

HOW THIRD GRADE FEMALE STUDENTS AND THEIR MOTHERS
PERCEIVE GENDER STEREOTYPES AND PARENTAL RESTRICTIONS
BASED ON GENDER STEREOTYPIC EXPECTATIONS: A WITHIN-
CULTURE COMPARISON IN TURKEY

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ABSTRACT

HOW THIRD GRADE FEMALE STUDENTS AND THEIR MOTHERS PERCEIVE GENDER STEREOTYPES AND PARENTAL RESTRICTIONS BASED ON GENDER STEREOTYPIC EXPECTATIONS: A WITHIN- CULTURE COMPARISON IN TURKEY

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The aim of the current study was to examine third-grade female Turkish students' and their mothers' perceptions on gender stereotypes and parental restriction based on gender stereotypic expectations considering within-culture differences (Ankara vs Mersin) and personal characteristics of mothers. 168 third grade female students and their mothers participated in the study (103 from Mersin and 65 from Ankara). *BEM Sex Role Inventory* (Bem, 1981), *Balanced Integration and Differentiation Scale* (İmamoğlu, 1998; 2003), *Emphatic Tendency Scale* (Dökmen, 1988) and were given to mothers. In addition, children were asked to read six hypothetical scenarios related to gender stereotypes and to answer the following questions. The following questions included the evaluation and justification of three different situations. Similarly, mothers filled out the adult version of those gender related questions. The results showed that as the individuation level of mothers increased and femininity level decreased, they showed more support for gender inconsistent situations. In addition, higher empathy scores of mothers predicted higher support for gender consistent situations. Individuation and femininity scores of mothers also significantly predicted their tolerance to gender based parental restriction. No within-culture differences were found. Finally, no significant relationship was found

between the predictors and children's evaluation on gender related situations. Mothers' and children's evaluation on gender consistent and inconsistent situations were correlated with each other. The types of justifications that the children and their mothers used for three different situations were given in the results section. Limitations and contributions of the study were discussed in light of the related literature.

Keywords: gender stereotypes, gender consistent, gender inconsistent, parental restriction, within-culture difference

ÖZ

3.SINIF KIZ ÖĞRENCİLERİ VE BU ÖĞRENCİLERİN ANNELERİ CİNSİYETE BAĞLI KALIPYARGILARINI VE BU KALIPYARGILARINA BAĞLI AİLESEL KISITLAMALARI NASIL ALGILAR: TÜRKİYE'DE BİR KÜLTÜR İÇİ KARŞILAŞTIRMA

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Bu çalışmanın amacı üçüncü sınıfa giden kız öğrencilerin ve bu öğrencilerin annelerinin cinsiyet kalıpyargılarını ve bu kalıpyargılarına bağlı beklentilere dayanan ailesel kısıtlamaları nasıl algıladıklarını araştırmaktır. Bu araştırma yapılırken kültür içi farklılıklar (Ankara-Mersin) ve annelerin kişisel özellikleri gözlemlenmiştir. Çalışmaya toplam 168 üçüncü sınıf kız öğrenci ve bu öğrencilerin anneleri katılmıştır (Mersin'den 103, Ankara'dan 65). Annelere *BEM Cinsiyet Rolü Envanteri* (Bem, 1981), *Dengeli Bütünleşme – Ayrışma (Denge) Ölçeği* (İmamoğlu, 1998; 2003), *Empatik Eğilim Ölçeği* (Dökmen, 1988) verilmiştir. Ek olarak, çocuklardan cinsiyet kalıpyargıları içeren altı adet varsayımsal senaryo okuması ve bu senaryolarla ilgili soruları cevaplaması istenmiştir. Senaryoların sonundaki bu sorular cinsiyete dayanan farklı durumlarla ilgili (cinsiyete uygun, cinsiyete uygun olmayan, cinsiyete dayalı ailesel kısıtlama) değerlendirme ve bu değerlendirmelerin gerekçelerini içermektedir. Benzer olarak, anneler de cinsiyet ile ilgili durumları içeren bu soruların yetişkin versiyonunu cevaplandırmışlardır. Çalışma; annelerin bireyselleşme seviyeleri arttıkça ve kadınsılık özellikleri azaldıkça, cinsiyete uygun olmayan durumlara daha çok destek verdiğini göstermiştir. Ayrıca, yüksek empatik eğilim gösteren anneler cinsiyete uygun olan durumlara daha çok destek vermiştir. Annelerin bireyselleşme ve kadınsılık puanları cinsiyete bağlı ailesel kısıtlamaları

anlamli olarak yordamıştır. Cinsiyet ile ilgili farklı durumları deęerlendirmede kltr ii fark bulunamamıştır. ocukların cinsiyete dayanan durumları deęerlendirmesi ile annelerin zellikleri arasında bir iliŐki gzlemlenmemiŐtir. ocukların ve annelerin cinsiyete uygun olmayan durumlar ile cinsiyete baęlı kısıtlamaları deęerlendirmeleri arasında pozitif bir iliŐki bulunmuŐtur. Annelerin ve ocukların cinsiyete baęlı  farklı durum iin verdikleri gereke eŐitleri sonular kısmında verilmiŐtir. alıŐmayı kısıtlayan olası faktrler ve alıŐmanın katkıları ilgili literatr iŐıęında tartiŐılmıŐtır.

Anahtar Kelimeler: cinsiyet kalıpyargıları, cinsiyete uyumlu, cinsiyete uyumsuz, cinsiyete baęlı ailesel kısıtlamalar, kltr ii farklılık

TO MY PARENTS & MY BROTHER EMRE...

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TABLE OF CONTENTS

PLAGIARISM.....	III
ABSTRACT	IV
ÖZ	VI
DEDICATION	VIII
ACKNOWLEDGMENTS	IX
TABLE OF CONTENTS	X
LIST OF TABLES	XIII
LIST OF FIGURES	XIV
CHAPTER	
1. INTRODUCTION.....	1
1.1 Overview of the Current Study.....	1
1.2 Gender Role Development Theories.....	4
1.2.1 Freud’s Psychoanalytic Theory.....	5
1.2.2 Social Learning Theory.....	6
1.2.3 Cognitive Developmental Theory.....	7
1.2.4 Gender Schema Theory.....	8
1.2.4.1 Femininity and Masculinity.....	10
1.3 External Factors Related to Gender Role Development.....	12
1.3.1 Parental Effects on Children’s Gender Role Development	12
1.3.1.1 Parental socialization in gender role development process	13
1.3.1.2. Emphatic Tendency as Individual Differences in Child Rearing.....	15
1.3.2 Cultural Effects on Children’s Gender Role Development.....	17
1.3.2.1 The Role of Social Schemas and Stereotypes in Children’s Gender Role Development.....	17
1.3.2.2 The Role of Self-Construal in Gender Role Development.....	19

1.4 Summary and Hypotheses of the Study	22
2. METHOD	25
2.1 Participants	25
2.2 Measures	26
2.2.1 Demographics of Children and Parents	26
2.2.2 BEM Sex Role Inventory	26
2.2.3 Balanced Integration and Differentiation Scalei	27
2.2.4 Emphatic Tendency Scale	27
2.2.5 Vignettes on Gender Consistent and Inconsistent Situations Evaluated by Children	28
2.2.6. Evaluation of Gender Consistent-Inconsistent Situations and Gender Based Restriction by Parents	29
2.3 Procedure	30
2.4 Coding & Data Analysis	31
3. RESULTS	34
3.1 Data Screening & Descriptives	34
3.2 Main Analyses	37
3.2.1 Mother Outcomes	38
3.2.2 Child Outcomes	41
3.3 Explanatory Results	42
3.3.1 Mother Outcomes	43
3.3.2 Child Outcomes	44
4. DISCUSSION	46
4.1 Evaluation of Finding	46
4.1.1 Evaluation of Main Findings for Mothers and Children	47
4.2.2 Evaluation of Explanatory Findings for Mothers and Children	51
4.3 Limitations	53
4.4 Contributions	55
4.5 Future Suggestions	56
REFERENCES	58
APPENDICES	77

A. ETHICAL PERMISSIONS.....	77
B. INFORMED CONSENT FORMS FOR MOTHERS & CHILDREN.....	79
C. DEMOGRAPHIC INFORMATION SHEET.....	78
D. BEM SEX ROLE INVENTORY-SHORT VERSION.....	81
E. BALANCED INTEGRATION-DIFFERENTIATION (BID) SCALE.....	86
F. EMPATHIC TENDENCY SCALE.....	90
G. CHILDREN'S EVALUATION ON GENDER RELATED SITUATIONS.....	92
H. MOTHERS' EVALUATION ON GENDER RELATED SITUATIONS.....	99
I. TURKISH SUMMARY	104
J. TEZ FOTOKOPİ İZİN FORMU.....	116

LIST OF TABLES

TABLES

Table 1 Categories and Overall Proportion of Justifications Used by Children	32
Table 2 Categories and Overall Proportion of Justifications Used by Mothers	32
Table 3 Descriptive Statistics for Study Variables	35
Table 4 Correlations between Study Variables.....	36
Table 5 Results of the Analysis for Mothers Evaluation on Gender Inconsistent Situations.....	39
Table 6 Results of the Analysis for Mothers' Evaluation on Gender Consistent Situations.....	40
Table 7 Results of the Analysis for Mothers' Evaluation on Gender based Parental Restriction.....	42

LIST OF FIGURES

FIGURES

Figure 1 Proportion of Justifications Used by Mothers for Each Situation.....43

Figure 1 Proportion of Justifications used by Children for Each Situation.....44

CHAPTER I

INTRODUCTION

1.1 Overview of the current study

According to Vygotsky, cognitive development of children cannot be separated from its social context and development occurs at two levels. First, development appears at the social level and then, children begin to internalize the acquired information at individual level (Tudge & Winterhoff, 1993). Since gender is a social term and related to social development of children, during children's internalization of gender related schemas, social and cultural factors are the most important one at first level, in light of Vygotskian perspective. Therefore, the effects of cultural, and ethnic values of a society and especially parents on typical gender roles cannot be disregarded (Francis, 1997; Wood, & Eagly, 2002; Aydt & Corsaro, 2003). On the contrary, more emphasis should be put on the socialization process of children, in order to understand how children learn and form gender schemas, roles, identity, and stereotypes.

Gender socialization is a long process starting at birth and continues throughout one's whole life (Stockard, 2006). During social learning process, most individuals try to be ideal men and women by trying to fulfill social expectations for the appropriate roles, behaviors and activities that are prevalent in that cultural context (Brewer, 2001). However, most individuals are not aware of how well their behaviors or attitudes meet the socially determined gender roles.

Bem (1974) was one of the first researchers, who examined how individuals adopt masculinity and femininity schemas as leading gender-related behaviors and attitudes. She developed Bem Sex Inventory (1974), which aimed to measure to what extent males and females fit into the socially appropriate gender roles. Instead

of handling masculinity and femininity as bipolar terms, Bem Sex Role Inventory suggests that they are separated from each other (Hoffman & Borders; 2001). Depending on the two dimensions, Bem demonstrated that there is individual difference in terms of how much those gender roles are adopted by individuals. In other words, any individual may score either high or low both on femininity and masculinity; or high on femininity, low on masculinity, or vice versa.

In addition to the importance of gender-stereotypic roles, another possible factor related to gender socialization process is the characteristics of culture that the individual grew up in (Wood, 2009). Self-concept is mainly shaped and constructed in culture, and the definition of self can change depending on the culture that the individual belongs to (Triandis, 1989). Because child development takes places in the cultural context and cognition and behaviors cannot be separated from the context that one grew up in, acquisition of social gender roles and stereotypes can be affected by how individuals define themselves in the society and culture they live in. Sometimes these differences may be observed not only across cultures, but also within the same cultural context, in different regions (Sahin & Mebert, 2013). Many studies investigated those differences at self-construal and child development level across cultures. However, in recent years, there is an increasing trend for examining within-culture differences in given those domains (Wang, 2001; Wang 2004; Sahin & Leichtman; 2013).

Social Constructivist theory proposed that parents are the primary role models for children in shaping their attitudes and behaviors (Maccoby, 1992; Applefield, Huber, & Moallem, 2001). Variability in child-rearing values of parents can alter children's perception on gender roles, gender identity and related stereotypes (Weinraub et al., 1984). One of the individual differences may be provided as emphatic tendency. This phenomenon is defined by Heilman (2001), as shared emotional reaction and situation of another person. Some studies indicated that emphatic tendency increase the occurrence of prosocial behaviors (Roberts & Styayer, 1996; Twenge, Baumeister, DeWall, & Ciarocco, 2007). By considering the relationship between empathy and prosocial behaviors, in the current study,

individuals who show higher levels of empathy were thought to better understand the mind sets and emotions of other people; even those are different from their own on different dimensions, including behaviors and attitudes. In other words, someone who has a higher level of empathic tendency may better empathize with another person who shows difference in terms of adopting an atypical gender role. Having parents with high emphatic tendency may provide children to think and behave more flexible in gender stereotypic situations within social life.

Parental attitudes towards children's gender based evaluations and preferences is one of the key ways that leads and contributes to determining possible future gender roles and attitudes of children (Turner & Gervai, 1995; Cunningham, 2001). In the related literature, there is great deal of research regarding the relationship between parents' attitudes and children's perception of gender stereotypes and gender discrimination (Kaufman, 2000; Tenenbaum & Leaper, 2002). On the other hand, how those children evaluate parental restrictions based on gender stereotypic expectation is examined only by few studies (Park, Lee-Kim, Killen, Park & Kim, 2012); yet these, along with possible individual and self-related characteristics, have not been examined in relation to one another. The current study aimed to fill a gap in the literature and examine Turkish children's and their mothers' evaluation and judgments on perceived parental restriction in gender based activities or situations, along with mothers' individual and self-related characteristics, and also aimed to look at whether there are any within-culture differences when comparing different regions.

To the best of our knowledge, the current study is the first attempt to explore the relationship among those social domains and children's gender role development in a within-culture comparison. We especially aimed to find whether maternal attitudes towards gender stereotypes, self-construal (individuation, relatedness), sex role perception (femininity, masculinity) and mothers' empathic tendency level would predict children's perception on gender related situations

In the sections given below, at first a detailed reviews of the related literature, and then the specific hypotheses of the current study are presented.

1.2 Gender Role Development Theories

In order to understand human behavior, gender is one of the most important factors that is widely used in empirical research in various areas of psychology. However, sometimes it is hard to differentiate gender from the other linked term, which is: sex. In the related literature, “sex” is related to physiological and biological differences between women and men, while “gender” is a socially constructed term, that is mostly related to appropriate behaviors, roles, activities, attitudes, practices and stereotypes shaped by the culture and society, which apply to both women and men. The characteristics of “sex” for men and women do not change across cultures. On the other hand, the characteristics of “gender” may vary from one society to another (Unger, 1979).

Gender role is another gender related term, which is defined as social constructions that are thought to be appropriate for males and females in a culture (Money, 1973). On the other hand, gender stereotypes include generalizations of gender roles to all group members and expectations of similar attitudes and behaviors from the males and females in a culture (Eagly, & Mladinic, 1989). How children learn appropriate gender roles, schemas and stereotypes in the society are explained by many different theories in the literature. While *Freud’s Psychoanalytic Theory* puts emphasis on perception of genital organs (Poluda, 1999), *Cognitive Developmental Theory* is focusing on cognitive judgments of children during the gender identification process (Martin, 2012). In addition, *Social Learning Theory* suggests that children learn their appropriate gender roles and identity from environment by observing other people (Ruble, Martin & Berenbaum, 2006). Finally, *Gender Schema Theory* states being a men or women is learned from the cultural context that children live in and children make connections between their self and others during that process by using cognitive abilities (Martin & Ruble, 2004).

Although those four different theories aim to clarify acquisition of gender roles and identity, their assumptions while making explanation for gender role identification are different from each other. The following sections make a detailed description of each theory about gender development.

1.2.1 Freud's Psychoanalytic Theory

Freud's Psychoanalytic Theory was originally developed by Sigmund Freud who is one of the most well-known scientists on personality development (Gedo & Goldberg, 1973). Although Freud's theory about psychosexual stages is not prevalently or practically used in the area of contemporary developmental psychology, it would be impossible to not talk about it when examining the literature on gender development. Freud mostly focused on unconsciousness mind and his theory is based on the effects of parent's attitudes and behaviors on children's aggressive and sexual drives in early years. According to Freud, a healthy personality development of an individual depends on parents' management of sexual and aggressive drives in early childhood (Berk, 2010).

The psychoanalytic theory suggests that children learn gender roles and identity during personality development. Thus, psychosexual stages of personality development sets an important point in terms of understanding how children acquire gender roles and identity (Rutter, 1971). Getting pleasure from a specific area of the body is the main issue during the transition between five steps of psychosexual maturity (Bornstein, 2003).

The first step of the psychosexual development is the oral stage in which sucking provides pleasure for children. In the second step, which is named as anal stage, anal region becomes the focus area and pleasure zone for children (Honig, 2000). Until the third stage, both girls and boys demonstrate similar pathways and do not show any gender identity cues. However, after the pleasure zone becomes genital organs in the third stage, which is called phallic, they begin to understand that girls and boys are different from each other. With this realization, their developmental pathways begin to show some differences (Meyer & Van Ede, 1998). In the third stage, boys realize that they have penis and develop sexual desires towards their mothers unconsciously. However, at the same time, they think that their fathers are threat for their pleasure and aggressive emotions emerges towards their fathers. Freud named this process as "Oedipus Complex". While boys experience Oedipus complex in the phallic stage, girls experience Elektra complex. At the beginning,

they understand that they are different from the boys because they do not have penis. By making a link between having penis and being powerful, they start to feel inferior and powerless and develop aggressive and jealous feelings towards their mothers because of unconscious sexual desires to their fathers (Powell, 1993). Boys start to behave like their fathers and girls start to behave like their mothers to get attention from the opposite sex parents. Thus, in the third stage children acquire female and male gender identity. The fourth and fifth steps of the psychosexual development do not focus on gender identity acquisition. Instead, while latency stage emphasize interaction with same sex peers, genital stage is related to puberty and underline sexual desires to opposite sex (Alpher, 1986)

Freud's Psychoanalytic Theory was criticized by its unscientific basis. Although he thought that until the phallic stage, children do not have any gender identity, recent researches have revealed gender appropriate behaviors and attitudes in very early ages. Also, Freud is criticized, since he completely ignored the environmental effects on children's gender role development and his theory consists of discriminative assumptions towards women (Slipp, 1993).

1.2.2 Social Learning Theory

Social learning theory is one of the contemporary theories on gender development and it supports the idea that children learn gender identity and roles mainly via environment. Reinforcement and punishment of the behaviors provides children to adopt appropriate gender roles and identity. Especially observing and imitating adults give children some useful cues about social expectations from males and females (Perry & Bussey, 1979). At first, children may imitate every behavior and attitudes of adults but they cannot make any connections between gender identity and those behaviors. As children get reward for the behavior or see that exhibiting gender appropriate behaviors brings positive reinforcement, the possibility of showing that behavior will increase in the future (Maccoby, 1988; Etaugh & Liss, 1992; Banerjee, & Lintern, 2000).

Compared to psychoanalytic theory, social learning theory can be empirically tested in laboratory settings or via naturalistic observation. In addition, males and females are handled equally within the scope of this theory. Cultural differences for gender roles and identity can be better explained by using social learning theory since it claims that gender roles are learned from the environment that children live in (Ashmore & Sewell, 1998). On the other hand, this theory view children as passive agents and does not give a clear information about the gradual development of children on understanding gender roles and identity. Cognitive process and biological factors are not taken into consideration while explaining gender identity and role acquisition. In other words, the theory is better to clarify gender role differences across cultures but it is weak to explain reason how universal gender role similarities occur.

1.2.3 Cognitive Developmental Theory

Another contemporary theory on gender development is the *Cognitive Developmental Theory*. Thinking process of children is placed at the center of this theory in the acquisition of gender roles and gender identity process. According to cognitive theorists, children do not only get gender related information from their environment, but they also process those gathered information (Martin, Ruble, & Szkrybalo, 2002). Because brain functions changes and become more sophisticated across development, maturation of thinking process related to gender roles and identity changes as children get older (Trautner et al., 2005).

Kohlberg, one of the famous cognitive theorists, explained gender development through maturation. The main point of his theory is the maturation of children while learning gender roles and identity (Kohlberg, 1966). The first stage of Kohlberg's cognitive theory on gender development is gender identity. Around the age of two, children can label themselves as male or female. They can also categorize other people correctly based on their gender (Kohlberg, 1966). Gender stability is the second stage of his theory. After acquisition of gender identity, around the age of four, children learn that their gender would be stable across time. In spite of the recognition of gender stability, children are still confused about the effects of

physical features on gender through this stage. For example, they may believe that wearing opposite sex clothes can lead to a change of their gender (Maccoby, 1990). Finally, in the last stage, which is called gender constancy, children figure out that physical features of a person do not solely determine his/her gender. In other words, they understand that gender does not depend on external factors such as appearance or toy preference (Slaby & Frey, 1975; Marcus & Overton, 1978; De Lisi, & Gallagher, 1991; Ruble et al., 2007).

Kohlberg's cognitive theory on gender development is opposite to social learning theory. Instead of focusing on environmental factors, his theory focused on the cognitive functions of children and gave information about the gradual cognitive changes in gender perception (Owen-Blackmore, Berenbaum & Liben, 2009). In addition, children are perceived as active agents in their own development, including their gender identification process, in contrast to social learning theory which attribute passive roles to children. Compared to psychoanalytic theory, Kohlberg's theory can be verified empirically via laboratory settings, observation or interviewing with children.

1.2.4 Gender Schema Theory

Gender schema theory contains both social learning and cognitive development theories, in addition to clarifying how the acquisition of gender roles and identity occurs. By combining how children organize information and construct their gender identity and roles based on the social expectations of culture, it gives a comprehensive explanation for gender role development of children (Bem, 1981).

Sandra Bem (1981) is the first researcher who mentioned the gender schema theory in the literature. According to Bem, cognitive development theory was insufficient in explaining the development of gender roles because children's gender socialization process in the society and culture was ignored by the cognitive approach. On the other hand, social learning theory does not mention the cognitive process through any stage of gender development. Bem determined strong and weak

sides of both views and created a more powerful theory, namely as the gender schema theory (1981).

Schema is defined as a cognitive structure that facilitates the organization and interpretation of information coming from the world around us (Fiske & Fiske, 1991; Fiske & Taylor, 2013). Social schemas help individual to coordinate and categorize worldly information in order to simplify the complexity of the life. Categorization may be seen as the center of social schemas because before using those social schemas, we should categorize the objects, situations and people at first. Making categories for social situations provides opportunity to predict future behaviors or attitudes of people in certain situations (Fiske & Taylor, 1991; McGarty, 1999). Gender schemas firstly categorize individuals as masculine or feminine by determining the special characteristics of each category. Then, they make connections between the other features of those categories. Making categorization and constructing schemas are not simple organization forms. Instead, there may be many interconnections between categories and schemas (Howard, 2000). For example, a man can be categorized as a father, a breadwinner, as masculine or as an authority. Individual's behaviors and attitudes towards men may vary according to how we categorize men and how our schemas are constructed initially.

In the gender socialization process, many environmental factors such as parents, peers or teachers influence children's schema formation. Children initially learn that being a male or a female lead to different treatments and perception in social life. When they begin to form their categorization, they also begin to learn which characteristics are appropriate for males and females. They assign themselves into one of those categories and begin to adjust their behaviors and attitudes based on the gender related categories and schemas (Bem, 1981; 1983).

As mentioned before, gender schema theory includes both individual and social level of gender development. Children are active agents in their own development according to the theory and they learn gender consistent and gender-inconsistent behaviors from the society (Fagot, & Leinbach, 1993). While explaining how gender

roles and identity arise, the theory is also more explanative for gender stereotypes compared to the other three theories mentioned above. Finally, the other theories offer more general assumptions for child development but gender schema theory focuses only on gender development and gives more detailed information about its developmental process.

1.2.4.1 Femininities and Masculinities

Men and women have different biological features that result in different social roles and characteristics in the society. Some people believe that those biological differences are important in terms of determining appropriate social roles for men and women (Rossi, 1984; West, & Fenstermaker, 1995). For example, since pregnancy is biologically a role assigned to women, there is a traditional and widely accepted belief in many cultures that mothers are the primary caregivers of children and they should take care of and preferably become stay-home mothers (Smith-Rosenberg, & Rosenberg, 1973; Glenn, 1994). On the other hand, they perceive fathers as breadwinners because of their advantage on physical power. Those biological differences categorize the behaviors and attitudes of men and women as “feminine” or “masculine” (Van den Wijngaard, 1997)

Labeling individuals as feminine or masculine may result in some strict stereotypic expectations and gender discrimination in social life. Nevertheless, categorization mostly helps to simplify the understanding process about the differences of people. Categorizing people based on their masculine and feminine features also contribute to people’s understanding about their own feminine or masculine features. Gender identity formation begins to occur with this realization. Developing an understanding about being feminine or masculine affects how individuals perceive others, how other people perceive them and how they perceive themselves (Bem, 1981; Biernat, 1991; Smiler, 2004)

Early scientists suggest that gender identity is a one-dimensional term, meaning that an individual can either be feminine or masculine. In other words, there is no room for the option of being able to adopt certain aspects of both characteristics

simultaneously. Traditionally, masculinity and femininity terms were accepted as the opposite of each other (Spence, 1993; Hoffman, 2001). Determining someone as feminine or masculine should also provide information about his/her psychological adjustment. That is, a man who shows feminine characteristics may be linked with the thought that he might have some psychological problems because of the common beliefs that femininity belongs to women, while masculinity solely belongs to men (Kagan, 1964; Bassoff, & Glass; 1982)

In contrast to previous views, Constantionople (1973) claimed that femininity and masculinity are separate terms. Bem (1978) supported this idea by suggesting that femininity and masculinity are two different dimensions. Someone can be high or low on femininity and masculinity at the same time. Instead of accepting the traditional belief that men should be masculine and women should be feminine for their psychological health, Bem (1974; 1983) suggests individuals can be psychologically healthy if they may accept that both femininity and masculinity are the characteristics that could be valid for both genders. When they provide a balance between feminine and masculine traits of themselves, their psychological adjustment and health should become healthier.

Bem (1981) defined a new term related to femininity and masculinity, which is called androgyny. This new term represents a combination of feminine and masculine roles. Androgynous people have some advantages compared to highly feminine or masculine ones. They mostly feel the freedom to behave according to characteristics and needs of the situation. While feminine and masculine people strictly depend on their characteristics related to biological sex, androgynous people's behaviors and attitudes are more flexible in nature. Their behaviors may show differences in different situations (Wells, 1980; Bem, 1981; Lurye, Zosuls, & Ruble, 2008).

Besides all, Bem support the idea that in very early ages, children are encouraged to exhibit feminine and masculine traits according to their gender by the culture (Bem, 1983). Appropriate gender roles are learned by observation, punishment or reward. They prefer proper behaviors, attitudes, appearance and activities based on gender

stereotypic expectations. While gender appropriate situations get more support by children, situations that are not consistent with gender role expectations are perceived as inappropriate by children. Also, because they are raised with those gender stereotypes and schemas, some gender related discriminations or exclusions may be perceived as normal by children.

1.3 External Factors Related to Gender Role Development

Many researchers believe that biological differences between men and women set ground for determining gender roles in the society (Fausto-Sterling, 1992). However, it is almost impossible to ignore the social and environmental effects in children's acquisition of gender roles, identity and stereotypes. Especially, observation and imitation of parents, peers, teachers or other authority figures leads children in forming their own gender related self-concepts (Adler, Kless, & Adler, 1992; Lindsey, & Mize, 2001; Einarsson & Granström, 2002; Dollar, Perry, Fromuth, & Holt, 2004; Rose & Rudolph, 2006).

Children's attitudes, preferences, interests and behaviors during the gender developmental processes are related to behaviors and attitudes of primary caregivers in early life (Huston, & Carpenter, 1985). Also, the primary caregivers' schemas and stereotypes are not independent from the culture that they live in (Pyke, & Johnson, 2003; Cauce, 2008). The transmission of gender related schemas, stereotypes, behaviors, and attitudes from parents to children are strongly influenced by the cultural context (Roest, Dubas, & Gerris, 2010).

The following sections explain parental and cultural effects on children's gender role development.

1.3.1 Parental Effects on Children's Gender Role Development

One of the possible external factors related to gender development is parental effects. Through socialization process, children aim to be a part of the society by learning necessary knowledge, social skills, values, norms and roles in the particular cultural context (Denzin, 2010). While learning all those necessary information,

parents play the most important role in children's lives. Their behaviors, beliefs and attitudes in the society shape and construct children's perception of the world and their self-concepts (Parsons, Adler, & Kaczala, 1982; Vandell, 2000; Caughy, O'Campo, Randolph, & Nickerson, 2002).

Gender socialization process initially begins in the family context. By setting a role model for children or providing them with reinforcement and punishment about their gender related behaviors, parents have a strong influence in children's gender identity formation. Not only gender related behaviors and attitudes of parents but also parent's individual characteristics may affect the development of gender roles, identities and stereotypes (Harris, 1995; Bussey & Bandura, 1999).

1.3.1.1 Parental socialization in the gender role development process

Gender role development of children is mostly shaped in the social context, especially in the one that parents provide. Children firstly learn about what being a male or a female means in the family contexts. They develop their gender related schemas, roles and identities by being affected by parents' attitudes and behaviors towards them. After being exposed the gender related attitudes and behaviors of parents, children begin to differentiate and conceptualize maleness or femaleness in the society (Eccles, Jacobs, & Harold, 1990; McHale, Crouter, & Whiteman, 2003)

When parents learn their baby's sex thorough pregnancy process, they begin to organize and prepare the environment according to this information even before birth. For instance, they prefer different colors and different dresses for boys and girls (Pomerleau, Bolduc, Malcuit, & Cossette, 1990). After the baby is born, those gender specific preferences of parents become more salient. The language they use, their attitudes, behaviors and expectations change based on gender of their children (Fiese & Skillman, 2000; Lundberg, 2006; Raley & Bianchi, 2006). For example in one study, researchers examined how parents' language shows differences through a teaching process about scientific and non-scientific tasks. The results indicated that fathers preferred more cognitive demanding speech while speaking with their sons than the time they were speaking with their daughters about physics tasks. However,

they did not find the same results in biology tasks. Researchers argued that while physics is viewed as a male-related area, biology is widely considered as a gender-neutral field by parents (Tenenbaum & Leaper, 2002).

These studies indicated that even in very early ages, children understand the message coming from their parents about gender roles. They also internalize those messages and adjust their reactions to the gender related situations. They begin to show preferences to gender-specific toys, plays, and visuals (Caldera, Huston, & O'Brien, 1989; Leinbach, & Fagot, 1993). One study indicated that even 19-month-old infants can use gender labels in the play settings (Zosuls et al., 2009). Another study found that 10-month-old infants were able to make gender categorizations depending on the previously given social information (Levy & Haaf, 1994).

As children grow up, their schemas also develop depending on parents' reactions to their gender-consistent and gender-inconsistent desires, attitudes and behaviors. Many parents prefer sex-typed activities, toys and dresses for their children. For example, playing with dolls is viewed as female activities, while tracks are thought to be more suitable for boys (Eisenberg, Wolchik, Hernandez, & Pasternack, 1985; Lytton and Romney, 1991). Their evaluation of physical appearances is also affected by parental expectations. Stoddart & Turiel (1985) examined the evaluation of the cross-gender situations in physical appearance among children and adolescents. They found that young children and adolescents evaluate cross-gender appearance as being more wrong compared to children in middle childhood. The researchers suggested that in middle childhood children's gender schemas are more flexible and those children believe that social expectations may shape gender related situations.

Other researchers revealed that parents' behaviors show differences towards their sons and daughters (Brody & Hall, 2000; Crowley, Callanan, Tenenbaum, & Allen, 2001). Langlois & Downs (1980) investigated differential reward and punishment of parents for gender-typed behaviors of boys and girls. They indicated that both fathers and mothers apply differential punishment and reinforcement for girls. While fathers used more rewards for their daughters, their sons were more frequently punished by them. In addition, daughters are more protected by their parents and

they have less autonomy compared to boys. Since gender socialization includes an interaction between parents and children, those different reactions to sons and daughters result in different socialization process for girls and boys.

How parents perceive gender roles in the society is important and leads to different consequences for children's construction of gender identity. By giving overt or covert message to children about social expectation based on their gender, parents influence current and future gender related attitudes of children. Especially, gender stereotypes that result in gender discrimination and sexism viewed at later years of development are mostly learned in early childhood (Kite, Deaux & Hainess, 2008). Thus, clarifying the relationship between parental attitudes and children's evaluation may decrease discriminative behaviors of children in future years.

Besides parental and social factors, there may be other ones-individual differences that influence individual's conceptualization about gender roles. The next section examines one possible personality factor, empathic tendency, which enables individuals to take perspective of others easily. Being more emphatic may play a role in appreciating non-stereotypic ways, that may in turn lead to differences in gender based attitudes.

1.3.1.2 Emphatic Tendency as Individual Differences in Child Rearing

A widely used definition of empathy was concerned with the shared perspective of emotions and thoughts with other people. Taking another person's perspective is the cornerstone of having emphatic skills for an individual (Davis, Conklin, Smith, & Luce, 1996), and its development is mostly perpetuated through conversations and relationship between parents and their children. By understanding other people's feelings, empathic skills provide individuals to organize their emotions towards other's thoughts, emotions or perspectives. Hoffman (2000) defines empathy as "an effective response more appropriate to another's situation than one's own". Similarly, Kohut (1984) suggests that empathy is an ability that helps understanding one's feelings and thoughts about him/herself in another individual's inner life.

Empathy is closely related to prosocial behaviors in social life (Batson & Coke, 1981; Bengtsson & Johnson, 1992). Because having empathic skills increase the likelihood for cooperation and interactions among people, shared emotions and thoughts with other people may also increase the probability of showing prosocial behaviors (Eisenberg & Miller, 1987). Especially, helping motives and behaviors are strongly related to empathic skills (Davis, 1994). That is, having empathic concerns for another individual in an emergency situation may increase helping motive to that person (Penner, Dovidio, Piliavin, & Schroeder, 2005).

Another factor related to empathy is the justice motive. Those two terms have one important mutual feature that is the motive to help others in need. If the situation of another person is perceived as unjust through the help of empathic skills, justice motives are triggered and mostly result in helping behaviors (Ross & Miller, 2002). The relationship between these two terms may provide awareness about other people's thoughts and emotions, especially the ones that are different than our own. Also, those terms may increase positive attitudes and behaviors towards other people who exhibit atypical behaviors, attitudes, emotions or beliefs in the society. The unfair stereotypes and roles for specific people may decrease with the help of empathic skills.

Individual differences in child rearing lead to differences in children's social developmental processes. Empathic tendency of the parents is one of those individual differences that result in different developmental pathways for children (Eisenberg, Fabes, Carlo, & Karbon, 1992; Strayer, & Roberts, 2004). Parents who have high empathic tendencies may put more emphasis on other people's feelings and thoughts. By modeling parent's attitudes, children also show similar behavior in social life (Zahn-Waxler, Radke-Yarrow, & King, 1979; Hoffman, 2008). Thus, those empathic tendencies of parents may affect children's attitudes towards the preferences, activities and appearance of other people based on gender stereotypes. Because stereotypes deemphasize other's real feelings, desires, thoughts or beliefs, higher level of empathy may provide opportunity for children in terms of behaving more positively about atypical gender roles.

1.3.2 Cultural Effects on Children's Gender Role Development

Cultural effects are another possible factor related to gender development. Social, emotional and cognitive development is a part of culture that children grow up in. Cultural values, norms and myths are effective through children's categorization process about social world around them, including gender schemas (Valsiner, 2000). Since different cultures may stress different ideas, goals, beliefs and skills, children's attitudes and behaviors towards gender stereotypes and traditional gender roles may show differences across different cultural contexts, including the differences within the same culture.

Children learn useful information about social life mostly from their parents. While parents set role models or try to convey their values, norms and beliefs to their children, they are affected from the cultural context that they live in (Hoge, Petrillo, & Smith, 1982; Grusec, Goodnow, & Kuczynski, 2000). How parents perceive themselves and their standing in their own culture is also important for cultural transmission of those values to children. In other words, parenting behaviors and attitudes may show differences according to their own evaluation of themselves from the lens of culture they live in.

1.3.2.1 The Role of Social Schemas and Stereotypes in Children's Gender Role Development

Gender roles, schemas and stereotypes show some similarities across cultures. For example in many cultures, males are seen as breadwinners and females are considered to be the primary caregiver for children (Riggs, 1997). However, depending on the cultural context, even within the same culture, those views could be perceived quite differently (Chia, Moore, Lam, Chuang, & Cheng, 1994; Cross, & Madson, 1997; Costa Jr, Terracciano, & McCrae, 2001).

Most of the researchers revealed that even very young children make differences about traditional gender roles and show preferences for gender specific activities or objects (Fagot, Leinbach, & O'Boyle, 1992). In one study, the researchers found that infants between 14-18-month-old showed gender specific toy preferences and those

preferences were consistent with the gender stereotypes (O'Brean & Huston, 1985). In another study, children's preferences for gender inconsistent and inconsistent activities were tested. Toddlers were presented male and female specific activities and their preferential looking time was tested via a preferential looking paradigm. The results revealed that 24-month-old children spend longer time in the gender-inconsistent activities compared to gender-consistent activities. However, same results could not be found for 18-month-old children by showing that gender stereotypes and schemas are more salient among 24-month-old children than 18-month-olds (Hill & Flom, 2007).

Whether stereotypic gender activities or roles stay fixed or prone to change across development of children is the one of the main question in gender development studies. Some research suggested that adolescents have more fixed ideas and attitudes towards gender stereotypes compared to younger children (Campenni, 1999; Ruble, Martin & Berenbaum, 2006). On the other hand, other studies indicated that evaluation of gender-consistent and inconsistent activities become more flexible in later childhood than in early years. In a study, four, six, and eight year-old children's perception of gender stereotypic activities were examined by using three hypothetical scenarios: attending computer/babysitting class, getting a truck/doll, getting a soldier costume/ballet costume for Halloween party. The results showed that while making judgments about gender consistent and gender inconsistent activities, older children were more flexible compared to younger ones (Conry-Murray, & Turiel, 2012).

Although children usually follow similar pathways in gender identity development and learning gender stereotypes across cultures, the intensity and nature of differentiation between genders, gender roles and gender stereotypes may vary. For instance, while men are viewed stronger and more active than women in almost all countries, some countries put more emphasis and importance on female characteristics than male characteristics or vice versa (William & Best, 1982). Those differences in intensity and nature of differentiation in different cultures may

also affect children's preferences, judgments and flexibility for gender consistent and gender inconsistent situations.

1.3.2.2 The Role of Self-Construal in Gender Role Development

In psychological studies across cultures, individualism and collectivism are considered as the two important terms that the researchers widely use while making comparison between cultures. Hofstede (1980) is one of those researchers who define the characteristics of individualistic and collectivist cultures. According to him, individualism and collectivism are bipolar dimensions. In other views, cultures are unidimensionally defined and it is argued that the individuals living in one culture should be uniformly individualist or collectivist. While individualistic cultures are high on independency and autonomy, collectivist cultures stand lower on that dimensions. Instead, in collectivist cultures, individuals show interdependent features in the society.

Turkish culture is defined as having close relationships with other people and interpersonal relationships are considered important in Turkish cultural contexts. Hofstede (1980) classified Turkey as collectivist society. The following studies conducted in Turkey also supported the collectivist features of Turkey (İmamoğlu, Kuller, İmamoğlu, Kuller, 1993). However, some researchers claimed that individualism and collectivism do not provide a complete picture, and they are not sufficient in terms of explaining variation in different cultures and in people who are living in that culture (Kagitçibasi & Berry, 1989; Kagitçibasi, 1996, Goregenli, 1997; Oishi, 2000). İmamoğlu (2003), for example, suggested that although Turkey has strong collectivist characteristics, there is an increasing tendency of having individualistic features among Turkish people, especially for the ones who have higher education level and socio-economic status.

By considering the inadequacy in Hofstede's framework about individualism and collectivism across cultures, İmamoğlu (1998) developed a new model in which instead of bipolar terms, individualism and collectivism are handled as separate terms in which people can be high or low on both dimension. The Balanced

Differentiation and Integration Model (BID) focuses on a two-dimensional model, in which individuals from a cultural context may show both individualistic and collectivistic tendencies. According to her, collectivist features predominantly require high relatedness and low separatedness, while individualistic cultures exhibit higher individualization and lower normative patterning. İmamoğlu (1998) suggests that by using four sub-dimensions, which are relatedness, separatedness, individuation and normative patterning, four different self-construal can be derived. The first one is Related-Individuation in which individuals are high on both relatedness and individuation. People in that group are seen as having most balanced self-construal in BID model because they have both satisfactory interpersonal relationships and self-actualization orientations in their social life (İmamoğlu, 1998). Separated-Individuation includes high individuation but low relatedness patterns. Autonomy and independency are important for people who place in Separated-Individuation pattern. In contrast, Related-Patterning is defined by low individuation and high relatedness. Interpersonal relationships are in the center of social life for that self-construal. Finally, Separated-Patterning was defined by İmamoğlu (1998) as being low on both individuation and relatedness.

Having strong interpersonal relationships with others and giving importance to social rules are still salient traditional values in Turkish cultural context. Studies on Turkish culture within the last two decades demonstrated that individualistic characteristics also exist among highly educated Turkish people (İmamoğlu, 2003). As a rapidly changing society, it is possible that there are differences in the same cultural context. For instance, (Sahin-Acar, & Leichtman, 2014) investigated mother-child conversation across the US, Western Turkey (İzmir) and Eastern Turkey (Gaziantep) by revealing both cross-cultural and within-culture differences. While Gaziantep and US mother-child pairs differentiate from each other, those pairs from Izmir are different from US ones on some tasks, and different from the pairs from Gaziantep on other tasks, showing empirical evidence for within-culture difference in Turkish cultural context. Furthermore, she also showed that regardless of cultural group, depending on the self-construal types, mothers' and their children's memory characteristics in conversation differ from each other. Those

within-culture differences may also affect attitudes and behaviors of individuals towards stereotypic gender roles. Collectivism is highly related to strict social norms and values, on the other hand individualism was characterized by the importance of personal rights (Pek & Leong, 2003; Lau, 1992). Pek & Leong also indicated that stereotypic sex roles are higher in collectivist cultures. Some studies also investigated how self-construals might be related to general attachment types with the family by indicating that individuals show differences in their attachment types based on their self-construals (İmamoğlu & İmamoğlu; 2007). However, there is no direct research on how BID and its sub-dimensions affect individuals traditional gender schemas and stereotypes.

In the light of the previous studies and taking into account the cultural characteristics, one of the main purposes of the present study was to investigate whether there is within-culture difference on mothers' and children's perception of gender stereotypes in Turkey. We aimed to compare mother-child pairs from Mid-Anatolia, Ankara (the capital city) and south of Anatolia, Mersin. These two cities are both big cities, yet there are differences on the daily and cultural practices, political views, and on general way of living. For instance, Ankara is the capital city of Turkey with its huge opportunities for health services, social activities, education and transportation. Many governmental departments are placed in Ankara. In addition, there are many different public and private universities in the city. It is one of the important urban cities of Turkey, and has had a historical background on the establishment of the Turkish Republic, which also leads to deeply seated cultural values and habits about city life, for the people living in this city. On the other hand, Mersin is also a developed city, yet it is thought to be more rural compared to Ankara-not as populated, not having many economic, administrative or educational opportunities. Many people in the city are involved in agriculture. There is only one public university in the city. Social activities and big shopping centers are mostly placed in the city center. There are many visitors from the boroughs and villages of the city every day to get benefit from health services, social activities and shopping centers. Also, compared to Ankara, it has more conservative political views, especially in boroughs and villages (Arslan, 2012; Batuman, 2013), yet the city

center is considered to be more modern than many of the other cities in Turkey. With idea of comparing middle and south of Turkey in terms of how gender based preferences and justifications are, we decided to design a study examining within-culture difference.

1.4 Summary and Hypotheses of the Study

Literature on gender and gender role development show that gender roles and stereotypes are socially constructed. Cultural environments and parental beliefs and attitudes are active and effective in that social construction by providing overt or covert gender related messages. Observing and imitating parents provides children cues about appropriate gender roles. In addition, during the socialization process, rewards and punishments determine the occurrence probability of gender consistent and inconsistent behaviors. Individual differences in parents, such as emphatic tendency, internalizing the gender stereotypes or different self-construal, may shape children's attitudes and behaviors towards gender stereotypes.

In most countries, as children grow up, parental behaviors and attitudes towards them show some differences. Girls are protected more and provided less autonomy compared to boys (Bumpus, Crouter, & McHale, 2001; Sahin, 2005). In addition, parents do not expect too much achievement from girls in some scientific and sportive areas as they expect from boys (Meece, Parsons, Kaczala, & Goff, 1982; Tiedemann, 2000). Since Turkey is traditionally a patriarchal society, traditional gender stereotypes and roles affect girls more negatively than boys (Kandiyoti, 1995; Sakalli-Ugurlu, & Beydogan, 2002). Kagitcibasi (2007), for example, revealed that Turkish daughters are expected to show more obedience and dependence compared to Turkish sons.

In the development of gender roles and stereotypes, daughters are more affected by their mothers' gender-related attitudes and behaviors than their fathers'. That is, gender role attitudes of mothers and their parenting styles mostly shape gender role development of daughters (Jan & Janssens, 1998). As socialization theory suggests, early experiences in childhood is important for the value, belief and norm

transmission between parents and children (Bandura, 1982). Thus, how mothers perceive gender roles and transmit them to their daughters and the differences in child-rearing styles might be effective on the self-concepts, gender schemas and reaction to traditional gender stereotypes of their daughters. By considering the traditional structure of Turkey and the mother-daughter relationship on value transmission domain, in the current study, we chose Turkish mother-daughter pairs as participants.

In light of literature, in the current study, we examined third grade female students' and their mothers' evaluation on gender consistent and inconsistent situations. Moreover, we also contacted their mothers and assessed mothers' perception about sex roles (femininity & masculinity), their self-construals (relatedness & individuation) and emphatic tendency levels. In order to examine possible within-culture differences in Turkey, we recruited our participants from two different regions of Turkey: Mersin (as rural area) and Ankara (as urban area), as stated above.

Different from the other studies about gender stereotypes conducted with children, we also included children's evaluation of parental restriction in gender related physical activities, toy preferences and physical appearance. To the best of our knowledge, the current study would be the first one to be conducted in Turkish cultural context, which investigated third grade female students' and their mothers' gender based evaluations and justifications. In addition, we aimed to find relationship between mothers' and children's attitudes towards traditional gender stereotypes.

The specific hypotheses of the study are below:

- 1) We expected to find within-culture difference (Mersin vs. Ankara) and predicted that mothers and children living in Ankara would show more supportive evaluations for gender inconsistent, less supportive evaluations for gender consistent, and again less supportive evaluations for parental restriction situations.

- 2) We expected mothers who score high on individuation and on relatedness and their children, to show more supportive evaluations on gender inconsistent, less supportive evaluations on gender consistent, and again less supportive evaluations for gender based restriction situations.
- 3) We expected mothers who score high on masculinity and low on femininity and their children, to show more supportiveness on gender inconsistent, less supportiveness for gender consistent, and again less supportiveness for gender based parental restriction situations.
- 4) We expected mothers who score high on emphatic tendency and their children, to show more supportiveness on gender inconsistent, less supportiveness for gender consistent, and again less supportiveness for gender based parental restriction situations.
- 5) There would be a positive relationship between mothers' and children's evaluation on gender consistent, gender inconsistent, and gender based parental restriction situations.
- 6) Finally, mothers and children would show similar pattern on justification responses for three different situations (gender inconsistent, gender consistent, gender based parental restriction)

CHAPTER II

METHOD

In the method section, the scales used for the relationship between maternal characteristics and children's evaluation are clarified. In addition, hypothetical scenarios related to gender consistent and inconsistent situations are explained. Finally, coding schemas and type of analysis used for the data set are illustrated.

2.1 Participants

168 third-grade Turkish female students and their mothers were used as participants in the current study ($N_{children} = 168$; $N_{mothers} = 168$). While children's age ranged from 8 to 11 ($M = 8.91$, $SD = .37$), the range of mothers' age was 25 to 49 ($M = 37.38$, $SD = 5.25$). The data were collected from two different cities in Turkey. In order to examine within-culture differences, Ankara (the capital city of Turkey), and Mersin were chosen as representatives of urban and rural areas, respectively. Primary public schools in Mersin (Gazipaşa İlkokulu & Göksu İlkokulu) and in Ankara (Hamdullah Suphi İlkokulu, Bahçelievler Nebahat Keskin İlkokulu, Mustafa Kemal İlkokulu & Kılıçali Paşa İlkokulu) were contacted in order to recruit participants. Those public primary schools were preferred from the center of the cities. 103 of the total mother-children pairs were recruited from Mersin, while remaining 65 pairs were from Ankara. The mean age of the children was 106.06 months ($SD = 4.71$) in Ankara and, 107.45 ($SD = 4.71$) months in Mersin. Demographic forms indicated that the majority of the participants were placed in middle socio-economic class. No serious chronic diseases were reported among children. Before the study was conducted, all necessary ethical permissions both from the Ethical Committee in Middle East Technical University (METU) and from the Ministry of Education in Ankara were

taken (see Appendix A). Also, parental consent forms were collected prior to data collection (see Appendix B).

2.2 Measures

In the current study, *BEM Sex Role Inventory* (Bem, 1981), *Balanced Integration and Differentiation Scale* (İmamoğlu, 1998; 2003) and *Emphatic Tendency Scale* (Dökmen, 1988) were used to collect data from mothers. In addition, a questionnaire that includes six different hypothetical vignettes about gender consistent and inconsistent situations was presented to the third-graders. Mothers were also given the adult-version of the same set of questions about gender consistent and inconsistent situations. A detailed examination of the proposed scales and questionnaires is presented below.

2.2.1 Demographics of Children and Parents

After collecting informed consents forms from mothers, the *Demographic Information Sheet* (see Appendix C) was administered. The information sheet consists of children's and mothers' ages, names of cities that they lived in, income, occupation and educational status of each parent.

2.2.2 BEM Sex Role Inventory

Bem Sex Role Inventory (BSRI) has been widely used to determine gender role perception of individuals. The main aim of the BSRI is to measure feminine, masculine and androgynous characteristics of individuals. There are 60 items in the original BSRI (*20 for masculinity, 20 for femininity and 20 for neutral characteristics*). Individuals rate themselves from 1 (*almost never true*) to 7 (*almost always true*) in 7 point Likert-type scale. The reliability coefficient values were found between 0.75-0.90 in the original study (Bem, 1974).

In the current study, the short-version of the BSRI (Bem, 1981) was used to measure gender stereotypes of mothers. This scale was adapted to Turkish by Özkan and Lajunen (2005; see Appendix D). The short version of the BSRI includes 30 items (*10 masculine, 10 feminine, 10 neutral*). The reliability coefficient for masculinity

and the femininity factors were found as 0.80 and 0.73 for Turkish men while reliability coefficients were found as 0.80 and 0.66 for femininity and masculinity subscales for Turkish women.

2.2.3 Balanced Integration and Differentiation Scale

The Balanced Integration and Differentiation (BID) Scale (see Appendix E) includes two subscales and 29 items in total (İmamoğlu, 1998; 2003). The first subscale aims to measure “relatedness” domain with 16 items related to interpersonal integration (e.g. *While working for things I wish to actualize in life, I always feel my family's love and support with me*). The second one is “individuation” domain, which consists of 13 items related to intrapersonal differentiation (e.g. *I can live for a mission that is exclusive to myself even though others may disapprove*). These subscales aim to measure the orientations of interpersonal relationships (relatedness) and personal growth (individuation), both of which were found to exist in mainstream collectivist and individualist cultures (Markus & Kitayama, 1991; Triandis, 1995). In contrast to traditional cultural and cross-cultural research, the BID Model proposed that not all individuals in a culture are uniformly collectivist or individualist. Instead, an individual might be both related and individuated at the same time, scoring high on one and low on the other, or low on both. The BID scale has been widely used by different researchers (İmamoğlu, 2003; İmamoğlu & Karakitapoğlu-Aygün, 2004; İmamoğlu, Günaydın, & Selçuk, 2011; Sahin-Acar & Leichtman, 2014; Sahin & Mebert; 2013) The internal consistency range of the scale was found to range from 0.74 to 0.94.

Mothers were asked to rate themselves on each item from 0 (*strongly disagree*) to 5 (*strongly agree*) in 5 point Likert-type scale. “Individuation” and “relatedness” domains were used as continuous variables and mothers scores were calculated separately for each domain.

2.2.4 Emphatic Tendency Scale

The aim of the *Emphatic Tendency Scale (ETS)* (see Appendix F) is to measure individuals’ empathic tendency by using 20 items (e.g. *People who share their own*

problems with me feel relieved before leaving). The scale was developed by Dökmen (1988) by collecting data from 70 university students. While the correlation coefficient of the scale was found as 0.89, the reliability coefficient was 0.88. Also, for the validity of the ETS, the relationship between Edwards' Personal Preferences Schedule Intraception subscale and ETS was examined, and the coefficient correlation was reported as 0.68.

The scale was given to mothers and they were asked to evaluate each item from 1 (*strongly disagree*) to 5 (*strongly agree*). Higher scores means higher empathic tendency of mothers.

2.2.5 Vignettes on Gender Consistent and Inconsistent Situations Evaluated by Children

Children's evaluation of gender stereotypes and gender based parental restriction were examined under three main topics: a) physical activities, b) toy preferences, and c) physical appearance. There were six different hypothetical scenarios (see Appendix G) including gender consistent and inconsistent situations for girls and boys (*2 for physical activities, 2 for toy preferences, 2 for physical appearance*). The scenarios under the topic of "*Physical Activities*" were adapted to Turkish from the study of Park and his colleagues (Park, et al., 2012). In the first story, there is a boy and a girl; a1) who both wants to participate in school's soccer team, and a2) to do ballet. Gender specific toy preference and physical appearance stories were also adapted from the existing literature (Carter & Levy,1988; Lobel & Menashri, 1993; Martin, Eisenbud, & Rose,1995; Beasley & Collins-Standley, 2002; Blakemore, 2003), and we added four new hypothetical scenarios to the adapted study (Park et al., 2012). Under the topic of "*Toy Preferences*", two siblings, one boy and one girl; b1) both want to have a doll with red dress in the first vignettes, and b2) they both want to have a remote control car in the other vignettes. Similarly, in the the last topic, "*Physical Appearance*", the siblings both; c1) want to apply nail polish, and c2) they both want to have a very short haircut.

In light of the original study (Park et al., 2012), first of all, children's perception of gender inconsistent situations was evaluated. Instead of asking yes/no question to children (*e.g. Ayşe'nin okulun futbol takımına katılması doğru mudur, yanlış mıdır?*) we used 4-point Likert type scale for evaluation of gender consistent and inconsistent situations (*e.g. Ayşe'nin okulun futbol takımına katılması sence ne kadar doğrudur?*). By converting it to Likert-type question rather than a dichotomous yes-no question, we aimed to gain more variance on how children view these vignettes. In order to facilitate children's understanding of Likert-type questions, four different smiley faces from negative to positive were used by matching faces with the numbers. Pilot study with 5 children indicated that children have coherent understanding of Likert-type questions used in the study.

In addition, after completing the first part of the vignette, children's justifications about their gender consistent or inconsistent decisions were asked (*e.g. Neden Ayşe'nin futbol takımına katılmasının bu kadar doğru olduğunu/olmadığını düşünüyorsun?*). The same questions were presented to children for the gender consistent situations (*e.g. Mehmet'in okulun futbol takımına katılması sence ne kadar doğrudur?; Neden Mehmet'in futbol takımına katılmasının bu kadar doğru olduğunu/olmadığını düşünüyorsun?*).

Finally, in the last part of the vignettes, children were asked about their perception on gender based parental restriction (*e.g. Eğer ailesi Mehmet'e futbol takımına katılmasına izin verip Ayşe'ye vermezse bu ne kadar doğru olur?; Neden?*). As could be seen in the original questions, here we also aimed to collect both children's rationalizations for their evaluations.

2.2.6 Evaluation of Gender Consistent-Inconsistent Situations and Gender Based Restriction by Parents

In order to measure the relationship between children's and mothers' evaluation on gender related situations (gender consistent-inconsistent) and gender based parental restriction, a set of questions (see Appendix H) including very similar questions with the children's hypothetical vignettes was given to mothers. However, instead of

presenting hypothetical scenarios, direct questions about gender consistent and inconsistent activities were asked to mothers (e.g. *Bir kız çocuğunun okulun futbol takımına katılması ne kadar doğrudur?; Bir erkek çocuğun bale yapması ne kadar doğrudur?*)

2.3 Procedure

All necessary ethical permissions from Human Subjects Ethics Committee in METU and from Ministry of Education in Ankara were taken before data collection. Parental approval forms and related scales were sent to mothers via class teachers.

Administrative staff of all schools was informed about the study. Most of the schools directed us to the guidance counselor of the school. After consulting with the counselors, class teachers of the third grades were contacted and given general information about the study. All third-grade teachers from the target schools accepted to cooperate with the researchers. After collecting parental consents and questionnaires from mothers, teachers were asked to allocate an hour for the study. They organized an independent activity with the boys out of the classroom, when the researchers run the study in classrooms.

In class, researchers introduced themselves and the study that the children would participate in. Children were told that the study was completely based on voluntary basis, and that there was no right or wrong answer to the questions, but we wanted to know how they would answer the questions. Their verbal consent was taken and all children accepted to be voluntary in the study. Children were explained how 4-point Likert type scale works. It was told that there would be six stories and some related statements in the questionnaire. They were asked to evaluate each statement from 1 (*totally incorrect*) to 4 (*totally correct*). If they seem not to understand the evaluation process, the researcher explained the rules for the second time. Questions of children were answered before the study.

In the main study, different hypothetical scenarios place under three main topics (*physical activities, toy preferences, physical appearance*) with their gender consistent and inconsistent subgroup situations. Under all topics, gender inconsistent

situations would come first. Generally, most of children completed the questionnaire in approximately 40 minutes. Five children, who did not complete the data in 40 minutes, were provided additional time.

2.4 Coding & Data Analysis

All the scales and subscales (*BEM*, *BSRI*, & *ETS*) administered to mothers were evaluated as separate continuous variables. Besides those scales, children and their mothers made six assessments about each gender related situations. Evaluation of children's participation in those situations (e.g. *Mehmet'in bale yapması ne kadar doğrudur?*; *Bir erkek çocuğun bale yapması ne kadar doğrudur?* and parental gender-based restriction (e.g. *Eğer aile kız çocuğun bale yapmasına izin verir ama erkek çocuğun bale yapmasına izin vermezse bu ne kadar doğru olur?*) were also measured by 4-point Likert type scale.

Justification responses of children and mothers ("*Why?*" questions) were coded in light of the coding schemes of social-cognitive domain theory. According to the social-cognitive domain theory (Turiel, 1998; Killen, 2007; Nucci, 2001, Richardson, Mulvey, & Killen, 2012), individuals social judgments depends on three main domains .The first one is moral domain in which fairness, justice and rights are the focus points (e.g. *It is not fair for her to not participate in school soccer team because girls and boys should have equal rights*). The second one is personal domain which emphasizes the importance of personal choice (e.g. *She should get to do whatever she wants.*). Finally, the last domain, social-conventional, is strongly associated with social rules, customs, and traditions (e.g. *Girls play dolls, boys play cars*). Thus, considering the three main domains, the original study (Park et al., 2012) defined three categories for children's and mothers' justification answers (see Table 1 & Table 2). Two different coders coded 20% of the data related to justifications. The coders have eighty one percent agreement on the coded data and the inter-rater reliability between two different coders was found as .91 by using Cohen's kappa coefficient.

For the relationship between maternal characteristics (the region that they live in, sex role perceptions, self-construals, emphatic tendency) and children's evaluation of gender consistent-inconsistent activities/situations and gender based parental restriction, three hierarchical linear regression analyses were conducted. Similarly,

Table 1
Categories and Overall Proportion of Justifications Used by Children

Categories of justification	Proportion of justifications		
	Gender inconsistent	Gender consistent	Parental restriction
1. Moral justifications: fairness, equity, justice <i>"Boys and girls should be treated equally"</i>	.28	.22	.47
2. Social-conventional justifications: gender stereotypes, gender roles, authority <i>"It is not normal for a boy to play with dolls."</i>	.48	.57	.39
3. Personal justifications: self-development, personal choice, friendship. <i>"She should do whatever she wants/ It's her choice"</i>	.20	.17	.09

Note: Overall proportions of each domain for each gender related situation are presented in the table.

Table 2
Categories and Overall Proportion of Justifications Used by Mothers

Categories of justification	Proportion of justifications		
	Gender inconsistent	Gender consistent	Parental restriction
1. Moral justifications: fairness, equity, justice <i>"It is not fair to not let her participate to soccer team"</i>	.18	.07	.34
2. Social-conventional justifications: gender stereotypes, gender roles, authority <i>"I do not think that ballet is a suitable activity for boys"</i>	.45	.59	.40
3. Personal justifications: self-development, personal choice, friendship. <i>"It is her own choice"</i>	.27	.24	.14

Note: Overall proportions of each domain for each gender related situation are presented in the table.

the link between maternal characteristics and mothers' evaluation of those three different situations will be analyzed by hierarchical linear regression analysis.

In light of the original study (Park et al., 2012), children's justification answers were scored for gender consistent, gender inconsistent and gender-based parental restriction situations, separately. That is, if one of the three domain was used for a justification, a full score of 1.0 (full use of the category) was given to the domain. Other two unused domain were scored as 0 (no use of the category), simultaneously. However, if children used more than one category for the situation, only the dominant one was scored as 1.0, and 0 was given to others one. At the end of the coding and counting, a separate total score of moral, personal, and social-conventional domain were obtained for each situation. In order to see, whether justification responses (*Why?*) show differences from each other for three different categories (*gender consistent-inconsistent situations, gender based parental restriction*), ANOVA based statistical measures with repeated samples were conducted.

The next section provides the results of the current study.

CHAPTER III

RESULTS

The results of the current study are presented in the third section. First, the data screening process is explained for univariate and multivariate outliers and normality testing. Then, the results of the main analyses for mothers and children are given respectively. In the last part, explanatory results are clarified.

3.1 Data Screening & Descriptives

Although the total participant number of the study was 185 ($N = 185$) at the beginning of the study, we observed that some of the participants did not complete different scales or did not answer some questions. Participants who did not complete at least one of the scales were excluded from the study ($N = 17$). For the remaining data ($N = 168$), missing values were determined and expectation-maximization algorithm was applied to deal with them.

The data screening analysis indicated that the data set included three univariate outliers for children's evaluation of gender consistent situations and mothers' relatedness and femininity scores. ($\chi^2 > 3.29, p < .001$). Before dealing with the univariate outliers, multivariate outliers were checked through Mahalanobis distance. No multivariate outlier was detected for the current data set ($\chi^2 = 20.51; p < .001$). Histograms, P-P plots, skewness and kurtosis values were examined for normality and linearity assumptions. Since all the data were met with the linearity and normality assumption and the univariate outliers did not exceed the critical value too much, we decided to keep those three outliers in the analyses.

After the data cleaning was completed, descriptive statistics of the data were examined. Mean and standard deviation of the all variables are presented in Table 3.

As it can be seen from the table, the mean of the *empathic tendency scale* was found as 3.73 ($SD = .45$), while the *femininity* subscale was found as 6.24 ($SD = .52$). *Masculinity* subscale has lower mean ($M = 4.96$, $SD = .70$) compared to *femininity*. Since the data were collected from mothers and daughters, they may have attributed more feminine traits to themselves than the masculine ones. In addition, *relatedness* subscale has higher mean ($M = 4.13$, $SD = .53$), compared to *individuation* subscale ($M = 3.32$, $SD = .48$) which was in tune with previous findings (Hofstede, 1980). We also controlled for the regional differences for those variables. The mean scores of mothers' empathic tendency, individuation, relatedness, femininity and masculinity levels were not significantly different from each other based on the region that they live in (Ankara vs. Mersin).

Table 3 Descriptive Statistics for Study Variables

Variables	Minimum	Maximum	Mean	SD
Empathy	2.60	4.75	3.73	.45
masculinity	3.07	6.70	4.96	.70
femininity	4.50	7.00	6.24	.52
individuation	2.08	4.77	3.32	.48
relatedness	2.31	5.00	4.13	.53
m_gender_inconsist	1.00	3.67	2.40	.47
m_gender_consist	2.17	4.00	3.29	.39
m_parental_restric	1.00	4.00	2.27	.59
c_gender_inconsist	1.00	4.00	2.39	.69
c_gender_consist	1.50	4.00	3.37	.53
c_parental_restric	1.00	4.00	2.14	.83

Note: N = 168, "m_gender_inconsistent", "m_gender_consist", "m_parental_restric" reflect the evaluation of mothers' on gender inconsistent situations, gender consistent situations, and gender based parental restriction, respectively. "c_gender_inconsist", "c_gender_consist", "c_parental_restric" represents children's evaluation on similar domains, respectively.

In Table 4, the correlation matrix of the study variables is given. Congruent with the previous findings, (Karniol, Gabay, Ochion, & Harari, 1998), there was a positive correlation between femininity and empathy level of mothers ($r = .36$, $p < .001$).

Table 4

Correlations between Study Variables

	1	2	3	4	5	6	7	8	9	10	11
1. empathy	-										
2. masculinity	.14	-									
3. femininity	.36**	.34**	-								
4. individuation	-.10	.23**	-.01	-							
5. relatedness	.53**	-.04	.24**	.00	-						
6. m_gender_inconsistent	-.15	.12	-.16*	.29**	-.08	-					
7. m_gender_consistent	.18*	-.01	.14	-.13	.02	-.23	-				
8. m_parental_restriction	.12	-.09	.23**	-.20**	.10	-.65**	.20**	-			
9. c_gender_inconsistent	.00	.02	-.04	.09	.07	.41**	-.05	-.22**	-		
10. c_gender_consistent	-.08	-.12	-.11	-.07	-.05	-.08	.12	.11	.05	-	
11. c_parental_restriction	-.01	-.10	-.09	-.15	-.13	-.23**	.05	.22**	-.53**	.36**	-

Note: "m_gender_inconsistent", "m_gender_consistent", "m_parental_restriction" reflect the evaluation of mothers' on gender inconsistent situations, gender consistent situations, and gender based parental restriction, respectively. "c_gender_inconsistent", "c_gender_consistent", "c_parental_restriction" represents children's evaluation on similar domains, respectively. * $p < .05$; ** $p < .001$

Empathy was also positively correlated with relatedness ($r = .53, p < .001$) and mothers' supportiveness on gender consistent situations ($r = .18, p < .001$). There was a positive relationship between masculinity and femininity ($r = .34, p < .001$). Masculinity was also positively correlated with individualism ($r = .23, p < .001$).

The relationship between femininity and mothers' evaluation on gender inconsistent activities was negative ($r = -.16, p < .05$) but femininity scores of mothers are positively linked with relatedness scores ($r = .24, p < .001$) and mothers' supportiveness for gender based parental restrictions ($r = .23, p < .001$). Mothers who scored high on individuation subscale gave more support to gender inconsistent situations ($r = .29, p < .001$), but less support for gender based parental restriction ($r = -.20, p < .001$). Also, mothers who show higher support for gender inconsistent situations showed less support for gender consistent situations ($r = -.23, p < .001$) and gender based parental restriction ($r = -.65, p < .001$). Moreover, higher tolerance to gender inconsistent situations by mothers predicted higher support to gender inconsistent situations ($r = .41, p < .001$) and lower support for gender based parental restriction by children ($r = -.23, p < .001$). There was a positive association between mothers' supportiveness for gender consistent situations and gender based parental restriction ($r = .20, p < .001$). Similar with the mothers' results, higher tolerance to parental restriction by children was associated with higher support for gender consistent situations ($r = .36, p < .001$), but lower support for gender inconsistent situations ($r = -.53, p < .001$). Finally, tolerance of mothers for gender based restriction was positively correlated with children's supportiveness on parental restriction ($r = .22, p < .001$), but negatively correlated with children's supportiveness to gender inconsistent situations ($r = -.22, p < .001$).

3.2 Main Analyses

In the current section, mothers' and children's evaluation of gender consistent and inconsistent situations was examined by using the region that they live in and mothers' femininity, masculinity, relatedness, individuation, and empathy level. In

addition, mothers' and children's tolerance towards gender based parental restriction was analyzed with the same variables. Hierarchical linear regression was conducted to see whether those variables (region, femininity-masculinity level, relatedness-individuation level & empathy level) are the significant predictors of mothers' and children's supportiveness for gender related activities (gender consistent & inconsistent situations, gender based parental restriction). The region (Mersin vs. Ankara) that the participants live in were dummy coded and regressed in the first step. In the second step mothers' femininity and masculinity level were included in the analysis. While relatedness and individuation level of mothers were regressed in the third step, empathy level of the mothers was entered in the last step of the hierarchical linear regression. For each dependent variable (gender consistent & inconsistent situations, gender based parental restriction), the analysis was run separately.

3.2.1 Mother Outcomes

Table 5 presents the result of hierarchical linear regression for mothers' evaluation of gender inconsistent situations. The first step of the analysis was not significant, showing no within-culture difference for mothers' evaluation of gender inconsistent situations. However, when the femininity and masculinity scores were entered in the second step, results showed that both variables added significant variance to the model, $R^2 = .06$, (adjusted $R^2 = .04$), $\Delta R^2 = .06$, $F_{inc}(2, 164) = 4.97$, $p < .05$. Mothers who scored higher on masculinity ($\beta = .19$, $p < .05$) were more supportive for gender inconsistent situations. On the other hand, when their femininity ($\beta = -.22$, $p < .05$) level increased, they evaluated gender inconsistent situations more negatively and gave less support. In the third step, individuation and relatedness were entered and the results were significant, $R^2 = .12$, (adjusted $R^2 = .10$), $\Delta R^2 = .07$, $F_{inc}(2, 162) = 6.05$, $p < .05$. Individuation had unique contribution to analysis ($\beta = .27$, $p < .05$), showing that mothers who scored higher on individuation made more supportive evaluations for gender inconsistent situations. In the last step, empathy level of mothers was added to the regression analysis. Although empathy did not make a significant contribution to the analysis, individuation level of mothers was still a

significant predictor ($\beta = .25, p < .05$) in the last step. In addition, femininity significantly predicted mothers' evaluation on gender inconsistent situations ($\beta = -.17, p = .06$). Mothers' higher scores on femininity subscale significantly predicted lower levels of support for gender inconsistent situations. On the other hand, they provided more support for gender inconsistent situations, when they scored higher on individuation scale.

Table 5

Results of the Analysis for Mothers' Evaluation on Gender Inconsistent Situations

	β	T	$Sig.$	R^2	R^2 Change	F
Step 1				.00	.00	.04
Region	.02	.20	.844			
Step 2				.06	.06	4.97*
Femininity	-.22	-2.76	.006			
Masculinity	.19	2.37	.019			
Step 3				.12	.07	6.05*
Relatedness	-.02	-.26	.796			
Individuation	.27	3.48	.001			
Step 4				.13	.00	.82
Empathy	-.08	-.91	.37			

Note: Dependent Variable is Evaluation of Gender Inconsistent Situations by Mothers. Femininity, Masculinity, Relatedness, and Individuation scores belong to mothers. * $p < .05$; ** $p < .001$

We ran another regression analysis with the same order and set of predictors to see their effects on gender consistent situations. The results are presented in Table 6. In the first step, the region that the mothers live in was entered into the analysis and no significant result was found, which means region did not have a significant effect on mothers' evaluation on gender consistent situations. In the second step, femininity and masculinity level of mothers were entered into the regression analysis. There was no significant overall effect; however, there was a unique effect of femininity-

which significantly predicted mothers' decision on gender consistent activities. Mothers were found to be more supportive if they scored higher on femininity scale ($\beta = .17, p < .05$). Relatedness and individuation did not add significant variance to the model in the third step. However, femininity continued to marginally predict mothers' evaluation ($\beta = .17, p = .056$). Empathy scores were added in the last step by showing significant results, $R^2 = .06$, (adjusted $R^2=.03$), $\Delta R^2 = .02$, $F_{inc}(1, 161) = 3.81, p = .053$. Higher empathy scores of mothers predicted higher support for gender consistent activities ($\beta = .19, p = .053$). However, femininity lost its unique effect in the last step.

Table 6

Results of the Analysis for Mothers' Evaluation on Gender Consistent Situations

	β	T	$Sig.$	R^2	R^2 Change	F
Step 1				.00	.00	.11
Region	.03	.33	.739			
Step 2				.03	.03	2.11
Femininity	.17	2.05	.042			
Masculinity	-.07	-.84	.401			
Step 3				.04	.02	1.35
Relatedness	-.03	-.34	.736			
Individuation	.13	-1.60	.111			
Step 4				.06	.02	3.81
Empathy	.19	1.95	.053			

Note: Dependent Variable is Evaluation of Gender Consistent Situations by Mothers. Femininity, Masculinity, Relatedness, and Individuation scores belong to mothers. * $p < .05$; ** $p < .001$

In the last regression analysis for mothers, the same sets of predictors were used one more time in the same order in order to predict their evaluation of gender based parental restriction. The results are presented in Table 7. The region did not show any significant effect in the first step. In the second step, femininity and masculinity

were entered into the equation. The results were significant, $R^2 = .08$, (adjusted $R^2=.07$), $\Delta R^2 = .08$, $F_{inc}(2, 164) = 7.38$, $p < .05$. Mothers who scored higher on femininity subscale showed more support for gender based parental restriction ($\beta = .29$, $p < .001$) and higher masculinity scores of mothers predicted lower level of support from mothers ($\beta = -.18$, $p < .05$) on the same situation. Relatedness and individuation scores did not add significant variance to the model in the third step. However, femininity continued to predict mothers' supportiveness on gender based parental restriction ($\beta = .27$, $p < .05$). In addition to those variables, mothers who got higher scores on individuation domain indicated less support for gender based restriction ($\beta = -.17$, $p < .05$) in the third step. Finally, in the last step, empathy scores of mothers were regressed, but no significant effect was found. That is, empathy did not make a significant change in terms of adding additional variance to the model. On the other hand, unique contribution of femininity and individuation were still significant ($\beta = .27$, $p < .05$; $\beta = -.17$, $p = .05$; respectively). They provided more support for gender based parental restrictions as they get higher scores on femininity and they provided less supportive evaluations for gender based parental restrictions as they get higher scores on individuation domain.

3.2.2 Child Outcomes

Children's evaluation of gender consistent and inconsistent situations and supportiveness for gender based parental restriction are investigated to see whether the region of the children, mothers' femininity-masculinity level, self-construal (relatedness-individuation) and empathy level would predict children's evaluation for gender related activities (gender consistent & inconsistent situations, gender based parental restriction). Similar with mothers, three hierarchical regressions were conducted.

The results of the analyses indicated that none of the predictors yielded significant results for predicting children's evaluation on gender inconsistent, gender consistent and gender based parental restriction situations. In addition, there was no unique effect of any of the independent variables on children's evaluation of gender related situations (gender inconsistent, gender consistent, gender based parental restriction).

The relationship between children's and mothers' evaluation of gender related situations (gender inconsistent & consistent, gender based parental restriction) was also examined. Mothers' evaluation on gender inconsistent situations was significantly related to children's evaluation on gender inconsistent situations ($r = .41, p < .001$). Similarly, mothers' supportiveness on gender based parental restriction was significantly correlated with children's evaluation on the same

Table 7

Results of the Analysis for Mothers' Evaluation on Gender Based Parental Restriction

	β	T	$Sig.$	R^2	R^2 Change	F
Step 1				.00	.00	.00
Region	.00	.07	.943			
Step 2				.08	.08	7.38*
Femininity	.29	3.65	.000			
Masculinity	-.19	-2.37	.019			
Step 3				.11	.03	2.46
Relatedness	.02	.25	.805			
Individuation	-.17	-2.21	.029			
Step 4				.11	.00	.05
Empathy	.02	.23	.819			

Note: Dependent Variable is Evaluation of Gender based Parental Restriction Situations by Mothers. Femininity, Masculinity, Relatedness, and Individuation scores belong to mothers. * $p < .05$; ** $p < .001$

variable ($r = .22, p < .001$). However, there was no significant relationship between mothers' and children's scores on the evaluation of gender inconsistent situations.

3.3 Explanatory Outcomes for Mothers and Children

In order to understand general pattern of children's and mothers' justifications for three different condition, 3 (gender consistent & inconsistent situation, gender based

parental restriction) X 3 (personal, social, moral) a repeated measures ANOVA analysis was conducted. Greenhouse-Geisser method was used for the corrections of sphericity violation and the results of the analyses were reported according to those corrections. Additional post-hoc tests were performed to see difference among usage of personal, social-conventional and moral domains for each situation.

3.3.1 Mother Outcomes

Analysis of the mothers' justifications for three gender related conditions were significant, $F(3.46, 867.66) = 36.21, p < .001, \eta_p^2 = .13$. The follow-up analysis indicated that, in gender inconsistent situation, mothers used significantly more social-conventional justifications responses ($M = 3.30, SD = .03$) compared to moral ($M = 2.27, SD = .05$) and personal domains ($M = 2.40, SD = .04$). In addition, they used similar proportion of personal and moral domains in gender inconsistent situations and the proportion of personal and moral domain did not significantly different from each other. Similarly, in gender consistent situations, mothers used significantly more social-conventional domains ($M = 3.53, SD = .14$) compared to other two domains (personal; $M = 1.43, SD = .11$; moral; $M = .41, SD = .06$). Mothers used significantly less moral domain than the other two if the situations were consistent with typical gender stereotypes. Different from the first and second situations, proportion of moral ($M = 2.07, SD = .12$) and social-conventional

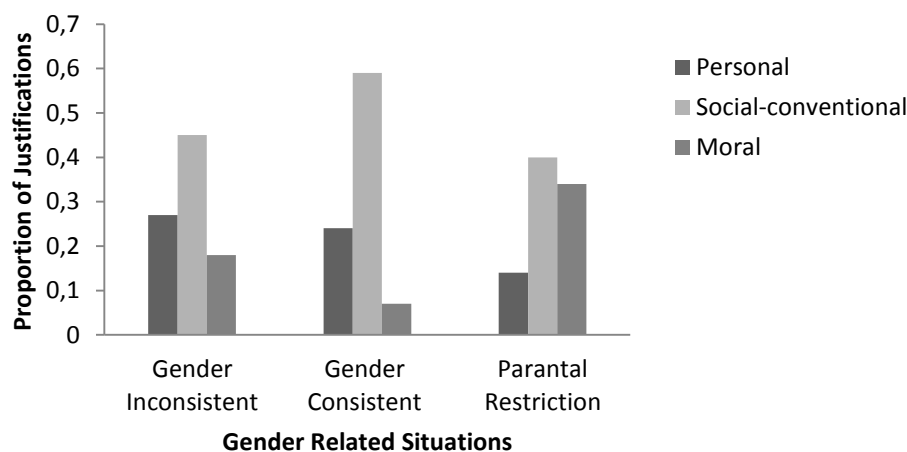


Figure 1 Proportion of justifications used by mothers for each situation

justifications ($M = 2.38$, $SD = .13$) used by mothers did not significantly differ from each other for the final situation. However, compared to those two domain, they used significantly less personal domain ($M = .86$, $SD = .09$) for gender based parental restriction situations (see Figure 1).

3.3.2 Child Outcomes

The same analysis was conducted with children to see the pattern of children's justification on gender related situations. The results of the repeated measure ANOVA indicated that children's reasoning show significant differences between three gender related conditions (gender consistent & inconsistent situation, gender based parental restriction), $F(1.64, 819.44) = 22.16$, $p < .001$, $\eta_p^2 = .08$. The post-hoc analysis showed that, in gender inconsistent situations, the most often used domain was determined as social-conventional domain ($M = 2.86$, $SD = .15$) compared to others (personal; $M = 1.21$, $SD = .11$; moral; $M = 1.71$, $SD = .13$). Moreover, the usage of moral domains was significantly higher than personal domains. In the situations that are congruent with general gender stereotypes, children gave significantly more social conventional justifications ($M = 3.41$, $SD = .16$) than personal ($M = 1.02$, $SD = .10$) and moral ($M = 1.30$, $SD = .12$) ones while usage of the personal and social domains did not significantly differentiate from

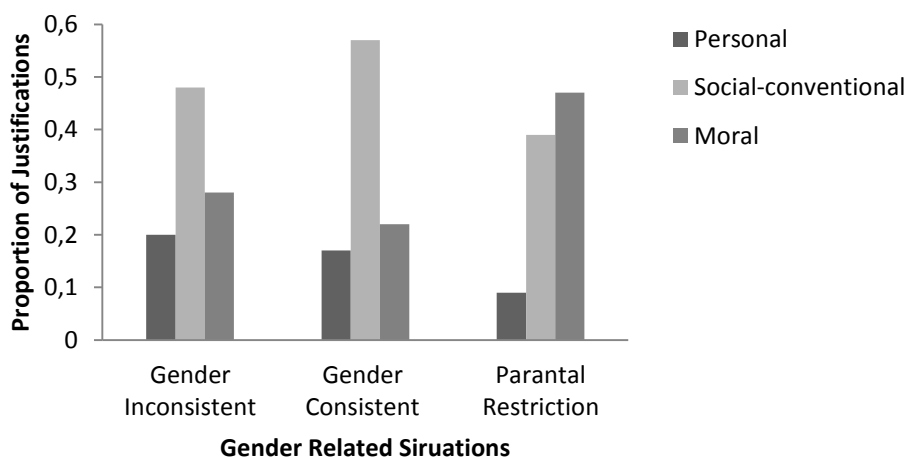


Figure 2 Proportion of justifications used by children for each situation

each other. For the last situation, in which children evaluate gender based parental restriction, personal domains were significantly the least used justification type ($M = .53$, $SD = .08$). On the other hand, children used similar proportion of moral ($M = 2.90$, $SD = .16$) and social conventional ($M = 2.35$, $SD = .16$) answers for gender based parental restriction in the last situation. That is, proportion of moral and social conventional domain used by children did not significantly differentiate from each other (see Figure 2).

CHAPTER IV

DISCUSSION

In the current study, we aimed to investigate children's and mothers' evaluation on gender related situations (gender inconsistent, gender consistent, gender based parental restriction) and specifically how they were predicted by mothers' perception of sex roles (femininity, masculinity), self-construals (relatedness and individuation) , the region (city that they live in; Mersin vs. Ankara) and empathy levels. In this chapter, the findings for mothers and children are discussed separately. Later, the integrations and interpretations of findings for mothers and children are presented. Limitations, contributions and future suggestions are reported in the last section.

4.1 Evaluation of Findings

The current study is the first attempt to investigate children's and mothers' evaluations on the gender related situations (gender inconsistent, gender consistent, gender based parental restriction) by considering region, mothers' perception of sex roles, self-construals, and empathic tendency. Especially, mothers' self-construals (relatedness and individuation) and perception of sex roles (femininity and masculinity) gave important cues about their evaluations on gender based situations. Mothers who were high on individuation domain were more flexible and liberal while making gender based evaluations. However; as their feminine traits increased, they became more stick to gender stereotypes and made less supportive evaluations for gender inconsistent situations. Besides all, the current study includes important findings in terms of showing value transmission pattern from mothers to children by examining the justification answers of mothers and children for their evaluations.

4.1.1 Evaluation of Main Findings for Mothers and Children

One of our predictions about gender based scenarios are possible effect of mothers' sex roles perception (femininity and masculinity). In that sense, mothers' femininity and masculinity levels were added to analysis in order to see whether children's and mothers' sex role perception predict their evaluation on gender related situations. For mothers, femininity predicted their evaluations on three different gender related situations, for the most part. As mothers' femininity increased, they evaluated gender inconsistent situations more negatively and gave less support for gender inconsistent situations. On the other hand, as mothers scored high on femininity, they positively evaluated gender based parental restriction and gender consistent situations by giving more support. These finding are consistent with our hypothesis and provide evidence for perception of sex roles related to stereotypic gender roles. Since high femininity level predicts traditional females roles (Bem, 1974), scoring higher on femininity might have led to support gender stereotypes. Although, masculinity had some significant prediction in some part of the analysis, it did not significantly predict evaluation on gender related situations for mothers in general. This also constitutes another evidence showing that femininity and masculinity are two distinct dimension (Bem, 1981). That is, being located end of one domain does not mean being located at the low end of the other one. Femininity and masculinity levels of mothers did not predict children's evaluation on gender consistent, gender inconsistent and gender based parental restriction situations. One of the possible reasons for the lack of that link might be because of long shot expectations, which concerns examining children's decisions based on mothers' and we proposed to predict children's evaluation with mothers' characteristics. Although it was hypothesized by many studies that value transfer is predominant from parents to their children (Pratt, Norris, Hebblethwaite, & Arnold, 2008; Grønhøj, & Thøgersen, 2009), there might be so many other factors that affect that relationship, and that we did not specifically investigated in the current study. Thus, individual differences between children and mothers may be caused some missing variance in the data.

Evaluation on gender related situations were also examined at the level of self-construals of mothers, namely for relatedness and individuation. Individuation was found as a significant predictor for gender inconsistent and parental restriction situations and confirmed our hypotheses. However, no significant result was found for gender consistent situations. Mothers who scored higher on the individuation scale seemed to give more positive evaluation and support for gender inconsistent situations, and they used less supportive evaluations for gender based parental restrictions. The findings related to individuation almost perfectly fit with the existing literature. İmamoğlu (2007) suggest that “*individuation*” and “*relatedness*” are not the same terms with “*individualism*” and “*collectivism*”, respectively. However, she supports the idea that those terms have some common features. By considering her view, it can be concluded that since individualistic cultures give more importance to independence, individual rights, and autonomy compared to collectivistic ones (Hofstede, 1980; Oyserman, Coon, & Kemmelmeier, 2002), mothers who scored higher on individuation domain were more liberal and supportive for gender inconsistent situations but did not support the restriction of children based on their gender. Those mothers who had higher scores on individuation domain might think that gender stereotypes and gender based parental restrictions are unfair while making their evaluations. Although individuation significantly predicted gender based evaluations, relatedness did not predict mothers’ evaluations on any gender related situations. On the other hand, neither individuation nor relatedness was a significant predictor for children’s evaluations on gender related situations. Since the data related to self-construals were collected from mothers and prediction related to evaluations was made according to children’s answers, there might have been some missing variance between mothers and children on the self-construal domain, as well. Including children’s self-construals in the future studies may provide to acquire more effective results for children on those domains.

Empathy level of mothers was considered as a predictor for mothers’ and children’s supportiveness on gender based situations. However, it did not predict any variable for mothers and children, except for mothers’ evaluation on gender consistent

situations. Interestingly, there was only one significant result, showing that increasing empathy level of mothers predicts more supportive evaluations for gender consistent situations. The reason may be related to participants' gender. Since empathic characteristics are attributed to women traditionally (Lennon & Eisenberg, 1987; Mestre, Samper, Frías, & Tur, 2009), mothers' may have a tendency to define themselves highly empathic. In addition to this, the results indicated that femininity and empathy was correlated with each other. That means they had some shared variance which may have influenced the results for empathy. Finally, unlike for the self-construals or sex-role construals, there were no converging results for empathy, and that one significant result might be totally random.

After all prediction analysis, possible relationship between children's and mothers' evaluation on three different gender related situations were investigated. Mothers' supportive evaluations were significantly related to children's supportive evaluations on gender inconsistent situations. In addition, high tolerance to gender based parental restriction by mothers is related to high supportive evaluations for parental restriction by children. The significant relationship between children's and mothers' evaluation on the same gender related situation may support the literature about value transmission from mothers to children. Previous studies suggests that values of children related to social events were strongly linked with their parents' values (Copen & Silverstein, 2008; Min, Silverstein, & Lendon, 2012). However, the results indicated that there was no relationship between mothers' and children's evaluation on gender consistent situations. The order of the three different gender based situations may be a reason for this finding. Both mothers and children were given gender inconsistent situations first and they were asked to evaluate gender consistent situations next. When justification answers for their evaluations were examined, it was seen that if the children did not give supportive evaluations for gender inconsistent situations for one of the twins (*e.g. Ayşe bir kız ve futbol oynaması doğru değil*), they had a tendency to use justifications related to equality for the other sibling (*e.g. Ali futbola giderse Ayşe'ye haksızlık olur, ikisi de gitmesin*). However, the same pattern was not observed on mothers' answers for

gender consistent and inconsistent situations. The more detailed information for justifications are given in the next part.

We also investigated whether there was a possible within-culture difference on mothers' and children's evaluations for gender related situations. Our expectations regarding region (Ankara vs. Mersin) did not predict evaluation on three different gender based situations either for mothers or for children. At the beginning of the study, we chose Ankara and Mersin because of their different social structures. Mersin-as a smaller city- was thought to be more conservative, whereas Ankara-as the second populated city in Turkey- was taken as a more liberal city. Especially, by recruiting participants from Çankaya in Ankara and choosing Silifke in Mersin, urban and rural area comparison was aimed. Ankara is the capital city of Turkey and Çankaya is one of the important boroughs of Ankara. There are many administrative and governmental offices in addition to Ministries in the city. Moreover, many universities in Turkey are placed in the region of Çankaya. Individuals have extensive opportunity to reach health services, social activities or shopping centers. On the other hand, Silifke is one of the boroughs of Mersin, includes only a few number of these educational and administrative entities. It is less populated, yet it is historically a more liberal city. The reason why we did not find differences between two cities on the perception of gender stereotypes may be related to these historical and physical structures of Silifke and Ankara. Silifke is near the Mediterranean Sea and in history, many different visitors have been coming to city for trip, economical reasons or exploration. Thus, people of the city might have been affected from the cultural practices, including gender stereotypes, by many cultures. The second reason may be the structure of population in Ankara. The population of Ankara is mostly composed of people who migrated from other cities (Aydemir, 2011). People coming from the outside of the Ankara might have continued their own cities' traditions and values. As a result, possible within variance might have be one of the reasons why we did not find a difference in the results between two cities.

4.1.2 Evaluation of Explanatory Findings for Mothers and Children

In order to see general pattern of children's and mothers' justifications for three different gender related situations (gender inconsistent, gender consistent, parental restriction), social cognitive-domain theory and the related previous studies (Turiel, 1998; Nucci 2001) were used. Children and mothers were asked to give justifications (*Why* questions) for their evaluations on each condition. According to the theory, individuals make their evaluations for social events based on three different categories: personal (*e.g. Bu Ali'nin kendi seçimi.*), social-conventional (*e.g. Çünkü o bir kız.*), and moral (*Kızlar ve erkekler eşittir.*).

In gender inconsistent situations, both mothers and children used more social conventional domains (*e.g. Bir kıza futbol oynamak yakışmaz; Oje'yi erkekler süremez*) compared to personal and moral domains. However, when the personal domains (*e.g. Ayşe istediğini yapabilmeli*) compared with moral ones (*e.g. Ayşe'ye haksızlık yapılmış olur*), children used more moral domains than personal ones while mothers use similar proportion of those two domains. As the age gets older, schemas are internalized more. Therefore, mothers may have used less moral domains for gender inconsistent situations compared to their children. In addition, children may have difficulty to understand the reason under those gender stereotypes used for gender inconsistent situations. That is, they still continue to internalize values coming from their mothers which may result in more preferences for moral domains.

Similarly, for gender consistent situations, mothers and children gave more social-conventional justification (*e.g. Ali erkek olduğu için futbol oynaması normal*) compared to the other two. However, while mothers used more personal domain (*e.g. Kızım istediğini yapabilir*) than the moral ones (*e.g. Kızım ve oğlum eşittir*) in gender consistent situations, proportion of moral (*e.g. Herkes eşittir*) and personal domains (*e.g. Kendi kararını kendi vermeli*) did not significantly differ from each other for children's answers. The reason for the different pattern between mothers and children may be because of a similar reason for the gender inconsistent situations. In other words, in the middle childhood children start to use autonomy for their own decision (Eccles, 1999) but they may not be affected from the social

norms related to gender roles totally. Also, the value transmission related to typical gender roles -from mothers to children- still continue around these ages. Thus, they may use more moral justifications when evaluating gender consistent situations (*e.g. Bu onun hakkı; Ali'nin de buna hakkı var*).

Different from the first and second situations, mothers and children used similar proportion of social conventional (*e.g. Kız olduğu için futbol oynamamalı*) and moral domains (*e.g. Kıza haksızlık olur*) while evaluating gender based parental restrictions. Personal domain is the least used domain for both mothers' and children's evaluation on gender based parental restriction. Due to Turkey's traditional view on gender roles and its more relatedness-based structure (Kağıtçıbaşı, 1984; İmamoğlu & Karakitapoğlu Aygün, 1999), both mothers and children might have used lower levels of personal reasons (*e.g. Çünkü o bir birey.*) compared to the others ones.

One of the most striking findings of the current study is the converging pattern between mothers' and children's answers on three different conditions (gender consistent, gender inconsistent, gender based parental restriction) are beautifully laid out in the current study. They are beautifully laid out in the current study. The similar pattern between mothers and children can be seen as an evidence for the value transmission from mothers to children. There are many different findings that support the idea that mothers transfer typical gender roles to their children (Moen, Erickson, & Dempster-McClain, 1997). Especially, socialization theory supports the idea that early experiences of children with their mothers and fathers directly affect their values in their future life which is congruent with the findings of current study.

It is also important to report that while mothers and children used more social conventional reasoning for gender consistent and inconsistent situations, they used similar proportion of moral justification for gender based discrimination by parents. This finding is also congruent with the previous research. For example, treating sons and children differently was perceived as unequal for the Korean sample, as well, which was adapted to Turkish cultural context by this study (Park et al., 2012). Giving social-conventional justification for gender stereotypic situations may be an

evidence for that mothers' and children's evaluation related to typical gender stereotypes. However, when the focus point was unequal treatment towards a son and daughter, both children and mothers emphasized the moral side of their decision despite of the high frequency of social-conventional justification. Thus, laying stress on unequal treatment for siblings only because of their gender may provide children and mothers to realize how gender stereotypes result in unfairness between males and females.

4.3 Limitations

The current study has some limitations. First of all, mothers' questionnaire includes more than two scales and a set of questions that might have influenced mothers' answers; they might have been bored to answer all the questions along the way. Second of all, while original study consists of 30-minutes interview with children individually, (Park et al., 2012), we had to convert the interview in a questionnaire format, since most of the schools declared that they would not cooperate in providing a private space for the interviews. Children filled out the questionnaires together and some participants might have been affected from each other's answers. However, the results indicated that that there was almost a perfect pattern between children's and mothers' justification responses although questionnaires were applied to mothers and children separately.

Empathy scale did not predict any evaluation on three different gender based scenarios, except for gender consistent situations. Although the reliability of the scale was high in the previous studies (Dökmen, 1988), it is the first time that the scale was used with mothers. Since mothers know that the study would be related to their children, they might have evaluated themselves to be more positive on the emphatic tendency scale. Also, since it might be more of a personal characteristics rather than a cultural feature, there might be a higher degree of variance among mothers.

The structure of the hypothetical vignettes was thought to be another limitation. Although the current study includes six vignettes about three main topics (physical

activities, toy preferences, physical appearance), possible differences in reaction to those three different topics were not examined. In addition, mothers' and children's reactions to gender related situations might show difference based on the child's gender in the study. For example, both mothers and children gave the most negative evaluations to the boy, who wants to apply nail-polish. Instead of nail-polish, future studies might use a less polarized and socially more acceptable situations, such as wearing earrings for a boy, while making research on mothers' and children's reactions to gender stereotypes. In addition, further studies should examine mothers' and children's possible reactions for male and female in the vignettes, separately.

Although the study makes a unique contribution by showing a similar pattern between mothers' and children's justification responses, we did not find the effects of mothers' characteristics (sex role perceptions, self-construals & empathy) on children's evaluation of gender related situations. Since we collected the data from mothers and tried to predict children's gender related evaluations based on those answers, there might be some other variables which might affect the value transmission from mothers to children. Age could be one of those variables. That is, different age groups might show different pattern for value transmission from mothers to children, because children's cognitive capabilities develop across different ages (Casey, Tottenham, Liston, & Durston; 2005). Thus, conducting the same study with different age groups might show whether mothers' characteristics examined in the study are effective on children's gender related evaluations at different ages.

The most important limitations of the current study could be seen as the gender and age of children. By focusing only on the relationship between children and mothers, value transmission from mothers to sons was neglected. Including sons and their mothers into the study would be likely to show gender differences while evaluating gender based situations. Moreover, studying with only one age group was a major limitation in terms of seeing whether there are any age difference on their evaluations or their mothers'. Further studies should definitely look at different age groups.

Finally, for the within-culture differences, the cities chosen as urban and rural areas may not have been representative, because of the more liberal structure of the rural area that was chosen to be examined. Further studies should also continue to look at different cultural groups, which may show how perception of gender stereotypes would change within the same culture.

4.4 Contributions

The current study provides some important contributions to the existing literature.

First of all, to the best of our knowledge, this study is the first one which brings culture, perception on sex roles (femininity and masculinity), self-construals (individuation and relatedness) and empathy together to see their effects on mothers' and children's' evaluation about gender stereotypes. Especially for mothers' self-construals and their perceptions of sex roles, this study has made an important contribution to the literature, by shedding light on how children and mothers acquire gender stereotypes, and which factors may be effective for the acquisition of those stereotypes.

In addition, although some studies examine the parents' and children's evaluation responses on gender related situations separately (Killen, Park, Lee-Kim, & Shin, 2005; Park, et al., 2012), the current study also examined the general pattern between mothers' and children's perceptions and with the justification of their decisions.

The study also showed that mothers' and children's' justification types for gender related situations almost perfectly spread out on personal, social-conventional, and moral domains. While they both used more social-conventional justifications for gender consistent and gender inconsistent situations, they preferred almost equal proportion of moral and social-conventional domains for the parental restriction scenarios. Overall, the findings of the current study support the existing literature on the issue that mothers transfer their own gender schemas to their children for the most part.

4.5 Future Suggestions

By considering general contributions and limitations of the current study, many research could be designed in the future. First of all, male students also should be recruited as participants in order to see whether there is any gender difference on the evaluation of gender related situations. By this addition, one may also see whether value transmission from mothers to children show any difference between daughters and sons. Similarly, there are almost no studies regarding fathers' understanding and judgments about gender stereotypes. It should fill a huge gap to use fathers as participants in the future to see their unique contribution on transfer of gender related values and the association between fathers' and children's perception on gender related situations.

Second of all, using children from different age groups may be helpful to see developmental patterns of gender schemas and stereotypes. Whether children's usage of values that they adopted from their mothers across developmental stages would be one of the main research questions and can be presented in the future studies. In the adapted study of Park and his collages (2007), the age difference on evaluation and justification of gender related situations was also investigated. However, they did not examine the relationship between mothers and children's answers. Thus, it would be useful to conduct a study with different age groups and mothers in order to see how gender roles and gender stereotypes are acquired.

Third of all, we aimed to look within-culture differences while examining the evaluation of gender stereotypic situations. The further studies may be conducted with more conservative and liberal cities in Turkey. Moreover, cross-cultural studies may light whether value transmission show difference from culture to culture.

Overall, this study was the first one, which investigated children's and mothers' evaluations and justifications on gender related situations regarding mothers' perception of sex roles (femininity, masculinity), self-construals, (relatedness and individuation) and empathic tendency across different cultural groups in Turkey. Furthermore, this one is the first study to show especially individuation-as a

dimension to effect self-construal- has a specific importance on gender consistent and inconsistent situations. In other words, mothers who are more individualized seem to be more liberal and out of norms in terms of the decision they and their children makes. Femininity level of mothers was also found to be important for their evaluations and decisions on gender related situations. That is, mothers who carry highly feminine traits are stricter while evaluating gender related situations. Future studies should focus on more self-related factors that may shed light on formation of gender roles.

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APPENDICES

Appendix A: Ethical Permissions

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



DÜMLÜPINAR BULVARI 06800
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07.01.2014

Gönderilen : Dr. Başak Şahin
Psikoloji

Gönderen : Prof. Dr. Canan Özgen
IAK Başkanı

İlgi : Etik Onayı

Danışmanlığını yapmış olduğunuz Psikoloji Bölümü öğrencisi Hatice Işık'ın "How 8-year old Turkish girls perceive gender stereotypes and parental restriction based on gender stereotypic expectations: A within-culture comparison in Turkey" isimli araştırması "İnsan Araştırmaları Komitesi" tarafından uygun görülerek gerekli onay verilmiştir.

Bilgilerinize saygılarımla sunarım.

Etik Komite Onayı

Uygundur

07/01/2014

Prof. Dr. Canan Özgen
Uygulamalı Etik Araştırma Merkezi
(UEAM) Başkanı
ODTÜ 06531 ANKARA

T.C.
MILLÎ EĞİTİM BAKANLIĞI
Temel Eğitim Genel Müdürlüğü

DAĞITIM BAKANLIĞI
Ev Ar 14 5102

Sayı : 70297673/300/819043
Konu: Araştırma İzni Talebi

25/02/2014

.....

İlgi: Orta Doğu Teknik Üniversitesi Rektörlüğünün 14/02/2014 tarihli ve 54850036-300-752/001723 sayılı yazısı.

Orta Doğu Teknik Üniversitesi Rektörlüğü Gelişim Psikolojisi Ana Bilim Dalı Yüksek Lisans Programı öğrencisi Hatice IŞIK'ın "Türkiye'deki 8 Yaşındaki Kız Çocuklarının Cinsiyet Kalıp Yargılarına Bağlı Olarak Ortaya Çıkan Ailesel Kısıtlamaları Değerlendirme: Bir Kültür İçi Karşılaştırma Çalışması" konulu yüksek lisans tezi kapsamında yapmak istediği çalışması incelenmiştir.

Genel Müdürlüğümüze sunulan ve kayıtlarımızda muhafaza edilen araştırmanın, eğitim-öğretimi aksatmayacak şekilde, gönüllülük esasına dayalı olarak uygulanması ve araştırma sonucunda yazılan tezin, basılı ve dijital ortamda Genel Müdürlüğümüze teslim edilmesi koşuluyla araştırmaya kaynak oluşturabilecek çalışmanın ilgi yazıda belirtilen Ankara ve Mersin illerinde uygulanmasında bir sakınca bulunmamaktadır.

Bilgilerinizi ve gereğini rica ederim.

Funda KOCABIYIK
Bakan a.
Genel Müdür

DAĞITIM:

Gereği:

Ankara ve Mersin Valiliklerine
(İl Millî Eğitim Müdürlüğü)

Bilgi:

Orta Doğu Teknik Üniversitesi Rektörlüğüne

Güvenli Elektronik İmza ile
Aslı ile Aynıdır.

26.2.2014

Mehmet CANLI
Şef

27-02-2014-3817

Appendix B: Informed Consent Form for Parents



ORTA DOĞU TEKNİK ÜNİVERSİTESİ
MIDDLE EAST TECHNICAL UNIVERSITY

1956

06531 ANKARA-TURKEY

Psikoloji Bölümü
Department of Psychology

Tel: 90 (312) 210 31 82
Faks:90 (312) 210 79 75

Bu tez çalışması Orta Doğu Teknik Üniversitesi Psikoloji Bölümü Gelişim Psikolojisi Yüksek Lisans programı öğrencisi Hatice Işık tarafından Psikoloji Bölümü Öğretim Görevlisi Dr. Başak Şahin süpervizörlüğünde yürütülmektedir. Çalışmanın genel amacı 8 yaşındaki kız çocuklarının cinsiyete yönelik algılarını anne-çocuk ilişkisi üzerinden incelemektir. Bu amacı gerçekleştirebilmek için sizin ve çocuğunuzun çalışmamıza katılımına ihtiyaç duymaktayız.

Katılmasına izin verdiğiniz takdirde çocuğunuz çalışmaya okulundaki uygun bir sınıfta ve ders saatinde katılacaktır. Çocuğunuza küçük hikayeler anlatılacak ve bu hikayelerle ilgili kısa sorular sorulacaktır. Aile demografik formları ise size biz tarafından ya da çocuğunuz aracılığıyla ulaştırılacaktır. Aileye gönderilecek anketleri **çocuğun annesinin** doldurması gerekmektedir. Çocuğunuzun cevaplayacağı soruların onun psikolojik gelişimine olumsuz etkisi olmayacağından emin olabilirsiniz. Sizin ve çocuğunuzun çalışma içerisinde verdiğiniz cevaplar kesinlikle gizli tutulacak ve bu cevaplar sadece bilimsel araştırma amacıyla kullanılacaktır. Bu formu imzaladıktan sonra hem siz hem de çocuğunuz katılımcılıktan ayrılma hakkına sahipsiniz. Araştırma sonuçlarının özeti istediğiniz üzerine tarafımızdan size ulaştırılacaktır.

Araştırmaya çocuğunuzun katılmasına izin vermeniz ve sizin katılımınız amaçlarımızı gerçekleştirmemiz açısından oldukça önemlidir. Araştırmayla ilgili

sorularınızı ařađıdaki e-posta adreslerini veya telefon numaralarını kullanarak bize yneltebilirsiniz.

Saygılarımızla,

Hatice Iřık

Psikoloji Blm/ Geliřim Psikolojisi Yksek Lisans đrencisi

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basaks@metu.edu.tr – 0312-210-5968

Ltfen bu arařtırmaya katılmak konusundaki tercihinizi ařađıdaki seeneklerden size en uygun gelenin altına imzanızı atarak belirtiniz.

A) Bu arařtırmaya tamamen gnll olarak katılıyorum ve ocuđum’nın da katılımcı olmasına izin veriyorum. alıřmayı istediđim zaman yarıda kesip bırakabileceđimi biliyorum ve verdiđim bilgilerin bilimsel amalı olarak kullanılmasını kabul ediyorum.

Veli Adı-Soyadı..... İmza

B) Bu alıřmaya katılmayı kabul etmiyorum ve ocuđumun’nın da katılımcı olmasına izin vermiyorum.

Veli Adı-Soyadı..... İmza

Appendix C: Demographic Information Sheet

1) Çocuğun doğum tarihi:

2) Şu an yaşadığınız il ve ilçe:.....

3) Çocuğunuzun bedensel, görme, işitme yetersizliği ya da gelişim geriliği gibi tanısı var mı?

Evet..... Hayır.....

Cevabınız evet ise hangi tanının konduğunu yazınız:.....

4) Çocuğunuz, önemli bir kaza, zehirlenme ağır ateşli bir hastalık geçirdi mi? :

Evet..... Hayır.....

Cevabınız evet ise hastalığını yazınız:.....

5) Çocuğun herhangi bir süreğen (kronik) hastalığı var mı?

Evet..... Hayır.....

Cevabınız evet ise hastalığını yazınız:.....

6) Çocuğun bakımını birincil olarak üstlenen kişi:

7) Çocuk bakımını üstlenen birincil kişinin çocuk ile yakınlık derecesi:

8) Ailedeki kişi sayısı:.....

9) Çocuk sayısı ve cinsiyetleri:.....

10) Annenin doğum tarihi:.....

11) Babanın doğum tarihi:.....

12) Annenin en son bitirdiği okulu belirtiniz:

Okur-yazar İlkokul Ortaokul Lise Üniversite

13) Babanın en son bitirdiği okulu belirtiniz:

Okur yazar İlkokul Ortaokul Lise Üniversite

14) Annenin çalışma durumu: Çalışmıyor /Çalışıyor

Mesleđi:.....

15) Babanın alıřma durumu: alıřmıyor /alıřıyor

Mesleđi:

16)Anne ve baba:

Evli..... Bořanmıř..... Ayrı yařıyor..... Dul..... Diđer

17)Ailenin yaklařık aylık geliri:

Appendix D: BEM Sex Role Inventory-Short Version

Sevgili anneler; lütfen aşağıdaki ifadelerin, sizin için ne oranda doğru ya da yanlış olduğunu ve sizi ne oranda tanımladığını göz önüne alıp ilgili rakamı daire içine alarak belirtiniz.

		1. Tamamen yanlış	2. Çoğunlukla yanlış	3. Biraz yanlış	4. Ne doğru ne	5. Biraz doğru	6. Çoğunlukla doğru	7. Tamamen doğru
1.	Düşünce ve inançlarını savunan	1	2	3	4	5	6	7
2.	Duygusal	1	2	3	4	5	6	7
3.	Vicdan sahibi / Bilinçli	1	2	3	4	5	6	7
4.	Bağımsız / Dilediğini yapan	1	2	3	4	5	6	7
5.	Sempatik	1	2	3	4	5	6	7
6.	Ne yapacağı belli olmayan / Başına buyruk / Sağı solu belli olmayan	1	2	3	4	5	6	7
7.	İddialı / Tuttuğunu koparan	1	2	3	4	5	6	7
8.	Diğer insanların duygularını önemseyen	1	2	3	4	5	6	7

9.	Güvenilir / İtimat edilir	1	2	3	4	5	6	7
10.	Sağlam karakterli / Güçlü kişilikli	1	2	3	4	5	6	7
11.	Anlayışlı	1	2	3	4	5	6	7
12.	Kıskanç	1	2	3	4	5	6	7
13.	İşe yarar ve becerikli	1	2	3	4	5	6	7
14.	Şefkatli / Merhametli	1	2	3	4	5	6	7
15.	İçten / Samimi	1	2	3	4	5	6	7
16.	Lider / Liderlik özelliklerine sahip	1	2	3	4	5	6	7
17.	Duyularına hakim olabilen / Teskin edici	1	2	3	4	5	6	7
18.	Sır saklayabilen / tutabilen / Ketum	1	2	3	4	5	6	7
19.	Risk alabilen / Risk almayı seven	1	2	3	4	5	6	7
20.	Sıcak kanlı	1	2	3	4	5	6	7
21.	Uyumlu	1	2	3	4	5	6	7
22.	Baskın / Üstün / Hakim	1	2	3	4	5	6	7
23.	Sevecen / Sevgi dolu	1	2	3	4	5	6	7
24.	Kendini beğenmiş / Kibirli	1	2	3	4	5	6	7

25.	Muhalif / Muhalefet eden	1	2	3	4	5	6	7
26.	Çocukları seven	1	2	3	4	5	6	7
27.	Kaba / Patavatsız / Nezaketsiz	1	2	3	4	5	6	7
28.	Saldırgan	1	2	3	4	5	6	7
29.	Kibar / Nazik	1	2	3	4	5	6	7
30.	Toplumsal kurallara uyan / Geleneklerine bağlı	1	2	3	4	5	6	7

Appendix E: Balanced Integration-Differentiation (BID) Scale

Sevgili anneler; lütfen aşağıdaki ifadelere ne derece katıldığınızı veya katılmadığınızı verilen ölçek üzerinde işaretleyiniz

		1. Kesinlikle katılmıyorum	2. Katılmıyorum	3. Kararsızım	4. Katılıyorum	5. Kesinlikle Katılıyorum
1.	Kendi kendime kaldığımda yapacak ilginç şeyler bulabilirim	1	2	3	4	5
2.	Kendimi aileme hep yakın hissedeceğime inanıyorum.	1	2	3	4	5
3.	İnsanlarla ilişki kurmakta güçlük çekiyorum.	1	2	3	4	5
4.	Kendi isteklerimi yapabilmek için kendime mutlaka zaman ve imkan tanımaya çalışırım.	1	2	3	4	5
5.	Kendimi duygusal olarak toplumun dışında kalmış gibi hissediyorum.	1	2	3	4	5
6.	Kendimi duygusal olarak aileme çok yakın hissediyorum.	1	2	3	4	5
7.	Farklı olmaktansa, toplumla düşünsel olarak kaynaşmış olmayı tercih ederim.	1	2	3	4	5

8.	Kendimi yakın çevremden duygusal olarak kopmuş hissediyorum.	1	2	3	4	5
9.	Kendimi insanlardan olabildiğince soyutlayıp, kendi isteklerimi gerçekleştirmeye çalışırım.	1	2	3	4	5
10.	Hayatta gerçekleştirmek istediğim şeyler için çalışırken, ailemin sevgi ve desteğini hep yanımda hissederim.	1	2	3	4	5
11.	Kendimi yalnız hissediyorum.	1	2	3	4	5
12.	Ailemle duygusal bağlarımın zayıf olduğunu hissediyorum.	1	2	3	4	5
13.	Ailemle aramdaki duygusal bağların hayatta yapmak istediğim şeyler için bana güç verdiğini düşünüyorum.	1	2	3	4	5
14.	Kendimi diğer insanlardan kopuk hissediyorum.	1	2	3	4	5
15.	Toplumsal değerleri sorgulamak yerine benimsemeyi tercih ederim.	1	2	3	4	5
16.	Kendimi sosyal çevreme duygusal olarak yakın hissediyorum.	1	2	3	4	5
17.	Kendimi ilginç buluyorum.	1	2	3	4	5

18.	İnsanın kendini kendi istediği gibi değil, toplumda geçerli olacak şekilde geliştirmesinin önemli olduğunu düşünüyorum.	1	2	3	4	5
19.	İnsan geliştikçe, ailesinden duygusal olarak uzaklaşır.	1	2	3	4	5
20.	İnsanın en önemli amacı sahip olduğu potansiyeli hakkıyla geliştirmek olmalıdır.	1	2	3	4	5
21.	İnsanın kendi özelliklerini geliştirip ortaya çıkarabilmesi gerekir.	1	2	3	4	5
22.	Kişinin kendine değil, topluma uygun hareket etmesi, uzun vadede kendi yararına olur.	1	2	3	4	5
23.	İnsanın yapmak istediklerini yapabilmesi için, ailesiyle olan duygusal bağlarını en aza indirmesi gerekir.	1	2	3	4	5
24.	Çevremdekilerin onayladığı bir insan olmak benim için önemlidir.	1	2	3	4	5
25.	Zamanımızda insanlar arasında güçlü duygusal bağların olması, kendileri için destekleyici değil, engelleyici olur.	1	2	3	4	5

26.	Sahip olduğum potansiyeli ve özellikleri geliştirip kendime özgü bir birey olmak benim için çok önemlidir.	1	2	3	4	5
27.	Çevreme ters gelse bile, kendime özgü bir amaç için yaşayabilirim.	1	2	3	4	5
28.	Herkesin kendi özelliklerini geliştirmeye uğraşması yerine toplumsal beklentilere uygun davranmaya çalışmasının daha doğru olduğu kanısındayım.	1	2	3	4	5
29.	Toplumlar geliştikçe, insanlar arası duygusal bağların zayıflaması doğaldır	1	2	3	4	5

Appendix F: Empathic Tendency Scale

Sevgili anneler; lütfen kendinizle ilgili size uygun gelen yanıtları yuvarlak içine alınız.

		1. Tamamen aykırı	2. Oldukça Aykırı	3. Kararsızım	4. Oldukça uygun	5. Tamamen uygun
1.	Çok sayıda dostum var.	1	2	3	4	5
2.	Film izlerken bazen gözlerim yaşarır.	1	2	3	4	5
3.	Sıklıkla kendimi yalnız hissederim.	1	2	3	4	5
4.	Bana dertlerini anlatanlar yanımdan ferahlamış olarak ayrılırlar.	1	2	3	4	5
5.	Başkalarının problemleri beni kendi problemlerim kadar ilgilendirir.	1	2	3	4	5
6.	Duygularımı başkalarına iletmekte güçlük çekerim.	1	2	3	4	5
7.	İnsanların film seyredirken ağlamaları tuhafıma gider.	1	2	3	4	5
8.	Birisi ile tartışırken bazen dikkatim onun söylediklerinden çok vereceğim cevap üzerinde yoğunlaşır.	1	2	3	4	5
9.	Çevremde çok sevilen bir insanım.	1	2	3	4	5
10.	TV'deki filmler mutlu sona ulaşınca rahatlarım.	1	2	3	4	5
11.	Düşüncelerimi başkalarına	1	2	3	4	5

	iletmekte güçlük çektiğim olur.					
12.	İnsanların çoğu bencildir.	1	2	3	4	5
13.	Sinirli bir insanım.	1	2	3	4	5
14.	Genellikle insanlara güvenirim.	1	2	3	4	5
15.	İnsanlar beni tam olarak anlayamıyorlar.	1	2	3	4	5
16.	Girişken bir insanım.	1	2	3	4	5
17.	Bir yakınımın derdimi anlatmak beni rahatlatır.	1	2	3	4	5
18.	Genellikle hayatımdan memnunum.	1	2	3	4	5
19.	Yakınlarım bana sık sık dertlerini anlatırlar.	1	2	3	4	5
20.	Genellikle keyfim yerindedir.	1	2	3	4	5

Appendix G: Children's Evaluation on Gender Related Situations

Sevgili öğrenci,

Bu çalışmamızda senden **küçük hikâyeler** okumanı ve bu hikâyelerle ilgili soruları cevaplamanı istiyorum. Her hikâye aynı yaşta **-biri erkek biri kız- iki kardeşin** karşılaştıkları farklı durumları içeriyor. Hikâyeleri lütfen dikkatle oku ve soruları **kendine göre** cevapla.

Doğru ya da yanlış cevap yok! Bu bir sınav değil! Senin katkıların benim için çok önemli! Bu yüzden sorulara sana en doğru gelen şekilde ve içinden geldiği gibi cevap vermelisin.

SINIF:

OKUL:

**Şimdi arka sayfaya
geçebilirsin.**



LÜTFEN AŞAĞIDAKİ KARDEŞLERİN HİKÂYESİNİ DİKKATLİCE OKUYUP İLGİLİ SORULARA CEVAP VER. UNUTMA DOĞRU YA DA YANLIŞ CEVAP YOK!

A) AYŞE VE ALİ'NİN HİKÂYESİ

Ayşe okulun futbol takımına katılmak isteyen 9 yaşında bir kızdır. Ayşe'nin ikiz erkek kardeşi Ali de okulun futbol takımına katılmak istemektedir.

1) Bu durumda Ayşe'nin okulun futbol takımına katılması *sence* ne kadar doğrudur? (Aşağıdaki cevaplardan birini seçip altına **X** işareti koymalısın!)



1-Hiç Doğru
Değildir

.....



2-Doğru
Değildir

.....



3-Doğrudur.

.....



4.Kesinlikle
Doğru

.....

2) Yukarıdaki soruya verdiğin *yanıtın nedenini bir cümle ile* yaz:

Çünkü.....

3) Ali'nin okulun futbol takımına katılması ne kadar doğrudur? (Aşağıdaki cevaplardan birini seçip altına **X** işareti koymalısın!)



1-Hiç Doğru
Değildir

.....



2-Doğru
Değildir

.....



3-Doğrudur.

.....



4.Kesinlikle
Doğru

.....

4) Yukarıdaki soruya verdiğin *yanıtın nedenini bir cümle ile* yaz:

Çünkü.....

5) Diyelim ki ailesi Ali'nin futbol takımına katılmasına izin verdi, ama Ayşe'nin katılmasına izin vermedi. *Sence bu ne kadar doğru olur?* (Aşağıdaki cevaplardan birini seçip **altına X** işareti koymalısın!)



1-Hiç Doğru
Değildir

.....



2-Doğru
Değildir

.....



3-Doğrudur.

.....



4.Kesinlikle
Doğru

.....

6) Yukarıdaki soruya verdiğin *yanıtın nedenini bir cümle ile* yaz:

Çünkü.....

B)AHMET VE ZEYNEP'İN HİKÂYESİ

Ahmet okulun bale takımına katılmak isteyen 9 yaşında bir erkektir. Ahmet'in ikiz kız kardeşi Zeynep de Ahmet ile hemen hemen aynı yaşadadır ve okulun bale takımına katılmak istemektedir.

1) *Ahmet*'in okulun bale takımına katılması sence ne kadar doğrudur? (Aşağıdaki cevaplardan birini seçip altına X işareti koymalısın!)



1-Hiç Doğru
Değildir

.....



2-Doğru
Değildir

.....



3-Doğrudur.

.....



4.Kesinlikle
Doğru

.....

2) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

3) *Zeynep*'in okulun bale takımına katılması ne kadar doğrudur? (Aşağıdaki cevaplardan birini seçip altına X işareti koymalısın!)



1-Hiç Doğru
Değildir

.....



2-Doğru
Değildir

.....



3-Doğrudur.

.....



4.Kesinlikle
Doğru

.....

4) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

5) Diyelim ki aile *Zeynep*'in bale takımına katılmasına izin verdi, ama *Ahmet*'in katılmasına izin vermedi. Sence bu ne kadar doğru olur? (Aşağıdaki cevaplardan birini seçip altına X işareti koymalısın!)



1-Hiç Doğru
Değildir

.....



2-Doğru
Değildir

.....



3-Doğrudur.

.....



4.Kesinlikle
Doğru

.....

6) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

C) MEHMET VE CANAN'IN HİKÂYESİ

Mehmet ve Canan ikiz kardeşler. Bir gün anneleri onları oyuncakçıya götürür. Oyuncakçıda birçok oyuncak olmasına rağmen Mehmet kırmızı elbiseli bir bebeği çok beğenir ve onu almak istediğini söyler. Ancak Mehmet'in kız kardeşi Canan'da aynı bebeği çok beğenmiştir.

1) Bu durumda **Mehmet**'in kırmızı elbiseli bebeği alması sence ne kadar doğrudur? (Aşağıdaki cevaplardan birini seçip altına **X** işareti koymalısın!)



1-Hiç Doğru
Değildir

.....



2-Doğru
Değildir

.....



3-Doğrudur.

.....



4.Kesinlikle
Doğru

.....

2) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

3) **Canan**'ın kırmızı elbiseli oyuncak bebeği alması sence ne kadar doğrudur? (Aşağıdaki cevaplardan birini seçip altına **X** işareti koymalısın!)



1-Hiç Doğru
Değildir

.....



2-Doğru
Değildir

.....



3-Doğrudur.

.....



4.Kesinlikle
Doğru

.....

4) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

5) Diyelim ki aile **Canan**'ın kırmızı elbiseli oyuncak bebeği almasına izin verdi ama **Mehmet**'in almasına izin vermedi. Sence bu ne kadar doğru olur? (Aşağıdaki cevaplardan birini seçip altına **X** işareti koymalısın!)



1-Hiç Doğru
Değildir

.....



2-Doğru
Değildir

.....



3-Doğrudur.

.....



4.Kesinlikle
Doğru

.....

6) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

D) BURCU VE SERDAR'IN HİKAYESİ

Burcu ve **Serdar** ikiz kardeşlerdir. Annelerinin bir arkadaşı gelirken çocuklara hediye getirmek ister ve birçok hediye alır. Hediye paketinin birinin içinden uzaktan kumandalı çok güzel bir araba çıkar. Diğer oyuncaklar da çok güzeldir ama **Burcu** uzaktan kumandalı arabayı çok beğenir. Ancak **Burcu**'nun erkek kardeşi **Serdar** da uzaktan kumandalı arabayı çok beğenmiştir.

1) Bu durumda **Burcu**'nun uzaktan kumandalı arabayı alması ne kadar doğrudur sence? (Aşağıdaki cevaplardan birini seçip altına **X** işareti koymalısın!)



1-Hiç Doğru
Değildir

.....



2-Doğru
Değildir

.....



3-Doğrudur.

.....



4.Kesinlikle
Doğru

.....

2) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

3) **Serdar'ın** uzaktan kumandalı oyuncuğu alması ne kadar doğrudur peki?
(Aşağıdaki cevaplardan birini seçip altına **X** işareti koymalısın!)



1-Hiç Doğru
Değildir

.....



2-Doğru
Değildir

.....



3-Doğrudur.

.....



4.Kesinlikle
Doğru

.....

4) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

5) Diyelim ki ailesi **Serdar'ın** uzaktan kumandalı oyuncuğu almasına izin verdi ama **Burcu'nun** almasına izin vermedi. Sence bu ne kadar doğru olur? (Aşağıdaki cevaplardan birini seçip altına **X** işareti koymalısın!)



1-Hiç Doğru
Değildir

.....



2-Doğru
Değildir

.....



3-Doğrudur.

.....



4.Kesinlikle
Doğru

.....

6) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

E) GÜLŞAH VE EMRE'NİN HİKÂYESİ

Gülşah ve **Emre** ikiz kardeşlerdir. Bir gün Gülşah ve Emre oynarken, evde oje bulurlar. Emre ojenin rengini çok beğenir ve tırnağına sürüp denemek ister. Ancak **Emre'nin** kız kardeşi **Gülşah** da ojenin rengini çok beğenmiştir ve o da tırnağına sürüp denemek ister

1) Bu durumda **Emre'nin** ojeyi sürmesi ne kadar doğrudur sence? (Aşağıdaki cevaplardan birini seçip altına **X** işareti koymalısın!)



1-Hiç Doğru



2-Doğru



3-Doğrudur.



4.Kesinlikle

Değildir

Değildir

Doğru

.....

.....

.....

.....

2) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

3) **Gülşah'ın** ojeyi sürmesi ne kadar doğrudur? (Aşağıdaki cevaplardan birini seçip altına X işareti koymalısın!)



1-Hiç Doğru
Değildir

2-Doğru
Değildir

3-Doğrudur.

4.Kesinlikle
Doğru

.....

.....

.....

.....

4) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

5) Diyelim ki ailesi **Gülşah'ın** oje sürmesine izin verdi ama **Emre'nin** sürmesine izin vermedi. Sence bu ne kadar doğru olur? (Aşağıdaki cevaplardan birini seçip altına X işareti koymalısın!)



1-Hiç Doğru
Değildir

2-Doğru
Değildir

3-Doğrudur.

4.Kesinlikle
Doğru

.....

.....

.....

.....

6) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

F) CEREN VE HİLMİ'NİN HİKÂYESİ

Ceren ile Hilmi ikiz kardeşlerdir. Ceren'in upuzun saçları vardır, Hilmi'nin de saçları bir hayli uzamıştır. Bir yaz günü Ceren ve Hilmi mahalle berberinin önünde oynamaktadır. Hava o kadar sıcaktır ki ikisi de çok terler. Ceren berberin vitrininde kısa saçlı birinin resmini görür ve saçlarını tıpkı onunki gibi kısacık kestirmek ister. Ancak Ceren'in erkek kardeşi Hilmi de sıcaklardan çok bunalmıştır ve o da saçlarını tıpkı resimdeki gibi kısacık kestirmek ister.

1) Bu durumda **Ceren'in** saçlarını kısacık kestirmesi ne kadar doğrudur? (Aşağıdaki cevaplardan birini seçip altına X işareti koymalısın!)



1-Hiç Doğru
Değildir

2-Doğru
Değildir

3-Doğrudur.

4.Kesinlikle
Doğru

.....

2) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

3) **Hilmi'nin** saçlarını kısacık kestirmesi ne kadar doğrudur? (Aşağıdaki cevaplardan birini seçip altına **X** işareti koymalısın!)



1-Hiç Doğru
Değildir

.....



2-Doğru
Değildir

.....



3-Doğrudur.

.....



4.Kesinlikle
Doğru

.....

4) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

5) Diyelim ki ailesi **Hilmi'nin** saçlarını kısacık kestirmesine izin verdi ama **Ceren'in** saçlarını kısacık kestirmesine izin vermedi. Sence bu ne kadar doğru olur? (Aşağıdaki cevaplardan birini seçip altına **X** işareti koymalısın!)



1-Hiç Doğru
Değildir

.....



2-Doğru
Değildir

.....



3-Doğrudur.

.....



4.Kesinlikle
Doğru

.....

7) Yukarıdaki soruya verdiğin yanıtın nedenini bir cümle ile yaz:

Çünkü.....

.....

Appendix H: Mothers' Evaluation on Gender Related Situations

1) Aşağıda kız ve erkek çocukların yaptığı bazı aktiviteler/davranışlar verilmiştir. Sizden bu aktivitelerin sizin için ne kadar kabul edilebilir olduğunu, bu davranışa ya da aktiviteye kimin karar vermesi gerektiğini belirtmeniz (işaretlemeniz) istenmiştir. Ayrıca verdiğiniz cevapların nedenlerini de bir cümle ile belirtmeniz istenmiştir. Lütfen soruları dikkatle okuyup, cevap veriniz

Sorular		Sizin cevaplarınız			
1.	Bir kız çocuğunun okulun futbol takımına katılması ne kadar doğrudur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
2.	Neden futbol takımına katılma davranışının bir kız çocuğu için bu derece doğru ya da yanlış olduğunu düşünüyorsunuz. <i>Belirtiniz.</i>	Çünkü.....			
3.	Bir erkek çocuğunun okulun futbol takımına katılması ne kadar doğrudur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
4.	Neden futbol takımına katılma davranışının bir erkek çocuğu için bu derece doğru ya da yanlış olduğunu düşünüyorsunuz. <i>Belirtiniz.</i>	Çünkü.....			

5.	Eğer aynı yaşlardaki iki kardeşten erkek olanın futbol takımına katılmasına izin verilir ama kız çocuğunun katılmasına izin verilmezse, bu ne kadar doğru olur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2.Doğru değildir	3.Doğrudur	4.Çok doğrudur
6.	Erkek çocuğa futbol takımı için izin verip, kız çocuğa izin vermemek size göre neden bu derece doğrudur ya da değildir? <i>Belirtiniz.</i>	Çünkü.....			

7.	Bir erkek çocuğunun okulun bale takımına katılması ne kadar doğrudur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
8.	Neden bale takımına katılma davranışının bir erkek çocuğu için bu derece doğru ya da doğru olmadığını düşünüyorsunuz? <i>Belirtiniz.</i>	Çünkü.....			
9.	Bir kız çocuğunun okulun bale takımına katılması ne kadar doğrudur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
10.	Neden bale takımına katılma davranışının bir kız çocuğu için bu derece doğru ya da doğru olmadığını düşünüyorsunuz? <i>Belirtiniz.</i>	Çünkü.....			
11.	Eğer aynı yaşlardaki iki kardeşten kız olanın bale takımına katılmasına izin verilir ama erkek çocuğunun katılmasına izin verilmezse, bu ne kadar doğru olur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
12.	Kız çocuğa bale takımı için izin verip, erkek çocuğa izin vermemek size göre neden bu derece doğrudur ya da değildir? <i>Belirtiniz.</i>	Çünkü.....			

13.	Bir erkek çocuğun oyuncakçıdan kırmızı elbiseli bir bebek almak istemesi ne kadar doğrudur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
14.	Neden kırmızı elbiseli bebek isteme davranışının bir erkek çocuğu için bu derece doğru ya da doğru olmadığını düşünüyorsunuz?	Çünkü.....			
15.	Bir kız çocuğunun oyuncakçıdan kırmızı elbiseli bebek almak istemesi kadar doğrudur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
16.	Neden kırmızı elbiseli bebek alma davranışının bir kız çocuğu için bu derece doğru ya da doğru olmadığını düşünüyorsunuz? <i>Belirtiniz.</i>	Çünkü.....			
17.	Eğer aynı yaşlardaki iki kardeşten kız olanın kırmızı elbiseli bebeği almasına izin verilir ama erkek çocuğunun almasına izin verilmezse, bu ne kadar doğru olur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
18.	Kız çocuğa kırmızı elbiseli bebek için izin verip, erkek çocuğa izin vermemek size göre neden bu derece doğrudur ya da değildir?	Çünkü.....			

19.	Bir kız çocuğunun oyuncakçıdan uzaktan kumandalı araba almak istemesi ne kadar doğrudur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
20.	Neden oyuncakçıdan uzaktan kumandalı araba isteme davranışının bir kız çocuğu için bu derece doğru ya da doğru olmadığını düşünüyorsunuz?	Çünkü.....			

				
21.	Bir erkek çocuğunun oyuncakçıdan uzaktan kumandalı araba almak istemesi ne kadar doğrudur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
22.	Neden oyuncakçıdan uzaktan kumandalı araba almak isteme davranışının bir erkek çocuğu için bu derece doğru ya da doğru olmadığını düşünüyorsunuz? <i>Belirtiniz.</i>	Çünkü.....			
23.	Eğer aynı yaşlardaki iki kardeşten erkek olanın oyuncakçıdaki uzaktan kumandalı arabayı almasına izin verilir ama kız çocuğunun almasına izin verilmezse, bu ne kadar doğru olur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
24.	Erkek çocuğun uzaktan kumandalı arabaya almasına izin verip, kız çocuğun almasına izin vermemek size göre neden bu derece doğrudur ya da değildir? <i>Belirtiniz.</i>	Çünkü.....			

25.	Bir kız çocuğun saçlarını kısacık kestirmesi ne kadar doğrudur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
26.	Neden saçları kısacık kestirme davranışının bir kız çocuğu için bu derece doğru ya da doğru olmadığını düşünüyorsunuz? <i>Belirtiniz.</i>	Çünkü.....			
27.	Bir erkek çocuğunun saçlarını kısacık kestirmesi kadar doğrudur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
28.	Neden saçları kısacık kestirme davranışının bir erkek çocuğu için bu derece doğru ya da doğru olmadığını düşünüyorsunuz? <i>Belirtiniz.</i>	Çünkü.....			

29.	Eğer aynı yaşlardaki iki kardeşten erkek olanın saçlarını kısacık kestirmesine izin verilir ama kız çocuğunun saçlarını kısacık kestirmesine izin verilmezse, bu ne kadar doğru olur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
30.	Erkek çocuğa saçlarını kısacık kestirmek için izin verip, kız çocuğa izin vermemek size göre neden bu derece doğrudur ya da değildir?	Çünkü.....			

31.	Bir erkek çocuğunun tırnaklarına oje sürmek istemesi ne kadar doğrudur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
32.	Neden oje sürmek isteme davranışının bir erkek çocuğu için bu derece doğru ya da doğru olmadığını düşünüyorsunuz? <i>Belirtiniz.</i>	Çünkü.....			
33.	Bir kız çocuğunun tırnaklarına oje sürmek istemesi ne kadar doğrudur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
34.	Neden oje sürmek isteme davranışının bir kız çocuğu için bu derece doğru ya da doğru olmadığını düşünüyorsunuz?	Çünkü.....			
35.	Eğer aynı yaşlardaki iki kardeşten kız olanın oje sürmesine izin verilir ama erkek çocuğun izin verilmezse, bu ne kadar doğru olur? (Lütfen yandaki seçeneklerden birini seçiniz)	1.Hiç doğru değildir	2. Doğru değildir	3.Doğrudur	4.Çok doğrudur
36.	Kız çocuğun oje sürmesine izin verip, erkek çocuğun sürmesine izin vermemek size göre neden bu derece doğrudur ya da değildir?	Çünkü.....			

Appendix I: Turkish Summary

Vygotsky'e göre çocukların gelişimi sosyal bağlamlardan ayrı düşünülemez. Gelişim önce sosyal seviyede daha sonra da bireysel seviyede ortaya çıkar. Çocuklar önceden sosyal çevreden elde ettikleri bilgileri daha sonra bilişsel yetilerini kullanarak içselleştirirler. (Tudge & Winterhoff, 1993). Cinsiyet sosyal bir terim olduğu ve çocukların sosyal gelişiminden farklı düşünülmemeyeceği için, Vygotsky'nin bakış açısına göre, çocukların cinsiyetle ilgili şemaları içselleştirmeleri sırasında sosyal ve kültürel öğeler büyük önem taşır. Sonuç olarak, toplumun kültürel ve etnik değerlerinin tipik cinsiyet rolleri üzerindeki etkisi göz ardı edilemez. Özellikle ailenin rolü bu süreçte çok büyüktür. (Francis, 1997; Wood, & Eagly, 2002; Aydt & Corsaro, 2003). Çocukların cinsiyet ile ilgili rolleri, şemaları, kimlikleri ve kalıpyargıları nasıl oluşturduklarını daha iyi anlayabilmek için aile ve toplum içindeki sosyalleşme süreçlerine ve bu süreçleri etkileyen faktörlere daha çok önem verilmelidir.

Cinsiyete dayanan sosyalleşme süreci bireyin doğumunda başlayıp hayatı boyunca devam eden uzun bir süreçtir. (Stockard, 2006). Bu sosyalleşme süreci içinde bireyler toplumun ortaya attığı uygun cinsiyet rollerini ve davranışlarını benimseyerek ideal kadın ve erkek olmaya çalışırlar (Brewer, 2001). Ancak birçok insan ulaşmaya çalıştıkları ideal kadın ve erkek rollerine gerçekte ne kadar yakın olduklarının farkında değillerdir.

Bem (1974) bireylerin kadınsılık ve erkeksilik özelliklerini cinsiyete bağlı davranış ve tutumlarla birlikte araştıran ilk araştırmacılardan birisidir. Bem; Cinsiyet Rolü Envanteri'ni (1974) geliştirerek kadın ve erkeklerin sosyal olarak uygun görülen rollere ne kadar uyduklarını ölçmeyi amaçlamıştır. Bireylerin kadınsılık ve erkeksilik özelliklerini tek boyut olarak araştırmak yerine, Bem Cinsiyet Rolü Envanter'i bu iki teriminin birbirinden farklı olduğunu savunmuştur (Hoffman & Borders; 2001). Bu iki terimin farklı boyutlarda olmasına bağlı olarak, Bem kadınsılık ve erkeksilik özelliklerinde bireysel farklılık olabileceğini göstermiştir. Diğer bir deyişle, bireylerin kadınsılık ve erkeksilik özellikleri aynı anda yüksek ve

ya düşük olabilir. Ayrıca bireyler bir boyutun özelliklerini daha çok gösterirken, diğer boyutun özelliklerini daha az gösterebilirler.

Cinsiyete uygun rollerin öneminden başka, cinsiyetle ilgili sosyalleşme süreciyle ilgili olan başka bir faktör de bireyin içinde yetiştiği kültürün özellikleridir (Wood, 2009). Benlik kavramı büyük oranda bireyin ait olduğu kültür içinde oluşturulur ve şekillenir (Triandis, 1989). Çocuğun gelişimi kültürel çevrede ortaya çıktığı ve biliş kavramının bu çevreden ayrı düşünülmemeyeceği için, cinsiyete bağlı rollerin ediniminde bireylerin ve bu bireylerin ailelerinin kendilerini kültür içinde nasıl tanımladıkları önemlidir. Farklı toplumların farklı kültürel yapıları olmasına rağmen, bazen bireylerin özellikleri ve kendilerini tanımlamaları aynı kültürün içinde de farklılık gösterebilir. (Sahin & Mebert, 2013). Bugüne kadar birçok çalışma kültürler arasındaki benlik kurgusundaki farkları araştırmıştır. Ancak son dönemlerde aynı kültürün içindeki olası benlik kurgusu farklılıkları büyük önem kazanmıştır. (Wang, 2001; Wang 2004; Sahin & Leichtman; 2013). Bu çalışmada olası benlik kurgusu farklılıkları da incelenerek cinsiyet rolleri ile ilişkilerine bakılmıştır.

Kültürün yanında başka etkenlerde cinsiyet rollerinin oluşumunda ve ediniminde etkilidir. Bunlardan birisi ve en önemlisi aile olarak düşünülebilir. Aile çocukların davranışlarını ve tutumlarını şekillendiren birincil etken olarak görülür (Maccoby, 1992; Applefield, Huber, & Moallem, 2001). Çocuk yetiştirme değerlerindeki değişiklik ve ailedeki bireysel farklılıklar çocukların cinsiyet rollerini algılamaları ve yorumlamaları üzerinde etkili olur (Weinraub et al., 1984). Bireysel farklılıklardan birisi olarak empatik eğilim görülebilir. Heilman (2001) empatiyi başka insanların paylaşılan duygusal tepkileri ve durumları olarak tanımlamıştır. Bazı çalışmalar, empatinin bu özelliği ile olumlu sosyal davranışlar arasında bir ilişki göstermiştir (Roberts & Styayer, 1996; Twenge, Baumeister, DeWall, & Ciarocco, 2007). Ayrıca empatinin adalet duyguları ile de ilgili olduğu görülmüştür (Ross & Miller, 2002). Bu çalışmada; empatinin olumlu sosyal davranışlar ve adalet dürtüleri ile ilişkileri göz önünde bulundurularak, empati seviyesi yüksek olan bireylerin başka insanların -özellikle bizden farklı olanların-duygu ve düşüncelerini

daha iyi anlayacağı öngörülmüştür. Diğer bir deyişle, eğer bireyin empatik eğilimi yüksekse tipik cinsiyet rollerinden farklı davranan ve ya şemaların dışına çıkan durumları daha anlayışla karşılayabileceği beklenmiştir. Daha önce de bahsedildiği gibi ailenin çocuk için birincil rol model olduğu düşünüldüğünde, yüksek empati seviyesine sahip aileler çocukların cinsiyet kalıpyargılarına uymayan durumlara daha pozitif yaklaşmasını ve daha esnek davranmasını sağlayabilirler.

Ailenin çocuğun cinsiyete bağlı değerlendirmelerine ve tercihlerine karşı tutumları çocuğun gelecekteki cinsiyet algısını ve tutumunu belirleyen en önemli etkenlerden birisidir (Turner & Gervai, 1995; Cunningham, 2001). Konuyla ilgili literatür taraması yapıldığında, annenin tutumu ve çocuğun cinsiyete yönelik algısı ile ilgili bir çok araştırma olduğu görülmüştür. (Kaufman, 2000; Tenenbaum & Leaper, 2002). Ancak cinsiyete dayalı olası bir ailesel kısıtlamada –kız çocuğa bale için izin verip erkek çocuğa vermemek gibi- ailenin ve çocuğun tepkilerini araştıran çok az sayıda araştırma vardır. (Park, Lee-Kim, Killen, Park & Kim, 2012). Bunun yanında bu kısıtlamalarla ilgili anne ve çocuk arasındaki genel ilişki -bilindiği kadarıyla- daha önce incelenmemiştir. Bu çalışma annelerin bazı özelliklerini de çalışmaya katarak literatürdeki bu boşluğu doldurmayı amaçlamıştır ve Türk çocukları ile annelerinin cinsiyete bağlı durumlar ile cinsiyete bağlı ailesel kısıtlamaları nasıl değerlendirdiklerini annenin de bir takım özelliklerini gözeterek araştırmıştır. Son olarak aynı kültürün içinde bir fark olup olmayacağını görmek için kültür içi farklılıklar da karşılaştırılmıştır. Çalışmada özel olarak annenin cinsiyet rolü algılarının (kadınsılık –erkeksilik), benlik kurgularının (kendileşme-ilişkililik) ve empati seviyelerinin -kültür içi fark da gözetilerek(Ankara-Mersin) - çocukların cinsiyetle ilgili durumları değerlendirmesini ve yorumlamasını yordayıp yordamayacağı araştırılmıştır.

Katılımcıları belirlerken Türkiye'nin kültürel ve geleneksel özellikleri dikkate alınmıştır. Son yıllardaki araştırmalar bazı değişiklikler göstermesine rağmen, daha önce yapılan çalışmalarda Türkiye geleneksel olarak ataerkil ve kolektivist bir toplum olarak bilinmektedir. Ancak yeni araştırmalar özellikle sosyo-ekonomik durumu orta ve yüksek olan bireylerin bazı bireysellik özellikleri gösterdiğini

bulmuştur (İmamoğlu, 1998). Dolayısıyla Türkiye içerisindeki farklı alanlarda yaşayan insanlar kendilerini ilişkililik ve kendileşme boyutları üzerinde farklı tanımlayabilirler.

Türkiye'nin geleneksel yapısı dikkate alındığında kız çocuklarının erkek çocuklara göre daha çok korunduğu ve daha az özerklik sağlandığı görülmüştür (Bumpus, Crouter, & McHale, 2001; Sahin, 2005). Ayrıca, kalıplaşmış cinsiyet rolleri ve kalıpyargıları kız çocukları erkek çocuklara oranla daha çok etkilemektedir (Kandiyoti, 1995; Sakalli-Ugurlu, & Beydoğan, 2002). Örneğin, Kağıtçıbaşı (2007) bir çalışmasında Türkiye'deki kız çocuklarından erkek çocuklara oranla daha çok itaat ve bağlılık göstermesi beklendiğini bulmuştur. Kız çocuklarının da annenin davranışlarından etkilendiği ve sosyal norm ve değerleri büyük oranda anneden öğrenildiği düşünülerek (Jan & Janssens, 1998), bu çalışmanın katılımcıları olarak anne ve kız çocukları seçilmiştir.

Literatürdeki araştırmalar ışığında, Türkiye'deki üçüncü sınıfa giden kız çocuklarının ve bu çocukların annelerinin cinsiyet ile ilgili durumları değerlendirmeleri ve gerekçelendirmeleri bu araştırmanın ana amacıdır. Bu değerlendirmeleri araştırırken annelerin kadınsılık, erkeksilik, kendileşme, ilişkililik ve empati seviyeleri göz önünde bulundurulmuştur. Ayrıca katılımcıların yaşadıkları şehirlerin arasındaki olası farklılıklar araştırılmıştır. Aşağıda çalışmanın hipotezleri detaylı olarak verilmiştir:

- 1) Ankara'da yaşayan anne ve çocukların cinsiyete uyumsuz durumları daha çok destekleyici değerlendirmelerde bulunacakları, cinsiyete uyumsuz durumları daha az destekleyecekleri ve ailesel kısıtlamaları daha az destekleyecekleri beklenmiştir.
- 2) Kendileşme ve ilişkililik boyutları daha yüksek olan annelerin ve bu annelerin çocuklarının cinsiyete uyumsuz durumlara daha çok destek vermesi, cinsiyete uyumlu durumlara daha az destek vermesi ve cinsiyete dayalı ailesel kısıtlamalara daha az destek vermesi beklenmiştir.
- 3) Kadınsılık özelliği daha düşük olan ve erkeksilik özelliği daha yüksek olan annelerin ve bu annelerin çocuklarının cinsiyete uyumsuz durumlara daha

çok destek vermesi, cinsiyete uyumlu durumlara daha az destek vermesi ve cinsiyete dayalı ailesel kısıtlamalara daha az destek vermesi beklenmiştir.

- 4) Empatik eğilim seviyesi yüksek olan annelerin ve bun annelerin çocuklarının cinsiyete uyumsuz durumlara daha çok destek vermesi, cinsiyete uyumlu durumlara daha az destek vermesi ve cinsiyete dayalı ailesel kısıtlamalara daha az destek vermesi beklenmiştir.
- 5) Anne ve çocukların cinsiyete uyumsuz, cinsiyete uyumlu ve cinsiyete bağlı ailesel kısıtlamaları değerlendirmeleri arasında pozitif bir ilişki olacağı beklenmiştir.
- 6) Son olarak, annelerin ve çocukların gerekçelendirme cevapları arasında benzerlik bulunacağı beklenmiştir.

Çalışmada toplam 168 çocuk ve bu çocukların anneleri kullanılmıştır. Çocukların yaş aralığı 8-11 ve yaş ortalamaları 8.91 olarak belirlenmiştir. Anne-çocuk çiftlerinden 65'i Ankara'dan, kalan 103'ü Mersin'den toplanmıştır. Katılımcılara ulaşmak için Mersin (Gazipaşa İlkokulu & Göksu İlkokulu) ve Ankara'daki (Hamdullah Suphi İlkokulu, Bahçelievler Nebahat Keskin İlkokulu, Mustafa Kemal İlkokulu & Kılıçali Paşa İlkokulu) ilkokullarla iletişime geçilmiştir. Bu ilkokullar şehir merkezlerinden tercih edilmiştir. Katılımcıların hiçbiri ciddi bir hastalık ya da kaza rapor etmemiştir. Çalışmaya başlamadan önce bütün izinler Orta Doğu Teknik Üniversitesi ve Milli Eğitim Bakanlığı'nın Etik Kurulu'ndan alınmıştır.

Annelerden data toplamak için *Bem Cinsiyet Rolü Envanteri* (Bem, 1981), *Dengeli Bütünleşme – Ayrışma (Denge) Ölçeği* (İmamoğlu, 1998; 2003) ve *Empatik Eğilim Ölçeği* (Dökmen, 1988) kullanılmıştır. Ayrıca çocuklarının cinsiyet ile ilgili durumları değerlendirmeleri için altı ayrı varsayımsal hikaye ve bu hikayelerle ilgili soruları içeren anket çocuklara verilmiştir. Cinsiyetle ilgili bu anketin yetişkin versiyonu annelere de uygulanmıştır.

Çocukların cinsiyet ile ilgili durumları değerlendirmeleri üç ana başlık altında toplanmıştır: a) fiziksel etkinlik, b) oyuncak seçimi ve c) fiziksel görünüm. Bütün hikayeler cinsiyetle ilgili üç farklı durumu içermektedir (cinsiyete uyumsuz, cinsiyete uyumlu, cinsiyete bağlı ailesel kısıtlamalar). Her ana başlığın altında

erkek ve kız çocuk için birer hikaye bulunmaktadır. “Fiziksel etkinlik” başlığının altında biri kız biri erkek ikiz kardeşler okulun futbol takımına katılmak ve bale yapmak istemektedir (Park, et al., 2012). “Oyuncak seçimi” başlığı altında yine biri erkek biri kız ikizler oyuncakçıdan kırmızı elbiseli bir bebek almak ve uzaktan kumandalı bir arabayla oynamak istemektedir. Son başlık olan “Fiziksel görünüm” başlığı altında iste biri erkek biri kız ikiz kardeşler oje sürmek ve saçlarını kısacık kestirmek istemektedirler.

Daha önce yapılan orijinal çalışma göz önünde bulundurularak (Park et al., 2012), her varsayımsal hikaye için önce çocuklardan cinsiyetle ilgili durumları değerlendirmeleri istenmiştir. Çocuklara evet/hayır soruları sormak yerine (örn. *Ayşe'nin okulun futbol takımına katılması doğru mudur, yanlış mıdır?*), 4'lü Likert tipi ölçek kullanılmıştır (örn. *Ayşe'nin okulun futbol takımına katılması sence ne kadar doğrudur*). Orijinal çalışmadaki evet/hayır sorularını Likert tipi ölçeğe çevirerek çocukların hikayeler üzerindeki değerlendirmeleri ile ilgili daha geniş bir varyans amaçlanmıştır. Çocukların hikayelerle ilgili soruları daha kolay anlamaları ve cevaplandırmaları için olumsuzdan olumluya doğru sıralanan dört farklı yüz şekli ve bu şekillerle uyumlu numaralar kullanılmıştır. Ayrıca çocuklardan durumları değerlendirmeleri istendikten sonra verdikleri cevapları gerekçelendirmeleri istenmiştir (örn. *Neden Ayşe'nin futbol takımına katılmasının bu kadar doğru olduğunu/olmadığını düşünüyorsun?*). Aynı sorular cinsiyetle uyumlu olan durumlar için de çocuklara sorulmuştur. (örn. *Mehmet'in okulun futbol takımına katılması sence ne kadar doğrudur?; Neden Mehmet'in futbol takımına katılmasının bu kadar doğru olduğunu/olmadığını düşünüyorsun?*). Son olarak hikayelerde çocuklardan cinsiyete bağlı ailesel kısıtlamaları değerlendirmeleri istenmiştir (örn. *Eğer ailesi Mehmet'e futbol takımına katılmasına izin verip Ayşe'ye vermezse bu ne kadar doğru olur?; Neden?*). Çocuklara “Neden?” soruları sorularak çocukların değerlendirmelerinin altında yatan neden öğrenilmek istenmiştir.

Annelerin ve çocukların cinsiyetle ilgili üç farklı durumu (cinsiyete uyumsuz, cinsiyete uyumlu, cinsiyete bağlı ailesel kısıtlamalar) değerlendirmelerini ölçmek için annelere de çocuklara verilen soruların benzeri sorulmuştur. Ancak annelere

hikayeler vermek yerine direk durum belirten sorular sorulmuştur (*örn. Bir kız çocuğunun okulun futbol takımına katılması ne kadar doğrudur?; Bir erkek çocuğun bale yapması ne kadar doğrudur?*)

Gerekli olan bütün izinler veri toplama sürecinden önce Orta Doğu Teknik Üniversitesi'nden ve Milli Eğitim Bakanlığında alınmıştır. Aile onay formları ve kullanılacak olan bütün ölçekler sınıf öğretmenleri aracılığı ile annelere gönderilmiştir.

Okullarla iletişime geçilmiş ve çalışmayı kabul eden okullara çalışma ile ilgili detaylı bilgi verilmiştir. Okullardan birçoğu araştırmacıları okulun rehberlik ve psikolojik danışmanlık bölümüne yönlendirmiştir. Bu bölümlerde çalışma detaylı olarak incelenmiş ve çalışmanın uygulanabileceği uygun sınıflar belirlenmiştir. Daha sonra bu sınıfların öğretmenleri ile iletişime geçilmiştir. Bütün üçüncü sınıf öğretmenleri araştırmacılar ile iş birliği yapmayı kabul etmiştir. Aile onay formları ve annelerin doldurması gereken anketler toplandıktan sonra, öğretmenlerden bir ders saatini çalışma için tahsis etmeleri istenmiştir. Öğretmenler bu tahsis edilen saatlerde erkek çocuklarla bağımsız bir aktivite yapmıştır.

Sınıflarda araştırmacılar önce kendilerini tanıtmışlar daha sonra çocuklara çalışmayı genel olarak açıklamışlardır. Çocuklara çalışmanın tamamen gönüllülük esasına dayandığı vurgulanmıştır. Çalışmada doğru ya da yanlış cevap olmadığı ve cevapların gizli tutulacağı söylenmiştir. Ayrıca, çocukların daha önce anket tarzı sorular cevaplamadıkları ve yaşları düşünülerek, Likert tipi ölçeklerin nasıl çalıştığı kısaca anlatılmıştır. Verilen hikayede altı farklı hikaye ve bu hikayelerle ilgili sorular olacağı ve çocuklardan bu soruları 1'den (*kesinlikle doğru değil*) 4'e (*kesinlikle doğru*) kadar değerlendirmeleri istenmiştir. Eğer çocuklar anlamamış görünüyorsa ya da çocukların çalışmaya ilgili bir takım soruları varsa gerekli olan açıklamalar tekrar yapılmıştır. Bütün hikayelerde önce cinsiyete uyumsuz durumlar, daha sonra cinsiyete uyumlu durumlar ve en sonda cinsiyete bağlı ailesel kısıtlamalar verilmiştir. Çocukların hikayeleri okuyup soruları cevaplama süreleri ortalama 40 dakikadır. Eğer çocuklar verilen süre içerisinde bitirememişse ek süre tanınmıştır.

Çalışmada kullanılan bütün ölçekler (*BEM, BSRI, & ETS*) ve çocuklara ile annelere sorulan cinsiyet ile ilgili durumları değerlendirme soruları (*örn .Ayşe'nin okulun futbol takımına katılması doğru mudur, yanlış mıdır?; Bir kız çocuğun okulun futbol takımına katılması ne kadar doğrudur*) sürekli değişken olarak analiz edilmiştir.

Çocukların ve annelerin kendi değerlendirmelerine verdikleri gerekçeler ("*Neden*" soruları) sosyal-bilişsel alan kuramına göre kodlanmıştır. Sosyal-bilişsel alan kuramına göre (Turiel, 1998; Killen, 2007; Nucci, 2001, Richardson, Mulvey, & Killen, 2012), bireyler sosyal yargılarını oluştururken üç ana alan içinde yaparlar. Bunlardan ilki ahlak alanıdır. Ahlak alanı altında eşitlik, adalet, hak ve özgürlükler ön plana çıkar (*Örn. Kız çocuğa izin verip erkeğe izin vermemek adil bir durum değildir çünkü kız ve erkekler eşit haklara sahiptir.*). Diğer bir alan kişisel alanlar olarak bilinir. Buna göre birey yargılarında bireysel gelişim ve bireysel seçim konularına önem verir (*Örn. Futbol oynama konusunda kendi kararını kendi verebilir*). Son alan sosyal-geleneksel alan olarak bilinir ve sosyal kurallar, normlar, değerler, gelenekler bu alan içinde büyük önem taşır (*Örn. Kız çocuk futbol oynamaz/ Baleyi kızlar yapar*).

Toplam gerekçelendirme cevaplarının yüzde yirmisi ikinci bir araştırmacı tarafından kodlanmış ve değerlendiriciler arasındaki güvenilirlik .91 olarak bulunmuştur.

Anne ve çocukların yaşadıkları şehir (Ankara-Mersin) ve annenin özellikleri (benlik kurgusu, cinsiyet rolü algıları, empatik eğilim seviyeleri) ile çocukların cinsiyet ile ilgili durumları değerlendirmesi arasındaki ilişkilere bakmak için hiyerarşik regresyon yapılmıştır. Aynı şekilde annelerin özellikleri ve yaşadığı şehir ile annelerin cinsiyete bağlı durumları değerlendirmelerini araştırmak için hiyerarşik regresyon uygulanmıştır. Anne ve çocukların değerlendirme cevapları arasındaki ilişki için ise korelasyon analizi kullanılmıştır.

Anne ve çocukların gerekçelendirme cevapları arasındaki ilişkiyi görmek için tekrarlı örneklerle ANOVA tabanlı istatistik analizi yapılmıştır.

Sonuçlar çalışmanın hipotezini destekleyerek annelerin kadınsılık özelliği artıkcça cinsiyete uyumsuz durumlara daha az destekleyici değerlendirmeler yaptıklarını,

ancak cinsiyete uyumlu durumlar ile cinsiyete bađlı ailesel kısıtlamaları daha çok desteklediklerini göstermiştir. Yüksek kadınsılık özellikleri olan bir bireyin geleneksel kadın rollerini daha çok benimsediđi düşünöldüğünde (Bem, 1974), çalışmanın sonuçları literatürü desteklemiştir. Ayrıca kadınsılık özelliklerinde bulunan ilişkinin tam tersi erkeksilik özellikleri için bulunmadığından, bulgular bu iki boyutun birbirinden farklı olması konusuna (Bem, 1981) destek sağlamıştır.

Annelerin kendileşme boyutu üzerindeki skorları da cinsiyete uyumsuz durumlar ile cinsiyete bađlı ailesel kısıtlamaları nasıl değerlendirdiklerini yordamıştır. Kendileşme boyutunda daha yüksek olan anneler, hipotezimizi destekleyerek, cinsiyete uyumsuz durumlara daha çok destek vermiş ancak cinsiyete bađlı ailesel kısıtlamaları daha az desteklemiştir. Bulgular literatürle neredeyse mükemmel bir uyum içindedir. “Kendileşme” ve “Bireycilik” birebir aynı terimler olmamasına ve farklı özellikler taşımasına rağmen, her iki terimin de altında yatan bazı temel özellikler ortaktır (İmamođlu (2007)). Bireyci toplumlar ve kendileşme boyutu üzerinde yüksek skor alan insanlar bađımsızlık, bireysel hak ve özgürlükler ve özerklik konularına çok büyük önem verirler (Hofstede, 1980; Oyserman, Coon, & Kimmelmeier, 2002; İmamođlu, 1998, 2007). Dolayısıyla kendileşme seviyesi daha yüksek olan annelerin cinsiyete uyumsuz durumlara çok destek verip cinsiyete bađlı ailesel kısıtlamalara daha az destek vermesi daha önceki yapılan araştırmaları desteklemektedir.

Annelerin empatik eğilim seviyeleri annelerin cinsiyetle ilgili durumları değerlendirmelerini yordayan başka bir deđişken olarak incelenmiştir. Ancak, cinsiyete uyumlu durumlar dışında, diđer iki durumu değerlendirmelerini anlamlı olarak yordamamıştır. Bunun neden katılımcıların cinsiyetleri olarak görölebilir. Geleneksel olarak empatik eğilim duygusal bir özellik olarak göröldüğü ve kadınlara daha çok atfedildiđi için (Lennon & Eisenberg, 1987; Mestre, Samper, Frías, & Tur, 2009), anneler kendini daha fazla empatik özelliklere sahip olarak tanımlayabilirler. Ayrıca empati ve kadınsılık özelliklerinin birbirleriyle pozitif yönde bađlantılı olması aralarında paylaşılan bir varyans olduğunu gösterebilir.

Türkiye içindeki cinsiyet kalıpyargılarını değerlendirmede ortaya çıkabilecek olası farklılıkları karşılaştırmak için bu çalışmanın katılımcıları iki farklı şehirden seçilmiştir: Ankara ve Mersin. Ancak analizler bu iki şehrin cinsiyete bağlı durumları değerlendirme konusunda ne anneler ne de çocuklar için bir fark göstermemiştir. Bunun nedeni Ankara'nın aldığı göçler (Aydemir, 2011) ve bu göçler sonucunda ortaya çıkan kültürel değerlerdeki çeşitlilik olabilir. Ayrıca Mersin'den toplanan veriler daha çok Silifke ilçesinden toplandığı için bu ilçenin tarihsel ve fiziki yapısı sonuçları etkilemiş olabilir.

Çalışmanın başında annelerin cinsiyet rolü algılarının (kadınsılık-erkeksilik), benlik kurgularının (ilişkililik-kendileşme) ve empatik eğilimlerinin çocukların cinsiyete bağlı durumlara verdikleri değerlendirmeleri yordayacağı hipotez edilmiştir. Ancak bulgular bu hipotezleri desteklememiştir. Bunun en büyük nedeni annelerden toplanan verilerle çocukların değerlendirmelerini yordayama çalışmak olarak görülebilir. Bundan sonraki araştırmalarda anne ile çocuk arasındaki bu ilişkiyi bulabilmek başka faktörlerde (*örn. yaş, medya*) göz önünde bulundurulmalıdır.

Çocuklar ve annelerin cinsiyetle ilgili yaptıkları değerlendirmeleri gerekçelendirmeleri arasındaki benzerliği bulmak için sosyal alan kuramını kullanarak (Turiel, 1998; Nucci 2001) ek analizler yapılmıştır. Analizlerin sonucunda annelerin ve çocukların cinsiyet ile ilgili durumları gerekçelendirme çeşitleri arasında çok büyük oranda benzerlik bulunmuştur. Cinsiyete uyumsuz durumlar için hem anneler hem de çocuklar gerekçelendirmelerini en çok sosyal-geleneksel alan altında yapmışlardır. Ancak çocuklar bu durum için kişisel cevaplardan çok ahlak alanı altında cevaplar vermiştir. Annelerin iste ahlaki ve kişisel gerekçelendirmelerinin oranları birbirinden anlamlı olarak farklı değildir. Cinsiyete uygun durumda ise hem anneler hem de çocukları yine daha çok sosyal-geleneksel cevaplar vermişlerdir. Kişisel ve ahlaki gerekçelendirmeler karşılaştırıldığında ise, annelerin ahlaki cevaplara oranla daha çok kişisel cevaplar kullandıkları görülmüştür. Çocukların kişisel ve ahlaki gerekçelendirmelerinin oranı cinsiyete uyumlu durumlar için anlamlı olarak birbirinden farklı bulunmamıştır. Son olarak hem annelerden hem de çocuklardan cinsiyete bağlı ailesel kısıtlamaları

değerlendirmeleri istenmiştir (örn. *Aile kız çocuğa bale için izin verip erkek çocuğa izin vermezse bu ne kadar doğru olur?*). Hem anneler hem de çocukların kullandıkları ahlaki ve sosyal-geleneksel gerekçelendirmelerin oranı son durumda birbirine yakın olarak bulunmuştur. Hem anneler hem de çocuklar kişisel gerekçelendirmeleri cinsiyete bağlı ailesel kısıtlamalar için en az kullanmıştır. Bu bulguların en önemli yanı, cinsiyete uyumlu ve uyumsuz durumlarda sosyal-geleneksel gerekçelendirmelerin kullanımını diğerlerine göre anlamlı olarak daha fazlayken, sadece cinsiyete bağlı bir kısıtlama ile karşılaştıklarında hem anneler hem de çocuklar eşitlik ve hak gibi terimleri daha çok kullanmaya başlamıştır. Bunların yanında, anne ve çocukların verdikleri gerekçelendirmeler arasındaki benzerlik annenin değerlerini çocuklara aktardığı konusuna (Moen, Erickson, & Dempster-McClain, 1997) destek vermektedir.

Çalışma birçok hipotezini desteklemesine rağmen bazı kısıtlılıklar içermektedir. Bunlardan birisi annelere verilen anketlerin çok uzun olmasıdır. Anneler anketi doldururken sıkılmış olabilirler ve cevapları bu uzunluktan etkilenmiş olabilir. İkinci olarak, orijinal çalışmada (Park et al., 2012) çocuklarla 30 dakikalık birebir görüşme yapılırken, okullardaki yer ve zaman sorunu nedeniyle birebir görüşme anket formatına çevrilmiştir.

Çocuklara ve annelere sorulan cinsiyet ile ilgili soruların yapıları başka bir kısıtlılık olarak görülebilir. Sorular üç ayrı başlık altında toplanmasına rağmen (fiziksel etkinlik, oyuncak seçimi, fiziksel görünüm) bu üç başlık arasındaki değerlendirme ve gerekçelendirme cevapları incelenmemiştir. Ayrıca sorulardaki karakterin kız ya da erkek olması yapılan değerlendirmeleri ve gerekçelendirmeleri etkilemiş olabilir. Örneğin, erkek çocuk için oje sürme davranışının hem anneler hem de çocuklar tarafından çok fazla negatif değerlendirildiği görülmüştür. Gelecekte yapılacak olan çalışmalar hem ayrı başlıklara yapılan değerlendirmeleri hem de sorular içindeki cinsiyet farklılıklarını araştırabilirler.

Çalışmanın en önemli kısıtlılığı cinsiyet ve yaş farklılığının olmaması olarak görülebilir. Sadece anne-kız çocuk üzerine yoğunlaşarak baba-çocuklar ve anne-erkek çocuk arasındaki değerlerin paylaşımı ve aktarımı göz ardı edilmiş olabilir.

Bunun yanında örnekleme farklı yaş gruplarından seçmek cinsiyet rollerinin algılanmasının ve değerlerin aktarılmasının gelişimsel sürecini daha ayrıntılı gösterebilir.

Kültür içi farklılıkları bulmak için seçilen şehirler kırsal ve kentsel yerleşim birimlerini temsil etmiyor olabilir. Bundan sonraki araştırmalar daha fazla kırsal ve kentsel alanlara yönelmelidirler. Son olarak kültür içi farkın yanında, bu çalışmayı kültürler arası boyuta taşımak farklı kültürlerin cinsiyet kalıpyargılarını değerlendirme konusunda yaptıkları değerlendirmeleri ve gerekçelendirmeleri ortaya koyabilir.

Bütün bulgular ve kısıtlılıklar değerlendirildiğinde, bu çalışmanın anne ve çocukları bir araya getirerek cinsiyete bağlı durumları (cinsiyete uyumsuz, cinsiyete uyumlu, cinsiyete bağlı ailesel kısıtlamalar) kültür içi farklılıkları (Ankara-Mersin) ve annelerin özelliklerini (cinsiyet rolü algıları, benlik kurguları, empatik eğilimleri) de düşünerek araştıran ilk çalışma olduğu söylenebilir. Özellikle annelerin benlik kurgularının ve cinsiyet rolü algılarının cinsiyete bağlı durumları nasıl değerlendirdikleri konusunda önemli bulgular sunmuştur. Kendileşme özelliği yüksek olan annelerin cinsiyete bağlı değerlendirmeler yaparken daha liberal ve esnek olduğu görülmüştür. Bunun yanında annelerin kadınsılık özellikleri arttıkça cinsiyete bağlı kalıp yargılarına daha çok bağlı oldukları ve cinsiyete uymayan durumları daha az destekledikleri bulunmuştur. Ek olarak, anne ve çocuk arasındaki cinsiyete bağlı değer ve normların aktarımı ve gerekçelendirme cevaplarının özellikleri araştırılarak desteklenmiştir.

Appendix J: Tez Fotokopisi İzin Formu

ENSTİTÜ

Fen Bilimleri Enstitüsü	<input type="checkbox"/>
Sosyal Bilimler Enstitüsü	<input checked="" type="checkbox"/>
Uygulamalı Matematik Enstitüsü	<input type="checkbox"/>
Enformatik Enstitüsü	<input type="checkbox"/>
Deniz Bilimleri Enstitüsü	<input type="checkbox"/>

YAZARIN

Soyadı : Işık

Adı : Hatice

Bölümü : Gelişim Psikolojisi

TEZİN ADI : HOW THIRD GRADE FEMALE STUDENTS AND THEIR MOTHERS PERCEIVE GENDER STEREOTYPES AND PARENTAL RESTRICTIONS BASED ON GENDER STEREOTYPIC EXPECTATIONS: A WITHIN-CULTURE COMPARISON IN TURKEY

TEZİN TÜRÜ : Yüksek Lisans



Doktora



1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir.
2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir.
3. Tezimden bir bir (1) yıl süreyle fotokopi alınamaz.

TEZİN KÜTÜPHANEYE TESLİM TARİHİ

