant at the .01 level (2-Tailed)

Note: [a] = (APWA= Attitudes toward Physical Wife Abuse, JPWA= Justifiability of Physical Wife Abuse, PFWA= Perceived Functionality of Wife Abuse, ACPWA= Attitudes toward Consequences of Physical Wife Abuse, CDJPWA= Content Domains for Justifiability of Physical Wife Abuse, IRO= Intrinsic Religious Orientation, ERO= Extrinsic Religious Orientation, QRO= Quest Religious Orientation, FRO= Fundamentalist Religious Orientation, HS= Hostile Sexism, BS=Benevolent Sexism, HM= Hostility toward Men, BM= Benevolence toward Men, GSJ= Gender Related System Justification).

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3.4. Regression Analyses

In order to test the relative predictive powers of independent variables after controlling for certain demographic variables (Namely; age, income and education), three different hierarchical multiple regression analysis were conducted for each factors of APWAS. Since gender differences were found to be significant, these analyses are conducted separately for men and women. Due to their insignificant correlations with dependent variables (subscales of APWAS), quest and intrinsic religious orientation were not included in the whole analyses. In addition, after observing suppression effects due to extrinsic religious orientation variable, ERO is also excluded from the analysis. (Results of discrete analysis of ERO with respect to its predictive power on JPWA, PFPWA and ACPWA can be found in Appendix H). As a result, predictive powers of demographics, fundamentalist religious orientation (FRO), gender related system justification (GSJ), hostile sexism (HS), benevolent sexism (BS), hostility toward men (HM) and benevolence toward men (BM) are tested in the hierarchical regression analyses with the criterion variables they are correlated (JPWA, PFPWA, ACPWA).

3.4.1. Predictive Powers of Demographics: Age, Education and Income

At Step 1, demographic variables namely age, education and income are entered in order to explore for Research Question 1 and in order to be controlled for the exploration of study variables.

3.4.1.1. Predicting Justifiability of Physical Wife Abuse

The results of hierarchical regression analysis showed that at Step 1, R was significantly different from zero for women but not men, $F(3, 180) = 7.020$, $p< .001$; $F(3, 115) = 2.619$, n.s. respectively. According to this result, it is revealed that for women, the bivariate relationship between age, income and education is statistically significant in predicting justifiability of physical wife abuse. R^2 was .105 indicating 10.5 % explained variance for JPWA. Parallel to the expectations, education ($\beta = $ -

.169, t = -2.218, p< .05) and income (β = -.237, t = -3.222, p< .01) were significantly negatively related to JPWA. However, age was not found to be significant in predicting JPWA, β = -.069, t = -.926, n.s. (See Table 3.4).

3.4.1.2. Predicting Perceived Functionality of Physical Wife Abuse

The results of hierarchical regression analysis showed that at Step 1, R was significantly different from zero for both women and men, F (3, 180) = 2.915, p< .05; F (3, 115) = 5.266, p< .01. respectively. According to this result, it is revealed that for men and women, the bivariate relationship between age, income and education is statistically significant in predicting perceived functionality of physical wife abuse. R^2 was .046 for women and .098 for men indicating 4.6 % and 9.8 % explained variance provided for PFPWA. As can be seen in Table 3.5, for women, only income was found significant in terms of predicting PFPWA, β = -.190, t = -2.506, p< .05. However, both age (β = -.014, t = .182, n.s.) and education (β = -.065, t = -.825, n.s.) was not found to be significant in predicting PFPWA. For men, only education was found significant in terms of predicting PFPWA, β = -.309, t = -3.444, p< .01. However, both age (β =.105, t = 1.204, n.s.) and income (β = -.055, t = -.617, n.s.) were not found to be significant in predicting PFPWA.

3.4.1.3. Predicting Attitudes toward Consequences of Physical Wife Abuse

According to the results of hierarchical regression analysis, at Step 1, R was significantly different from zero for both women and men, F (3, 180) = 4.659, p< .01; F (3, 115) = 3.756, p< .05. respectively. According to this result, it is revealed that for men and women, the bivariate relationship between age, income and education is statistically significant in predicting attitudes toward consequences of wife abuse. R^2 was .057 for women and .089 for men indicating 5.7 % and 8.9 % explained variance provided for ACPWA. As can be seen in Table 3.6, both for women and men, only education was found significant in terms of predicting ACPWA, β = -.206, t = -2.655, p< .01; β = -.284, t = -3.107, p< .01 respectively. However, both for women and men, neither age (β = .027, t = .355, n.s.; β = -.061, t

= -.679, n.s., respectively) nor income (β = -.122, t = -1.634, n.s.; β = -.040, t = -.435, n.s., respectively) were found to be significant in terms of predicting ACPWA.

3.4.2. Predictive powers and unique contributions of FRO, HS, BS, HM, BM and GSJ on Attitudes Toward Physical Wife Abuse

In order to additionally observe the discrete contribution of FRO in predicting attitudes toward physical wife abuse without HS, BS, HM, BM and GSJ entered, FRO is tested separately in Step 2; after controlling demographic variables but before controlling HS, BS, HM, BM and GSJ.

3.4.2.1. Predicting Justifiability of Physical Wife Abuse

The results of hierarchical regression analysis showed that at Step 2, after including FRO, the change in the F value was significant both for women and men, $F_{(1, 179)}$ = 4.741, p< .05; $F_{(1, 114)}$ = 9.281, p< .01 respectively, which means FRO was statistically significant in prediction of justifiability of physical wife abuse. In this step, R^2 change was .023 for women and .070 for men indicating unique variances of 2.3 % and 7 % accounted for JPWA after inclusion of FRO. At the end of this step, for women, income (β = -.226, t = -3.098, p< .01) was again significant in predicting JPWA whereas education (β = -.146, -1.920, n.s.) was not and for men, education is found to be significant in predicting JPWA, β = -.194, t = -2.160, p< .05. Parallel to the expectations, for both women and men, FRO was positively related to and was significant in predicting JPWA, β = .156, t = 2.177, p< .05 and β = .274, t = 3.047, p< .01 respectively.

At step 3, after including HS, BS, HM, BM and GSJ as the final block of IVs, the change in the F value was significant both for women and men, $F_{(5, 174)}$ = 10.247, p< .001; $F_{(5, 109)}$ = 10.346, p< .001. respectively, which means they were statistically significant in prediction of justifiability of physical wife abuse. In this step, R^2 change was .198 for women and .279 for men indicating unique variances of 19.8 % and 27.9 % accounted for JPWA after inclusion of HS, BS, HM, BM and

GSJ in the equation. At the end of this step, for women, income (β = -.203, t = -2.998, p< .01) was again significant in predicting JPWA. However, FRO was no longer significant (See Table 3.4). However, for men, although it was significant at Step 1 and 2, education did not remain to be significant in predicting JPWA (β = -.091, t = -1.152, n.s.) while FRO remained significant (β = .178, t = 2.026, p< .05).

For women, HS, BM and income were found to be significant at this step whereas HM, BS and GSJ were not. Consistent with the expectations, HS (β =.296, t = 3.817, p< .001) and BM (β =.221, t = 2.221, p< .05) were both significantly predicting JPWA in positive direction. In other words, for women, higher levels of HS and BM significantly predicted more supportive attitudes toward justifiability of physical wife abuse.

For men, at this step, HS, BS and BM were also found to be significantly predicting justifiability of physical wife abuse, whereas HM and GSJ were not. BS was found to be significantly and negatively predicting attitudes toward consequences of physical wife abuse, which is contrary to expectations, β = -.272, t = -3.148, p< .01. HS and BM were both significantly predicting JPWA in positive direction, β =.426, t = 4.577, p< .001; β =.235, t = 2.086, p< .05 respectively. In other words, as for women, higher levels of HS and BM significantly predicted more supportive attitudes toward justifiability of physical wife abuse for men.

3.4.2.2. Predicting Perceived Functionality of Physical Wife Abuse

According to the results of hierarchical regression analysis, at Step 2, after including FRO, the change in the F value was significant for men but not women, $F_{(1, 114)}$ = 6.438, p< .05; $F_{(1, 179)}$ = 3.142, n.s., respectively, which means FRO was statistically significant in prediction of perceived functionality of physical wife abuse for men but not women. In this step, R^2 change was .047 for men indicating a unique variance 4.7 % accounted for PFPWA after inclusion of FRO. In other words, for men, FRO was found to be significant in predicting PFPWA, β = .224, t = 2.537, p<

.05; and education remained to be a significant predictor of PFPWA, $\beta = -.286$, t = -3.238, p< .01.

At step 3, after including HS, BS, HM, BM and GSJ as the final block of IVs, the change in the F value was significant both for women and men, $F (5, 174) = 5.939$, p< .001; $F (5, 109) = 3.685$, p< .01 respectively, which means they were statistically significant in prediction of perceived functionality of physical wife abuse. In this step, R^2 change was .137 for women and .120 for men indicating unique variances of 13.7 % and 12 % accounted for PFPWA after inclusion of HS, BS, HM, BM and GSJ in the equation. At the end of this step, for women, income ($\beta = -.196$, t = -2.656, p< .01) was again significant in predicting PFPWA as in Step 1 and 2. However, FRO was no longer significant (See Table 3.5). Similarly, for men, although it was significant at Step 2, FRO did not remain to be significant in predicting PFPWA ($\beta = .158$, t = 1.640, n.s.) while education remained significant ($\beta = -.200$, t = -2.298, p< .05) as it was in Step 1 and 2.

For women, HM, BM and income were found to be significant at this step whereas HS, BS and GSJ were not. Consistent with the expectations, HM ($\beta = -.232$, t = -2.545, p< .05) predicted PFPWA in negative direction and BM ($\beta =.335$, t = 3.096, p< .05) predicted PFPWA in positive direction. In other words, for women, higher levels of HM significantly predicted less supportive attitudes toward perceived functionality of physical wife abuse whereas BM predicted more supportive attitudes toward perceived functionality of physical wife abuse.

For men, at this step, only BS was found to be significantly predicting perceived functionality of physical wife abuse, whereas HS, HM, BM and GSJ were not. BS was found to be significantly and negatively predicting attitudes toward consequences of physical wife abuse, which is contrary to expectations, $\beta = -.272$, t = -2.849, p< .01.

3.4.2.3. Predicting Attitudes toward Consequences of Physical Wife Abuse

The results of hierarchical regression analysis showed that at Step 2, after including FRO, the change in the F value was significant both for women and men, $F (1, 179) = 11.064$, $p< .01$; $F (1, 114) = 11.174$, $p< .01$. respectively, which means FRO was statistically significant in prediction of attitudes toward consequences of physical wife abuse. In this step, R^2 change was .054 for women and .081 for men indicating unique variances of 5.4 % and 8.1 % accounted for ACPWA after inclusion of FRO. At the end of this step, both for women and men, education was again significant in predicting ACPWA, $\beta = -.171$, $t = -2.246$, $p< .05$ for women and $\beta = -.253$, $t = -2.871$, $p< .01$ for men. Parallel to the expectations, for both women and men, FRO was positively related to and was significant in predicting ACPWA, $\beta = .238$, $t = 3.326$, $p< .05$ and $\beta = .295$, $t = 3.343$, $p< .01$ respectively.

At step 3, after including HS, BS, HM, BM and GSJ as the final block of IVs, the change in the F value was significant both for women and men, $F (5, 174) = 6.130$, $p< .001$; $F (5, 109) = 2.378$, $p< .05$. respectively, which means they were statistically significant in prediction of attitudes toward consequences of physical wife abuse. In this step, R^2 change was .131 for women and .082 for men indicating unique variances of 13.1 % and 8.2 % accounted for ACPWA after inclusion of HS, BS, HM, BM and GSJ in the equation. At the end of this step, both for women and men, education ($\beta = -.159$, $t = -2.222$, $p< .05$ for women and $\beta = -.209$, $t = -2.344$, $p< .05$ for men) and FRO ($\beta = .157$, $t = 2.121$, $p< .05$ for women and $\beta = .281$, $t = 2.834$, $p< .01$ for men) were again significant in predicting ACPWA.

For men, only BS was found to be significantly and negatively predicting attitudes toward consequences of physical wife abuse, which is contrary to expectations, $\beta = -.258$, $t = -2.640$, $p< .05$. However, HM, BM, HS and GSJ were not found to be significant in predicting attitudes toward consequences of physical wife abuse (See Table 3.6).

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For women, BS, HM and BM were found to be significant. Contrary to expectations, BS was significantly predicting ACPWA in negative direction (β = -.289, t = -2.979, p< .01) meaning that BS was predicting less negativity about irrevocability and severity of consequences. Consistent with the expectations, HM was significantly predicting ACPWA in negative direction (β = -.207, t = -2.356, p< .05) and BM was significantly predicting ACPWA in positive direction (β =.359, t = 3.444, p< .01). In other words, for women, higher levels of BM significantly predicted more negative attitudes toward severity and irrevocability of consequences whereas HM predicted less negative attitudes about irrevocability and severity of consequences.

Table 3.3. *Summary of Hierarchical Multiple Regression Analyses Variables Predicting JPWA [a] for Women and Men*

Variables	Model 1 Women (Sig. F Change= .000)			Model 1 Men (Sig. F Change= .054)			Model 2 Women (Sig. F Change= .031)			Model 2 Men (Sig. F Change= .003)			Model 3 Women (Sig. F Change= .000)			Model 3 Men (Sig. F Change= .000)		
	B	β	t	B	β	t	B	β	t	B	β	t	B	β	t	B	β	t
Age	-.066	-.069	-.926	.083	.085	.939	-.081	-.084	-1.132	.035	.035.	.398	.002	.002	.024	.125	.127	1.632
Education	-.149	-.169*	-2.218	-.224	-.223*	-2.410	-.129	-.146	-1.920	-.195	-.194*	-2.160	-.111	-.126	-1.847	-.091	-.091	-1.152
Income	-.191	-.237**	-3.222	-.041	-.036	-.394	-.182	-.226**	-3.098	-.005	-.004	-.046	-.164	-.203**	-2.998	-.067	-.059	-.756
FRO [a]							.147	.156*	2.177	.304	.274**	3.047	-.032	-.033	-.473	.197	.178*	2.026
GSJ [a]													.124	.131	1.790	-.061	-.058	-.590
HS [a]													.268	.296***	3.817	.572	.426***	4.577
BS [a]													-.011	-.014	-.156	-.358	-.272**	-3.148
HM [a]													-.125	-.143	-1.715	-.065	-.048	-.536
BM [a]													.194	.221*	2.221	.322	.235*	2.086
R	.324			.253			.358			.367			.571			.643		
R²	.105			.064			.128			.134			.326			.413		
R² Change	.105			.064			.023			.070			.198			.279		
F Change	7.020			2.619			4.741			9.281			10.247			10.346		

*p< .05, **p<.01, ***p<.001

Note: [a] = (PFWA= Perceived Functionality of Wife Abuse, ACPWA= Attitudes toward Consequences of Physical Wife Abuse, FRO= Fundamentalist Religious Orientation, HS= Hostile Sexism, BS=Benevolent Sexism, HM= Hostility toward Men, BM= Benevolence toward Men, GSJ= Gender Related System Justification).

Table 3.4. *Summary of Hierarchical Multiple Regression Analyses Variables Predicting PFPWA*[a] *for Women and Men*

Variables	Model 1 Women (Sig. F Change= .036)			Model 1 Men (Sig. F Change= .002)			Model 2 Women (Sig. F Change= .078)			Model 2 Men (Sig. F Change= .013)			Model 3 Women (Sig. F Change= .000)			Model 3 Men (Sig. F Change= .004)		
	B	β	t	B	β	t	B	β	t	B	β	t	B	β	t	B	β	t
Age	.013	.014	.182	.107	.105	1.204	.001	.001	.019	.066	.065	.747	.071	.078	1.055	.127	.126	1.460
Education	-.054	-.065	-.825	-.321	-.309**	-3.444	-.038	-.046	-.579	-.296	-.286**	-3.238	-.027	-.033	-.441	-.208	-.200*	-2.298
Income	-.145	-.190*	-2.506	-.065	-.055	-.617	-.138	-.181*	-2.394	-.034	-.029	-.328	-.150	-.196**	-2.656	-.050	-.042	-.495
FRO[a]							.118	.131	1.772	.257	.224*	2.537	-.015	-.017	-.220	.182	.158	1.640
GSJ[a]													.059	.066	.832	.012	.011	.919
HS[a]													.118	.137	1.618	.191	.137	1.341
BS[a]													-.080	-.107	-1.065	-.369	-.272**	-2.849
HM[a]													-.191	-.232*	-2.545	.044	.031	.316
BM[a]													.279	.335**	3.096	.330	.233	1.876
R	.215			.348			.251			.410			.447			.537		
R²	.046			.121			.063			.168			.199			.288		
R² Change	.016			.121			.016			.047			.137			.120		
F Change	2.915			5.266			3.142			6.438			5.939			3.685		

*p< .05, **p<.01, ***p<.001

Note: [a] = (PFPWA= Perceived Functionality of Wife Abuse, FRO= Fundamentalist Religious Orientation, HS= Hostile Sexism, BS=Benevolent Sexism, HM= Hostility toward Men, BM= Benevolence toward Men, GSJ= Gender Related System Justification).

Table 3.5. *Summary of Hierarchical Multiple Regression Analyses Variables Predicting ACPWA [a] for Women and Men*

Variables	Model 1						Model 2						Model 3					
	Women (Sig. F Change= .004)			Men (Sig. F Change= .013)			Women (Sig. F Change= .001)			Men (Sig. F Change= .001)			Women (Sig. F Change= .000)			Men (Sig. F Change= .043)		
	B	β	t	B	β	t	B	β	t	B	β	t	B	β	t	B	β	t
Age	.030	.027	.355	-.056	-.061	-.679	.005	.004	.057	-.104	-.114	-1.308	.054	.048	.675	-.076	-.083	-.937
Education	-.212	-.206**	-2.655	-.267	-.284**	-3.107	-.176	-.171*	-2.246	-.238	-.253**	-2.871	-.164	-.159*	-2.222	-.196	-.209*	-2.344
Income	-.115	-.122	-1.634	-.042	-.040	-.435	-.099	-.106	-1.447	-.005	-.005	-.056	-.133	-.142	-1.991	-.009	-.008	-.095
FRO [a]							.262	.238**	3.326	.306	.295**	3.343	.173	.157*	2.121	.291	.281**	2.834
GSJ [a]													.064	.058	.758	.083	.084	.753
HS [a]													.007	.007	.080	-.093	-.074	-.703
BS [a]													-.264	-.289**	-2.979	-.317	-.258*	-2.640
HM [a]													-.210	-.207*	-2.356	-.061	-.048	-.473
BM [a]													.367	.359**	3.444	.211	.164	1.292
R	.268			.299			.255			.413			.507			.502		
R²	.072			.089			.126			.171			.257			.252		
R² Change	.072			.089			.054			.081			.131			.082		
F Change	4.659			3.756			11.064			11.174			6.130			2.378		

*p< .05, **p<.01, ***p<.001

Note: [a] = (ACPWA= Attitudes toward Consequences of Physical Wife Abuse, FRO= Fundamentalist Religious Orientation, HS= Hostile Sexism, BS=Benevolent Sexism, HM= Hostility toward Men, BM= Benevolence toward Men, GSJ= Gender Related System Justification).

CHAPTER IV

DISCUSSION

On the whole, this study examined the effects of individual differences related to ambivalent sexism, system justification tendency, religious orientation and socio-demographic variables like gender, age, income and educational level on attitudes toward physical wife abuse. In this section, main findings of the current study are discussed with relation to the literature and hypotheses presented in the first chapter. First, evaluations of research findings with respect to the literature and research questions will be presented. Then, major contributions of the study are mentioned. Finally, limitations of the current study are discussed together with suggestions for future research.

4.1.   General Evaluation of the Research Findings
4.1.1. Gender Differences

Univariate analysis of variance was conducted in order to examine gender differences among study variables. According to results, men and women were observed to significantly differ in their scores regarding justifiability of physical wife abuse (JPWA), perceived functionality of wife abuse (PFPWA) and attitudes toward consequences of physical wife abuse (ACPWA). Men had significantly higher scores than women on all three subscales of attitudes toward physical wife abuse scale. Among the other study variables, men and women did not differ only in their scores on benevolent sexism and intrinsic religious orientation. Men scored higher than women on HS, BM, GSJ and FRO subscales while they scored lower than women on HM, QRO and IRO subscales.

Parallel to the expectations stated in Hypothesis 1, men and women significantly differed in terms of their attitudes toward physical wife abuse in all three dimensions of it. This is consistent with the previous literature on wife abuse (e.g. Glick et al.,

2002; Sakallı, 2001; Sakallı-Uğurlu & Ulu, 2003) and other types of violence against women such as honor related violence against women (e.g., Işık, 2008).

Justifiability of physical wife abuse dimension included a victim blaming perspective for justifiability, which allows a defensive response for men who are potential perpetrators and who share the same gender identity with the potential perpetrators. The perceived functionality of physical wife abuse dimension includes statements regarding the utility of violence in controlling women from a patriarchal perspective (e.g. In order to preserve traditional values, I do not think it is inconvenient to chastise women). Attitudes toward consequences of physical wife abuse included consequences such as official punishment of the perpetrator, emotional costs and separation/divorce. Significant gender differences in the three dimensions of attitudes toward physical wife abuse revealed that men hold more supportive attitudes toward wife abuse and less supportive attitudes for irrevocable consequences than women. This difference can be explained by men's advantageous status and their perceived power to subdue and protect women by all means in the patriarchal societies. For men, preserving their advantageous status, and for women, in-group favoritism and perceived threat might result in the gender differences presented above.

4.1.2. Predictive Powers of Demographics: Age, Education and Income

All three dimensions of the attitudes toward physical wife abuse were expected to reveal the similar pattern in terms of the predictor powers of the IVs. However, they are explored separately in the regression analyses in order to observe possible differences that might stem from their contents (see page 9-10 for details about differentiating their contents).

According to results, both for men and women, age was not significant in prediction of the all three dimensions of attitudes toward physical wife abuse. These findings are consistent with some of the findings provided for attitudes towards wife beating (e.g., Haj-Yahia & Uysal, 2007; Özçakır et al., 2008). However, concerning the effect of age, there are contradictory findings in the literature. For instance, Sakallı-

Uğurlu and Ulu (2003) found that older age predicted more supportive attitudes toward wife abuse whereas Stickley et al. (2008) and Khawaja et al. (2007) found that younger age predicted more supportive attitudes. These contradictory results and insignificant findings of the current study reflect that predictiveness of age might be dependent upon other characteristics of sample such as marital status and educational level. Predictive powers of income and educational level will be summarized separately for the three dimensions of attitudes toward physical wife abuse as follows:

4.1.2.1. Predicting Justifiability of Physical Wife Abuse

In predicting justifiability of violence, educational levels of the participants were not found significant for both women and men. However in the first block, when other study variables other than socio-demographic variables were not included, the relationship was significant, which might be explained as, attitudes are more dependent upon other factors than educational level. For women, income was revealed to be a significant (negative) predictor, indicating that higher the income level, less supportive the attitudes become. This finding is consistent with the literature which revealed a significant negative relationship between supportive attitudes toward physical wife abuse and income level (e.g., Sakallı-Uğurlu & Ulu, 2003; Stickley et al., 2007). However for men, income was not a significant predictor either. This finding is not consistent with the pre-mentioned literature. The difference between men and women regarding the predictiveness of income might be explained as, for men; attitudes are more dependent upon other factors than income.

4.1.2.2. Predicting Perceived Functionality of Physical Wife Abuse

In predicting perceived functionality of physical wife abuse, income and educational level variables differed in terms of significance for men and women. For women, income was found to be a significant predictor of PFPWA whereas for men, educational level was found to be a significant predictor of PFPWA. This difference between genders might be interpreted as, women might be less supportive as they get

wealthier due to their perceived economic strength; since remaining in the abusive relationships and tolerance for wife abuse might be related to woman's economic independence.

4.1.2.3. Predicting Attitudes toward Consequences of Physical Wife Abuse

Parallel to the expectations, both for men and women, only educational level was found to be a significant predictor of attitudes toward consequences of physical wife abuse. Higher levels of education predicted more supportive attitudes toward irrevocable and severe consequences such as legal punishment of the perpetrator and divorce as a result of wife abuse. This is consistent with the previous literature which provided findings on attitudes toward separation after violence against women in marriage (e.g., Sakallı-Uğurlu & Ulu, 2003).

4.1.3. Predictive powers and unique contributions of FRO, HS, BS, HM, BM and GSJ on Attitudes toward Physical Wife Abuse

All three dimensions of the attitudes toward physical wife abuse were expected to reveal the similar pattern in terms of the predictor powers of the IVs. However, they are explored separately in the regression analyses in order to observe possible differences that might stem from their contents (see page 9-10 for details about differentiating their contents).

Since IRO and QRO were not found to be significantly correlated to the subscales of attitudes toward physical wife abuse, they were not included in the further analyses. This finding was not in line with the expectations that quest orientation would be negatively related and intrinsic orientation would be positively related to attitudes toward physical wife abuse. However, it was partially consistent with the previous findings provided by Burris and Jakson (1999) and Berkel et al. (2004). This result might stem from the social desirability concerns that intrinsics shown to possess more (e.g., Morris, Hood & Watson, 1989) and from possible problems with the assessment of quest orientation; which had sufficient but not excellent indexes of

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reliability and validity. Deeper understandings in measurement of quest orientation are needed for its assessment among Muslims in the future.

4.1.3.1. Predicting Justifiability of Physical Wife Abuse

As expected, FRO was revealed to have a unique contribution in predicting JPWA both for women and men. This is consistent with the previous findings in the literature which revealed that fundamentalism predicted perpetration of wife beating (Ellison et al., 1999). However, for women, FRO did not remain to be significant predictor after HS, BS, HM, and BM were included in the equation, indicating that when HS, BS, HM, BM and GSJ were controlled, fundamentalist religious orientation is still a stronger influence for men but not for women, in predicting JPWA.

Consistent with the expectations, HS and BM were also found to be significant predictors of JPWA for both women and men. Previous literature on the relationship between violence against women and ambivalent sexism revealed consistent findings either (e.g., Glick et al., 2002; Sakallı-Uğurlu & Ulu, 2003; Işık, 2008).

Although they were expected to be significant predictors, BS and HM were not significant for women. The finding that BS was not related to JPWA in predictive terms is parallel to the previous literature on wife abuse attitudes (e.g., Glick et al., 2002; Sakallı-Uğurlu & Ulu, 2003). However, unexpectedly and inconsistent with the previous literature, BS significantly predicted JPWA in the negative direction for men. In other words, in the current study, it was found that men's higher endorsement of BS predicted less supportive attitudes toward justifiability of physical wife abuse. In the literature there is only one finding supportive of this (Allen et al., 2008) indicating a protective effect of BS on perpetration of wife abuse. As Allen et al. (2008) stated, this might be because of the "conditional benevolence" toward women which cause men to hold less supportive attitudes toward violence against women until the victim is not perceived to be violating the traditional sexist norms. In order to further analyze this unexpected finding in the light of Allen et al.'s

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(2008) explanation, results of regression analysis regarding the relationship between BS and CDSPWA are further observed (See Appendix I) since CDJPWAS provide clear and detailed circumstances in which violations of traditional sexist norms are presented as justifications. Partially consistent with the "conditional benevolence" explanation of Allen et al. (2008), BS was not found to be related to justifiability of physical wife abuse (CDJPWAS) for both women and men meaning that although BS still does not predict favorable attitudes toward physical abuse for sex-role violating conditions as expected, it loses its "protective" effect.

Since HM includes resentment of male dominance, male sexual control and violence related negative attitudes toward men , HM was expected to predict less favorability in JPWA; however was found to be insignificant in predicting JPWA both for women and men. This finding is supportive of what Işık (2008) provided about the relationship between HM and attitudes toward violence against women for protecting honor.

Finally, GSJ was unexpectedly revealed to be insignificant in predicting JPWA for both genders. The current study was first to test the relationship between GSJ and physical wife abuse, but other studies which assessed economic system justification or belief in a just world as predictors of violence against women had revealed a significant relationship between them (e.g., Işık, 2008; Sakallı-Uğurlu et al., 2007). This might be because of the high correlations between GSJ, and sexism, which might be stealing explanatory powers of one another. Also, GSJ might be insufficient for drawing a conclusion as it is only one aspect of the system justifying motive.

4.1.3.2. Predicting Perceived Functionality of Physical Wife Abuse

In predicting PFPWA, for women, only HM and BM were significant, and for men, only BS was significant in the negative direction. As in predicting JPWA, the finding on BS was unexpected and can be interpreted with the same reason argued for JPWA. However, it is important to note that PFPWA is a dimension of attitudes toward physical wife abuse in which justifications for preserving traditional

patriarchal structure of women's behaviors are already presented. Therefore, Allen et al.'s (2008) pre-mentioned "conditional benevolence" explanation might not be applicable to this finding. In order to clarify the relationship between BS and attitudes toward physical wife abuse, further research with different methods is needed.

For women, higher endorsement of HM predicted less favorable attitudes toward PFPWA which is consistent with the expectations. Parallel with this, in the literature, although it was not significant, the relationship between HM and violence against women related issues (e.g., blaming the victim in rape) was consistently found to be negative (e.g., Chapleau et al., 2007).

HS, GSJ and FRO were unexpectedly revealed to be insignificant in predicting PFPWA for both genders. The reason for GSJ and FRO failing in terms of having predictive powers might be the inter-correlations among the IVs.

4.1.3.3. Predicting Attitudes toward Consequences of Physical Wife Abuse

Concerning attitudes toward consequences, for both men and women, higher FRO predicted more negative attitudes towards severe and irrevocable negative consequences of wife abuse (e.g., divorce and legal punishment of the perpetrator). This was consistent with the expectations, since ACPWA provides information on whether unity of the family is considered more essential than individual well being even if accompanied by negative attitudes toward physical wife abuse (Ulu, 2003). In line with this, previous literature revealed the positive relationship between religion and sacredness of family and negative attitudes toward divorce (e.g., Lewitt & Ware, 2006). In addition, this finding is consistent with the previous findings in the literature which revealed that fundamentalism predicted perpetration of wife beating (Ellison et al., 1999) and preference for a family structure that is patriarchal and traditional (Grasmick, Wilcox, & Bird, 1990).

In predicting ACPWA, both for women and men, higher endorsement of BS predicted less negative attitudes toward severe and irrevocable negative consequences of wife abuse; which was contrary to expectations as in JPWA and PFPWA.

For women, as in predicting PFPWA, higher endorsement of HM predicted less negative attitudes towards severe and irrevocable negative consequences of wife abuse; which is consistent with the expectations. As previously stated, in the literature, although it was not significant, the relationship between HM and violence against women related issues (e.g., blaming the victim in rape) was consistently found to be negative (e.g., Chapleau et al., 2007). Again, consistent with the literature on violence against women (e.g., Işık, 2008), BM revealed to predict more negative attitudes towards severe and irrevocable negative consequences of wife abuse.

In total, hypotheses of the current study are partially confirmed according to the results of the hierarchical regression analysis. Unique predictions of age, education, income, FRO, HS, BS, HM, BM and GSJ differed among men and women as well as they differed among the three dimensions of attitudes toward physical wife abuse. In general, it is observed that for women, ambivalence toward men is more outstanding as a predictor whereas for men, ambivalent sexism and FRO are more outstanding as predictors of attitudes toward physical wife abuse. The reason behind the insignificance of unique explanations of certain variables might be due to the overlapping contents of IVs being assessed which were revealed to have high inter-correlations.

4.2. Contributions

First of all, the present thesis contributed to the social psychology literature by providing additional findings to the previous understanding of ambivalent sexism framework in attitudes toward violence against women. In addition, ambivalence toward men, as a new area of AST research, is integrated to AST framework in the

current thesis with the opportunity to compare unique contributions of these two aspects of ambivalent nature of gender relations.

In addition to AST, this study also allowed comparing the unique contributions of religious orientation and GSJ after controlling for educational level, income and age. Making use of Turkish adaptation of the GSJ scale for the first time and investigating GSJ with relation to attitudes toward physical wife abuse for the first time, the present study further contributed to the social psychological literature.

Another contribution of the thesis to social psychology literature and wife abuse research is that it is first to investigate effects of individual differences in experiencing religion on attitudes toward physical wife abuse in Turkey and in a Muslim society. Basing on the religious context of the community, it is important to figure out variations that stem from religious experience. This study revealed the unique contribution of fundamentalist religious orientation in addition to the ambivalent sexism, system justifcation and certain demographic variables indicating that a fundamentalist experience of religion and religious knowledge is a predictor aside from the cultural and motivational construction of attitudes via sexism and system justification. Therefore, by enhancing understanding of the antecedents of attitudes toward physical wife abuse which were not dealt before, a contribution to struggle with the social problem of wife abuse is provided either.

Finally, a reliable, valid and comprehensive religious orientation scale is provided to the literature by detecting and overcoming certain shortcomings of Muslim Religious Orientation Scale (Harlak et al., 2008) and extending its content after revision. The scale includes intrinsic, extrinsic, quest and fundamentalist religious orientation dimensions together; measuring the individual differences in experiencing religion in those dimensions.

4.3. Limitations and Suggestions for Future Research

It is worth to note certain limitations of the current study while interpreting the findings and setting directions for future research. First, the sample is mainly consisted of highly educated and urban inhabitant participants (88.5 %, Table2.1) who belong to middle/upper economic class (85%, Table2.1), which restricts the findings in terms of generalization. Consistent with this restriction, attitudes toward physical wife abuse were relatively lower than expected based on the previous findings regarding Turkey.

Secondly, social desirability effect should be considered. The issue of violence against women is hard to be explicit about especially for the group of highly educated, middle/upper economic class. Further research with different methodologies especially with implicit measurements or social desirability controls can be conducted in order to enhance understanding of attitudes towards physical wife abuse.

Another limitation might be the quality of re-constructed scales of MROS-R and APWAS. Although all four subscales were confirmed to be reliable and valid after factor analysis and reliability analyses for MROS-R, convergent and divergent validities and test-retest reliabilities were not investigated. In addition, explained variances of QRO and ERO subscales were not very satisfactory. For future research, further investigations can be conducted to improve the scale. Similarly, PFPWA and ACPWA subscales of APWAS had sufficient but relatively lower indexes of reliability and explained variances. Further assessments of reliability and validity might be helpful in order to eliminate the disadvantages APWAS have.

Finally, in assessing system justification theory with relation to attitudes toward physical wife abuse, using only GSJ might have been insufficient to measure this tendency as a motive. The economic system justification dimension can also be used together with GSJ in order to have a comprehensive assessment of SJT.

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APPENDIX A

ATTITUDES TOWARD PHYSICAL WIFE ABUSE SCALE

EVLİLİKTE KADINA YÖNELİK FİZİKSEL ŞİDDETE İLİŞKİN TUTUMLAR ÖLÇEĞİ

1. Kadını en iyi terbiye aracı dayaktır.

2. Kadın, eğer kocası kendisine vurursa birlikte yaşamayı bırakmalıdır.*

3. Kadın-erkek arasındaki tartışmanın içine dayak girerse sevgi bağı yok olur.*

4. Kadın kadınlığını bilirse, erkek şiddete başvurmaz.

5. Erkeği şiddete kadın tahrik eder.

6. Erkek, eşine bazen fiziksel şiddet gösterebilmelidir.

7. Bazı durumlarda kadına karşı şiddet kullanmak gerekebilir.

8. Gelenek ve göreneklerin sürmesi açısından, kadınlar kendilerine düşen görevleri yerine getirmediğinde eşleri tarafından şiddetle cezalandırılmasında bir sakınca görmüyorum.

9. Kadınlar dayak yediklerinden yakınırlarken buna sebep olan hatalarını hiç düşünmezler.

10. Aile içindeki tartışmalar sırasında kadına karşı şiddet uygulanmasını normal görüyorum.

11. Eğer erkek, eşine şiddet uygularsa tutuklanmalıdır.*

12. Kadına uygulanan şiddet onun aynı hatayı yapmasını engelleyebilir.

13. Kadın-erkek arasındaki ilişki, kadına uygulanan şiddet sebebiyle zarar gördüğünde bunun tamiri mümkün değildir.*

14. Bazı kadınlar insanı şiddete yönlendirir.

15. Şiddete maruz kalmış bir kadınla karşılaşırsam önce bunu hakedip haketmediğini düşünürüm.

Reverse items

APPENDIX B

CONTENT DOMAINS FOR JUSTIFICATIONS OF PHYSICAL WIFE ABUSE SCALE

EVLİLİKTE KADINA YÖNELİK ŞİDDETİ MEŞRULAŞTIRAN İÇERİKLER ÖLÇEĞİ

Kadın;

1. Ev işlerini ve yemek yapmayı reddederse
2. Başka bir erkek ile cinsel ilişkiye girerse
3. Kocası ile cinsel ilişkiye girmeyi reddederse
4. Bir toplantı veya partide kocası ile alay ederse
5. Arkadaşlarına kocasının cinselliği hakkında bilgi verirse
6. Kocasını devamlı eleştirirse
7. Kocasının akrabalarına saygısızlık ederse
8. Eğer arkadaşlarının önünde kocasını küçük düşürürse
9. Kocasının beklentilerini yerine getirmezse
10. Eşine devamlı karşı çıkarsa
11. Çocuklarına bakmayı ihmal ederse
12. Kocasının kazandığı parayı israf ederse
13. Kocasına yalan söylerse
14. Sınırlarını bilmeyip eşini kızdırırsa
15. Sorunlarını kocası ile değil de başkasıyla paylaşırsa
16. Kendi ailesiyle sık sık görüşürse
17. Kocasına haber vermeden bazı davranışlarda bulunursa (gezmeye gitmek, eşya satın almak vb.)
18. Kocasının işinde ilerlemesine destek olmazsa
19. Eğer çalışıyorsa, işi nedeniyle ailesine gerekli özeni göstermezse
20. Eğer çalışıyorsa, önceliği kocasının değil de kendi işine verirse
21. Kocasının hatalarını durmadan yüzüne vurup onu kızdırırsa
22. Kocasının bazı olumsuz davranışlarını sineye çekmek yerine durmadan dile getirirse

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THE AMBIVALENT SEXISM INVENTORY (GLICK & FISKE, 1996)

ÇELİŞİK DUYGULU CİNSİYETÇİLİK ÖLÇEĞİ

1. Ne kadar başarılı olursa olsun bir kadının sevgisine sahip olmadıkça bir erkek gerçek anlamda bütün bir insan olamaz.

2. Gerçekte birçok kadın "eşitlik" arıyoruz maskesi altında işe alınmalarda kendilerinin kayırılması gibi özel muameleler arıyorlar.

3. Bir felaket durumunda kadınlar erkeklerden önce kurtarılmalıdır.

4. Birçok kadın masum söz veya davranışları cinsel ayrımcılık olarak yorumlamaktadır.

5. Kadınlar çok çabuk alınırlar.

6. Karşı cinsten biri ile romantik ilişki olmaksızın insanlar hayatta gerçekten mutlu olamazlar.

7. Feministler gerçekte kadınların erkeklerden daha fazla güce sahip olmalarını istemektedirler.

8. Birçok kadın çok az erkekte olan bir saflığa sahiptir.

9. Kadınlar erkekler tarafından el üstünde tutulmalı ve korunmalıdır.

10. Birçok kadın erkeklerin kendileri için yaptıklarına tamamen minnettar olmamaktadırlar.

11. Kadınlar erkekler üzerinde kontrolü sağlayarak güç kazanmak hevesindeler.

12. Her erkeğin hayatında hayran olduğu bir kadın olmalıdır.

13. Erkekler kadınsız eksiktirler.

14. Kadınlar işyerlerindeki problemleri abartmaktadırlar.

15. Bir kadın bir erkeğin bağlılığını kazandıktan sonra genellikle o erkeğe sıkı bir yular takmaya çalışır.

16. Adaletli bir yarışmada kadınlar erkeklere karşı kaybettikleri zaman tipik olarak kendilerinin ayrımcılığa maruz kaldıklarından yakınırlar.

17. İyi bir kadın erkeği tarafından yüceltilmelidir.

18. Erkeklere cinsel yönden yaklaşılabilir olduklarını gösterircesine şakalar yapıp daha sonra erkeklerin tekliflerini reddetmekten zevk alan birçok kadın vardır.

19. Kadınlar erkeklerden daha yüksek ahlaki duyarlılığa sahip olma eğilimindedirler.

20. Erkekler hayatlarındaki kadın için mali yardım sağlamak için kendi rahatlarını gönüllü olarak feda etmelidirler.

21. Feministler erkeklere makul olmayan istekler sunmaktadırlar.

22. Kadınlar erkeklerden daha ince bir kültür anlayışına ve zevkine sahiptirler.

APPENDIX D

MUSLIM RELIGIOUS ORIENTATION SCALE- REVISED

YENİDEN YAPILANDIRILMIŞ MÜSLÜMAN DİNİ YÖNELİM ÖLÇEĞİ

1. İçimden geldiği için Allah'a inanırım.
2. Allah'ın varlığını hissettiğim zamanlarda şükrederim.
3. Dinimin gerekli gördüğü bütün kuralları yerine getirmeye çalışırım.
4. Birçok dini konu hakkındaki görüşlerim hâlâ değişmektedir.
5. Din kuralları değiştirilemez bir bütündür; ya hepsini olduğu gibi kabul edersiniz, ya da hepsini rededersiniz.
6. Dini sorgulamadan sunulduğu gibi kabul edemem.
7. Allah'ın varlığını sık sık derinden hissederim
8. İbadet, benim için Allah'tan bir şey dileme fırsatı değil, sükûnet ve Allah'ın varlığını hissetme yoludur.
9. Dinin kurallarını sorgular ve kendime göre uygularım.
10. Dua etmemin amacı mutlu ve sakin bir hayatı garanti etmektir.
11. Din, her şeyden önce, başıma acı ve felaket geldiği zaman beni teselli eder.
12. İnançlı bir kişi olarak dini kuralların yarım yamalak uygulanmasına karşıyım.
13. Allah'a gönülden bağlı olmanın doğru ve mükemmel bir din anlayışına sahip olmaktan daha önemli olduğunu düşünüyorum.
14. Ben değiştikçe dini inançlarım da benimle birlikte değişip gelişir.
15. İbadet etmek için en önemli sebep Allah'ın yardımını ve korumasını sağlamaktır.
16. Öbür dünyada cezalandırılmamak adına dini kurallara bağlı yaşamaya çalışırım.
17. Toplumda iyi bir yer edinmek için dinime bağlı kalmaya çalışırım.
18. İçimden geldiği için dua ederim.
19. Dine şüpheci yaklaşmanın beni yeni açılımlara yönlendirdiğini düşünüyorum.
20. Hayatta her konuda dini kuralları temel alırım.
21. Dinimin ön gördüğü kurallar üzerinde sorgulanıp, yorum yapılmasını dine karşı gelmekle bir tutarım.

APPENDIX E

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

TOPLUMSAL CİNSİYETLE İLGİLİ SİSTEMİ MEŞRULAŞTIRMA ÖLÇEĞİ

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

* Reverse items

AMBIVALENCE TOWARD MEN INVENTORY (GLICK & FISKE, 1999)

ERKEKLERE YÖNELİK ÇELİŞİK DUYGULAR ÖLÇEĞİ

1. Çiftlerden ikisi de çalışıyor olsa bile, kadın evde erkeğine bakma konusunda daha fazla sorumluluk üstlenmelidir.

2. Bir erkek cinsel açıdan çekici bulduğu kadını yatağa atmak için ne gerekiyorsa yapmak konusunda tipik olarak hiç bir ahlaki değere sahip değildir.

3. Acil durumlarda erkekler kadınlara göre daha düşük olasılıkla kendilerini kaybedeceklerdir.

4. Erkekler kadınlara "yardım ediyor" gibi gözükürken, çoğunlukla kendilerinin kadınlardan daha iyi olduklarını kanıtlamaya çalışırlar.

5. Her kadının kendisini el üstünde tutacak bir erkeğe ihtiyacı vardır.

6. Eğer kendilerine yol gösterecek kadınlar olmasaydı erkekler dünyada kaybolurlardı.

7. Eğer kadının bir erkekle uzun süreli, bağlılık içeren bir ilişkisi yoksa bu hayatta gerçek anlamda kendini tamamlamış sayılmaz.

8. Erkekler hasta olduklarında bebekler gibi davranırlar.

9. Erkekler toplumda kadınlardan daha fazla kontrole sahip olmak için her zaman çabalarlar.

10. Erkekler temelde kadınlara maddi güvence sağlamak açısından yararlıdırlar.

11. Kadın haklarına duyarlı olduğunu iddia eden erkekler bile aslında ev işlerinin ve çocuk bakımının çoğunu kadının üstlendiği geleneksel bir ilişki isterler.

12. Her kadının hayran olduğu bir erkeği olmalıdır.

13. Erkekler başkalarını korumak için kendilerini tehlikeye atmaya daha gönüllüdürler.

14. Erkekler kadınlarla konuşurken genellikle baskın olmaya çalışırlar.

15. Çoğu erkek kadınlar için eşitliği sözde savunur ama bir kadını kendilerine eşit olarak görmeyi kaldıramazlar.

16. Kadınlar erkeksiz eksiktirler.

17. Özüne bakıldığında, çoğu erkek gerçekten çocuk gibidir.

18. Erkekler kadınlara oranla risk almaya daha gönüllüdürler.

19. Çoğu erkek, kadınlar üzerinde güç sahibi oldukları bir pozisyonda bulundukları anda, üstü kapalı yolla bile olsa kadınları cinsel açıdan taciz ederler.

20. Kadınlar evde erkeklerine bakmalıdırlar çünkü eğer erkekler kendi kendilerine bakmak zorunda kalırlarsa bunu beceremezler.

APPENDIX G

DEMOGRAPHIC INFORMATION FORM

DEMOGRAFİK BİLGİ FORMU

1. Cinsiyetiniz: □ Kadın   □ Erkek

2. Yaşınız: _____   **3. Mesleğiniz:** _____

4. Eğitim durumunuz: □ ilkokul   □ ortaokul   □ lise   □ üniversite   □

yüksek lisans

5. Dini inancınız: Var _____ (Müslüman, Hristiyan vb.)/   Yok _____

6. Kendinizi ne kadar dindar hissediyorsunuz?

        1..................2..............3.................4...................5.................6

Hiç dindar değil   Çok dindar

7. Ailenizin aylık geliri (YTL olarak):

□ 500 altı   □ 500- 1000   □ 1000-2000   □ 2000-4000   □ 4000 ve üstü

APPENDIX H

Table 3.7 *Summary of Hierarchical Multiple Regression Analyses Variables Predicting JPWA[a] for Women and Men*

Variables	Model 1						Model 2					
	Women (Sig. F Change= .000)			**Men** (Sig. F Change= .054)			**Women** (Sig. F Change= .121)			**Men** (Sig. F Change= .001)		
	B	β	t	B	β	t	B	β	t	B	β	t
Age			n.s		n.s			n.s		.101	.103	1.196
Education	-.149	-.169*	-2.218	-.224	-.223*	-2.410		n.s		-.179	-.179*	-1.998
Income	-.191	-.237**	-3.222		n.s			n.s		.004	.003	.036
ERO[a]								n.s		.382	.309**	3.499
R		.324			.253			.342			.393	
R^2		.105			.064			.117			.155	
R^2 *Change*		.105			.064			.012			.091	
F Change		7.020			2.619			.2.433			12.246	

*$p< .05$, **$p<.01$, ***$p<.001$
Note: [a] = (JPWA = Justifiability of Physical Wife Abuse, ERO= Extrinsic Religious Orientation)

Table 3.8. *Summary of Hierarchical Multiple Regression Analyses Variables Predicting PFPWA[a] for Women and Men*

Variables	Model 1 Women (Sig. F Change= .036)			Model 1 Men (Sig. F Change= .002)			Model 2 Women (Sig. F Change= .910)			Model 2 Men (Sig. F Change= .000)		
	B	β	t	B	β	t	B	β	t	B	β	t
Age			n.s.	.107	.105	1.204			n.s.	.128	.126	1.532
Education			n.s.	-.321	-.309**	-3.444			n.s.	-.269	-.260**	-3.049
Income	-.145	-.190*	-2.506	-.065	-.055	-.617	-.145	-.190*	-2.485	-.013	-.011	-.132
ERO[a]									n.s.	.440	.344***	4.091
R		.215			.348			.215			.483	
R^2		.046			.121			.046			.233	
R^2 *Change*		.046			.121			.000			.113	
F Change		2.915			5.266			.013			16.740	

*p< .05, **p<.01, ***p<.001
Note: [a] = (PFPWA = Perceived Functionality of Physical Wife Abuse, ERO= Extrinsic Religious Orientation)

Table 3.9 *Summary of Hierarchical Multiple Regression Analyses Variables Predicting ACPWA[a] for Women and Men*

	Model 1						Model 2					
Variables	**Women** (Sig. F Change= .004)			**Men** (Sig. F Change= .013)			**Women** (Sig. F Change= .003)			**Men** (Sig. F Change= .044)		
	B	**β**	**t**	**B**	**β**	**t**	**B**	**β**	**t**	**B**	**β**	**t**
Age		n.s.			n.s.			n.s.			n.s.	
Education	-.212	-.206**	-2.655	-.267	-.284**	-3.107	-.206	-.200**	-2.646	-.242	-.258**	-2.825
Income		n.s.			n.s.			n.s.			n.s.	
ERO [a]							.240	.215**	3.052			
R		.268			.299			.343			.348	
R[2]		.072			.089			.118			.121	
R[2] *Change*		.057			.089			.046			.032	
F Change		4.659			3.756			9.317			4.149	

*p< .05, **p<.01, ***p<.001

Note: [a] = (ACPWA = Attitudes toward Consequences of Physical Wife Abuse, ERO= Extrinsic Religious Orientation)

Table 3.10. *Summary of Hierarchical Multiple Regression Analyses Variables Predicting CDJPWA[a] for Women and Men*

Variables	Model 1 Women (Sig. F Change= .000)			Model 1 Men (Sig. F Change= .000)			Model 2 Women (Sig. F Change= .000)			Model 2 Men (Sig. F Change= .000)			Model 3 Women (Sig. F Change= .000)			Model 3 Men (Sig. F Change= .000)		
	B	β	t	B	β	t	B	β	t	B	β	t	B	β	t	B	β	t
Age	.004	.004	.048	.159	.183*	2.518	-.024	-.020	-.280	.108	.124	1.533	.043	.036	.508	.174	.200*	2.549
Education	-.174	-.160*	-2.096	-.125	-.124*	-3.760	-.134	-.123	-1.652	-.261	-.292**	-3.552	-.109	-.100	-1.411	-.192	-.216**	-2.719
Income	-.242	-.242**	-3.291	-.125	-.124	-1.428	-.224	-.225**	-3.144	-.086	-.086	-1.041	-.242	-.243**	-3.449	-.127	-.126	-1.618
FRO[a]							.292	.250***	3..570	.318	.323***	3.916	.132	.113	1.539	.214	.217*	2.470
GSJ[a]													.179	.154*	2.025	-.023	-.024	-.242
HS[a]													.192	.171*	2.126	.243	.204*	2.181
BS[a]													-.023	-.024	-.249	-.073	-.062	-.717
HM[a]													-.215	-.199*	-2.300	-.096	-.080	-.888
BM[a]													.153	.141	1.365	.353	.289*	2.562
R	.320						.403						.524			.640		
R²	.102						.162						.275			.409		
R² Change	.102						.060						.112			.133		
F Change	6.849						12.748						5.397			4.901		

*p< .05, **p<.01, ***p<.001;   Note: [a] = (CDJPWA = Content Domains for Justifiability of Physical Wife Abuse, FRO= Fundamentalist Religious Orientation, HS= Hostile Sexism, BS=Benevolent Sexism, HM= Hostility toward Men, BM= Benevolence toward Men, GSJ= Gender Related System Justification).