

EXAMINING HONOR CULTURE IN TURKEY: HONOR, MANHOOD, &
MAN-TO-MAN RESPONSE TO INSULT

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ABSTRACT

EXAMINING HONOR CULTURE IN TURKEY: HONOR, MANHOOD, & MAN-TO-MAN RESPONSE TO INSULT

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Honor culture studies in psychology suggest that manhood is a dimension of honor. In honor cultures when a man is insulted by another man, his honor and manhood are threatened. In such a situation, the man is generally expected to respond aggressively against the wrongdoer in order to defend his honor and manhood. Overall, honor and manhood are accepted as associated with one another in honor cultures, and the insult is expected to result in the violent response against the wrongdoer. Accordingly, the present dissertation aims to examine the associations among the issues of honor, manhood, ‘man-to-man response to insult’, and the corresponding gender differences in Turkey within the framework of honor culture. In order to achieve this goal, two quantitative studies were conducted. The first study was conducted in order to adapt the three honor culture scales into Turkish (i.e., for honor, Honour Value Scale (HVS); for manhood, Honor Ideology for Manhood

Scale (HIM), and for man-to-man response to insult, Honor Measure (HM)). One hundred sixty five undergraduate students participated in the study. The mean age of the participants was 21.26 (SD = 1.95), and the findings presented that the translated scales are valid and reliable. Then, the second study was conducted with 356 undergraduates (126 males, 230 females). The mean age of the participants was 19.47 (SD = 1.34), and the findings revealed that honor, manhood and ‘man-to-man response to insult’ are strongly associated with one another. Moreover, it was revealed that manhood mediates the relationship between honor and ‘man-to-man response to insult’. In addition, regarding the gender differences, while the endorsement of honor was revealed as higher for women compared to men, the endorsement of both manhood and man-to-man response to insult were revealed as higher for men compared to women. The results and the future directions are discussed on the basis of the literature.

Keywords: Honor Culture, Honor, Manhood, Response to Insult, Turkey

ÖZ

TÜRKİYE’DE NAMUS KÜLTÜRÜNÜN İNCELENMESİ: NAMUS, ERKEKLİK, & ERKEK-ERKEĞE HAKARETE KARŞI TEPKİ

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Psikolojideki namus kültürü çalışmaları, erkekliğin namusun bir boyutu olduğuna işaret etmektedir. Namus kültürlerinde bir erkek başka bir erkek tarafından hakarete uğradığında, erkeğin namusu ve erkekliği tehdit edilmiş olur. Böyle bir durumda, o erkeğin namusunu ve erkekliğini müdafaa etmek için hakaret eden erkeğe karşı genelde şiddetli tepkide bulunması beklenir. Sonuç olarak, namus kültürlerinde namus ve erkekliğin birbirleriyle ilişkili olduğu benimsenir ve erkeğe edilen hakaretin şiddetli tepkilere yol açması beklenir. Bu bağlamda, bu tezin amacı Türkiye’de namus kültürünü incelemektir. Spesifik olarak bu tez, namus kültürü çerçevesinde namus, erkeklik ve erkek-erkeğe hakarete karşı tepki arasındaki ilişkileri incelemeyi ve bu konulardaki cinsiyet farklarını araştırmayı amaçlamaktadır. Bu amaca ulaşmak için nicel araştırmalar gerçekleştirilmiştir. İlk olarak yapılan ve 165 lisans öğrencisinin katıldığı çalışmada, üç namus kültürü ölçeğinin -Namusa Verilen Değer Ölçeği, Erkeklik için Namus İdeolojisi Ölçeği ve

Namus Ölçeđi- Türkçe'ye uyarlanması gerekleřtirilmiřtir. alıřmaya katılan katılımcıların yař ortalaması 21.26 (S = 1.95) deđerindedir. alıřmanın bulguları, uyarlaması yapılan öleklerin Türkiye örnekleminde geerli ve güvenilir olduđunu göstermiřtir. Sonrasında yapılan ikinci nicel alıřmaya, büyük çođunluđu birinci sınıfa giden ve yař ortalaması 19.47 (S = 1.34) olan 356 öđrenci (126 erkek ve 230 kadın) katılmıřtır. Bu alıřmanın bulguları, namus, erkeklik ve erkek-erkeđe hakarete karřı tepkinin güçlü bir řekilde birbirleriyle iliřkili olduklarını ortaya ıkarmıřtır. Ayrıca bulgular, erkekliđin, namus ve erkek-erkeđe hakarete karřı tepki arasında aracı deđiřken olarak rol oynadıđını göstermiřtir. Bununla birlikte, cinsiyet farkları ile ilgili olarak, namusa onay kadınlarda erkeklere göre daha fazla ıkarken, hem erkeklik hem de erkek-erkeđe hakarete karřı tepki konularına onayın erkeklerde kadınlara göre daha fazla ıktıđı bulunmuřtur. alıřmanın bulguları ve gelecek arařtırmalar ilgili yazın bađlamında tartıřılmıřtır.

Anahtar Kelimeler: Namus Kùltürü, Namus, Erkeklik, Hakarete Karřı Tepki, Türkiye

To anyone who tries so hard to pursue their dreams

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CHAPTER 1

INTRODUCTION

Ben namusum için yaşarım [I live for my honor]

1.1 General Introduction

The statement given above is a very common statement in Turkey. It is not very unexpected that many people in Turkey may have once made such a statement in their lifetimes. Is honor (*namus*, in Turkish) really very significant for people living in Turkey? What about the issue of manhood, and the associations between honor and manhood? If people in Turkey live for their honor, what happens when their honors are violated? Do they stay calm, or do they respond violently to the wrongdoer? Finally, is Turkey homogenous regarding these issues of honor, manhood, and the reactions to insult, or is it possible that there may be a gender difference about these issues? In other words, honor, manhood, and man-to-man response to insult are the key issues in honor cultures like Turkey for both men and women, which may affect their lives ranging from being a part of discussion to being a victim of homicide. In this regard, for instance, when a man is insulted by another man in the honor cultures, his honor and manhood are threatened; which in turn, he is likely to respond violently to the wrongdoer in order to defend his honor and manhood.

Accordingly, this thesis aims to explore the issues of honor, manhood, man-to-man response to insult, and the corresponding gender differences in Turkey within the framework of honor culture. Specifically, main aims of this thesis are to explore (i) how honor and manhood are related with each other in Turkey, (ii) how honor and

manhood are associated with the man-to-man response to insult, and (iii) whether any gender differences in Turkey exist regarding the issues of honor, manhood and man-to-man response to insult. In order to reach these aims, firstly three related honor culture scales in the literature were adapted into Turkish. Afterwards, all the associations among these issues were examined in the following study.

To the author's knowledge, these issues in Turkey have not been comprehensively studied together yet, which forms the novelty of the present thesis. Accordingly, it is believed that the findings of this thesis have potential for making valuable contributions for the content of the honor culture in general, and the honor culture in Turkey. In this introduction section, culture of honor including the honor concept will be briefly summarized first. Then, manhood in honor culture and the response to insult will be presented. After then, taking Turkey into account, the issues of honor, manhood, and response to insult will be examined. Afterwards, regarding the honor culture, potential gender differences in Turkey will be elaborated. At the end of the section, summary of the aims, research questions and the overview of the thesis will be provided.

1.2 Culture of Honor: A Brief Summary

To begin with, honor can be defined in two categorizations: virtue (i.e., integrity) as considered all around the world, and reputation (i.e., social image, status) as mainly considered in the honor cultures such as in the Mediterranean region (Pitt-Rivers, 1966). Honor is a fundamental concept in the Mediterranean region which was originally studied by anthropologists (e.g., Herzfeld, 1980; Peristiany, 1966; Pitt-Rivers, 1977). Given the social norms of the society, the concept of honor represents the value of a person on the eyes of one's own, and on the eyes of one's in-group (e.g., family, kin, society), which one does not hesitate to protect it at all costs (Pitt-Rivers, 1966). Accordingly, self-worth is a significant topic in honor cultures. In detail, honor culture emphasizes both external and internal valuation of the self (Kim & Cohen, 2010; Leung & Cohen, 2011). Therefore, not only a person's own personal

view but also the society's view about the person generates the worth of the person. In this regard, as Rodriguez Mosquera, Uskul, and Cross (2011) claimed that honor cultures focus heavily on social image which influences sorts of psychological processes. In line with this point, since others' evaluations can influence the worth of a person and inalienable worth does not take place in the honor cultures, honor can be lost within the competitive conditions between the rough equals, which also makes people vulnerable and hypersensitive to the insults that are the threats to honor (Kim & Cohen, 2010; Kim, Cohen, & Au, 2010; Leung & Cohen, 2011). In addition to these, following the statements of Pitt-Rivers (1977), honor culture covers a sort of collective concept where social norms and in-group factors are significant determiners. In this regard, in addition to the individual honor, an in-group member's honor may also determine the other members' honors in the honor cultures (Fiske, Kitayama, Markus, & Nisbett, 1998; Pitt-Rivers, 1977). In a similar vein, Uskul et al. (2010) stated that "Honor is a form of collectivism in that one's own honor is implicated by the honors of close others" (p. 196). Consequently, each in-group member is responsible to act properly and to avoid dishonorable acts and their outcomes (i.e., shame) in the honor cultures. In this regard, both individual honor and collective honor (e.g., family, kin, tribe) coexist in the honor cultures (Rodriguez Mosquera, Manstead, & Fischer, 2002a; 2002b). Accordingly, honor refers to good reputation, social status, respect, prestige, and integrity in the society (Mandelbaum, 1988; Pitt-Rivers, 1977; Rodriguez Mosquera, 2013; Tekdal-Fildis, 2012).

In addition, the term of *honor codes* in honor cultures is decisive that refers committing the honor-related social norms of the society, which may also vary and differ between the societies possessing the honor culture (Van Osch, Breugelmans, Zeelenberg, & Bölük, 2013). Accordingly, every person is perceived as honorable as long as s/he follows the honor codes, and this possession of honor is free from the hierarchical degrees. In other words, a person is perceived as either honorable or dishonorable, but not as more or less honorable than the other (Ergil, 1980).

Furthermore, *honor culture* refers the societies in which honor is a salient and central concept that influences people's many behaviors and everyday social interactions (Uskul, Cross, Sunbay, Gercek-Swing, & Ataca, 2012; Vandello & Cohen, 2003). Accordingly, taking the honor and the honor codes into account, one may claim that honor culture is a sort of unwritten law system that regulates people's behaviors and the social order, which refers that people acting accordingly (i.e., obeying the honor codes) may be rewarded and people acting contrarily (i.e., violating the honor codes) may be criticized or punished severely, which also results in the maintenance of the existing social order. To sum up, in a broad sense, honor culture is associated with reputation, manhood, female chastity (e.g., virginity), insult, violent response, and hospitality (Fiske et al., 1998).

In addition, regarding the emergence conditions of the honor culture (i.e., in the history of U.S. South, where the first settlers -Scotch-Irish- were herding people), it was claimed that the existence of herding economy is a significant factor that herding (i.e., herd theft) is associated with vulnerability to loss, sensitivity to insult, and the weakness of the state (Nisbett, 1993; Nisbett & Cohen, 1996). Also McWhiney (1988) and Fischer (1989) pointed out that instability (e.g., political disturbances), lawlessness, and tribe rule were the characteristics of the places where the first settlers lived before they came to U.S. South, which may have also influenced the southerners' acts. Accordingly, it is claimed that the culture of honor is possible to develop in places where (i) economic outcomes are not certain and likely to vary, (ii) enforcement of law is weak or missing, and (iii) wealth is easily moveable (Cohen & Nisbett, 1994; Cohen, Nisbett, Bowdle, & Schwarz, 1996; Cohen, Vandello, & Rantilla, 1998; Nisbett & Cohen, 1996; also see Leung & Cohen, 2011). In addition to these, although southerners are not mainly herders today, it is claimed that continuous social practices, collective representations of the honor-related violence (e.g., in mass media), and institutions sustained the culture of honor in U.S. South (Cohen & Nisbett, 1994, 1997; Cohen et al., 1998). Overall, several studies revealed that honor culture is seen in southern Italy (Brögger, 1968; Parsons, 1969), Spain -especially southern Spain- (Gilmore, 1990; Pitt-Rivers, 1977;

Rodriguez Mosquera, Manstead, & Fischer, 2000), Greece (Campbell, 1964; Herzfeld, 1980), Turkey (e.g., Uskul et al., 2010; Uskul et al., 2012), Egypt (Baron, 2006), Pakistan and northern India (Mandelbaum, 1988; Kidwai, 2001), Latin America (Vandello & Cohen, 2003) and in the Southern United States (Cohen & Nisbett, 1994, 1997; Nisbett & Cohen, 1996). After this brief summary about the culture of honor, as the two main issues in this thesis, the topics of manhood in honor culture and then the response to insult will be elaborated in the following two sections.

1.3 Manhood in Honor Culture

To begin with, I use the term manhood in this thesis, which is also used interchangeably with masculinity in the literature (e.g., Gilmore, 1990; Vandello, Bosson, Cohen, Burnaford, & Weaver, 2008), both of which are named as “erkeklik” in Turkish. In addition to this, taking the honor culture into account, manhood is also used interchangeably with male honor and masculine honor in the honor culture studies (e.g., Barnes, Brown, & Osterman, 2012; Nisbett & Cohen, 1996).

Manhood is a social, historical, and cultural construct (Connell, 1995; Gilmore, 1990). Basically, manhood can be defined as “the approved way of being an adult male in any given society” (Gilmore, 1990). In detail, manhood is generally defined in terms of toughness, status, antifemininity (Brannon, 1976; Mahalik et al., 2003; Pleck, 1976; Thompson & Pleck, 1986), violence (Brannon, 1976; Pleck, 1976; Mahalik et al., 2003), braveness (Pleck, 1976), protector (Gilmore, 1990) and breadwinner (Mahalik et al., 2003).

Regarding the manhood in Mediterranean, Gilmore (1990) stated four moral imperatives that are impregnating wife; taking care of dependents; protecting family; and personal autonomy (e.g., freedom of movement). In detail, in line with the points about the emergence of honor and a man’s toughness, Gilmore (1990) defines man

as a protector in the Mediterranean where “bureaucratic protections are weakly developed, states are unstable, feuding is endemic, and political alignments, like patronage, are shifting and unreliable” and accordingly, “Because of the capriciousness of fortunes and the scarcity of resources, a man ekes out a living and sustains his family through toughness and maneuvering” (p. 47). Related with these points, Gilmore (1990) states that the manhood is emphasized in the areas where the living is hard, that is “the harsher the environment and the scarcer the resources, the more manhood is stressed” (p. 224). In addition, Gilmore (1990) claims that if the man cannot protect his family and cannot make provision for the dependents, then his honor is stained. As a result, Gilmore (1990) elaborates manhood in Mediterranean mainly in terms of protector, toughness, and breadwinner (i.e., taking care of family, dependents).

In addition, Vandello and his colleagues (2008, 2011, 2013) state that manhood is precarious; namely, it can be lost easily and it requires continuous public demonstrations of proof (e.g., violence, antifemininity). In fact, manhood is expected to be more precarious in honor cultures (Bosson & Vandello, 2011). Related with this point, Vandello and Cohen (2003) state that men in honor cultures are hypersensitive to insults. Accordingly, based on Vandello’s studies, manhood is associated with toughness, violence (i.e., against insult), braveness, protector (i.e., protection of self, family, dependents), integrity, and breadwinner (Bosson & Vandello, 2011; Cohen & Vandello, 1998; Cohen et al., 1998; Vandello & Cohen, 2003; Vandello, Cohen, Granson, & Franiuk, 2009).

Moreover, as being the initial honor culture studies in psychology, Cohen and his colleagues’ studies about honor culture are mainly on the basis of the threats to manhood (e.g., Cohen et al., 1996; Nisbett & Cohen, 1996). In this regard, manhood in their studies was defined in terms of toughness, braveness and violence (i.e., whenever necessary for the retaliation purposes) (Nisbett & Cohen, 1996). In a similar vein, Rodriguez Mosquera et al. (2000) consider manhood in terms of toughness and taking care of family in their honor culture study. Overall, since

manhood is a dimension of honor; honor and manhood are seen as associated with one another (Bosson & Vandello, 2011; Cohen et al., 1996; Cohen et al., 1998; Fiske et al., 1998; Nisbett & Cohen, 1996; Rodriguez Mosquera et al., 2002a). To exemplify, Barnes et al. (2012) examined manhood on the basis of national honor.

Finally, it is important to note that since one of the objectives of this thesis is to examine the issue of manhood in honor culture, some other main issues related with masculinity (e.g., hegemonic masculinity -for a review, see Connell, 1995-, cost of manhood, and related interventions) are beyond the scope of this thesis, and they were not elaborated in the thesis. Consequently, after the topic of manhood, the next section continues with another key issue in the honor culture and in this thesis, which is the response to insult in honor cultures.

“If ...[a man] says a curse word against my mother, he can expect a punch!”

Pope Francis

1.4 Response to Insult: Reciprocity, Insult, and Violent Response to Insult

Reciprocity is a significant topic in the culture of honor (Leung & Cohen, 2011). In fact, one may say that it is decisive. To begin with, since social image and the view of others are important in the honor cultures, a person may demonstrate the actions on the opposite poles of behaviors due to the conditions of the circumstances. To make it clear, depending on how others' actions towards the self are perceived (i.e., negative or positive), a person may show corresponding behaviors (i.e., violent or gentle responses, respectively) when reciprocating the others' actions. Related with this point, it is not surprising that a person outside the honor culture may have difficulty to understand this pattern in honor cultures; namely, politeness, helpfulness, generousness, hospitality at the one hand, and readiness to use violence at the other hand (Leung & Cohen, 2011). In a similar vein, when mentioning the culture of honor in southern U.S., Mendoza-Denton and Mischel (2007) expressed

that U.S. southerners (compared to northerners) have strong reputation for being both more violent, but also more charming and polite by the term of “if...then...” pattern (i.e., reciprocity). For instance, as Cohen et al. (1996) found that compared to U.S. northerners, while southerners showed more aggressive behaviors when they were insulted, they also showed more polite behaviors when there was no insult (for more information about the coexistence of violence and politeness in honor cultures, see also Cohen et al., 1998; Cohen, Vandello, Puente, & Rantilla, 1999). As a result, both negative reciprocity and positive reciprocity exist together in the honor cultures depending on the existence or absence of insult (Leung & Cohen, 2011).

Accordingly, insult is a significant point in the honor cultures. Insult in this thesis was conceptualized as verbal or nonverbal disrespectful and wrong act of wrongdoer towards one’s self, one’s in-group member (e.g., family member), or one’s property (e.g., stealing), which is the threat to one’s honor (similarly, see also Barnes et al., 2012; Meeker, 1976; Polk, 1999; Rodriguez Mosquera, Fischer, Manstead, & Zaalberg, 2008; and Cohen & Vandello (1998) that consider insult as a reputational threat). In addition, two important points related with insult and honor are whether insults are witnessed (i.e., publicly known) by others, and whether they are conducted intentionally or unintentionally (Pitt-Rivers, 1977). Accordingly, it can be stated that the degree of damage to honor is positively associated with the public knowledge (i.e., being witnessed or known) of the insult, and the intentionality of the executer. In addition to these, in case of a public insult, the respond also needs to be given publicly and intentionally (e.g., the execution of honor killing on street) rather than going to law. Related with this point, as Meeker (1976) stated “If vengeance were taken and no one heard of the matter, vengeance would not be worth taking” (p. 251). Supporting this point, it was found that Turkish honor killers in Özgür and Sunar’s (1982) study had generally killed their victims in public places. In other words, rather than going to law, personal form of justice (i.e., self-punishment) is used for cleansing honor in the honor cultures (Pitt-Rivers, 1966). In fact, going to law does not seem proper because seeking help (i.e., going to law) may also increase the dishonor (Ergil, 1980; Osterman & Brown, 2011). After all, everything depends

on how a person interprets the act (Pitt-Rivers, 1977). In other words, if a person does not interpret the act as an insult, then s/he is not humiliated and his/her honor is not jeopardized; which in turn, s/he does not feel obliged to respond the act.

Accordingly, once insult is perceived in the honor cultures, corresponding response (i.e., violent response to insult) is expected to be conducted. In other words, insult is a significant issue in honor culture, and the necessity of violent response to insult is a key aspect of the honor culture (Cohen & Vandello, 1998; Nisbett & Cohen, 1996). In addition, violent response to insult even may become habitual (see Somech & Elizur, 2009). To make it clear, since insult may lead to the loss of honor, honor needs to be defended by responding the wrongdoer in order to prevent the dishonor (see also Felson, 1978, for a general relation between insult, honor, and retaliation). Because, otherwise people are seen weak, guilty, or they may be excluded from their social groups or society (Felson, 1978; Pitt-Rivers, 1977). For instance, since honor mainly refers the reputation for toughness and strength of a man in U.S. South, man feels obliged to respond violently to insults for not to be seen as an easy mark (Cohen & Nisbett, 1994, 1997; Nisbett & Cohen, 1996). In detail, Cohen and Nisbett argued that since herding people had to protect themselves and their property against those trying to steal their animals, violent responses in these situations were inevitable for not to be seen weak. Likewise, as a region of honor culture, Cretan men show their ‘manly selfhood’ both by stealing sheep and responding any challenge (Gilmore, 1990). Accordingly, because of these reasons, people living in honor cultures are always alert and ready to defend their honors (Kim & Cohen, 2010; Kim, Cohen, & Au, 2010; Leung & Cohen, 2011). In addition to these, the aforementioned points also make the violent response to insult normal and expectable, and they also lessen the internal and social restraints against the violence (Özgür & Sunar, 1982). Moreover, it is also noteworthy to state that although violent response to insult may be seen as irrational for the short run, since it gives the message of “someone not to be messed with”, it may be gainful and thus also rational in the long run (Leung & Cohen, 2011). Accordingly, many honor culture studies in the literature focused on the issue of violent response to insult (e.g., Cohen et al., 1996). To exemplify, in a classic experimental study conducted with

University of Michigan students, Cohen et al. (1996, Study 3) showed that when they were verbally insulted, students from Southern region (i.e., honor culture) physiologically and behaviorally became more aggressive compared to the students from Northern region (i.e., non-honor culture) in order to restore their honor. That is, when they were bumped by a confederate who then called them “asshole”, Southern students showed higher level of testosterone (an aggression-related hormone), cortisol (a stress-related hormone), and more aggressive behavioral reactions (i.e., refusing to make way to the confederate who insulted them -akin to chicken game-, and giving a firm handshake to another confederate).

So far, the general information about honor culture including the issues of honor, manhood and response to insult were provided. Although it is possible to expect that all these issues are associated with one another, the associations among honor, manhood, and response to insult have not been examined in a single study in the honor culture literature; but partial associations had been examined. To make it clear, regarding the honor and manhood, since it is seen that manhood is a dimension of honor, manhood and honor are considered as associated with one another (Bosson & Vandello, 2011; Cohen et al., 1996; Cohen et al., 1998; Fiske et al., 1998; Rodriguez Mosquera et al., 2002a). In addition to this, although violent response to insult in honor cultures is seen as associated with manhood (Cohen et al., 1996; Polk, 1999), only two studies analyzed this relationship. That is, in Barnes et al.’s (2012) study, it was found that manhood predicted the violent response to insult (i.e., militant response to terrorism); and in Van Osch et al.’s (2013), manhood (i.e., masculine honor) and man-to-man response to insult were found as related with one another. In conclusion, after providing the fundamental honor culture issues in this thesis, taking the aims of the present thesis into account, the following sections continue with elaborating these issues within the framework of Turkey.

1.5 Culture of Honor and Turkey

Regarding the cultural characteristic of Turkey, although Turkey has been traditionally represented as a collectivistic culture (see Karakitapoğlu-Aygün & İmamoğlu, 2002), the related studies investigating culture in Turkey showed that the features of [East-Asian] collectivism do not fully define Turkish culture (e.g., İmamoğlu, 1998, 2003; Kagıtcıbası, 1996, 2005). In fact, Uskul, Oyserman, and Schwarz (2010) stated that Turkey possesses honor-based collectivism in their study by categorizing the collectivism in two forms: (i) Confucian-based collectivism which is seen in East Asia that maintaining harmony (i.e., to be modest, to fit in and not to stick out, not to offend others, not to brag) is decisive, and (ii) Honor-based collectivism which is seen in Mediterranean, Middle East, and Latin American countries that maintaining a good reputation is decisive (for a similar categorization including Turkey, see also Güngör, Karasawa, Boiger, Dinçer, & Mesquita, 2014; regarding the historical perspective that Turkey represents Mediterranean culture, see also Ortaylı, 2015). Likewise, Öner-Özkan and Gençöz (2006) claimed that Turkey shows the characteristics of the honor culture, and although the culture of honor is associated with the collectivism, these two constructs are not simply the identical concepts.

In addition, in line with the aforementioned emergence conditions of honor cultures, environmental harshness exists in Turkey. As Tezcan (1999) mentioned in his presentation about honor killings, the arid climate, barren land and scarce means of support exist in Turkey. Moreover, because political and economic instability and uncertainty have been continuing since Ottoman (see Kazgan, 2001), one may claim that the emergence and the powerful permanence of the culture of honor in Turkey are not unexpected. For instance, especially the lack of security and instability in daily lives such as the prevalence of mugging (i.e., purse-snatching) and the negative effect of terrorism are significant on the lives of people in Turkey (Kasapoğlu, 2007). In addition, even considering the short history of Turkish Republic (i.e., since 1923), economic crises, military coups, and terrorism have significantly influenced people's lives (Gökçe, 2007) that may have flourished the conditions of the honor

culture. Besides, one may even claim that similar to the herding life style in U.S. South, since Turkish society is historically nomad (Göka, 2006, 2011; Gökçe, 2007), this nomadic structure may have influenced the emergence of the honor culture in Turkey as well.

Moreover, the findings of the global value studies (i.e., World Values Survey, and European Social Survey) also verify the existence of honor culture in Turkey (see Inglehart & Baker, 2000; Schwartz, 2006, respectively). In this regard, the two fundamental worldwide value studies revealed that Turkey possesses the cultural values of *embeddedness* (vs. *autonomy*) and *hierarchy* (vs. *egalitarianism*) (Schwartz, 2006), and also *traditional* (vs. *secular-rational*), and *survival* (vs. *self-expression*) values (Inglehart & Baker, 2000), all of which have strong associations with the features of the honor culture. To make it clear, while *embeddedness* includes values such as politeness, reciprocation of favors, respect for tradition, moderate, social order, honoring of parents and elders, obedience, preserving public image, *hierarchy* includes values such as social power, authority, and humble (Schwartz, 2006). Moreover, while *traditional* emphasizes traditional family values, obedience to authority, *survival* emphasizes materialist values such as physical and economic security (Inglehart & Baker, 2000). In a similar vein, in addition to the global surveys, a large-scale Turkish cultural survey with 9,000 participants also revealed that, social image (i.e., desire for higher social status) is one of the main cultural characteristics in Turkey (Çakır, 2011).

Finally, in order to make the definitions clear, it is important to note that honor culture literally refers *namus kültürü* in Turkish (also, Ç. Kağıtçıbaşı, personal communication, April 27, 2012), and translating the concept with other labels such as “şeref kültürü” or “onur kültürü” may be seen as misleading. In fact, there are significant differences between *namus* and the terms of “şeref” and “onur”. In detail, “şeref” and “onur” are stated as synonyms, and they are exactly defined as dignity by the online dictionary of Turkish Language Association (2016). Moreover, while

“şeref” refers an individual’s worth derived from appreciated, good behaviors gained after birth (not inborn) and it can be either decreased or increased due to the behaviors, *namus* refers both individual’s and in-group’s (e.g., family) worth that every individual has inborn but which may be lost due to the improper behaviors (i.e., behaviors violating the honor codes); which in turn, a person either possesses or does not possess honor (Işık, 2008; Pervizat, 2005). After briefly providing general information about the honor culture in Turkey, the next sections continue with providing information about the main issues of this thesis; namely, honor, manhood, response to insult, and gender differences regarding the honor culture in Turkey.

1.5.1 Honor in Turkey

Honor is a core dimension in Turkey (Ergil, 1980; Işık, 2008; Işık & Sakallı-Uğurlu, 2009; Özgür & Sunar, 1982; Sev’er & Yurdakul, 2001; Uskul et al., 2010; Uskul et al., 2012; Yıldırak, 1990) and people see honor as the purpose and meaning of their lives (Bağlı & Özensel, 2011; Coymak & Isik, 2011; Kardam, 2005). Parallel to the studies in the world, while at the beginning honor has been studied by sociologists and anthropologists in Turkey (e.g., Bağlı & Özensel, 2011; Gezik, 2003; Kardam, 2005; Sev’er & Yurdakul, 2001; Tezcan, 2003), recently it has been examined by social psychologists (e.g., Coymak & Isik, 2011; Işık & Sakallı-Uğurlu, 2009; Sakallı-Uğurlu & Akbaş, 2013; Uskul et al., 2012).

According to the online dictionary of the Turkish Language Association (2016), honor (*namus*) is defined as (1) commitment to the social norms and moral norms in the society; chastity, and (2) honesty. In addition, according to Turkish etymology dictionary (Nişanyan, 2012), *namus* comes from Arabic (*nāmūs*), and it derives from Old Greek (*nomos*), all of which mean law. In fact, as given in the etymology dictionary, it is associated with (social) order, regulation, management, system, rule and high respect. In fact, even before the usage of modern Turkish alphabet in 1920s, the definition of *namus* in Ottoman-Turkish Dictionary is also similar that it refers morality, honesty, cleanness, chastity, law, and regulation (Dikmen, 2013).

Moreover, Yalçındağ and Özkan's (2014) qualitative study examining the concept of morality also indicates the associations between *namus*, morality, and honesty in Turkey. In other words, although honor may initially remind female chastity for some people (see Kardam, 2005), it also refers honesty in general for people in Turkey (see Ünübol, Özbek, Özgön, Gülce, & Demir, 2007). Moreover, as a comprehensive statement, according to Yıldırak (1990), *namus* is a central value in Turkey, and it is associated with i) integrity, ii) protecting the properties of the self and family against out-groups, iii) prestige and respectfulness (of the self or the family members), iv) female chastity, v) manhood (i.e., manly behaviors, being tough and brave), vi) continuous alertness for protecting the honor (of the self or the family members), and vii) violent response to insult (i.e., retaliation, revenge) when the insult is directed towards the self or the family members. To sum up, in the current thesis, honor in Turkey was considered within the aforementioned comprehensive framework provided by Yıldırak (1990). Overall, after this elaboration about the perception of honor in Turkey, the next section continues with the issue of manhood in Turkey.

1.5.2 Manhood in Turkey

As commonly stated by the researchers in the field, manhood studies in Turkey are relatively new and limited (Atay, 2004; Baştürk-Akca & Tönel, 2011; Cengiz, Tol, & Küçükural, 2004). Related with this point, the main Turkish publications are composed of books (i.e., Atay, 2012; Sancar, 2009; Selek, 2008) and a journal (i.e., *Toplum ve Bilim*, 2004) with a special issue of manhood.

To begin with, manhood is considered to be a cultural, social and historical construction by Turkish researchers as well (Atay, 2004, 2012; Kandiyoti, 1997; Onur & Koyuncu, 2004). In addition, parallel to the literature, manhood in Turkey is generally understood with the terms such as toughness, violence, antifemininity (Atay, 2004, 2012; Bora, 2013; Cengiz et al., 2004; Ergil, 1980; Kandiyoti, 1997; Sancar, 2009; Selek, 2008), status (Bora, 2013; Cengiz et al., 2004; Ergil, 1980;

2004; Sancar, 2009), breadwinner (Cengiz et al., 2004; Kandiyoti, 1997; Sancar, 2009), control over woman (Cengiz et al., 2004), protection of dependents (Ergil, 1980; Sancar, 2009; Selek, 2008), militarism -basically, the glorification of the military values and activities- (Bora, 2013; Selek, 2008), braveness, and integrity (Ergil, 1980; Selek, 2008).

In detail, Atay (2012) states that manhood is under continuous threat; which in turn, defending manhood is important. In fact, there is a great pressure for men to fulfill the expectations of society regarding the manhood, and as Atay (2004, 2012) claims that manhood crushes man the most and makes him less “human being”. In other words, Atay (2004, 2012) states that manhood is a lifelong burden, test and sacrifice; and not fulfilling the manhood results in the exclusion of the man (for similar statements, see also Gilmore, 1990). Related with this point about manhood, violence (i.e., conflict) is generally seen as a sort of contention for honor (i.e., status, reputation) by many men (Atay, 2012).

In addition, Selek’s (2008) qualitative study (i.e., interview) with 58 men examines manhood on the basis of military service that is claimed as protecting the honor of the country. To make it clear, Selek (2008) claims four steps towards manhood in Turkey; namely, circumcision, military service, getting a job (i.e., associated with breadwinner), and marriage (i.e., associated with being father, protecting the family dependents, status). Accordingly, on the basis of the military service, Selek (2008) defines manhood with the terms of toughness, braveness, honesty, violence (i.e., using violence whenever necessary), protection of dependents, and antifemininity. Moreover, Selek (2008) describes manhood as something that can be lost; which in turn, it needs to be protected. In a similar vein, Sancar (2009), Bora (2013) and Ergil (1980) also state that manhood can be lost, and continuous alertness is needed for its protection. Related with this point, Selek (2008) also states that there is a desire for violent response (i.e., revenge) regarding the manhood.

Moreover, it is also noteworthy to mention the unpublished master thesis of Sungur (2011). In his qualitative study conducted with 14 lower class worker men from a local area in Turkey (i.e., Adana, Tepebag), manhood was expressed in terms of toughness, violence, antifemininity, braveness, looking after (e.g., protecting) the dependents, breadwinner, and integrity. In detail, regarding the violence, it was revealed that violence is approved when honor is attacked such as insults toward the self, friend, or family. In a similar vein, as it can be inferred from another unpublished master thesis in Turkey (Türkoğlu, 2013), manhood was revealed as associated with the terms of toughness, protector, and breadwinner. Finally, toughness, status, and antifemininity were also revealed as the associates of manhood in Turkey in a cross-cultural study including Turkey (Lease et al., 2013). Consequently, after the elaboration of manhood, the next section continues with the other issue of this thesis; namely, response to insult in Turkey.

1.5.3 Response to Insult in Turkey

Culture of honor have not been studied comprehensively in Turkey yet (van Osch et al., 2013), and the existing studies are generally related with a form of violent response to insult that is called as honor killing (e.g., Pervizat, 2004; Sev'er & Yurdakul, 2001; Tezcan, 2003; Ünübol et al., 2007), which is a very significant social problem in Turkey. In detail, honor killing is a murder generally executed by a male family member (e.g., father, brother, male agnates, or husband) toward a female family member to restore the family's honor due to the female's real or perceived inappropriate acts or even sometimes just a gossip, which are perceived as insult that stain both the female's and her family's honors. Basically, honor killing is an extreme form of punishment based on the assumption that "offences to honor could only be redeemed through blood" (Pitt-Rivers, 1977, p.5). In such a situation of stained honor, people may not continue to live peacefully within the society without cleansing honor or moving to a new place (Ergil, 1980; Tezcan, 2013; Ünsal, 1995; Ünübol et al., 2007). Therefore, even going to prison because of executing honor killing may be perceived as more preferable than to be excluded from the society due to the stained honor (Bağlı & Özensel, 2011; Kardam, 2005).

Furthermore, ironically, the executer may not be perceived as a criminal by the society and the other prisoners, but as an honorable person or even sometimes as a hero who sacrifices himself for the sake of his family's honor (Bağlı & Özensel, 2011; Kardam, 1999; Sev'er & Yurdakul, 2001; Tezcan, 1999, 2003). In other words, it can be claimed that honor killings are seen as normative by their perpetrators and they are not simple domestic violence, but a complex issue (Chesler, 2009). In detail, violence against women in Turkey within the framework of honor culture (e.g., honor killings) refers the illegal punishment of women who have not obeyed the honor codes about the female chastity. Specifically, since female chastity is significant in honor cultures and any behavior damaging the female chastity (e.g., premarital sex, extramarital sex) is forbidden, females who do not conform the related honor codes may be severely punished by their male family members who are perceived as the natural protector of the family honor (Ergil, 1980; Pitt-Rivers, 1977, Tekdal-Isik, 2012; Vandello & Cohen, 2003; regarding the female chastity and honor for Turks, see also just a recent study of Ceylan, 2016; Cihangir, 2013; Esmer, 2012; Glick, Sakallı-Uğurlu, Akbaş, Metin Orta, & Ceylan, in press; Işık & Sakallı-Uğurlu, 2009; Okyay, 2007; Sakallı-Uğurlu & Glick, 2003; Sakallı, Karakurt, & Uğurlu, 2001; Vargun, 2002). Related with this point, it was found that collective honor (i.e., honor of the family) is also a key element in explaining the violent response to insult in Mediterranean honor cultures (van Osch et al., 2013). In addition to these, female chastity is also associated with patriarchy -males' dominance over females- (Sakallı-Uğurlu & Glick, 2003; Şimşek, 1998), and it can be claimed that patriarchal belief system is an important factor leading to the violence against women in Turkey as it happens in Egypt, Pakistan, and Jordan (Sev'er & Yurdakul, 2001, Tekdal-Fildis, 2012).

Moreover, one may claim that hypersensitivity to insult in Turkey is also another important issue in violent response to insult. In this regard, according to Turkish Values Survey (Esmer, 1999), Turkey was found very low at the scores of interpersonal trust and tolerance (see also, Esmer, 2012; Gökçe, 2007) that may indicate the hypersensitiveness to any insult in Turkey. Moreover, Çakır (2011)

states that hypersensitivity and insecurity are among the main Turkish cultural characteristics, which may be interpreted as issues favoring the violent response to insult in Turkey. Supporting these points, Uskul et al. (2012) also stated that Turks may appear hypersensitive to the perceived slights.

Finally, it is important to remind that one of the main purposes of this thesis is examining the response to insult among men in Turkey within the framework of honor culture. However, although honor culture studies in the literature related with the response to insult is generally framed on the basis of man-to-man relations (e.g., Cohen & Nisbett, 1994, 1997; Nisbett & Cohen, 1996), no such a comprehensive study has been conducted in Turkey yet. To make it clear, although 27 Turks were used in van Osch et al.'s (2013) study, in which manhood predicted the endorsement of man-to-man response to insult, the limited sample size was a significant concern for the study. In other words, as Sakallı-Uğurlu and Akbaş (2013) claimed that there is no (comprehensive) study exists in Turkey related with the insult. Accordingly, it is believed that examining man-to-man response to insult in Turkey has a potential for providing valuable information especially for the Turkish psychology literature. Overall, after examining the issue of response to insult in Turkey, the next section continues with elaborating the gender differences in Turkey within the framework of honor culture, which is related with another main aim of the current thesis.

1.5.4 Gender Differences about Honor Culture in Turkey

As mentioned previously, honor studies in Turkey generally focus on female chastity, and it was revealed that the endorsement of female chastity is higher for men compared to women in Turkey (Işık & Sakallı-Uğurlu, 2009). In fact, men's higher endorsement of female chastity compared to women was also revealed in Turkish-Dutch participants (Cihangir, 2013).

Regarding the research issues of the current thesis, as mentioned previously honor basically refers social reputation in honor cultures, and it is very important for the members of the honor culture (Pitt-Rivers, 1966). Moreover, taking the context in Turkey, honor is also central and significant for people living in Turkey (Bağlı & Özensel, 2011; Ergil, 1980; Sev'er & Yurdakul, 2001; Uskul et al., 2010; Yıldırak, 1990). In addition, related with the endorsement of honor, no gender difference was found in a study including Turkish-Dutch participants (Rodriguez Mosquera et al., 2008).

Secondly, manhood is directly related with men; namely, it is associated with the characteristics of men such as braveness and toughness in the honor cultures (Nisbett & Cohen, 1996). In addition, it can be considered that manhood benefits men because of the privileges (e.g., status, freedom) it provides (see Fiske et al., 1998). Regarding the gender findings related with manhood, although no gender difference was found about the manhood (i.e., concern for masculine honor) in Rodriguez Mosquera et al.'s (2002a) study; it was revealed that the endorsement of manhood is higher for men compared to women in Italy (Travaglino, Abrams, Randsley de Moura, & Russo, 2014, 2015).

Regarding the man-to-man response to insult, it is also an issue related with men. That is to say, men in honor cultures are likely to use honor-related violence when they are insulted by another man (Cohen et al., 1996; Nisbett & Cohen, 1996). In detail, since insult is a threat towards honor and manhood, and since honor can be lost (Pitt-Rivers, 1966) and manhood can be lost (Vandello et al., 2008, 2011, 2013) in the cases of insults; they must be defended through the violent (i.e., physical) responses by men (Gilmore, 1990; Nisbett & Cohen, 1996). Regarding the gender differences, it is noteworthy to state that the direct violent (i.e., physical) response to insult may be more likely to be conducted and endorsed by men compared to women (Archer, 2004; Archer & Coyne, 2005). In fact, the act of violent responses is more likely to be conducted by men compared to women in Turkey (Atay, 2012). Supporting this point, honor killers are also mostly men rather than women in

Turkey (Bağlı & Özensel, 2011; Ergil, 1980). Overall, after providing information about the culture of honor, the following summary section continues with briefly providing the aims, research questions, and the overview of the thesis.

1.6 Summary of the Aims, Research Questions and Overview of the Thesis

The review of the literature has demonstrated that honor, manhood, and man-to-man response to insult are significant issues for the members of the honor cultures, and so for people in Turkey. However, although all these issues are expected to be associated with one another, the associations among honor, manhood, and man-to-man response to insult have not been quantitatively examined together in the literature before. In addition to this, honor culture has not been examined in Turkey in terms of the relations between men up to now. Accordingly, the general purpose of this thesis is examining the culture of honor in Turkey; namely, the associations among the issues of honor, manhood, man-to-man response to insult, and the corresponding gender differences in Turkey within the framework of honor culture through the two quantitative studies. Specifically, the main aims of this thesis are to explore (i) how honor and manhood are related with each other in Turkey, (ii) how honor and manhood are associated with the man-to-man response to insult, and (iii) whether any gender differences in Turkey exist regarding the issues of honor, manhood and man-to-man response to insult.

In order to achieve these aims, the studies were provided in two chapters. In the initial chapter, the honor culture scales (i.e., Honour Value Scale (Rodriguez Mosquera et al., 2008), Honor Ideology for Manhood Scale (Barnes et al., 2012), and Honor Measure (IJzerman & Cohen, 2011)) related with the endorsement of honor, manhood, and man-to-man response to insult were adapted into Turkish. In the subsequent chapter, the associations between honor, manhood, man-to-man response to insult, and the corresponding gender differences were quantitatively examined. Overall, the potential contributions of this current thesis can be counted as (i) the adaptation of the key honor culture scales into Turkish, (ii) examining honor culture

in Turkey from the perspective of men's relations, (iii) revealing the comprehensive dynamics among honor, manhood, and man-to-man response to insult, and (iv) examining the corresponding gender differences. Finally, it is also important to note that women were also recruited in the quantitative research. To make it clear, although the issues of manhood and man-to-man response to insult are naturally related with men, women participants were also recruited in the studies because of the fact that (i) women have significant role in the maintenance of honor culture (e.g., teaching honor codes to their sons, forcing honor codes to their menfolks) (Nisbett & Cohen, 1996), and (ii) the responses in the quantitative research are not about the participants' actual acts but their endorsements about the given issues. The details of the research are provided in the following sections below.

1.6.1 Adaptation of the Scales

First of all, it was aimed to adapt the key honor culture scales into Turkish that are related with the research issues of this thesis. Specifically, Honour Value Scale (HVS; Rodriguez Mosquera et al., 2008), Honor Ideology for Manhood Scale (HIM; Barnes et al., 2012), and Honor Measure (HM; IJzerman & Cohen, 2011) were aimed to be adapted into Turkish in order to measure the endorsement of honor, manhood, and man-to-man response to insult in Turkey, respectively.

1.6.2 Examining Associations among the Issues

After completing the adaptation process of the scales, it was aimed to quantitatively examine the associations among the issues of honor, manhood, man-to-man response to insult, and the corresponding gender differences in Turkey through the aforementioned adapted scales. No study exists that comprehensively examines the relationships among honor, manhood, and man-to-man response to insult in Turkish literature, and also in the honor culture literature.

To begin with the association between honor and manhood; manhood is a dimension of honor in the honor culture literature (Fiske et al., 1998; Rodriguez et al., 2002a; Somech & Elizur, 2009) and in Turkey, as well (Yıldırak, 1990). To make it clear, while honor basically refers social reputation (Pitt-Rivers, 1966), manhood in honor cultures mainly refers braveness and toughness that are related with the reputation of a man in the society (Nisbett & Cohen, 1996). Related with this point, manhood and honor are also seen as associated with one another in the studies (e.g., Bosson & Vandello, 2011; Cohen et al., 1996; Cohen et al., 1998; Rodriguez Mosquera et al., 2002a). However, to the author's knowledge, no quantitative study exists that examines the association between these variables. In this regard, on the basis of the aforementioned points, it is expected that as the endorsement of honor increases so does the manhood endorsement. Accordingly, the related research question and the hypothesis are as follows:

RQ 1: How are honor and manhood related with each other in Turkey?

H 1: It is expected that honor and manhood are positively associated with one another in Turkey; that is, honor positively predicts manhood.

In addition, regarding the association between honor and man-to-man response to insult, since honor can be lost (Pitt-Rivers, 1966), this makes people hypersensitive to insults as the threats to honor (Kim & Cohen, 2010; Kim, Cohen, & Au, 2010; Leung & Cohen, 2011); and people in honor cultures do not hesitate to protect their honors at all costs for not to be seen weak or guilty (Pitt-Rivers, 1966, 1977). Related with this point, honor ranks the first in homicide reasons in Turkey (Öğün, 1998). Moreover, response to insult is also conducted when the collective honor (e.g., family honor) is threatened (van Osch et al., 2013). In addition to this, honor is also claimed to be associated with man-to-man response to insult in Turkey (Yıldırak, 1990). Furthermore, since honor is significant for people in Turkey (Bağlı & Özensel, 2011; Ergil, 1980; Işık & Sakallı-Uğurlu, 2009; Uskul et al., 2010; Uskul et al., 2012; Yıldırak, 1990), it is plausible to expect that as the endorsement of honor increases so does the endorsement of man-to-man response to insult. Accordingly, the related research question and the hypothesis are as follows:

RQ 2: *How is honor associated with the man-to-man response to insult in Turkey?*

H 2: *It is expected that honor is positively associated with man-to-man response to insult in Turkey; that is, honor positively predicts man-to-man response to insult.*

Moreover, regarding the association between manhood and response to insult, the following points can be summarized. To begin with, manhood is precarious in honor cultures including Turkey, and it can be lost; which in turn, manhood needs to be defended (Bosson & Vandello, 2011; Gilmore, 1990; Selek, 2008; Vandello et al., 2008). Accordingly, men in honor cultures are hypersensitive to insults (Vandello & Cohen, 2003), and men respond the wrongdoer (Cohen et al., 1996; Nisbett & Cohen, 1996). Although it is not directly related with man-to-man response to insult, in Barnes et al.'s (2012) study, it was found that manhood predicted the violent response to insult (i.e., militant response to terrorism). To the author's knowledge there is one study (i.e., Van Osch et al., 2013) which also includes participants from Turkey that quantitatively claim a relationship between manhood (i.e., masculine honor) and man-to-man response to insult. However, the study (Van Osch et al., 2013; study 2) contains a significant limitation with the small sample size of Turks (i.e., $n = 27$) to make a powerful inference or analysis. In consequence, also considering the precariousness of manhood in Turkey (Selek, 2008), it is plausible to expect that as the manhood endorsement increases so does the endorsement of man-to-man response to insult in Turkey. Accordingly, the related research question and the hypothesis are as follows:

RQ 3: *How is manhood associated with the man-to-man response to insult in Turkey?*

H 3: *It is expected that manhood is positively associated with man-to-man response to insult in Turkey; that is, manhood positively predicts man-to-man response to insult.*

Furthermore, the issues of honor, manhood, and man-to-man response to insult have not been examined in a single study in the honor culture literature before. As explained above, it is plausible to expect the pairwise relations among these variables. In addition to this, it is also possible to expect that all these variables are associated. To make it clear, since manhood is considered as the dimension of honor (Fiske et al., 1998; Rodriguez et al., 2002a; Somech & Elizur, 2009); as stated before, it is plausible to expect that they are associated with one another. In addition to this, due to the insult, since honor can be lost (Pitt-Rivers, 1966) and manhood can be lost (Vandello et al., 2008, 2011, 2013), they must be defended through the violent (i.e., physical) responses by men (Gilmore, 1990; Nisbett & Cohen, 1996). In the honor culture literature, since honor basically refers social reputation (Pitt-Rivers, 1966) and manhood essentially refers braveness and toughness (Nisbett & Cohen, 1996), it is plausible to expect that the association between manhood and man-to-man response to insult is higher than the association between honor and man-to-man response to insult. In addition to this, given the expected association between honor and manhood (i.e., while honor refers social reputation in general, manhood refers the specific characteristics of honor that is braveness and toughness which are related with the reputation of a man), it is plausible to expect that manhood mediates the relationship between the endorsement of honor and the endorsement of man-to-man response to insult. Accordingly, it is aimed to examine the potential mediator role of manhood on the relationship between honor and man-to-man response to insult (see Figure 1). In this regard, the related research question and the hypothesis are as follows:

RQ 4: *Whether there is a mediational relationship among honor, manhood, and man-to-man response to insult?*

H 4: *It is expected that manhood mediates the relationship between honor and man-to-man response to insult.*

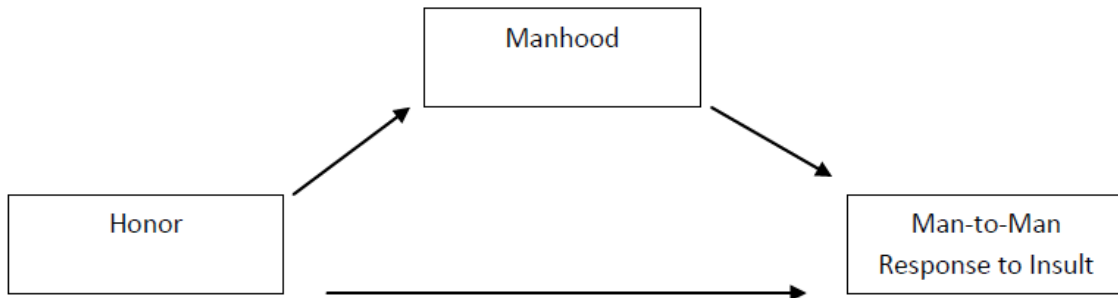


Figure 1. The Proposed Model for Mediating Effect of Manhood

Finally, in addition to examining the associations among honor, manhood, and man-to-man response to insult, it was also aimed to examine the corresponding gender differences on these issues in Turkey. Accordingly, the related research question is as follows:

RQ 5: *Whether there are any gender differences in Turkey regarding the issues of honor, manhood and man-to-man response to insult?*

To begin with the honor endorsement, honor is central and significant for people in Turkey (Bağlı & Özensel, 2011; Ergil, 1980; Sev'er & Yurdakul, 2001; Uskul et al., 2010; Yıldırak, 1990). In addition, also no gender difference about honor endorsement was found for Turkish-Dutch participants (Rodriguez Mosquera et al., 2008). Accordingly, it is plausible to expect no specific gender difference regarding the endorsement of honor in Turkey, and the corresponding hypothesis is as follows:

H 5a: *It is expected that there is no specific gender difference regarding the honor endorsement in Turkey.*

Regarding the manhood, since manhood benefits men because of the privileges (e.g., status, freedom) it provides (see Fiske et al., 1998); and as an honor culture, the endorsement of manhood in Italy was revealed as higher for men compared to women (Travaglino et al., 2014, 2015), it is plausible to expect that manhood

endorsement is also higher for men in Turkey compared to women. Accordingly, the corresponding hypothesis in this thesis is as follows:

***H 5b:** It is expected that men in Turkey endorse manhood higher than women in Turkey*

Regarding the man-to-man response to insult, it is important to note that in the cases of insults, both honor (Pitt-Rivers, 1966) and manhood can be lost (Vandello et al., 2008, 2011, 2013); and they must be defended through the violent (i.e., physical) responses by men (Gilmore, 1990; Nisbett & Cohen, 1996). Furthermore, the direct violent (i.e., physical) response to insult may be more likely to be conducted and endorsed by men compared to women (Archer, 2004; Archer & Coyne, 2005), which is also the case that is expected in Turkey, as well (Atay, 2012). Accordingly, it is plausible to expect that men in Turkey endorse man-to-man response to insult higher than women in Turkey, and the corresponding hypothesis is as follows:

***H 5c:** It is expected that the endorsement of man-to-man response to insult in Turkey is higher for men compared to women.*

CHAPTER 2

STUDY 1: Adaptation of the Honor Culture Scales into Turkish

2.1 Introduction

This chapter aims to adapt the related honor culture scales into Turkish before using them in the following study. In this regard, six scales were used in this chapter. Among these scales, three of them are originally English that will be adapted into Turkish, and three of them are originally Turkish that will be used for the validity purposes of the adaptation of the English scales. Overall, the main aim of this section is to adapt three English honor-culture scales that are named as Honour Value Scale (HVS; Rodriguez Mosquera et al., 2008), Honor Ideology for Manhood Scale (HIM; Barnes et al., 2012), and Honor Measure (HM; IJzerman & Cohen, 2011) into Turkish. In fact, although two of these three scales (i.e., HVS and HM) have been previously used by the author of this thesis (Elgin, 2014) for the exploratory purposes of the honor culture in Turkey, they were passed through the adaption process one more time before using them in this thesis. Accordingly, three English scales are aimed to be adapted into Turkish by conducting the standard translation and back translation procedures in the current chapter.

2.2 Method

2.2.1 Participants

The initial sample consisted of 172 university students attending Abant İzzet Baysal University. Among the participants, one participant who was born abroad was discarded. Moreover, one participant whose forms contain high numbers of missing values was eliminated. In addition, five participants whose forms include

straightlining (i.e., identical, non-differentiated responses indicating that the response options were chosen without reading the items properly) were discarded. As a result, 165 participants were remained in the study. As it can be seen in Table 1, among the 165 participants, 33 (20.00 %) participants were male, and 132 (80.00 %) participants were female. The age range of the participants were between 18 and 34 with a mean value of 21.26 ($SD = 1.95$). Among the 165 participants, 49 (29.70 %) students were freshman, 51 (30.91 %) students were sophomore, 11 (6.66 %) students were junior, and 54 (32.73 %) students were senior. Regarding the SES (i.e., perceived family income), the range was between 1 (lowest) and 6 (highest) on the 6-point scale, and the majority of the participants ($n = 118$; 71.52 %) reported as being in the 4th group of “above average [SES]” ($M = 3.82$, $SD = .57$). On the basis of SES, participants’ distribution was revealed as follows: “2: low [SES]” ($n = 3$, 1.81 %); “3: below average [SES]” ($n = 34$, 20.61 %); “4: above average [SES]” ($n = 118$, 71.52 %); “5: high [SES]” ($n = 9$, 5.45 %); and “6: highest [SES]” ($n = 1$, .61 %).

Table 1. Demographic Information of the Participants in Study 1

Variable	Frequency	Percentage
Sex		
Female	132	80.00
Male	33	20.00
Class		
Freshman	49	29.70
Sophomore	51	30.91
Junior	11	6.66
Senior	54	32.73
Perceived SES		
Lowest	0	0
Low	3	1.81
Below Average	34	20.61
Above Average	118	71.52
High	9	5.45
Highest	1	.61
Age ($M = 21.26$; $SD = 1.95$; $R = [18 - 34]$)		
Total Frequency and Percentage	165	100

2.2.2 Instruments

Participants answered demographic questions and completed six scales. These scales can be categorized in two groups: (i) three English measures to be adapted into Turkish; namely, Honour Value Scale (HVS; Rodriguez Mosquera et al., 2008), Honor Ideology for Manhood Scale (HIM; Barnes et al., 2012), and Honor Measure (HM; IJzerman & Cohen, 2011), and (ii) three Turkish measures to be used for the validity purpose of the adapted scales. When completing all the scales, participants rated the items on a 6-point Likert scale that higher scores indicated the higher endorsement of the given construct. In addition, it is important to note that when choosing the scales, taking the characteristics of Turkish language into account, the scales that do not include the word “honor” (*namus* in Turkish) were chosen in order to avoid any misperception or leading (i.e., scales involved items depicting the honor-related situations). In addition to this, I chose the aforementioned scales (i.e., HVS, HIM, HM) due to the generalizability concerns; that is, they capture core beliefs about the research issues (i.e., honor, manhood, and man-to-man response to insult, respectively) that exist in the honor cultures (Nisbett & Cohen, 1996).

2.2.2.1 Demographic Form

Regarding the demographic characteristics, participants were asked to indicate their age, sex, settlement (i.e., rural or urban in the form of birth place), and the perceived income of their families (see Appendix A, for the demographic form).

2.2.2.2 Three English Scales to be adapted into Turkish

Three English scales that are related with the honor culture and the subject of the current thesis were adapted into Turkish. These scales are Honour Value Scale (HVS; Rodriguez Mosquera et al., 2008) that measures the endorsement of honor, Honor Ideology for Manhood Scale (HIM; Barnes et al., 2012) that measures the endorsement of manhood, and the Honor Measure (HM; IJzerman & Cohen, 2011) that measures the endorsement of man-to-man response to insult. The scales were

adapted into Turkish by a team lead by the author of this thesis. In detail, the items of the scales were independently translated from English to Turkish by three people (the author of this thesis, one Turk who is an English instructor at a university and one bilingual English instructor also working at the university), and then they were back translated into English. Then, after discussing the differences in the translations and making the changes, the scales were emerged. In addition to this, the scales were also reviewed by three social psychologists for the clarity and the fluency, and then the additional adjustments were applied after the discussions. Furthermore, before applying the scales to the actual sample, a pilot study was also conducted to few participants in order to control the items (e.g., fluency, clarity, etc.). In addition, in order to ease the comprehension of the participants when responding all the scales, all the response options were converted to the 6-point Likert type scale with no undecided (i.e., neither agree nor disagree) or average response options.

2.2.2.2.1 Honour Value Scale (HVS)

In order to measure the honor endorsement, Honour Value Scale (HVS) was used, which was developed by Rodriguez Mosquera et al. (2008). The scale focuses on how important to be perceived positively by others for the participants. HVS includes 5 items related with the social image of one's own (e.g., "Others see me as someone who deserves respect") and one's family (e.g., "My family's social image"). In the current study, participants rated the items by using a 6-point Likert scale with the response anchors ranging from "not at all" (1) to "extremely important" (6). Accordingly, higher scores indicate the higher endorsement of honor. No Cronbach's alpha information about the scale was provided and the items were used for comparing two groups in the paper of Rodriguez Mosquera et al. (2008). This scale has been used by Rackham (2012), and the Cronbach's alpha was reported as .78. In addition, this scale has been translated into Turkish before, and the Cronbach's alpha of that version was reported as .85 (Elgin, 2014). However, in order to improve the Turkish version of the scale, the translation process was conducted one more time for this study. Accordingly, some minor developments were occurred (i.e., at the 2nd item "...biri olarak tanması" was changed as "biri

olarak görmesi”; at 4th item “ailemin sosyal imajı” was changed as “ailemin toplum içindeki imajı”; and at the 5th item “olumsuz eleştiriler” was changed as “eleştiriler”) which resulted in a better Turkish form (see Appendix B, for the HVS).

2.2.2.2.2 Honor Ideology for Manhood (HIM)

In order to measure the endorsement of manhood in honor culture, Honor Ideology for Manhood (HIM) was used, which was developed by Barnes et al. (2012; also see the same paper for the weaknesses of the other manhood scales in the honor culture literature). The scale aims to measure the masculine honor ideology endorsement. HIM includes 16 items; that is, while (i) 8 items focus on the qualities of “real men” such as toughness, bravery, self-sufficiency, and pugnacity (e.g., “A real man is seen as tough in the eyes of his peers”; “A real man can always take care of himself”; “A real man will never back down a fight”); (ii) the rest of 8 items focus on the men’s rightness of using physical aggression in order to defend themselves, their family members and their properties from threats (e.g., “A man has the right to act with physical aggression toward another man who calls him an insulting name”). In the present study, participants rated the items by using a 6-point Likert scale with the response anchors ranging from “strongly disagree” (-3) to “strongly agree” (3) (i.e., this six point scale was coded into computer as from 1 “strongly disagree” to 6 “strongly agree”). Accordingly, higher scores indicate the higher manhood endorsement. In addition, Barnes et al. (2012) stated that despite the revealed three factors in their analysis, one dominant factor is suitable for the all items, and the scale’s Cronbach’s alpha score was reported as .94 (see Appendix C, for the HIM).

2.2.2.2.3 Honor Measure (HM)

In order to measure the endorsement of man-to-man response to insult in the honor culture, Honor Measure (HM) was used, which was developed by IJzerman and Cohen (2011). The measure aims to assess the endorsement of honor-related violence. HIM includes six statements about a man (i.e., named Fred) who has been insulted, and the participants are asked to respond how much they endorse the

insulted man's usage of violence (i.e., fight) against the wrongdoer (e.g., "if that person [wrongdoer] deeply insulted Fred's family as he was walking with his wife and kids"). In addition, IJzerman and Cohen (2011) reported the scale's Cronbach's alpha score as .77. Furthermore, this scale has been translated into Turkish before, and the Cronbach's alpha of that version was reported as .84 (Elgin, 2014). However, in order to improve the Turkish version of the scale, the translation process was conducted one more time for this study. In the current study, participants rated the items by using a 6-point Likert scale with the response anchors ranging from "strongly disapprove" (-3) to "strongly approve" (3) (i.e., this six point scale was coded into computer as from 1 "strongly disapprove" to 6 "strongly approve"). Accordingly, higher scores indicate the higher endorsement of honor-related violence in the cases of insult. In addition, regarding the adaptation process of the measure, situations in Turkey were taken into account (i.e., "bar" was replaced with "café [*kafe*]", and "jerk" was replaced with "*dallama*"). Moreover, the name of the insulted person in the original scenario (i.e., "Fred") was changed by a neutral Turkish name (i.e., "Ahmet") which resulted in a better Turkish form compared to the previous version. In addition, when adapting the conditional situations in the scales into Turkish, taking the clarity and suitability of the expressions into account, past tense format in the original scale was adapted in the present tense format. Finally, an item (i.e., "intentionally spilling beer") which is not a common situation in Turkey was eliminated in the study, and the measure with five items was administered (see Appendix D, for the HM).

2.2.2.3 Turkish Scales

As mentioned previously, Turkish scales were also used for the validity purposes of the English scales that were adapted into Turkish. In this regard, Short Version of Social Status Subscale (Short_SS), Hypersensitivity to Insult Subscale (HYP_INS) and Manhood Index (MANINDEX) were used. The detailed information regarding the scales was given in the following sections below.

2.2.2.3.1 Short Version of Social Status Subscale (Short_SS)

In order to examine the honor endorsement, the short version of Social Status (SS) subscale was used, which was developed by Elgin (2014). The scale focuses on how important to be perceived positively in terms of the social status (i.e., regarding the social reputation) by others for the participants. SS originally includes 7 items and the shorter version of SS (Short_SS) is composed of 3 key items of the 7 items (e.g., “My social status in society”) which is more effective to administer. The Cronbach’s alpha for the SS with seven items was reported as .83 with satisfactory split-half reliability (.84) and test-retest reliability (.68) (Elgin, 2014). Regarding the scale, participants rated the items by using a 6-point Likert scale with the response anchors ranging from “not at all” (1) to “extremely important” (6). Accordingly, higher scores indicate the higher endorsement of honor (see Appendix E, for the Short_SS).

2.2.2.3.2 Hypersensitivity to Insult Subscale (HYP_INS)

In order to examine the endorsement of the response to insult in honor culture, the Hypersensitivity to Insult (HYP_INS) subscale was used, which was developed by Elgin (2014). The measure aims to assess the endorsement of reactions after an insult. HYP_INS originally includes eight statements about excessive reactions against insult, and the participants are asked to respond how much they agree with the given statement (e.g., “I overreact against insult directed towards me”). Participants rated the items by using a 6-point Likert scale with the response anchors ranging from “strongly disagree” (-3) to “strongly agree” (3) (i.e., this six point scale was coded into computer as from 1 “strongly disagree” to 6 “strongly agree”). Accordingly, higher scores indicate higher hypersensitivity to insult. The Cronbach’s alpha score was reported as .89 with high split-half reliability (.87) and test-retest reliability (.85) (Elgin, 2014). In the current study, for the simplicity purposes, only the phrase of “insult” was used in spite of the phrase of “insult or disrespect” as given in the original study. In addition, one of the items (i.e., “I get revenge of the insult directed towards me”) which shows the lowest content and psychometric fit (i.e., lowest loading and the reliability in the original study) was eliminated, and HYP_INS with seven items were administered (see Appendix F, for the HYP_INS).

2.2.2.3.3 Manhood Index (MANINDEX)

On the basis of a literature review and discussions with the experts in the field, a Manhood Index (MANINDEX) with seven statements (e.g., “A real man is brave”; “A real man protects his wife”) was developed for the validity purpose of the adapted scales. This index aims to examine the endorsement of manhood in honor culture, which also shows somewhat similarities with HIM. Participants rated the items by using a 6-point Likert scale with the response anchors ranging from “strongly disagree” (-3) to “strongly agree” (3) (i.e., this six point scale was coded into computer as from 1 “strongly disagree” to 6 “strongly agree”). Accordingly, higher scores indicate the higher manhood endorsement (for the psychometric findings of the MANINDEX, see the result section in this chapter; and see Appendix G, for the MANINDEX).

2.2.3 Procedure

Data were collected at the classroom environment during the university students’ class hours with their voluntary participation. At the beginning of the data collection, the researcher introduced himself and explained the purpose of the study along with mentioning the confidentiality of the responses. Participants were also told that if they are interested, they can be informed later about their additional questions or about the findings of the study through the contact information given on the paper.

2.3 Results

2.3.1 Results of the Factor Analyses of the Scales

The factor analyses were conducted by using SPSS (version 21). The principle component analysis (PCA) with oblique rotation was performed for the items of the each measure. Accordingly, the suitability of the data was initially examined by using Kaiser-Meyer-Olkin (KMO) measure and the Bartlett’s test of sphericity. Then, in order to determine the factor numbers, several methods were considered such as Kaiser’s criterion of eigenvalues over 1.0, Cattell’s scree plot test, Horn’s

parallel analysis (PA), and the interpretability of the factors. In addition, the item loadings greater than .30 were provided in the tables.

2.3.1.1 Three English Scales (Adapted into Turkish)

2.3.1.1.1 Honour Value Scale (HVS)

The principle component analysis with oblique rotation was performed on the total of 5 items. Initially, the Kaiser-Meyer-Olkin measure (KMO) of sampling adequacy (.69) and Bartlett’s test of sphericity ($\chi^2(10) = 191.08, p < .001$) indicated that the scale was factorable. Regarding the numbers of factors, scree plot solution indicated one-factor solution. Likewise, the criterion of eigenvalues suggested one factor with eigenvalues greater than 1. Similarly, the parallel analysis (PA) revealed one-factor solution (i.e., eigenvalue from real data matrix is 2.48; eigenvalue from the random data matrix is 1.33). Accordingly, one-factor solution was concluded as being interpretable and appropriate, and this factor was called as “Honor” which accounted for 49.63 % of the total variance. Overall, the item loadings ranged between .79 and .65, and the eigenvalue score was 2.48 (see Table 2). The internal reliability (i.e., Cronbach alpha value) was found as .75 with the item-total correlations ranged between .45 and .61. When investigating the items regarding the reliability, it was revealed that there is no need of deleting any item.

Table 2. Cronbach Alpha, Eigenvalue, Explained Variance, Factor Loadings, and Item-Total Correlations of HVS

	“Honor” Factor Loadings	Item-Total Correlations
1. Others see me as someone who deserves respect	.79	.61
2. Others regard me as someone who is not to be disrespected	.72	.52
3. My family’s social image	.69	.50
4. Care about the implications of my actions for my family’s social image	.67	.48
5. Defend my family from criticism	.65	.45
Eigenvalues	2.48	
Explained Variance %	49.63	
Alpha Reliability Coefficients (Cronbach Alpha Value)	.75	

2.3.1.1.2 Honor Ideology for Manhood (HIM)

The principle component analysis with oblique rotation was performed on the total of 16 items. Initially, the Kaiser-Meyer-Olkin measure (KMO) of sampling adequacy (.87) and Bartlett's test of sphericity ($\chi^2(120) = 1473.21, p < .001$) indicated that the scale was factorable. Regarding the numbers of factors, scree plot solution indicated two-factor solution. The criterion of eigenvalues suggested an initial three factors with eigenvalues greater than 1. The parallel analysis (PA) revealed two-factor solution (i.e., eigenvalues from real data matrix are 7.40, 2.19, and 1.17; eigenvalues from the random data matrix are 1.76, 1.58, and 1.44). Accordingly, two-factor solution was concluded as being more interpretable and appropriate, and the principle component analysis with oblique rotation was performed for two factors, which accounted for 59.95 % of the total variance (see Table 3). The internal reliability (i.e., Cronbach alpha value) was found as .92 with the item-total correlations ranged between .38 and .74. When investigating the items regarding the overall reliability, it was revealed that there is no need of deleting any item.

The first factor was called as "Rightness of Aggression (RAGG)" with 8 items accounting for 46.23 % of the variance. The item loadings ranged between .86 and .75, eigenvalue score was 7.40, the internal reliability (i.e., Cronbach alpha value) was .93. After investigating the items regarding the reliability, it was revealed that there is no need of deleting any item.

The second factor was called as "Manhood Qualities (MANHQ)" with 8 items accounting for 13.72 % of the variance. The item loadings ranged between .87 and .39, eigenvalue score was 2.19, the internal reliability (i.e., Cronbach alpha value) was .86. After investigating the items regarding the reliability, it was revealed that there is no need of deleting any item.

Table 3. Cronbach Alpha, Eigenvalue, Explained Variance, Factor Loadings, and Item-Total Correlations of HIM, RAGG and MANHQ

	“Rightness of Aggression (RAGG)” Factor Loadings	“Manhood Qualities (MANHQ)” Factor Loadings	Item-Total Correlations
15. A man has the right to act with physical aggression toward another man who insults his mother.	.86		.74
9. A man has the right to act with physical aggression toward another man who mistreats his children.	.85		.72
7. A man has the right to act with physical aggression toward another man who trespasses on his personal property.	.85		.62
13. A man has the right to act with physical aggression toward another man who vandalizes his home.	.83		.69
5. A man has the right to act with physical aggression toward another man who openly flirts with his wife.	.80		.72
3. A man has the right to act with physical aggression toward another man who slanders his family.	.80		.74
1. A man has the right to act with physical aggression toward another man who calls him an insulting name.	.77		.71
11. A man has the right to act with physical aggression toward another man who steals from him.	.75		.73
8. A real man can “pull himself up by his bootstraps” when the going gets tough.		.87	.38
4. A real man can always take care of himself.		.85	.46
6. A real man never lets himself be a “door mat” to other people.		.73	.67
14. A real man doesn’t take any crap from anybody.		.67	.48
2. A real man doesn’t let other people push him around.		.67	.58
12. A real man never leaves a score unsettled.	.31	.43	.55
10. A real man will never back down from a fight.	.39	.42	.61
16. A real man is seen as tough in the eyes of his peers.		.39	.50
Eigenvalues	7.40	2.19	
Explained Variance % (T = 59.95)	46.23	13.72	
Alpha Reliability Coefficients (Cronbach Alpha Value) (T = .92)	.93	.86	

2.3.1.1.3 Honor Measure (HM)

The principle component analysis with oblique rotation was performed on the total of 5 items. Initially, the Kaiser-Meyer-Olkin measure (KMO) of sampling adequacy (.83) and Bartlett’s test of sphericity ($\chi^2 (10) = 498.27, p < .001$) indicated that the

scale was factorable. Regarding the numbers of factors, scree plot solution indicated one-factor solution. Similarly, the criterion of eigenvalues suggested one factor with eigenvalues greater than 1. Likewise, the parallel analysis (PA) revealed one-factor solution (i.e., eigenvalue from real data matrix is 3.51; eigenvalue from the random data matrix is 1.33). Accordingly, one-factor solution was concluded as being interpretable and appropriate, and this factor was called as “Violent Response to Insult (VRIS)” which accounted for 70.21 % of the total variance. Overall, the item loadings ranged between .89 and .80, and eigenvalue score was 3.51 (see Table 4). The internal reliability (i.e., Cronbach alpha value) was found as .89 with the item-total correlations ranged between .69 and .81. When investigating the items regarding the reliability, it was revealed that there is no need of deleting any item.

Table 4. Cronbach Alpha, Eigenvalue, Explained Variance, Factor Loadings, and Item-Total Correlations of HM

	“Violent Response to Insult (VRIS)” Factor Loadings	Item-Total Correlations
<i>Occasionally people get in fist fights with other people. Imagine someone a 25 year old named Ahmet fighting someone in the situations given below. How much would you endorse Ahmet fighting someone in the given situations below.</i>		
2. If someone deeply insults Ahmet’s family as he walks with his wife and kids, I would endorse Ahmet fighting that person.	.89	.81
1. If someone looks over Ahmet’s wife in a suggestive way, I would endorse Ahmet fighting that person.	.85	.75
5. If someone physically hurts someone in Ahmet’s family, I would endorse Ahmet fighting that person.	.84	.74
3. If someone bumps into Ahmet on the street and calls Ahmet “dallama”, I would endorse Ahmet fighting that person.	.82	.71.
4. If someone picks a fight with Ahmet and calls him a chicken in front of his friends at the café, I would endorse Ahmet fighting that person.	.80	.69
Eigenvalues	3.51	
Explained Variance %	70.21	
Alpha Reliability Coefficients (Cronbach Alpha Value)	.89	

2.3.1.2 Turkish Scales (for the Validity Purposes of the Adapted Scales)

2.3.1.2.1 Short Version of Social Status Subscale (Short_SS)

The principle component analysis with oblique rotation was performed on the total of 3 items. Initially, the Kaiser-Meyer-Olkin measure (KMO) of sampling adequacy (.71) and Bartlett's test of sphericity ($\chi^2(3) = 385.10, p < .001$) indicated that the scale was factorable. Regarding the numbers of factors, scree plot solution indicated one-factor solution. Similarly, the criterion of eigenvalues suggested one factor with eigenvalues greater than 1. Likewise, the parallel analysis (PA) revealed one-factor solution (i.e., eigenvalue from real data matrix is 2.55; eigenvalue from the random data matrix is 1.23). Accordingly, one-factor solution was concluded as being interpretable and appropriate, and this factor was called as "Honor" which accounted for 85.07 % of the total variance. Overall, the item loadings ranged between .95 and .87, and eigenvalue score was 2.55 (see Table 5). The internal reliability (i.e., Cronbach alpha value) was found as .91 with the item-total correlations ranged between .74 and .87. After investigating the items regarding the reliability, it was revealed that deleting the 1th item would increase the reliability of the factor. However, since this increase would be negligible and the item fits the measure well, the item was kept within the measure.

Table 5. Cronbach Alpha, Eigenvalue, Explained Variance, Factor Loadings, and Item-Total Correlations of Short_SS

	"Honor" Factor Loadings	Item-Total Correlations
3. My status in society	.95	.87
2. My prestige in society	.95	.87
1. To be powerful (at top) in social life	.87	.74
Eigenvalues	2.55	
Explained Variance %	85.07	
Alpha Reliability Coefficients (Cronbach Alpha Value)	.91	

2.3.1.2.2 Hypersensitivity to Insult Subscale (HYP_INS)

The principle component analysis with oblique rotation was performed on the total of 7 items. Initially, the Kaiser-Meyer-Olkin measure (KMO) of sampling adequacy (.88) and Bartlett's test of sphericity ($\chi^2(21) = 533.27, p < .001$) indicated that the

scale was factorable. Regarding the numbers of factors, scree plot solution indicated one-factor solution. Similarly, the criterion of eigenvalues suggested one factor with eigenvalues greater than 1. Likewise, the parallel analysis (PA) revealed one-factor solution (i.e., eigenvalue from real data matrix is 4.16; eigenvalue from the random data matrix is 1.42). Accordingly, one-factor solution was concluded as being interpretable and appropriate, and this factor was called as “Hypersensitivity to Insult” which accounted for 59.36 % of the total variance. Overall, the item loadings ranged between .85 and .71, and eigenvalue score was 4.16 (see Table 6). The internal reliability (i.e., Cronbach alpha value) was found as .89 with the item-total correlations ranged between .62 and .77. When investigating the items regarding the reliability, it was revealed that there is no need of deleting any item.

Table 6. Cronbach Alpha, Eigenvalue, Explained Variance, Factor Loadings, and Item-Total Correlations of HYP_INS

	“Hypersensitivity to Insult” Factor Loadings	Item-Total Correlations
1. When someone insults me, I quickly get mad.	.85	.77
2. When I am insulted, I stay calm.*	.84	.63
3. I overreact against the insult towards me.	.77	.76
4. I am oversensitive to the insult towards me.	.75	.63
5. I do not give tough reaction against the insult towards me.*	.73	.65
6. If someone insults me heavily, I cannot control myself.	.73	.68
7. When someone insults me, I “cut off my nose to spite my face”.	.71	.62
Eigenvalues	4.16	
Explained Variance %	59.36	
Alpha Reliability Coefficients (Cronbach Alpha Value)	.89	

2.3.1.2.3 Manhood Index (MANINDEX)

The principle component analysis with oblique rotation was performed on the total of 7 items. Initially, the Kaiser-Meyer-Olkin measure (KMO) of sampling adequacy (.84) and Bartlett’s test of sphericity ($\chi^2 (21) = 511.37, p < .001$) indicated that the scale was factorable. Regarding the numbers of factors, scree plot solution indicated

one-factor solution. Similarly, the criterion of eigenvalues suggested one factor with eigenvalues greater than 1. Likewise, the parallel analysis (PA) revealed one-factor solution (i.e., eigenvalue from real data matrix is 3.91; eigenvalue from the random data matrix is 1.41). Accordingly, one-factor solution was concluded as being interpretable and appropriate, and this factor called as “Manhood” which accounted for 55.86 % of the total variance. Overall, the item loadings ranged between .79 and .61, and eigenvalue score was 3.91 (see Table 7). The internal reliability (i.e., Cronbach alpha value) was found as .86 with the item-total correlations ranged between .51 and .68. When investigating the items regarding the reliability, it was revealed that there is no need of deleting any item.

Table 7. Cronbach Alpha, Eigenvalue, Explained Variance, Factor Loadings, and Item-Total Correlations of MANINDEX

	Manhood Factor Loadings	Item-Total Correlations
5. A real man protects his close friend.	.79	.68
7. A real man protects his family.	.79	.67
6. A real man cares his social image.	.77	.66
1. A real man is brave.	.77	.68
4. A real man does not let himself being oppressed	.75	.65
3. A real man protects his partner/wife.	.74	.61
2. A real man is tough.	.61	.51
Eigenvalues	3.91	
Explained Variance %	55.86	
Alpha Reliability Coefficients (Cronbach Alpha Value)	.86	

2.3.2 Results of the Intercorrelations among the Scales

In addition to the results of the factor analyses, this section aims to provide descriptive statistics of the within and between scales. To begin with, as briefly mentioned before, the items in the all scales were coded on a 6-point Likert scale that ranges from 1 to 6 that the higher scores indicate the higher endorsement of the given construct. Accordingly, initially the descriptive statistics of the scales such as means and standard deviations were provided in Table 8.

Regarding the English scales adapted into Turkish, it was revealed that the mean scores of Honour Value Scale (HVS; $M = 4.93$, $SD = .69$) and Honour Measure (HM; $M = 3.73$, $SD = 1.27$) are greater than the scale midpoint (3.50); and the mean scores of overall Honor Ideology for Manhood (HIM; $M = 3.33$, $SD = 1.07$) and its two revealed subscales of Manhood Qualities (MANHQ; $M = 3.35$, $SD = 1.04$) and Rightness of Aggression (RAGG; $M = 3.31$, $SD = 1.35$) are close to the scale midpoint (3.50). In addition, regarding the Turkish scales, it was revealed that the mean scores of the all Short Version of Social Status Subscale (Short_SS; $M = 4.75$, $SD = .88$), Hypersensitivity to Insult Subscale (HYP_INS; $M = 3.61$, $SD = 1.05$), and Manhood Index (MANINDX; $M = 4.41$, $SD = .93$) are greater than the scale midpoint (3.50). Overall, since the mean scores of the scales were found as close to the, or higher than the scale midpoints, it can be claimed that the corresponding constructs performed well.

In addition, the results regarding the correlations between scales were also given in Table 8. As it can be seen from the table, Short Version of Social Status Subscale (Short_SS) was not revealed as significantly correlated with Rightness of Aggression Subscale (RAGG; $r = .15$, $p = \text{n.s.}$) and Honor Measure (HM; $r = .08$, $p = \text{n.s.}$). Other than these, all scales and subscales were found as positively and significantly correlated with one another. In addition, as expected, the highest correlation was found between the Honor Ideology for Manhood (HIM) and its two revealed subscales that are Manhood Qualities (MANHQ; $r = .86$, $p < .01$) and Rightness of Aggression (RAGG; $r = .92$, $p < .01$). On the other hand, the correlation between the two subscales of HIM; namely, between MANHQ and RAGG is not so high (i.e., $r = .59$, $p < .01$) which indicates that although these subscales are related, they are not identical but different constructs. In fact, as it can be seen from the table, except its overall manhood scale (i.e., HIM), the highest positive correlation of Rightness of Aggression (RAGG) was found very high with Honor Measure (HM; $r = .79$, $p < .01$); which indicates that RAGG fits more to the man-to-man response to insult rather than the pure manhood.

Moreover, the convergent validities of the adapted scales are adequate. In detail, regarding the honor, the highest positive correlation of Honour Value Scale (HVS) was found with its Turkish corresponding honor scale of Short Version of Social Status Subscale (Short_SS; $r = .55, p < .01$). Secondly, regarding the manhood, the highest positive correlation of Manhood Qualities subscale (MANHQ) was found with its Turkish corresponding manhood scale of Manhood Index (MANINDX; $r = .72, p < .01$) (i.e., of course, except its overall manhood scale of HIM). Finally, regarding the man-to-man response to insult, the correlation between the Honor Measure (HM) and its Turkish corresponding scale of Hypersensitivity to Insult Subscale (HYP_INS) was found highly positive and significant ($r = .49, p < .01$).

Table 8. Means, Standard Deviations and Bivariate Correlations of the Scales and Subscales in Study 1

	Mean (SD)	1	2	3	4	5	6	7	8
1. HVS	4.93 (.69)	1							
2. HIM	3.33 (1.07)	.27**	1						
3. MANHQ	3.35 (1.04)	.25**	.86**	1					
4. RAGG	3.31 (1.35)	.23**	.92**	.59**	1				
5. HM	3.73 (1.27)	.18*	.74**	.50**	.79**	1			
6. Short_SS	4.75 (.88)	.55**	.20*	.21**	.15	.08	1		
7. HYP_INS	3.61 (1.05)	.21**	.56**	.45**	.55**	.49**	.25**	1	
8. MANINDEX	4.41 (.93)	.36**	.68**	.72**	.52**	.51**	.24**	.40**	1

Note. HVS = Honour Value Scale; HIM = Honor Ideology for Manhood; MANHQ = Manhood Qualities; RAGG = Rightness of Aggression; HM = Honor Measure; Short_SS = Short Version of Social Status Subscale; HYP_INS = Hypersensitivity to Insult Subscale; MANINDEX = Manhood Index.

* $p < .05$; ** $p < .01$.

2.4 Brief Summary and Discussion

The general purpose of this thesis is examining the associations among the issues of honor, manhood, and man-to-man response to insult in Turkey within the honor culture framework. In this regard, this chapter aims to adapt the corresponding honor culture scales (i.e., HVS, HIM and HM) into Turkish before using them in the following quantitative study. In other words, since the scales meet the objectives of the research, these scales were decided to be used in the quantitative research. The findings regarding the factor analyses and the convergent validity indicated that the adaptation of the scales into Turkish performed satisfactorily. To begin with, regarding the Turkish sample, the results implied that HVS is a suitable measure for measuring the endorsement of honor. Secondly, the results revealed that HIM is composed of two related but distinct factors, and MANHQ (i.e., subscale of HIM) is a suitable measure for measuring the endorsement of manhood regarding the Turkish sample. Finally, it was also found that HM is a suitable measure for measuring the man-to-man response to insult in Turkey. Accordingly, since this study revealed that the adaptation of the scales into Turkish was successful, the next chapter continues with quantitatively examining the associations among the issues of honor, manhood, and man-to-man response to insult in Turkey, and the corresponding gender differences by using these scales in a new sample.

CHAPTER 3

STUDY 2: Testing the Hypotheses of the Thesis

3.1 Introduction

The current chapter aims to quantitatively examine the associations among the issues of honor, manhood, man-to-man response to insult, and the corresponding gender differences in Turkey within the framework of honor culture. In order to achieve this goal, three honor culture scales were analyzed in this section; which are Honour Value Scale (HVS) for the honor endorsement, Manhood Qualities (MANHQ) for the manhood endorsement that was revealed as the subscale of the Honor Ideology for Manhood Scale (HIM), and Honor Measure (HM) for the endorsement of man-to-man response to insult. As provided, the psychometric findings in the previous quantitative study suggested that the adaptation of the scales into Turkish was successful. Accordingly, on the basis of the aims of the current thesis, the following research questions and the corresponding hypotheses were examined in this chapter in order to examine the associations among honor, manhood, man-to-man response to insult, and the corresponding gender differences in Turkey.

RQ 1: *How are honor and manhood related with each other in Turkey?*

H 1: *It is expected that honor and manhood are positively associated with one another in Turkey; that is, honor positively predicts manhood.*

RQ 2: *How is honor associated with the man-to-man response to insult in Turkey?*

H 2: *It is expected that honor is positively associated with man-to-man response to insult in Turkey; that is, honor positively predicts man-to-man response to insult.*

RQ 3: *How is manhood associated with the man-to-man response to insult in Turkey?*

H 3: *It is expected that manhood is positively associated with man-to-man response to insult in Turkey; that is, manhood positively predicts man-to-man response to insult.*

RQ 4: *Whether there is a mediational relationship among honor, manhood, and man-to-man response to insult?*

H 4: *It is expected that manhood mediates the relationship between honor and man-to-man response to insult.*

RQ 5: *Whether there are any gender differences in Turkey regarding the issues of honor, manhood and man-to-man response to insult?*

H 5a: *It is expected that there is no specific gender difference regarding the honor endorsement in Turkey.*

H 5b: *It is expected that men in Turkey endorse manhood higher than the women in Turkey.*

H 5c: *It is expected that the endorsement of man-to-man response to insult in Turkey is higher for men compared to women.*

3.2 Method

3.2.1 Participants

The initial sample consisted of 380 university students attending Abant İzzet Baysal University. Among the participants, six participants who have been born abroad were discarded. Moreover, three participants whose forms contain high numbers of missing values were eliminated. In addition, fifteen participants whose forms include straightlining (i.e., identical, non-differentiated responses indicating that the response options were chosen without reading the items properly) were discarded. As a result, 356 participants were remained in the study. As it can be seen in Table 9, among the 356 participants, 126 (35.39 %) participants were male, and 230 (64.61 %)

participants were female. The age range of the participants were between 17 and 25 with a mean value of 19.47 ($SD = 1.34$). As it will be mentioned in the procedure section, in order to conduct the study with a naïve sample, study was conducted with the participants taking the first-year introduction courses during their course hours. Accordingly, among the 356 participants, 320 (89.89 %) students were freshman, 22 (6.18 %) students were sophomore, 11 (3.09 %) students were junior, 2 (.56 %) students were senior, and 1 (.28 %) student provided no information about class. Regarding the SES (i.e., perceived family income), the range was between 1 (lowest) and 6 (highest) on the 6-point scale, and the majority of the participants ($n = 244$; 68.54 %) reported as being in the 4th group of “above average [SES]” ($M = 3.73$, $SD = .58$). On the basis of SES, participants’ distribution was revealed as follows: “2: low [SES]” ($n = 10$, 2.81 %); “3: below average [SES]” ($n = 88$, 24.72 %); “4: above average [SES]” ($n = 244$, 68.54 %); “5: high [SES]” ($n = 13$, 3.65 %); and “6: highest [SES]” ($n = 1$, .28 %).

Table 9. Demographic Information of the Participants in Study 2

Variable	Frequency	Percentage
Sex		
Female	230	64.61
Male	126	35.39
Class		
Freshman	320	89.89
Sophomore	22	6.18
Junior	11	3.09
Senior	2	.56
No Information	1	.28
Perceived SES		
Lowest	0	0
Low	10	2.81
Below Average	88	24.72
Above Average	244	68.54
High	13	3.65
Highest	1	.28
Age ($M = 19.47$; $SD = 1.34$; $R = [17 - 25]$)		
Total Frequency and Percentage	356	100

3.2.2 Instruments

Participants answered demographic questions and completed seven scales that are related with the honor culture. Six of the scales were also used in the previous study in this thesis that are Honour Value Scale (HVS; Rodriguez Mosquera et al., 2008), Honor Ideology for Manhood Scale (HIM; Barnes et al., 2012), Honor Measure (HM; IJzerman & Cohen, 2011), Short Version of Social Status Subscale (Short_SS; Elgin, 2014), Hypersensitivity to Insult Subscale (HYP_INS; Elgin, 2014), and Manhood Index (MANINDEX). To make it clear, the main analyses in this chapter were conducted on the basis of the three scales that were adapted into Turkish (i.e., HVS, HIM, and HM). On the other hand, since these three recently adapted scales (i.e., HVS, HIM, and HM) were firstly used together for testing the hypotheses of the current thesis, the other scales (e.g., Short_SS, HYP_INS, and MANINDEX) were again used for the purpose of controlling the validity of the adapted scales one more time with a much larger sample size and with a naive sample of university students taking the first-year introduction courses. In addition to this, since one factor HIM (see Barnes et al., 2012) was revealed as possessing two factors in the previous study 1, it seemed necessary to control the validity of the scales once more in this current study. Also related with this point, one additional scale which is named as Manhood Subscale (MANH; Elgin, 2014) was also used in this study for the additional validity purposes of HIM. When completing all the scales, participants rated the items on a 6-point Likert scale that higher scores indicated the higher endorsement of the given construct. In addition, it is noteworthy to remind that as mentioned in the previous study, considering the characteristics of Turkish language, the scales that do not include the word “honor” (*namus* in Turkish) were chosen in order to avoid any misperception or leading (i.e., all scales involved items depicting the honor-related situations).

3.2.2.1 Demographic Form

Participants were asked to indicate their age, sex, class, settlement, and the perceived income of their families on the demographic form (see Appendix A, for the demographic form).

3.2.2.2 Honour Value Scale (HVS)

Honour Value Scale (HVS; Rodriguez Mosquera et al., 2008) was used to measure the endorsement of honor. Participants rated the items on a 6-point Likert scale, and higher scores indicated the higher endorsement of honor. Regarding the HVS, the detailed information was provided before in the method section of the previous study 1. In the present study 2, the findings were revealed as parallel to the previous study 1. To make it clear, the Kaiser-Meyer-Olkin measure (KMO) of sampling adequacy (.71) and Bartlett's test of sphericity ($\chi^2(10) = 301.93, p < .001$) indicated that the scale was factorable. Regarding the numbers of factors, while both the scree plot solution and the parallel analysis (PA) revealed one-factor solution (i.e., eigenvalues from real data matrix are 2.26 and 1.03; eigenvalues from the random data matrix are 1.23 and 1.12), the criterion of eigenvalues suggested an initial two factors with eigenvalues greater than 1. Accordingly, parallel to the previous study 1, one-factor solution (i.e., "Honor" factor) was concluded as being interpretable and appropriate, and this accounted for 45.15 % of the total variance. Overall, the item loadings ranged between .72 and .54, and eigenvalue score was 2.26. In addition, the internal reliability (i.e., Cronbach alpha value) was found as .69 with the item-total correlations ranged between .34 and .50 (see Table 10). When investigating the items regarding the reliability, it was revealed that there is no need of deleting any item.

Table 10. Cronbach Alpha, Eigenvalue, Explained Variance, Factor Loadings, and Item-Total Correlations of HVS in Study 2

	"Honor" Factor Loadings	Item-Total Correlations
2. Others regard me as someone who is not to be disrespected	.72	.50
3. My family's social image	.70	.48
4. Care about the implications of my actions for my family's social image	.70	.48
1. Others see me as someone who deserves respect	.69	.46
5. Defend my family from criticism	.54	.34
Eigenvalues	2.26	
Explained Variance %	45.15	
Alpha Reliability Coefficients (Cronbach Alpha Value)	.69	

3.2.2.3 Honor Ideology for Manhood (HIM) and Manhood Qualities (MANHQ)

Manhood Qualities (MANHQ), which was revealed as the subscale of the Honor Ideology for Manhood Scale (HIM; Barnes et al., 2012) in the previous study 1, was used for the analysis of the manhood endorsement. Participants rated the items on a 6-point Likert scale, and higher scores indicated the higher endorsement. Regarding the HIM, the detailed information was provided before in the method section of the previous study 1. In the present study 2, the findings were revealed as parallel to the previous study 1. To make it clear, the Kaiser-Meyer-Olkin measure (KMO) of sampling adequacy (.90) and Bartlett's test of sphericity ($\chi^2(120) = 2775.95, p < .001$) indicated that the scale was factorable. Regarding the numbers of factors, while both scree plot solution and the parallel analysis (PA) revealed two-factor solution (i.e., eigenvalues from real data matrix are 6.80, 2.07, and 1.17; eigenvalues from the random data matrix are 1.47, 1.36, and 1.30), the criterion of eigenvalues suggested an initial three factors with eigenvalues greater than 1. Accordingly, parallel to the previous study 1, two-factor solution (i.e., "Rightness of Aggression (RAGG)" factor and "Manhood Qualities (MANHQ)" factor) was concluded as being more interpretable and appropriate, and the principle component analysis with oblique rotation was performed for two factors, which accounted for 55.48 % of the total variance (see Table 11). The internal reliability (i.e., Cronbach alpha value) was found as .91 with the item-total correlations ranged between .39 and .71. When examining the items, it was revealed that there is no need of deleting any item. In addition to the findings about HIM, the first factor (i.e., Rightness of Aggression (RAGG)) was initially seemed as involving 10 items, 8 items of which are related with the aggression and 2 of which (i.e., 12th item and 16th item) are related with the qualities of manhood. In fact, these two items also cross-loaded on the other factor. Furthermore, reliability analysis (i.e., findings of "Cronbach's alpha if item deleted" and "corrected item-total correlation") revealed that 12th item and 16th item did not fit with the other 8 items. On the other hand, reliability analysis revealed that 12th item and 16th item fit within the second factor, Manhood Qualities (MANHQ). Overall, considering (i) the meaningfulness and interpretability of the factors, (ii) the findings of the reliability analysis, and especially (iii) the findings of the previous study 1, it was decided to take the "Rightness of Aggression (RAGG)" with its first eight items

(i.e., all odd-numbered items), and the second factor (i.e., “Manhood Qualities (MANHQ)”) with the rest of the eight items (i.e., all even-numbered items). Accordingly, the internal reliability (i.e., Cronbach alpha value) of the RAGG was found as .91. In addition, after investigating the items regarding the reliability, it was revealed that there is no need of deleting any item. Furthermore, regarding the MANHQ with its 8 items (i.e., including 12th item and 16th item), the internal reliability (i.e., Cronbach alpha value) was found as .84; and after investigating the items regarding the reliability, it was revealed that there is no need of deleting any item.

To sum up, as it was found in the previous study 1, 16-item HIM was revealed as having two factors in Turkish sample; namely, 8-item Manhood Qualities (MANHQ) with all even-numbered items, and 8-item Rightness of Aggression (RAGG) with all odd-numbered items. In detail, MANHQ is related with the qualities of manhood in the honor cultures (i.e., toughness, bravery, self-sufficiency, and pugnacity), and RAGG is related with the aggressiveness. It was revealed that as provided in the previous study 1, taking the content and the psychometric characteristics into account, these two factors are related but distinct constructs. Accordingly, since MANHQ fits well with the purpose of measuring the endorsement of manhood in honor culture, MANHQ was used in the analyses of this study. In other words, the whole 16-item HIM was administered to the participants, and 8-item MANHQ was used for measuring the manhood endorsement.

Table 11. Cronbach Alpha, Eigenvalue, Explained Variance, Factor Loadings, and Item-Total Correlations of HIM, RAGG and MANHQ in Study 2

	“Rightness of Aggression (RAGG)” Factor Loadings	“Manhood Qualities (MANHQ)” Factor Loadings	Item-Total Correlations
13. A man has the right to act with physical aggression toward another man who vandalizes his home.	.84		.68
3. A man has the right to act with physical aggression toward another man who slanders his family.	.83		.70
9. A man has the right to act with physical aggression toward another man who mistreats his children.	.81		.62
15. A man has the right to act with physical aggression toward another man who insults his mother.	.80		.71
11. A man has the right to act with physical aggression toward another man who steals from him.	.80		.70
1. A man has the right to act with physical aggression toward another man who calls him an insulting name.	.75		.60
7. A man has the right to act with physical aggression toward another man who trespasses on his personal property.	.75		.60
5. A man has the right to act with physical aggression toward another man who openly flirts with his wife.	.61		.62
8. A real man can “pull himself up by his bootstraps” when the going gets tough.		.81	.39
4. A real man can always take care of himself.		.78	.45
6. A real man never lets himself be a “door mat” to other people.		.76	.62
14. A real man doesn’t take any crap from anybody.		.74	.57
2. A real man doesn’t let other people push him around.		.69	.48
10. A real man will never back down from a fight.	.37	.42	.59
16. A real man is seen as tough in the eyes of his peers.	.35	.34	.51
12. A real man never leaves a score unsettled.	.45	.26	.55
Eigenvalues	6.80	2.07	
Explained Variance % (T = 55.48)	42.52	12.95	
Alpha Reliability Coefficients (Cronbach Alpha Value) (T=.91)	.91	.84	

3.2.2.4 Honor Measure (HM)

Honor Measure (HM; IJzerman & Cohen, 2011) was used to measure the endorsement of man-to-man response to insult. Participants rated the items on a 6-point Likert scale, and higher scores indicated the higher endorsement of man-to-

man response to insult. Regarding the HM, the detailed information was provided before in the method section of the previous study 1. In the present study 2, the findings were revealed as parallel to the previous study 1. To make it clear, the Kaiser-Meyer-Olkin measure (KMO) of sampling adequacy (.83) and Bartlett's test of sphericity ($\chi^2 (10) = 836.27, p < .001$) indicated that the scale was factorable. Regarding the numbers of factors, all scree plot solution, the criterion of eigenvalues, and the parallel analysis (PA; eigenvalue from real data matrix is 3.25; eigenvalue from the random data matrix is 1.21) revealed one-factor solution. Accordingly, parallel to the previous study 1, one-factor solution (i.e., "Violent Response to Insult (VRIS)" factor) was concluded as being interpretable and appropriate, and this accounted for 64.96 % of the total variance. Overall, the item loadings ranged between .84 and .72, and eigenvalue score was 3.25 (see Table 12). The internal reliability (i.e., Cronbach alpha value) was found as .86 with the item-total correlations ranged between .58 and .74. When investigating the items regarding the reliability, it was revealed that there is no need of deleting any item.

Table 12. Cronbach Alpha, Eigenvalue, Explained Variance, Factor Loadings, and Item-Total Correlations of HM in Study 2

	“Violent Response to Insult (VRIS)” Factor Loadings	Item-Total Correlations
<i>Occasionally people get in fist fights with other people. Imagine someone a 25 year old named Ahmet fighting someone in the situations given below. How much would you endorse Ahmet fighting someone in the given situations below.</i>		
3. If someone bumps into Ahmet on the street and calls Ahmet “dallama”, I would endorse Ahmet fighting that person.	.84	.74
2. If someone deeply insults Ahmet’s family as he walks with his wife and kids, I would endorse Ahmet fighting that person.	.84	.73
4. If someone picks a fight with Ahmet and calls him a chicken in front of his friends at the café, I would endorse Ahmet fighting that person.	.83	.71
5. If someone physically hurts someone in Ahmet’s family, I would endorse Ahmet fighting that person.	.80	.67
1. If someone looks over Ahmet’s wife in a suggestive way, I would endorse Ahmet fighting that person.	.72	.58
Eigenvalues	3.25	
Explained Variance %	64.96	
Alpha Reliability Coefficients (Cronbach Alpha Value)	.86	

3.2.2.5 Short Version of Social Status Subscale (Short_SS)

Short version of Social Status subscale (Short_SS; Elgin, 2014), which measures the honor endorsement, was used again for the validity purpose of the Honour Value Scale (HVS). Participants rated the items on a 6-point Likert scale, and higher scores indicated the higher endorsement. Regarding the Short_SS, the detailed information was provided before in the method section of the previous study 1. In addition, the Cronbach’s alpha was revealed as .91 in the previous study. In the present study 2, the findings were revealed as parallel to the previous study 1, and the Cronbach’s alpha was found as .84 with the item-total correlations ranged between .63 and .79 (see Appendix E, for Short_SS).

3.2.2.6 Hypersensitivity to Insult Subscale (HYP_INS)

Hypersensitivity to Insult subscale (HYP_INS; Elgin, 2014), which measures the endorsement of reactions after an insult, was again used for the validity purpose of the Honor Measure (HM). Participants rated the items on a 6-point Likert scale, and higher scores indicated the higher endorsement. Regarding the HYP_INS, the detailed information was provided before in the method section of the previous study 1. In addition, the Cronbach's alpha was revealed as .89 in the previous study. In the present study 2, the findings were revealed as parallel to the previous study 1, and the Cronbach's alpha was found as .85 with the item-total correlations ranged between .45 and .72 (see Appendix F, for HYP_INS).

3.2.2.7 Manhood Index (MANINDEX)

Manhood Index (MANINDEX), which measures the endorsement of manhood in honor culture, was again used for the validity purpose of the Manhood Qualities Subscale (MANHQ; i.e., subscale of HIM) that was emerged in the previous study 1. Participants rated the items on a 6-point Likert scale, and higher scores indicated the higher endorsement. Regarding the MANINDEX, the detailed information was provided before in the method section of the previous study 1. In addition, the Cronbach's alpha of MANINDEX was revealed as .86 in the previous study. In the present study 2, the findings were revealed as parallel to the previous study 1, and the Cronbach's alpha was found as .82 with the item-total correlations ranged between .48 and .66 (see Appendix G, for MANINDEX).

3.2.2.8 Manhood Subscale (MANH)

Manhood subscale (MANH) aims to measure the endorsement of manhood, which was developed by Elgin (2014). MANH was not administered in the previous study 1, and it was added in the current study for the additional convergent validity purpose of the Manhood Qualities Subscale (MANHQ; i.e., subscale of HIM) which was emerged in the previous study 1. MANH includes 4 items (e.g., "A man must protect

his family”), and the participants rated the items by using a 6-point Likert scale with the response anchors ranging from “strongly disagree” (-3) to “strongly agree” (3) (i.e., this six point scale was coded into computer as from 1 “strongly disagree” to 6 “strongly agree”). Accordingly, higher scores indicate the higher manhood endorsement. The Cronbach’s alpha for MANH was reported as .90, with .88 split-half reliability, and .87 test-retest reliability in the original study (Elgin, 2014). In the present study 2, the Cronbach’s alpha was found as .85 with the item-total correlations ranged between .65 and .80 (see Appendix H, for MANH).

3.2.3 Procedure

Data were collected at the classroom environment during the university students’ class hours with their voluntary participation. In detail, in order to conduct the study with a naïve sample, study was conducted during the class hours of the first-year introduction courses. At the beginning, the researcher introduced himself and explained the purpose of the study along with mentioning the confidentiality of the responses. In addition, participants were also told that if they are interested, they can be informed later about their additional questions or about the findings of the study through the contact information given on the paper.

3.3 Results

As mentioned previously, after 24 participants were discarded due to the reasons of boring abroad ($n = 6$), high missing values ($n = 3$), and straightlining ($n = 15$) in their responses, 356 participants remained in the sample of this study. Before the analyses, the data were also controlled for the outliers (i.e., univariate and multivariate), normality, linearity, and multicollinearity; and it was revealed that data were suitable for the analyses.

3.3.1 Results of the Intercorrelations among the Scales

Following the factor analyses of the scales, this section aims to provide descriptive statistics of the within and between scales. To begin with, as mentioned previously, the items in the all scales were responded on a 6-point Likert scale that ranges from 1 to 6 that the higher scores indicated the higher endorsement of the given construct. Accordingly, descriptive statistics of the scales such as means and standard deviations were initially provided in Table 13. As it can be seen from the table, all the mean scores of the scales and subscales were revealed as greater than the scale midpoint (3.50) (i.e., Honour Value Scale (HVS; $M = 5.01$, $SD = .74$); Honor Ideology for Manhood (HIM; $M = 3.70$, $SD = .97$) and its subscales of Manhood Qualities (MANHQ; $M = 3.67$, $SD = .95$) and Rightness of Aggression (RAGG; $M = 3.74$, $SD = 1.23$); Honour Measure (HM; $M = 4.06$, $SD = 1.18$); Short Version of Social Status Subscale (Short_SS; $M = 4.66$, $SD = .91$); Hypersensitivity to Insult Subscale (HYP_INS; $M = 3.66$, $SD = 1.05$); Manhood Index (MANINDEX; $M = 4.82$, $SD = .74$); and Manhood Subscale (MANH; $M = 5.28$, $SD = .84$), which suggests that the corresponding constructs performed well.

In addition, the results of the correlations between the scales were also provided in Table 13. As it can be seen from the table, all the scales and subscales related with the honor culture are significantly correlated with one another. As expected, the highest correlation was found between the Honor Ideology for Manhood (HIM) and its two subscales that are Manhood Qualities (MANHQ; $r = .85$, $p < .01$) and Rightness of Aggression (RAGG; $r = .91$, $p < .01$). However, similar to the findings of the previous study 1, the correlation between the two subscales of HIM; namely, between MANHQ and RAGG is not so high (i.e., $r = .56$, $p < .01$) which again indicates that although these subscales are related, they are not identical but different constructs. Moreover, except its overall manhood scale (i.e., HIM), the highest positive correlation of Rightness of Aggression (RAGG) was found very high with Honour Measure (HM; $r = .79$, $p < .01$); which indicates that RAGG fits more to the reactions to insult rather than the pure manhood.

In addition, the validity of the main scales (i.e., HVS, MANHQ, and HM) that were used in the analyses was confirmed in this current study regarding the characteristics of the convergent validity. To make it clear, regarding the honor, the highest positive correlation of Honour Value Scale (HVS) was found with its Turkish corresponding honor scale of Short Version of Social Status Subscale (Short_SS; $r = .46, p < .01$). Secondly, regarding the manhood, the highest positive correlation of Manhood Qualities subscale (MANHQ) was found with its Turkish corresponding manhood scale of Manhood Index (MANINDEX; $r = .71, p < .01$) (i.e., of course, except its overall manhood scale of HIM). In addition to this, the correlation between MANHQ and the other related Turkish scale (i.e., MANH) was also revealed high ($r = .51, p < .01$). Lastly, regarding the man-to-man response to insult, the correlation of the Honor Measure (HM) and its Turkish corresponding scale of Hypersensitivity to Insult Subscale (HYP_INS) was found highly positive and significant ($r = .47, p < .01$).

Table 13. Means, Standard Deviations and Bivariate Correlations of the Scales and Subscales in Study 2

	Mean (SD)	1	2	3	4	5	6	7	8	9
1. HVS	5.01 (.74)	1								
2. HIM	3.70 (.97)	.22**	1							
3. MANHQ	3.67 (.95)	.28**	.85**	1						
4. RAGG	3.74 (1.23)	.13*	.91**	.56**	1					
5. HM	4.06 (1.18)	.13*	.80**	.61**	.79**	1				
6. Short_SS	4.66 (.91)	.46**	.19**	.22**	.12*	.16**	1			
7. HYP_INS	3.66 (1.05)	.22**	.41**	.39**	.34**	.47**	.22**	1		
8. MANINDX	4.82 (.74)	.37**	.64**	.71**	.46**	.56**	.27**	.34**	1	
9. MANH	5.28 (.84)	.35**	.49**	.51**	.38**	.47**	.20**	.27**	.65**	1

Note. HVS = Honour Value Scale; HIM = Honor Ideology for Manhood; MANHQ = Manhood Qualities; RAGG = Rightness of Aggression; HM = Honor Measure; Short_SS = Short Version of Social Status Subscale; HYP_INS = Hypersensitivity to Insult Subscale; MANINDX = Manhood Index; MANH = Manhood Subscale.

* $p < .05$; ** $p < .01$.

3.3.2 Examining the Research Questions

The aim of this chapter is to quantitatively examine the associations among the issues of honor, manhood, man-to-man response to insult, and the corresponding gender differences in Turkey within the honor culture literature. In this regard, the related research questions of the thesis were examined below.

3.3.2.1 Examining the Association between Honor and Manhood

One of the aims of this thesis is examining the association between honor and manhood in Turkey within the framework of honor culture. In this regard, the analysis was conducted on the basis of the following research question and its corresponding hypothesis.

***RQ 1:** How are honor and manhood related with each other in Turkey?*

***H 1:** It is expected that honor and manhood are positively associated with one another in Turkey; that is, honor positively predicts manhood.*

Accordingly, the honor culture scales related with honor (i.e., HVS) and manhood (i.e., MANHQ) were used in the analysis. In detail, linear regression analysis was conducted to examine the predictive power of honor on manhood. As a result, in line with the expectation, it was revealed that honor positively predicted the manhood for the Turkish sample ($\beta = .28$; $t = 5.56$; $p < .001$). In detail, the regression result indicated that honor explained 8.0 % variance of the manhood ($F(1, 354) = 30.90$, $p < .001$) (see Model-1 in Table 14).

3.3.2.2 Examining the Association of Man-to-Man Response to Insult with Honor and Manhood

The associations of both honor and manhood with man-to-man response were examined in this section. In the analyses, the scales of HVS (for honor), MANHQ (for manhood), and HM (for man-to-man response to insult) were used. Accordingly, the association between honor and man-to-man response to insult was firstly

examined on the basis of the following research question and its corresponding hypothesis.

RQ 2: *How is honor associated with the man-to-man response to insult in Turkey?*

H 2: *It is expected that honor is positively associated with man-to-man response to insult in Turkey; that is, honor positively predicts man-to-man response to insult.*

In this regard, the linear regression analysis was conducted to examine the predictive power of honor on man-to-man response to insult. In line with the expectation, it was revealed that honor positively predicted man-to-man response to insult for the Turkish sample ($\beta = .13$; $t = 2.51$; $p < .05$). In detail, the regression result indicated that honor explained 1.7 % variance of the man-to-man response to insult ($F(1, 354) = 6.29$, $p < .05$) (see Model-2 in Table 14).

After then, the association between manhood and man-to-man response to insult was examined on the basis of the following research question and its corresponding hypothesis.

RQ 3: *How is manhood associated with the man-to-man response to insult in Turkey?*

H 3: *It is expected that manhood is positively associated with man-to-man response to insult in Turkey; that is, manhood positively predicts man-to-man response to insult.*

Accordingly, the linear regression analysis was conducted to examine the predictive power of manhood on man-to-man response to insult. Supporting the expectation, it was revealed that manhood positively predicted man-to-man response to insult for the Turkish sample ($\beta = .61$; $t = 14.62$; $p < .001$). In addition, the regression result indicated that manhood explained 37.6 % variance of the man-to-man response to insult ($F(1, 354) = 213.62$, $p < .001$) (see Model-3 in Table 14).

Table 14. Model Summary of Regression Analyses

	Dependent Variables			
	Manhood		Man-to-Man Response to Insult	
	β	$R^2\Delta$	β	$R^2\Delta$
Model-1: Honor -> Manhood				.08
	Honor	.28***		
Model-2: Honor -> Man-to-Man Response to Insult				.02
	Honor	.13*		
Model-3: Manhood -> Man-to-Man Response to Insult				.38
	Manhood	.61***		
Model-4: Honor & Manhood -> Man-to Man Response to Insult				
Step 1:				.02
	Honor	.13*		
Step 2:				.38
	Honor	-.05***		
	Manhood	.63***		

Note: * $p < .05$; ** $p < .01$; *** $p < .001$

Finally, regarding the proposed meditational role of manhood on the relationship between honor and man-to-man response to insult, the analyses were conducted on the basis of the following research question and its corresponding hypothesis.

RQ 4: Whether there is a meditational relationship among honor, manhood, and man-to-man response to insult?

H 4: It is expected that manhood mediates the relationship between honor and man-to-man response to insult.

In this regard, also taking the findings of the previous three regression analyses into account, the mediation analysis was conducted in order to examine the mediating effect of Manhood on the relationship between Honor and Man-to-man Response to Insult. To begin with, the standard 4-step mediation analyses defined by Baron and Kenny (1986) were followed and then Sobel test was conducted. To make it clear, regarding the 4-step, it was examined (1) whether honor (i.e., IV) significantly predicts man-to-man response to insult (i.e., DV), (2) whether honor (i.e., IV) significantly predicts manhood (i.e., mediator), (3) whether manhood (i.e., as mediator) significantly predicts man-to-man response to insult (i.e., DV), and (4) whether the effect of honor (i.e., IV) on man-to-man response to insult (i.e., DV) shrinks upon the addition of manhood (i.e., mediator) to the model.

Accordingly, considering the results of the linear regressions above, three steps were already fulfilled; namely, (1) honor (i.e., IV) significantly predicted man-to-man response to insult (i.e., DV) ($\beta = .13$; $p < .05$), (2) honor (i.e., IV) significantly predicted manhood (i.e., mediator) ($\beta = .28$; $p < .001$), and (3) manhood (i.e., mediator) significantly predicted man-to-man response to insult (i.e., DV). In addition, regarding the fourth step, it was revealed that stepwise regression analysis was conducted to examine the predictive power of honor (i.e., IV) and manhood (i.e., mediator) on man-to-man response to insult (i.e., DV). The last model was found significant ($F(2, 353) = 107.37$, $p < .001$), with an R^2 of .378. As expected it was revealed that while the effect of honor (i.e., IV) on man-to-man response to insult (i.e., DV) was significant ($\beta = .13$, $p < .05$) at the initial model, after the addition of

manhood (i.e., mediator) to the model, the effect of honor (i.e., IV) on man-to-man response to insult (i.e., DV) shrank (i.e., $\beta = -.05$, $p = \text{n.s.}$), and manhood significantly predicted the man-to-man response to insult ($\beta = .63$, $p < .001$). In addition to this, Sobel test was also conducted to examine the mediating effect of manhood on the relationship between honor and man-to-man response to insult. Consequently, Sobel score was revealed as 5.16 ($p = 2.5e^{-7}$), which also indicates that manhood fully mediated the relationship between honor and man-to-man response to insult (for the mediation model, please see Figure 2, and Model-4 in Table 14).

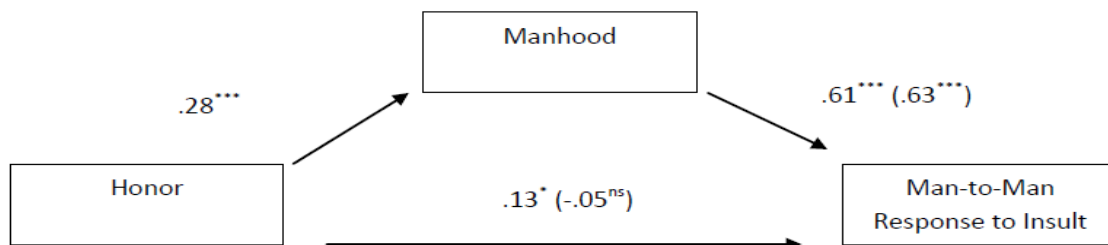


Figure 2. Mediation Model among Honor, Manhood, and Man-to-Man Response to Insult

3.3.2.3 Examining the Gender differences on Honor, Manhood, and Man-to-Man Response to Insult

After examining the associations among the issues of honor, manhood, and man-to-man response to insult, this section aims to examine the corresponding gender differences on these issues. The research question and the hypotheses that were examined are as follows.

RQ 5: *Whether there are any gender differences in Turkey regarding the issues of honor, manhood and man-to-man response to insult?*

H 5a: *It is expected that there is no specific gender difference regarding the honor endorsement in Turkey.*

H 5b: *It is expected that men in Turkey endorse manhood higher than women in Turkey.*

H 5c: It is expected that the endorsement of man-to-man response to insult in Turkey is higher for men compared to women.

Accordingly, in order to examine the influence of gender on honor, manhood, and man-to-man response to insult, a series of one-way Analysis of Variance (ANOVAs) were conducted (see Table 15 for the findings). To begin with, regarding the honor endorsement, the findings of ANOVA revealed that the model was found significant ($F(1, 354) = 5.71, p < .05, \eta^2 = .017$). In detail, the result revealed that women ($M = 5.08, SD = .69$) significantly endorsed honor higher than men ($M = 4.88, SD = .81$).

Regarding the endorsement of manhood, ANOVA revealed that the model was found significant ($F(1, 354) = 32.03, p < .001, \eta^2 = .083$). In line with the expectation, the result showed that men ($M = 4.04, SD = .87$) significantly endorsed manhood higher than women ($M = 3.46, SD = .94$).

Finally, regarding the endorsement of man-to-man response to insult, the findings of ANOVA revealed that the model was found significant ($F(1, 354) = 88.06, p < .001, \eta^2 = .199$). To make it clear, in line with the expectation, the results revealed that men ($M = 4.77, SD = .92$) significantly endorsed man-to-man response to insult higher than women ($M = 3.67, SD = 1.12$).

Lastly, it is noteworthy to state that since gender was revealed as significant in the analyses, further exploratory analyses were also conducted and it was revealed that all the aforementioned associations among honor, manhood, and man-to-man response to insult maintain for both genders, and gender does not have any additional role (i.e., not a moderator) in the associations.

Table 15. Gender differences on Honor, Manhood, and Man-to-Man Response to Insult

Dependent Variables	Gender			<i>F</i>	<i>Eta</i> ²
	Overall (n = 356)	Men (n = 126)	Women (n = 230)		
Honor	5.01 (.74)	4.88 (.81)	5.08 (.69)	5.71*	.02
Manhood	3.67 (.95)	4.04 (.87)	3.46 (.94)	32.03***	.08
Man-to-Man Response to Insult	4.06 (1.18)	4.77 (.92)	3.67 (1.12)	88.06***	.20

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

3.4 Brief Summary and Discussion

The aim of this chapter was to quantitatively examine the associations among the issues of honor, manhood, man-to-man response to insult, and the corresponding gender differences in Turkey. The results mostly supported the hypotheses. To begin with, in line with the expectations, the analysis revealed that there is a positive association between honor and manhood; that is, as the endorsement of honor increases so does the endorsement of manhood. Secondly, parallel to the expectations, it was revealed that there is a positive association between man-to-man response to insult and both of the issues of honor and manhood. That is, as the endorsement of honor increases so does the endorsement of man-to-man response to insult; and similarly, as the endorsement of manhood increases so does the endorsement of man-to-man response to insult. In fact, the mediation analysis also supported the expectation that the endorsement of manhood mediates the relationship between the endorsement of honor and the endorsement of man-to-man response to insult. Finally, most of the expectations regarding the gender differences were supported in the analyses. That is, in line with the expectations, it was revealed that men endorsed both manhood and man-to-man response to insult higher than women. On the other hand, given the significance of honor for people in Turkey, although no

specific gender difference was expected, it was revealed that women in the sample endorsed honor significantly higher than the men. When examining the honor endorsement scores, it can be noticed that both women ($M_{\text{women}} = 5.08$) and men ($M_{\text{men}} = 4.88$) highly endorsed honor, and with a small difference in magnitude favoring women. Accordingly, it is possible that the higher proportion of women ($n = 230$) to men ($n = 126$) in the sample may have resulted in the emergence of this small difference in magnitude as significant. In this regard, it can be claimed that the future studies with similar ratios of men and women in the samples may shed more light about the gender difference of the honor endorsement in Turkey.

CHAPTER 4

GENERAL DISCUSSION

The current dissertation aimed to examine the culture of honor in Turkey. Specifically, the dissertation aimed to examine the associations among the issues of honor, manhood, ‘man-to-man response to insult’, and the corresponding gender differences in Turkey within the framework of honor culture. In this regard, the main aims of this thesis are to explore (i) how honor and manhood are related with each other in Turkey, (ii) how honor and manhood are associated with the man-to-man response to insult, and (iii) whether any gender differences in Turkey exist regarding the issues of honor, manhood and man-to-man response to insult.

In order to achieve these goals, quantitative studies were conducted in the current thesis. To begin with, the adaptation process of the honor culture scales (i.e., HVS, HIM, and HM), which have been planned to be used in the subsequent analyses, were successfully conducted in the first quantitative study. After then, the second quantitative study was conducted in order to examine the associations among honor, manhood, man-to-man response to insult, and the corresponding gender differences in Turkey. The related discussions about the associations and gender differences were provided below under the given subtitles.

4.1 Association between Honor and Manhood

When the role of honor on manhood was examined, the results revealed that honor positively predicted the manhood for the study sample. This finding can be interpreted in several ways. To begin with, in the honor culture literature, manhood is seen as a dimension of honor (Fiske et al., 1998; Nisbett & Cohen, 1996). To make it clear, while honor basically refers the social reputation in the honor cultures (Pitt-Rivers, 1966), manhood specifically refers the reputation of a man mainly in terms of braveness and toughness in the honor cultures (Nisbett & Cohen, 1996). In this regard, it can be stated that the finding is parallel to the expectations in the literature. In addition, considering the honor culture in Turkey, honor and manhood are also assumed to be naturally related with one another (see Sakallı-Uğurlu & Akbaş, 2013). Moreover, Yıldırak (1990) has also claimed that honor in Turkey is closely related with manhood. However, despite all these claims, no quantitative study exists in the literature that demonstrates the relationship between honor and manhood. In this regard, one of the novelties and contributions of this thesis can be counted as quantitatively revealing the association between honor and manhood for the first time in the literature.

In addition, this finding is also significant for the Turkish literature because the dominant characteristic of the honor culture studies in Turkey is focused on the association between honor and the female chastity (e.g., Işık & Sakallı-Uğurlu, 2009) which is the another dimension of the honor culture (Fiske et al., 1998). This is not surprising because these studies address great social problems related with women in Turkey such as domestic violence or honor killings, and they suggest some steps for the solutions (Işık & Sakallı-Uğurlu, 2009; Glick et al., in press). Accordingly, given the examination of the association between honor and manhood in this current thesis, it can be claimed that this thesis enlarged and enriched the scope of honor culture studies in Turkey, and it is hoped that the number of honor culture studies related with manhood increases in future.

Furthermore, considering the characteristics of manhood (i.e., violence, toughness, braveness), as Atay (2004) clearly stated that manhood harms the men most, and this situation is much harsher in the honor cultures like Turkey. Accordingly, regarding the implication of this finding, it can be claimed that intervention or education programs focusing on honor may decrease the detrimental outcomes related with the manhood. For this purpose, for instance, emphasizing the ‘integrity’ in honor (see Pitt-Rivers, 1966) seems as a promising way for both reducing the harmful effects of manhood, and canalizing the manhood on a constructive path.

Finally, although this thesis quantitatively revealed the association between honor and manhood, there is no doubt that future honor culture studies qualitatively examining honor and manhood in Turkey will shed more light on the literature. In this regard, it can be claimed that interviews that examine the perceptions of honor and manhood may also reveal and expand the association between honor and manhood in future studies.

4.2 Association between Honor and Man-to-Man Response to Insult

When the role of honor on man-to-man response to insult was examined, the findings revealed that honor endorsement positively predicted the endorsement of man-to-man response to insult. Accordingly, this finding can be discussed in various points. To begin with, in addition to honor, the issues of insult and response to insult are significant topics in the honor cultures (Fiske et al., 1998; Nisbett & Cohen, 1996). Related with this point, Sakallı-Uğurlu and Akbaş (2013) claim the association between honor and insult, and Yıldırak (1990) specifically claims the association between honor and response to insult in Turkey. However, despite the related claims, this thesis is the first known research that quantitatively showed the association between honor and man-to-man response to insult in the honor culture literature, and in Turkey. This finding can be explained on the basis of the main characteristics of the honor culture. To make it clear, since honor can be lost in the

honor cultures (Pitt-Rivers, 1966), this makes the members of the honor culture hypersensitive to insults as the threats to honor (Kim & Cohen, 2010; Kim, Cohen, & Au, 2010; Leung & Cohen, 2011); which in turn, people in honor cultures do not hesitate to protect their honors at all costs (Pitt-Rivers, 1966, 1977). Accordingly, since honor is significant for people in Turkey (Uskul et al., 2010; Uskul et al., 2012; Yıldırak, 1990), in line with the expectations, the findings revealed that as the endorsement of honor increases so does the endorsement of man-to-man response to insult.

In addition, when examining the items of the corresponding scales that were used in the current thesis, it can be noticed that both honor and man-to-man response to insult are measured in terms of both individual and collective (i.e., family) characteristics. In other words, the revealed association between honor and man-to-man response to insult also strongly confirms the coexistence of the individual honor and collective honor in Turkey, which is also an expected situation in the honor cultures (Pitt-Rivers, 1966). In addition to this, the finding also indicates that the response to insult in Turkey occurs not only when the individual honor is threatened but also when the collective honor is threatened, which is a situation parallel to the literature (see van Osch et al., 2013).

Moreover, taking the revealed high endorsement of man-to-man response to insult into account, one of the negative consequences of this finding can be counted as perceiving the honor related violence as normal in the honor cultures; which in turn, the violent response to insult may even become habitual (Somech & Elizur, 2009). For instance, blood feuds in Turkey can be considered within this perspective; that is, two opponent parties (i.e., large families) periodically kill a man in the other family in order to respond the insult they faced such as disagreements over land, water supplies, or the case of abduction, which results in a form of vicious circle in terms of honor related violence between men (for the information about blood feuds in Turkey, see Icli, 1994; Şimşek, 1998; Ünsal, 1995).

Furthermore, since honor is significant in Turkey and threats to honor is a significant reason for the homicides (Öğün, 1998) and suicides (Bağlı & Sev'er, 2003) in Turkey, it can be claimed that the implication of the findings may be very valuable. In this regard, in order to decrease the man-to-man (violent) response to insult in Turkey, intervention programs or education programs that aim to reconstruct the honor perception (e.g., reconstruction of the association between honor and 'something should be protected' -otherwise, it is lost forever) may work. In addition, as mentioned by Sakallı-Uğurlu and Akbaş (2013), making people focusing on the 'integrity' characteristics of honor may help to reduce the honor violence in Turkey, as well.

Finally, in addition to the quantitative findings in this thesis, it is certain that related future qualitative studies in Turkey will complement the findings of the current thesis. For instance, regarding the man-to-man response to insult, examining main issues such as the perceptions of insult in Turkey, men's possible responses to insult in Turkey, and the reasons of men's response to insult will definitely broaden the association between honor and man-to-man response to insult, especially for the literature in Turkey.

4.3 Association between Manhood and Man-to-Man Response to Insult

When the role of manhood on man-to-man response to insult was examined, the results revealed that manhood positively predicted man-to-man response to insult in Turkey. This finding can be discussed in several ways. To begin with, man-to-man violent response to insult is seen as associated with manhood in the honor cultures (Cohen et al., 1996; Polk, 1999). In fact, since both the issues of manhood and man-to-man response to insult are directly relevant with men, the association between these issues is not surprising. However, despite this expectation between manhood and man-to-man response to insult, the current thesis is the only known study that quantitatively demonstrated the aforementioned association other than the study of

Van Osch et al. (2013). In fact, regarding the situation of people in Turkey, that study (Van Osch et al., 2013; study 2) contains a significant limitation with the small sample size of Turks (i.e., $n = 27$) to make a powerful inference or analysis regarding Turkey. Accordingly, it is believed that with its large sample size, this study provided valuable findings about the demonstration of the association between manhood and man-to-man response to insult in Turkey.

Accordingly, the revealed association between manhood and man-to-man response to insult can be discussed in terms of the precarious manhood; that is, since manhood can be lost, it needs to be defended (Bosson & Vandello, 2011; Gilmore, 1990; Vandello et al., 2008). In fact, regarding Turkey, Selek (2008) claims the precariousness of manhood in Turkey, as well. Overall, since men in honor cultures are hypersensitive to insults (Vandello & Cohen, 2003), they are expected to respond violently to the wrongdoer for not to be seen as weak or easy mark (Cohen & Nisbett, 1994, 1997; Cohen et al., 1996; Nisbett & Cohen, 1996) which are incompatible with the manhood characteristics in the honor cultures.

In addition, regarding the implication of these findings, in order to decrease the detrimental effects of the man-to-man response to insult in Turkey, it can be claimed that intervention programs or education programs that aim to reconstruct the manhood perceptions such as removing the association between manhood and violence, and focusing on the association between manhood and integrity may work. Finally, it can be claimed that in order to elaborate the association between manhood and man-to-man response to insult, and to complement the findings of this thesis, conducting future qualitative studies will be valuable as well.

4.4 Association among Honor, Manhood and Man-to-Man Response to Insult

In addition to examining the two-way associations among the variables of honor, manhood, and man-to-man response to insult that were provided above, the mediator role of manhood between honor and man-to-man response to insult was also examined. The findings revealed that manhood fully mediates the relationship between honor and man-to-man response to insult. This finding is significant because the first time in the honor culture literature this mediation model was proposed and confirmed. Accordingly, this finding can be elaborated as follows. To begin with, since insult may lead to the loss of both honor (Pitt-Rivers, 1966) and manhood (Vandello et al., 2008, 2011, 2013) in the honor cultures, they must be defended through the violent (i.e., physical) responses by men (Gilmore, 1990; Nisbett & Cohen, 1996). In other words, in the case of an insult, man-to-man response to insult is expected in the honor cultures in order to maintain honor and manhood; and it was hypothesized in this current thesis that the principal factor leading the man-to-man response to insult is the manhood rather than honor in the honor cultures. To make it clear, since honor basically refers social reputation (Pitt-Rivers, 1966) and manhood particularly refers the social reputation of a man in terms of braveness and toughness (Nisbett & Cohen, 1996), it was hypothesized and confirmed that manhood mediates the relationship between honor and man-to-man response to insult in the honor cultures.

In addition, this finding suggests that compared to honor, manhood explains higher variance in man-to-man response to insult in the honor cultures. Supporting this inference, when the analyses were examined, it was found that manhood explains much higher variance in man-to-man response to insult compared to honor. Accordingly, although both honor and manhood have significant influence on the man-to-man response to insult, manhood suppresses the influence of honor on the man-to-man response to insult.

This mediation model provides significant implications regarding the man-to-man response to insult for the real life. That is to say, considering the time and budget constraints in real life, developing intervention programs or education programs that are specifically focusing on manhood rather than honor seems to be the optimum and most feasible choice in order to reduce the man-to-man response to insult. To sum up, this thesis is known as the first study that quantitatively demonstrated the complete dynamics regarding the associations among honor, manhood, and man-to-man response to insult in honor culture, which is believed to be one of the significant contributions of this thesis to the literature. Related with this point, it is hoped that this thesis may serve as a base for the future research in the field. Finally, it can be claimed that qualitatively examining the issues of honor, manhood, and man-to-man response to insult all together in future studies will be very valuable in order to strengthen the current findings and enrich the corresponding literature.

4.5 Gender Differences about Honor, Manhood and Man-to-Man Response to Insult

4.5.1 Gender Difference about Honor

The findings about honor, manhood, and man-to-man response to insult revealed significant gender differences in Turkey. To begin with the endorsement of honor, it was found that women endorsed honor to a greater extent than did men in the current research. Since no gender difference was expected, this finding is a little surprising. To make it clear, since honor is significant for people living in Turkey (Bağlı & Özensel, 2011; Ergil, 1980; Sev'er & Yurdakul, 2001; Uskul et al., 2010; Yıldırak, 1990), no specific gender difference was expected regarding the honor endorsement in this thesis. Moreover, also no gender difference about honor endorsement has been found in a study including Turkish-Dutch participants (Rodriguez Mosquera et al., 2008). Accordingly, this difference can be interpreted in several ways.

First of all, although honor is significant for everyone in Turkey, one can argue that being recognized as dishonorable or having questionable honor is more costly for women compared to men. For instance, because of the honor concerns, women are more likely to be the victims of homicides (Sev'er & Yurdakul, 2001) and suicides (Bağlı & Sev'er, 2003) in Turkey compared to men. In this regard, women may be more sensitive about honor than men, and this may lead them to endorse honor higher than men in Turkey.

In addition, as it can be inferred from the paper of Ünübol et al. (2007), while women have passive roles (i.e., accept and obey the honor codes), men have active roles (i.e., continuous alertness to defend honor, and control the in-group members) regarding the honor culture in Turkey. In this regard, following the social role theory (Eagly, 1987; Eagly, Wood, & Diekmann, 2000), it may be claimed that the traditional occupational place of women (i.e., inside home) and men (i.e., outside home) may have resulted in the passive role of women and the active role of men in the honor cultures. Accordingly, because of the passive role of women in terms of defending their honor in the honor cultures, avoiding any possible honor concerns seems to be the best option for women that makes them more sensitive about honor; which in turn, leading them to endorse honor higher than men in the honor cultures.

On the other hand, the incompatibility of the findings between Rodriguez Mosquera et al.'s (2008) study (i.e., no gender difference), and the current research may result from the sample characteristics. That is, while the sample was composed of Turkish-Dutch, Moroccan-Dutch, and ethnic Dutch in Rodriguez Mosquera et al.'s (2008) study, no main gender effect and the interaction of gender and culture effect has been revealed regarding the honor endorsement. Accordingly, it can be derived that no gender difference about the honor endorsement has been revealed regarding the Turkish Dutch in the corresponding study. In this regard, it can be claimed that the findings of Turkish-Dutch participants may not represent the endorsement of Turkish people. In fact, supporting this claim, when Turkish-Dutch participants did not reveal

different than Dutch participants in van Osch et al.'s (2013) research, the authors stated that Turkish-Dutch may not be called as the members of honor culture (i.e., Turkish people) or even members of a culture high in honor. Accordingly, combining the findings of the current thesis and the aforementioned points in the literature, it can be claimed that the honor culture findings of bicultural participants should be interpreted with caution.

In addition, the indirect conclusions about the honor endorsement in Turkey can also be derived from the findings. In this regard, the overall honor endorsement was revealed as high for the sample, which indicates the significance of honor in Turkey that is in line with the literature (e.g., Sev'er & Yurdakul, 2001; Yıldırak, 1990). Moreover, the honor scale in the current thesis is composed of the items related with both individual honor and collective honor, and the examination of the items reveals the high endorsements of both individual honor and collective honor that also suggest the coexistence of both honors in Turkey, which is similar to the other honor cultures as well (e.g., Rodriguez et al., 2002a, 2002b).

Finally, the finding that women endorsed honor higher than men in the current research should be interpreted with caution because of the ratios of women ($n = 230$) and men ($n = 126$) in the sample. To make it clear, the findings revealed that both women and men highly endorsed honor ($M_{\text{women}} = 5.08$, $M_{\text{men}} = 4.88$ on a 6-point Likert scale), and the difference between women and men is small in magnitude. That is to say, the higher ratio of women compared to men in the sample may have lead the small difference in magnitude between the honor endorsements of women and men to emerge as statistically significant. In this regard, it can be claimed that future studies with similar ratios of men and women will shed more light on the issue of whether or not any gender difference exists regarding the honor endorsement in Turkey.

4.5.2 Gender Difference about Manhood

Regarding the endorsement of manhood, the findings revealed that men endorsed manhood higher than women in Turkey. This finding is in line with the expectations, because manhood is directly related with men. In addition to this, although manhood endorsement was also revealed as high for women, it can be claimed that women has secondary role on manhood in the honor cultures. That is to say, as Nisbett and Cohen (1996) stated that women in honor cultures have roles in teaching the related honor codes about manhood to their sons, and forcing them to their menfolks. On the other hand, the leading role is on men who feel pressure to demonstrate the manhood characteristics, and if not, who will pay the price in the honor cultures (Bosson & Vandello, 2011; Gilmore, 1990; Vandello et al., 2008) and as an honor culture in Turkey as well (Selek, 2008). Accordingly, in line with the expectations, the manhood endorsement was revealed as higher for men compared to women in Turkey.

In addition, manhood also benefits men (not women) because of the privileges it provides such as status and freedom (Fiske et al., 1998). For instance in Turkish, there is a related expression “*Erkektir yapar*” which refers if someone is a man, he can do whatever he wants even sometimes including the violation of the honor codes. Accordingly, given that manhood is a dimension of honor culture and manhood benefits men (Fiske et al., 1998), this situation can explain why the manhood endorsement was revealed as higher for men compared to women in the current thesis.

Moreover, it can be claimed that the high overall manhood endorsement in the thesis can be interpreted in a way that manhood is a significant issue in Turkey. In addition to this, one can argue that the relatively high endorsement of manhood by women in the research may also indicate the prevalence of patriarchal system in Turkey which is one of the important issues in the honor cultures (Sakallı-Uğurlu & Akbaş, 2013).

Finally, the higher endorsement of manhood by men in Turkey is also parallel to the situation in Italy (Travaglino et al., 2014, 2015). That is to say, as two Mediterranean countries possessing honor culture, the manhood endorsement is higher for men compared to women both in Italy and Turkey. In this regard, the findings of the current thesis along with the studies of Travaglino et al. (2014, 2015) may suggest that men in the Mediterranean countries with the honor cultures endorse manhood to a greater extent than the women in the same countries. Accordingly, this point requires to be tested in the future studies in order to learn whether the findings of this thesis can be generalized to the other Mediterranean countries possessing the honor culture.

4.5.3 Gender Difference about Man-to-Man Response to Insult

Regarding the man-to-man response to insult, as expected, the endorsement of man-to-man response to insult was revealed as significantly higher for men compared to women in the thesis. This finding is in line with the literature; that is, since insult threatens both honor (Pitt-Rivers, 1966) and manhood (Vandello et al., 2008, 2011, 2013), man is supposed to respond violently (i.e., physically) to the wrongdoer in order to defend his honor and manhood in the honor cultures (Gilmore, 1990; Nisbett & Cohen, 1996). Moreover, this gender difference also matches with Archer's claims that men are more likely to endorse the response to insult and the physical aggression compared to women (Archer, 2004; Archer & Coyne, 2005). In addition, women are not expected to respond violently (i.e., physically) after an insult in Turkey as well (see Atay, 2012). Related with these points, this gender difference can also be explained within the framework of social role theory (Eagly, 1987; Eagly, Wood, & Diekmann, 2000). That is, while men are more likely to use direct aggression due to the masculine role, women are more likely to avoid direct aggression due to the feminine role. Accordingly, on the basis of the aforementioned reasons, it can be concluded that women in the study did not endorse the man-to-man response to insult as much as men did.

In addition, this gender difference for the direct (i.e., physical) aggression also exist regarding the childhood and adolescence in the literature (see Card, Stucky, Sawalani, & Little, 2008). Accordingly, although the current research was conducted with the university sample, it can be expected that male students at the elementary schools and high schools in Turkey also endorse man-to-man response to insult higher than the female students. In fact, one can argue that the high frequency of such kind of news at Turkish newspapers (e.g., “Liselilerin döner bıçaklı kavgası güvenlik kamerasında”, 2016) indicates the high endorsement of man-to-man response to insult by the male high school students as well.

Moreover, it can be stated that the finding that men endorsed man-to-man response to insult higher than women is also consistent with the previously revealed mediator role of manhood between honor and man-to-man response to insult in this current thesis. To make it clear, as mentioned previously, while honor endorsement was found as higher for women, the manhood endorsement was found as higher for men in the thesis. In addition, since manhood explained the higher variance on man-to-man response to insult than honor, and the manhood suppressed the influence of honor on man-to-man response to insult; in line with the mediating role of manhood, the endorsement of man-to-man response to insult was revealed as higher for men (but not for women) in the present thesis.

In addition, when examining the items of the scale, it is seen that response to insult is defined in terms of fighting. Accordingly, considering the high endorsement of the items, it may be claimed that fighting is the predominant action in Turkey when man-to-man insult occurs, which also fits the general situation that is claimed in the honor cultures (e.g., Cohen & Vandello, 1998; Nisbett & Cohen, 1996). Moreover, on the basis of the findings, it can be also assumed that men in Turkey highly endorse the man-to-man response to insult in order to protect their reputation, not to be seen weak, and not to justify the insult, which are the possible reasons provided in the honor cultures (see Cohen & Nisbett, 1994, 1997; Nisbett & Cohen, 1996). In

fact, supporting this view, Uskul et al. (2012) claim that people are hypersensitive to insult in Turkey. In this regard, it is believed that conducting future qualitative studies in Turkey about man-to-man response to insult would shed more light regarding the contents of both insult and response to insult in Turkey.

On the other hand, the finding also indicates two possible dangerous situations in Turkey. To begin with, since man-to-man response to insult also refers the violence against men in the current thesis, then considering the existence of patriarchal ideology –males’ dominance over females- in Turkey (see Sev’er & Yurdakul, 2001), then it may be expected that the violence against women is even higher in Turkey. In this regard, one may claim that the high number of honor killings in Turkey (see Bağlı & Özensel, 2011; Ergil, 1980) is unfortunately not a surprising issue. Secondly, if the endorsement of man-to-man response to insult revealed as very high for the educated university sample in the current thesis, then it can be expected that it is much higher for the general Turkish society that is less educated on average. To make it clear, as Henry (2009) clearly depicted that low status is an important factor for the violence in the honor cultures. Accordingly, it may be claimed that the related countrywide intervention programs or education programs seem essential for Turkey.

In addition, since the collective representations of the honor-related violence such as mass media shape, sustain, and reinforce the honor culture (Cohen & Nisbett, 1994, 1997; Cohen et al., 1998), using media may be another important tool for decreasing the man-to-man violence resulting from honor and manhood. In fact, as Ünübol et al. (2007) claimed that media is significant for the honor culture in TR. In this regard, for instance, changing the start time (e.g., starting after midnight) of high rating television programs glorifying the related violence such as ‘Kurtlar Vadisi’ (see Türk, 2011) may work for reducing their detrimental effect on people, and especially on children.

4.6 Limitations and Future Research Directions

Despite the fact that the issues in this thesis were aimed to be examined in the best possible ways, no study is free from the limitations. For instance, only university students were chosen as the sample units in the quantitative research, which may limit the generalizability of the findings. Therefore, taking the characteristics of the participants into account, there is no such a claim that the corresponding findings can be generalized to whole society. On the other hand, taking the all potential university samples into account, it is possible to claim that recruiting the majority (i.e., 89.89 %) of the participants of the quantitative study from freshman may have strengthened the validity of the findings. Accordingly, it is certain that conducting the future studies in the field all around Turkey with ordinary people (i.e., from various education levels, SES levels, different regions) and with larger sample sizes will definitely increase the generalizability of the findings. Furthermore, conducting similar future research both in the other honor cultures and the non-honor cultures will also shed light on the generalizability of the findings.

Secondly, using the self-report measures in the quantitative study may be considered as a source that results in the common method bias. In this regard, answer sheets including the straightlining (i.e., identical, non-differentiated responses indicating that the response options were chosen without reading the items properly) were discarded before the analyses. Furthermore, the finding that the endorsement of man-to-man response to insult was revealed as higher than the mid-point also indicates a positive signal regarding the social desirability issue. On the other hand, it is certain that using self-report measures with an experimental study or a qualitative study could have strengthened the findings. In this regard, for instance keeping Cohen et al.'s (1996) study in mind (i.e., confederate calls the participant "asshole"), this kind of an experimental study was not conducted in this thesis because of the possible ethical concerns in Turkey (i.e., probability of the occurrence of a real fight after an insult in Turkey). Accordingly, considering the hypersensitivity to insult in Turkey, it is certain that developing a Turkish implicit measure related with the honor culture and using it in the experimental studies will be very useful for the future studies.

Finally, the choice of the scales can be questioned as well. In this regard, supporting the scale choice, it can be stated that the scales both match with the research purposes and meet the psychometric standards. In addition, taking the characteristics of Turkish language into account, when choosing the scales, the scales that do not include the word “honor” (*namus* in Turkish) were deliberately chosen in order to avoid any misperception or leading, which is believed to provide more valid findings. Nevertheless, regarding the HIM scale, the analyses in the thesis revealed two related but distinct factors. In the original study, although it has been reported that three factors were emerged, the researchers have decided to use the scale as a single factor (see Barnes et al., 2012). However, considering the contents and the psychometric properties (e.g., reliability and validity) and taking the research objectives into account, MANHQ subscale (i.e., one of the two subscales of HIM) was decided to be used for measuring the manhood endorsement in this thesis. Alternatively, developing new scales could have been another option, as well.

4.7 Contributions and Implications

The honor culture issues of honor, manhood, and man-to-man response to insult have not been comprehensively examined together in the literature before. Accordingly, it can be claimed that this thesis has potential to provide valuable information regarding the associations among these issues within the framework of honor culture. In particular, the current thesis indicated the all possible dynamics between honor, manhood, and man-to-man response to insult in Turkey. Especially, the revealed mediator role of manhood between honor and man-to-man response to insult seems to be an important contribution for the honor culture literature.

In addition, three main honor culture scales were adapted into Turkish, that are named as Honour Value Scale (HVS; Rodriguez Mosquera et al., 2008; for the honor endorsement), Honor Ideology for Manhood Scale (HIM; Barnes et al., 2012; for the manhood endorsement), and Honor Measure (HM; IJzerman & Cohen, 2011; for the man-to-man response to insult endorsement). Accordingly, these adapted scales can

be used by other researchers in Turkey for examining honor, manhood, and violence in the future studies.

Moreover, as another important contribution of this thesis, the first time in Turkish literature, honor culture was examined in terms of the relations between men in Turkey. To make it clear, although the honor culture studies focusing on women (i.e., related with female chastity) in Turkey exist in the literature (e.g., Glick et al., in press; Işık & Sakallı-Uğurlu, 2009), this current thesis is the first in the literature that examines the honor culture in Turkey by focusing on men (i.e., manhood, and man-to-man response to insult). Related with this point, considering the relative scarcity of the literature in Turkey, the findings are believed to make contributions to the literature.

In addition, the findings suggested that men in Turkey are hypersensitive to insult, and violent response (e.g., fighting) is the predominant reaction after insults, which can also be frequently observed in daily lives. For instance, the related news can be usually read on Turkish newspapers such as discussions between two men (i.e., customer and security guard) about the entrance of a night club ending with homicide due to the prevention of the entrance of the man by the security guard (e.g., “Damsız girilmez cinayeti”, 2002), or discussions in traffics regarding who will pass between two male drivers ending with homicide (e.g., “Yol kavgası kanlı bitti”, 2015), both of which are perceived as insult by the murderers. Accordingly, regarding the implications of man-to-man response to insult in Turkey, it can be claimed that the intervention or education programs focusing on honor and especially focusing on manhood may help to reduce the occurrence of the violent responses after insults. In this regard, reconstruction of the honor perception (e.g., reconstruction of the association between honor and ‘something should be protected’ -otherwise, it is lost forever) and the manhood perception (e.g., reconstruction of the association between manhood and violence) in terms of favoring ‘integrity’ in both honor and manhood may be helpful solutions to reduce the violent responses after insult. Consequently, considering the issues of honor, manhood, and man-to-man

response to insult, it is believed that the findings of this thesis provide valuable contributions to the Turkish psychology literature in particular, and to the honor culture literature in general.

4.8 Conclusion

The present thesis extended the previous honor culture research and contributed to the literature in terms providing information regarding the associations among the issues of honor, manhood, man-to-man response to insult, and the corresponding gender differences in Turkey. In this regard, initially, the related main scales that are used in the honor culture literature were adapted into Turkish. Then, the aforementioned associations were examined on the basis of the Turkish sample. In this regard, first, it was examined and found that honor positively predicts manhood. Second, it was investigated and revealed that honor positively predicts man-to-man response to insult. Third, it was examined and demonstrated that manhood positively predicts man-to-man response to insult. Fourth, it was examined and revealed that manhood mediates the relationship between honor and man-to-man response to insult. Lastly, regarding the gender differences, it was investigated and found that while the endorsement of honor was revealed as higher for women compared to men in Turkey, the endorsement of both manhood and man-to-man response to insult were revealed as higher for men compared to women in Turkey.

Accordingly, the current thesis revealed all the dynamics among the issues of honor, manhood, and man-to-man response to insult, along with the corresponding gender differences. In this regard, it can be also claimed that the intervention or education programs focusing on honor and especially on manhood seem to be effective ways for reducing the corresponding violence in the honor cultures.

Finally, it is hoped that the present thesis may serve as a basis for future research in the literature, and especially spark off new honor culture studies in Turkey that focus

on the relations between men, and it is also hoped that the dynamics among these issues will be elaborated more by the future studies in terms of comparing the findings from honor cultures and non-honor cultures.

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ENDNOTES

1. Regarding the quantitative study, the confirmatory factor analysis via AMOS 21 for the proposed one factor of HVS revealed the following result: (χ^2 (5, $N = 165$) = 32.950, $p < .01$, { $CMIN/DF = 6.590$ }, $GFI = .929$, $AGFI = .786$, $NNFI = .689$, $CFI = .844$, $RMSEA = .185$). After the suggested modification, the results were revealed as satisfactory for the one factor as follows: (χ^2 (3, $N = 165$) = 4.323, $p > .05$, $CMIN/DF = 1.441$, $GFI = .989$, $AGFI = .946$, $NNFI = .975$, $CFI = .993$, $RMSEA = .052$). Consequently, parallel to the exploratory factor analysis, confirmatory factor analysis also indicated HVS with one factor.
2. Regarding the quantitative study, the confirmatory factor analysis via AMOS 21 for the proposed two factors (i.e., MANHQ and RAGG) of HIM revealed the following result: (χ^2 (103, $N = 165$) = 327.797, $p < .01$, $CMIN/DF = 3.182$, $GFI = .793$, $AGFI = .726$, $NNFI = .826$, $CFI = .851$, $RMSEA = .115$). After the suggested modification, the results were revealed as tolerable for the two factors as follows: (χ^2 (99, $N = 165$) = 230.857, $p < .01$, $CMIN/DF = 2.332$, $GFI = .852$, $AGFI = .796$, $NNFI = .894$, $CFI = .912$, $RMSEA = .090$). On the other hand, for the control purposes, the confirmatory factor analysis via AMOS 21 for the one factor of HIM revealed poor result as follows: (χ^2 (104, $N = 165$) = 535.426, $p < .01$, $CMIN/DF = 5.148$, $GFI = .658$, $AGFI = .553$, $NNFI = .670$, $CFI = .714$, $RMSEA = .159$). In other words, parallel to the exploratory factor analysis, confirmatory factor analysis also indicated HIM with two factors.

3. Regarding the quantitative study, the confirmatory factor analysis via AMOS 21 for the proposed one factor of HM revealed the following result: (χ^2 (5, $N = 165$) = 45.029, $p < .01$, $CMIN/DF = 9.006$, $GFI = .899$, $AGFI = .696$, $NNFI = .839$, $CFI = .919$, $RMSEA = .221$). After the suggested modification, the results were revealed as satisfactory for the one factor as follows: (χ^2 (4, $N = 165$) = 6.824, $p > .05$, $CMIN/DF = 1.706$, $GFI = .983$, $AGFI = .937$, $NNFI = .986$, $CFI = .994$, $RMSEA = .066$). Accordingly, parallel to the exploratory factor analysis, confirmatory factor analysis also indicated HM with one factor.

APPENDICES

APPENDIX A. Demographic Form of the Quantitative Study

DEMOGRAFİK FORM

1) Yaşınız:

2) Cinsiyetiniz: Erkek Kız

3) Bölümünüz:

4) Kaçını Sınıf: Hazırlık 1 2 3 4

5) Doğduğunuz Şehir:

6) Kaç yıl doğduğunuz şehirde kaldığınız:

7) Nerede doğdunuz? Köy Kasaba İlçe Şehir Merkezi

8) Aslen Nerelesiniz (hangi şehir):

9) Lütfen yaşamınızda (**toplamda 4 yıldan fazla kaldığınız**) aşağıda yazılı **her bir coğrafi bölgeyi işaretleyin**: **Ve lütfen, kaç yıl yaşadığınızı belirtin.**

Akdeniz :

Doğu Anadolu :

Ege :

Güneydoğu Anadolu :

İç Anadolu :

Karadeniz → : (Batı Karadeniz Orta Karadeniz Doğu

Karadeniz)

Marmara :

10) Ailenizin (genel olarak) Gelir Durumu (1=En Alt – 6=En Üst):

1) En Alt 2) Alt 3) Ortanın Altı 4) Ortanın Üstü 5) Üst 6) En Üst

11) Anadiliniz? 1) Türkçe 2) Kürtçe 3) Arapça 4) Diğer

APPENDIX B. Honour Value Scale (HVS; Rodriguez et al., 2008)

Aşağıda bazı ifadeler göreceksiniz. Verilen ölçeği kullanarak, lütfen her bir ifadenin sizin için ne kadar önemli olduğunu, verilen ölçekteki sayılardan uygun olanı yuvarlak içine alarak işaretleyiniz.

- 1: Hiç Önemli Değil
- 2: Çok Az Önemli
- 3: Az Önemli
- 4: Biraz Önemli
- 5: Çok Önemli
- 6: Çok Fazla Önemli

	(1) Hiç önemli değil	(2) Çok az önemli	(3) Az önemli	(4) Biraz önemli	(5) Çok önemli	(6) Çok fazla önemli
1. Başkalarının beni, saygıyı hak eden biri olarak görmesi	1	2	3	4	5	6
2. Başkalarının beni, kendisine saygısızlık yapılmayacak biri olarak görmesi	1	2	3	4	5	6
3. Ailemin toplum içindeki imajı	1	2	3	4	5	6
4. Davranışlarımın, ailemin toplum içindeki imajını olumsuz etkilememesine dikkat etmek	1	2	3	4	5	6
5. Ailemi eleştirilere karşı savunmak	1	2	3	4	5	6

APPENDIX C. Honor Ideology for Manhood Scale (HIM; Barnes et al., 2012)

Lütfen her bir ifade ile ne derece hemfikir olup olmadığınızı verilen ölçekteki sayılardan uygun olanı yuvarlak içine alarak işaretleyiniz.

- 3: Hiç Katılmıyorum
- 2: Katılmıyorum
- 1: Biraz Katılmıyorum
- 1: Biraz Katılıyorum
- 2: Katılıyorum
- 3: Çok Katılıyorum

		(-3) Hiç Katılmıyorum	(-2) Katılmıyorum	(-1) Biraz Katılmıyorum	(1) Biraz Katılıyorum	(2) Katılıyorum	(3) Çok Katılıyorum
1.	Bir erkeğin, kendisine aşağılayıcı bir isimle seslenen başka bir erkeğe karşı, fiziksel şiddet kullanma hakkı vardır.	-3	-2	-1	1	2	3
2.	Gerçek bir erkek, başkalarının onu itip kakmasına izin vermez.	-3	-2	-1	1	2	3
3.	Bir erkeğin, ailesine iftira atan başka bir erkeğe karşı, fiziksel şiddet kullanma hakkı vardır.	-3	-2	-1	1	2	3
4.	Gerçek bir erkek, her zaman kendi başının çaresine bakabilir.	-3	-2	-1	1	2	3
5.	Bir erkeğin, karısıyla açıkça flört eden başka bir erkeğe karşı, fiziksel şiddet kullanma hakkı vardır.	-3	-2	-1	1	2	3
6.	Gerçek bir erkek, hiçbir zaman kendini başkalarına "paspas" etmez.	-3	-2	-1	1	2	3
7.	Bir erkeğin, evine (şahsi mülküne) izinsiz giren başka bir erkeğe karşı, fiziksel şiddet kullanma hakkı vardır.	-3	-2	-1	1	2	3
8.	Gerçek bir erkek, işler zorlaştığında, kendi çabalarıyla işin üstesinden gelebilir.	-3	-2	-1	1	2	3
9.	Bir erkeğin, çocuklarına kötü davranan başka bir erkeğe karşı, fiziksel şiddet kullanma hakkı vardır.	-3	-2	-1	1	2	3
10.	Gerçek bir erkek, hiçbir zaman bir dövüştən kaçmaz.	-3	-2	-1	1	2	3
11.	Bir erkeğin, kendisinden çalan başka bir erkeğe karşı, fiziksel şiddet kullanma hakkı vardır.	-3	-2	-1	1	2	3
12.	Gerçek bir erkek, hiçbir zaman "hesabı kapatmamazlık" yapmaz.	-3	-2	-1	1	2	3
13.	Bir erkeğin, evine kasten zarar veren (yakıp yıkan) başka bir erkeğe karşı, fiziksel şiddet kullanma hakkı vardır.	-3	-2	-1	1	2	3
14.	Gerçek bir erkek, hiç kimsenin kendisini aşağılamasına izin vermez.	-3	-2	-1	1	2	3
15.	Bir erkeğin, annesine hakaret eden başka bir erkeğe karşı, fiziksel şiddet kullanma hakkı vardır.	-3	-2	-1	1	2	3
16.	Gerçek bir erkek, yaşlılarının (akranlarının) gözünde sert biri olarak görülür.	-3	-2	-1	1	2	3

APPENDIX D. The Honor Measure (HM; IJzerman & Cohen, 2011)

Zaman zaman, insanlar diğer insanlarla yumruk yumruğa kavgaya girer.

Farz edin ki 25 yaşında Ahmet isimli bir kişi aşağıda verilen durumlar karşısında bir erkekle kavgaya giriyor.

Belirtilen her bir durum için, aşağıdaki ölçeği kullanarak, Ahmet'in kavgaya girmesini ne kadar onayladığınızı lütfen belirtin.

(-3: Hiç Onaylamıyorum, -2: Onaylamıyorum, -1: Biraz Onaylamıyorum,

1: Biraz Onaylıyorum, 2: Onaylıyorum, 3: Çok Onaylıyorum)

		(-3) Hiç Onaylamıyorum	(-2) Onaylamıyorum	(-1) Biraz Onaylamıyorum	(1) Biraz Onaylıyorum	(2) Onaylıyorum	(3) Çok Onaylıyorum
1.	Eğer biri Ahmet'in karısına müstehcen şekilde bakarsa Ahmet'in o kişiyle kavga etmesine hak veririm.	-3	-2	-1	1	2	3
2.	Eğer biri, Ahmet karısı ve çocuklarıyla birlikte yürürken, Ahmet'in ailesine ağır hakaretler ederse, Ahmet'in o kişiyle kavga etmesine hak veririm.	-3	-2	-1	1	2	3
3.	Eğer biri sokakta Ahmet'e sertçe çarpıp, ona "dallama" derse, Ahmet'in o kişiyle kavga etmesine hak veririm.	-3	-2	-1	1	2	3
4.	Eğer biri kafede Ahmet'le kavga çıkartıp, arkadaşlarının önünde ona korkak tavuk derse, Ahmet'in o kişiyle kavga etmesine hak veririm.	-3	-2	-1	1	2	3
5.	Eğer biri Ahmet'in ailesinden birine fiziksel olarak zarar verirse Ahmet'in o kişiyle kavga etmesine hak veririm.	-3	-2	-1	1	2	3

Appendix E. Short Version of Social Status Subscale (Short_SS; Elgin, 2014)

Aşağıda bazı ifadeler göreceksiniz. Verilen ölçeği kullanarak, lütfen her bir ifadenin sizin için ne kadar önemli olduğunu, verilen ölçekteki sayılardan uygun olanı yuvarlak içine alarak işaretleyiniz.

- 1: Hiç Önemli Değil
- 2: Çok Az Önemli
- 3: Az Önemli
- 4: Biraz Önemli
- 5: Çok Önemli
- 6: Çok Fazla Önemli

		(1) Hiç önemli değil	(2) Çok az önemli	(3) Az önemli	(4) Biraz önemli	(5) Çok önemli	(6) Çok fazla önemli
1.	Sosyal yaşamda güçlü (yukarıda) olmak	1	2	3	4	5	6
2.	Toplumdaki prestijim	1	2	3	4	5	6
3.	Toplumdaki statüm	1	2	3	4	5	6

Appendix F. Hypersensitivity to Insult Subscale (HYP_INS; Elgin, 2014)

Lütfen her bir ifade ile ne derece hemfikir olup olmadığınızı verilen ölçekteki sayılardan uygun olanı yuvarlak içine alarak işaretleyiniz.

- 3: Hiç Katılmıyorum
-2: Katılmıyorum
-1: Biraz Katılmıyorum
1: Biraz Katılıyorum
2: Katılıyorum
3: Çok Katılıyorum

		(-3) Hiç Katılmıyorum	(-2) Katılmıyorum	(-1) Biraz Katılmıyorum	(1) Biraz Katılıyorum	(2) Katılıyorum	(3) Çok Katılıyorum
1.	Biri bana hakaret ettiğinde, sigortam çabuk atar.	-3	-2	-1	1	2	3
2.	Hakarete maruz kaldığımda, sakin kalırım.	-3	-2	-1	1	2	3
3.	Bana karşı yapılan hakarete aşırı tepki veririm.	-3	-2	-1	1	2	3
4.	Bana yapılan hakarete karşı aşırı hassasımdır.	-3	-2	-1	1	2	3
5.	Bana karşı yapılan hakarete, sert tepki vermem.	-3	-2	-1	1	2	3
6.	Biri bana ağır şekilde hakaret ederse, kendime hakim olamam.	-3	-2	-1	1	2	3
7.	Biri bana hakaret ettiğinde, pire için yorgan yakarım.	-3	-2	-1	1	2	3

Appendix G. Manhood Index (MANINDX)

Lütfen her bir ifade ile ne derece hemfikir olup olmadığınızı verilen ölçekteki sayılardan uygun olanı yuvarlak içine alarak işaretleyiniz.

- 3: Hiç Katılmıyorum
- 2: Katılmıyorum
- 1: Biraz Katılmıyorum
- 1: Biraz Katılıyorum
- 2: Katılıyorum
- 3: Çok Katılıyorum

		(-3) Hiç Katılmıyorum	(-2) Katılmıyorum	(-1) Biraz Katılmıyorum	(1) Biraz Katılıyorum	(2) Katılıyorum	(3) Çok Katılıyorum
1.	Gerçek bir erkek, cesurdur.	-3	-2	-1	1	2	3
2.	Gerçek bir erkek, serttir.	-3	-2	-1	1	2	3
3.	Gerçek bir erkek, eşini/karısını korur.	-3	-2	-1	1	2	3
4.	Gerçek bir erkek, kendini ezdirmez.	-3	-2	-1	1	2	3
5.	Gerçek bir erkek, yakın arkadaşını korur.	-3	-2	-1	1	2	3
6.	Gerçek bir erkek, toplum içindeki saygınlığına önem verir.	-3	-2	-1	1	2	3
7.	Gerçek bir erkek, ailesini korur.	-3	-2	-1	1	2	3

Appendix H. Manhood Subscale (MANH; Elgin, 2014)

Lütfen her bir ifade ile ne derece hemfikir olup olmadığını verilen ölçekteki sayılardan uygun olanı yuvarlak içine alarak işaretleyiniz.

- 3: Hiç Katılmıyorum
-2: Katılmıyorum
-1: Biraz Katılmıyorum
1: Biraz Katılıyorum
2: Katılıyorum
3: Çok Katılıyorum

		(-3) Hiç Katılmıyorum	(-2) Katılmıyorum	(-1) Biraz Katılmıyorum	(1) Biraz Katılıyorum	(2) Katılıyorum	(3) Çok Katılıyorum
1.	Bir erkek, evinin geçimini sağlamak zorundadır.	-3	-2	-1	1	2	3
2.	Bir erkek, ailesini birarada tutmak zorundadır.	-3	-2	-1	1	2	3
3.	Bir erkek, eşine/sevgilisine sahip çıkmalı, onu boş bırakmamalıdır.	-3	-2	-1	1	2	3
4.	Bir erkek, her zaman ailesini korumalıdır.	-3	-2	-1	1	2	3

Appendix I. The Ethics Committee Approval

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



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05 KASIM 2015

Gönderilen: Prof.Dr. Nuray Sakallı-Uğurlu

Psikoloji Bölümü

Gönderen: Prof. Dr. Canan SÜMER

İnsan Araştırmaları Komisyonu Başkanı

İlgi: Etik Onayı

Danışmanlığını yapmış olduğunuz Psikoloji Bölümü Doktora öğrencisi Veysel Mehmet ELGİN "Türkiye'de Namus Kültürü'nün İncelenmesi ve Bölgelerin Etkisi" isimli araştırması İnsan Araştırmaları Komisyonu tarafından uygun görülerek gerekli onay 01.12.2015 -29.01.2016 tarihleri arasında geçerli olmak üzere verilmiştir.

Bilgilerinize saygılarımla sunarım.

Prof. Dr. Canan SÜMER

Uygulamalı Etik Araştırma Merkezi

İnsan Araştırmaları Komisyonu Başkanı

Prof. Dr. Meliha ALTUNIŞIK

Etik Komitesi Üyesi

Prof. Dr. Mehmet UTKU

Etik Komitesi Üyesi

Prof. Dr. Aydan BALAMİR

Etik Komitesi Üyesi

Prof. Dr. Ayhan SOL

Etik Komitesi Üyesi

Appendix J. Turkish Summary

Türkçe Özet

Ben namusum için yaşarım

Yukarıda verilen ifade, Türkiye’de sıklıkla kullanılan bir ifadedir. Peki namus gerçekten de Türkiye’de yaşayan insanlar için çok mu önemlidir? Ya erkeklik konusu ve namusla erkeklik arasındaki ilişki? Eğer Türkiye’deki insanlar namusları için yaşıyorlarsa, kendilerine hakaret edildiğinde tepkileri ne olur? Sakin mi kalırlar yoksa hakaret eden kişiye karşı şiddetli tepkide mi bulunurlar? Namus, erkeklik ve hakarete karşı tepki konusunda cinsiyet farkları var mıdır? Bu bağlamda toparlamak gerekirse bu tezin amacı, namus, erkeklik, erkek-erkeğe hakarete karşı tepki ve bu konulardaki cinsiyet farklarını Türkiye’de namus kültürü çerçevesinde araştırmaktır. Spesifik olarak bu tezin ana amaçları (i) Türkiye’de namus ve erkekliğin nasıl ilişkili olduğu, (ii) namus ve erkekliğin, erkek-erkeğe hakarete karşı tepki ile nasıl ilişkili olduğu ve (iii) namus, erkeklik ve erkek-erkeğe hakarete karşı tepki konularında cinsiyet farklarının olup olmadığını incelemektir. Bu amaca ulaşmak için öncelikle ilgili namus kültürü ölçeklerinin Türkçe’ye uyarlaması gerçekleştirilmiş, sonrasında ise bahsedilen konular arasındaki ilişkiler, uyarlaması yapılan ölçekler kullanılarak araştırılmıştır. Yazarın bilgisi dâhilinde, Türkiye’de bu konular daha önce bir arada çalışılmamıştır ve tezin bulgularının yazına önemli katkılar yapabileceğine inanılmaktadır. Tezin giriş kısmında, ilk olarak namus kültürü ve namus konusu ele alınacak, daha sonra erkeklik ve hakarete karşı tepki konuları işlenecek, sonrasında bu konularla ilgili olası cinsiyet farklarına değinilmesinin ardından, çalışmanın amacı ve araştırma soruları verilecektir.

Namus Kültürü ve Namus

Namus genel olarak iki kategoride tanımlanabilir; bunlar tüm dünyada algılandığı üzere “erdem” ve genelde Akdeniz bölgesinde görülen namus kültürlerinde

algılandığı üzere “sosyal saygınlık”tır (Pitt-Rivers, 1966). Namus, kişinin kendi gözünde ve diğerlerinin gözündeki değerini ifade eder; ve kişi bedeli ne olursa olsun namusunu korumakta tereddüt etmez (Pitt-Rivers, 1966). Dolayısı ile benlik değerliliği namus kültürlerinde çok önemlidir ve hem içsel hem de dışsal benlik değerliliği namus kültürlerinde esastır (Kim ve Cohen, 2010; Leung ve Cohen, 2011). Bu sebeple, namus kültürleri, çeşitli psikolojik süreçleri etkileyen sosyal imaja (sosyal saygınlığa) odaklanır (Rodriguez Mosquera, Uskul ve Cross, 2011). Bu noktalardan hareketle, namus kültüründe doğuştan ve değişmez benlik değerliliği olmadığından, başkalarının kişi üzerindeki değerlendirmesi önemlidir ve kişinin namusunun yitirilmesine yol açabilir; ve bu durum kişileri hakarete karşı kırılgan ve hassas bir hale getirir (Kim ve Cohen, 2010; Kim, Cohen ve Au, 2010; Leung ve Cohen, 2011). Bununla birlikte, namus kültürlerinde namus sadece bireysel bir olgu değil aynı zamanda kolektif bir olgudur ve kişinin namusunu sadece kendi tavırları değil, grup üyelerinin tavırları da belirler (Fiske, Kitayama, Markus ve Nisbett, 1998; Pitt-Rivers, 1977; Uskul ve ark., 2010). Dolayısı ile, namus kültürlerinde hem bireysel namus hem de kolektif namus bulunur (Rodriguez Mosquera, Manstead ve Fischer, 2002a; 2002b). Sonuç olarak namus, sosyal saygınlığa, statüye, prestije ve erdemliliğe işaret etmektedir (Mandelbaum, 1988; Pitt-Rivers, 1977; Rodriguez Mosquera, 2013; Tekdal-Fildis, 2012).

Namus kültürü ise namusun önemli ve merkezi olduğu ve bu durumun insanların çoğu davranışını ve sosyal ilişkilerini etkilediği toplumları ifade eder (Uskul, Cross, Sunbay, Gercek-Swing ve Ataca, 2012; Vandello ve Cohen, 2003). Bu bağlamda, namus kültürlerinde yazılı olmayan kanunları işaret eden namus kodları vardır. Bu kodlara uyulmaması cezalandırılma sonucunu doğurabilirken, uyulması ödüllendirmeye yol açabilir. Bu konularla ilgili olarak, genel çerçevesi içerisinde namus kültürü; sosyal saygınlık, erkeklik, kadının saflığı, hakaret, şiddet ve misafirperverlik ile ilişkilidir (Fiske ve ark., 1998). Namus kültürünü ortaya çıkaran şartlar ise çobanlık/hayvancılık ekonomisi, (ekonomik) belirsizlik, kanunsuzluk ve aşiret/kabile koşulları ile ilişkilidir (Cohen ve Nisbett, 1994; Cohen, Nisbett, Bowdle ve Schwarz, 1996; Cohen, Vandello ve Rantilla, 1998; Fischer, 1989; McWhiney, 1988; Nisbett, 1993; Nisbett ve Cohen, 1996); ve namus kültürü sonrasında sosyal

pratikler, medya ve mevcut ilgili kurumlar tarafından varlığını devam ettirir (Cohen ve Nisbett, 1994, 1997; Cohen ve ark., 1998). Son olarak namus kültürü, İtalya (Brögger, 1968), İspanya (Rodriguez Mosquera, Manstead ve Fischer, 2000), Yunanistan (Campbell, 1964) gibi Akdeniz ülkelerinde; Mısır'da (Baron, 2006), Pakistan ve kuzey Hindistan'da (Mandelbaum, 1988; Kidwai, 2001), Latin Amerika'da (Vandello ve Cohen, 2003), Amerika Birleşik Devletleri'nin güneyinde (Nisbett ve Cohen, 1996) ve Türkiye'de (Uskul ve ark., 2012) görülmektedir.

Türkiye üzerinden devam etmek gerekirse, geleneksel toplulukçu kültür özelliklerinin Türkiye'yi tam olarak yansıtmadığı Türkiye'deki psikologlar tarafından ifade edilmektedir (İmamoğlu, 1998, 2003; Kagıtcıbası, 1996, 2005). Bu bağlamla ilgili olarak, Uskul, Oyserman ve Schwarz (2010), toplulukçu kültürü iki alt grupta tanımlarken (bunlar toplumsal saygınlığı korumanın ve sürdürmenin belirleyici olduğu “namus-bazlı toplulukçuluk”, ile mütevazılığın, uyumun, aykırı düşmemenin, başkalarını rencide etmemenin ve övünmemenin belirleyici olduğu “konfüçyus-temelli toplulukçuluk”), Türkiye'nin namus kültürü'ne (namus-bazlı toplulukçuluk) sahip olduğunu ifade etmektedirler (Türkiye ile ilgili benzer ifadeler için, bkz. Güngör, Karasawa, Boiger, Dinçer ve Mesquita, 2014; Öner-Özkan ve Gençöz, 2006). Bununla birlikte, daha önce bahsedilen namus kültürünün oluşması ve sürmesi ile ilgili gerekli koşulların, Türkiye için mevcut olduğunu işaret eden çeşitli yayınlar da yazında mevcuttur (bkz. Göka, 2006, 2011; Gökçe, 2007; Kasapoğlu, 2007; Kazgan, 2001; Tezcan, 1999).

Namus konusu ile ilgili olarak da, namus Türkiye'de merkezi bir olgudur (Ergil, 1980; Işık, 2008; Işık ve Sakallı-Uğurlu, 2009; Özgür ve Sunar, 1982; Sev'er ve Yurdakul, 2001; Uskul ve ark., 2010; Uskul ve ark., 2012; Yıldırak, 1990); ve insanlar namusu yaşamlarının amacı ve anlamı olarak görürler (Bağlı ve Özensel, 2011; Coymak ve Isik, 2011; Kardam, 2005). Namusun Türkçe'deki çeşitli sözlüklerdeki anlamına bakıldığında, namusun erdem, sosyal ve ahlaki kurallara bağlılık, düzen, sistem, kanun, saygınlık ile ilişkili olduğu görülmektedir (Dikmen, 2013; Nişanyan, 2012; Türk Dil Kurumu Elektronik Sözlüğü, 2016). Bununla

birlikte, Yıldırak'ın (1990) kapsamlı ifadesi ile, namus Türkiye'de oldukça merkezidir ve namus şu olgularla ilişkilidir: erdem; kişinin kendisini, ailesini ve eşyalarını dışarıya karşı koruması; kişinin ve/veya aile üyelerinin prestiji ve saygınlığı; kadının saflığı; erkeklik; namusu korumaya dönük sürekli bir tetikte olma durumu; ve hakarete karşı şiddetli tepkidir. Toparlamak gerekirse, mevcut tezde de namus, Yıldırak'ın (1990) bu kapsamlı tanımını içerisinde değerlendirilmektedir.

Namus Kültüründe Erkeklik

İlk olarak ifade etmek gerekirse, namus kültürü yazını çerçevesinde, bu tezde erkeklik (manhood) ifadesi erkek namusu (male honor) ve maskülen namus (masculine honor) ile birbirinin yerine kullanılabilir olarak ele alınmaktadır. Erkeklik sosyal, tarihsel ve kültürel bir olgudur (Connell, 1995; Gilmore, 1990); ve erkeğin kendi toplumunda onaylanan yetişkin erkeklik özelliklerini ifade eder (Gilmore, 1990). Spesifik olarak erkekliğin ilişkili olduğu olgular sertlik, statü, kadınsılık karşıtlığı (Brannon, 1976; Mahalik ve ark., 2003; Pleck, 1976; Thompson ve Pleck, 1986), şiddet (Brannon, 1976; Pleck, 1976; Mahalik ve ark., 2003), cesaret (Pleck, 1976), koruyuculuk (Gilmore, 1990) ve eve ekmek getirmektir (Mahalik et al., 2003). Örneğin Gilmore (1990), namus kültürünün görüldüğü Akdeniz'de, erkekliği, koruyuculuk, sertlik ve eve ekmek getirmek ile ele almaktadır. Bununla birlikte, Vandello ve arkadaşları (2008, 2011, 2013) erkekliğin kırılgan (precarious); yani kolayca yitirilebilir olduğunu ve umumi olarak ispatlanması gereken (örn., şiddet ve kadınsılık karşıtlığı davranışları gibi) bir olgu olduğunu belirtmektedirler. Özellikle erkekliğin namus kültürlerinde daha kırılgan olduğu (Bosson ve Vandello, 2011) ve bununla ilgili olarak namus kültüründeki erkeklerin hakarete karşı çok hassas olduğu (Vandello ve Cohen, 2003) yazında belirtilmektedir. Bu bağlamda, Vandello'nun çalışmalarında erkeklik; sertlik, şiddet, cesaret, koruyuculuk, erdem ve eve ekmek getirmek ile ilişkilendirilmektedir (Bosson ve Vandello, 2011; Cohen ve Vandello, 1998; Cohen ve ark., 1998; Vandello ve Cohen, 2003; Vandello, Cohen, Granson ve Franiuk, 2009). Buna ilave olarak, namus kültüründe Nisbett ve Cohen (1996), erkekliği sertlik, cesaret ve şiddet (misilleme amaçlı gerekli olduğu durumlarda) olarak ele alırken; benzer şekilde, Rodriguez Mosquera ve arkadaşları da (2000)

erkekliđi sertlik ve ailenin bakımıyla ilgilenmek şeklinde ele almaktadır. Bununla birlikte, namus kültüründe erkeklik namusun bir boyutu olduğundan, namus ve erkeklik birbirleriyle ilişkili olarak görülmektedir (Bosson ve Vandello, 2011; Cohen ve ark., 1996, 1998; Fiske ve ark., 1998; Nisbett ve Cohen, 1996; Rodriguez Mosquera ve ark., 2002a). Örneđin Barnes ve arkadaşları (2012) erkekliđi vatanın namusu üzerinden incelemiřlerdir.

Türkiye üzerinden devam edersek, Türkiye’de erkeklik çalışmaları görece yeni ve sınırlıdır (Atay, 2004; Bařtürk-Akca ve Tönel, 2011; Cengiz, Tol ve Küçükural, 2004); ve mevcut yayınlar birkaç kitaptan (örn., Atay, 2012; Sancar, 2009; Selek, 2008) ve Toplum ve Bilim Dergisi’nin (2004) erkeklik ile ilgili özel bir sayısından oluşmaktadır. Genel yazına paralel olarak, Türkiye’de de erkekliđin genel olarak algılandığı terimler řunlardır: sertlik, řiddet, kadınsılık karřıtlığı (Atay, 2004, 2012; Bora, 2013; Cengiz ve ark., 2004; Ergil, 1980; Kandiyoti, 1997; Sancar, 2009; Selek, 2008), statü (Bora, 2013; Cengiz ve ark., 2004; Ergil, 1980; 2004; Sancar, 2009), eve ekmek getirmek (Cengiz ve ark., 2004; Kandiyoti, 1997; Sancar, 2009), kadın üzerinde kontrol (Cengiz ve ark., 2004), koruyuculuk (Ergil, 1980; Sancar, 2009; Selek, 2008), militarizm (Bora, 2013; Selek, 2008), cesaret ve erdem (Ergil, 1980; Selek, 2008). Bununla birlikte, özellikle Atay (2012) erkekliđin sürekli tehdit altında olduğunu ve bu sebeple erkekliđi müdafaa etmenin öneminden bahsederken; erkekliđin en çok erkeđi ezdiğini vurgulamaktadır (Atay, 2004, 2012). Bu bağlamda Atay (2012), pek çok erkek tarafından řiddetin de namus için bir müsabaka alanı olarak görüldüğünü belirtmektedir. Selek (2008) de çalışmasında erkekliđi sertlik, cesaret, dürüstlük, řiddet (gerektiğinde kullanılan), yakınları korumak ve kadınsılık karřıtlığı olarak tanımlar. Bununla birlikte Selek (2008), Sancar (2009), Bora (2013) ve Ergil (1980) erkekliđin yitirebileceğini ve bu sebeple müdafaa edilmesi gerektiğini belirtmektedirler. Bu bağlamda erkeklikle ilgili olarak, Selek (2008) řiddetli tepkide bulunma (örn., intikam) ile ilgili istek bulunduğunu ifade etmektedir.

“Eğer ...[bir erkek] anneme karşı kötü bir söz söylese, o erkek yumruğumu yiyeceğini bekleyebilir”

Papa Francis

Hakarete Tepki: Karşılıklılık, Hakaret, Hakarete Karşı Şiddetli Tepki

Karşılıklılık namus kültüründe önemli bir olgudur (Leung ve Cohen, 2011). Açıklamak gerekirse, namus kültüründe, sosyal imaj ve diğerlerinin kişi üzerindeki değerlendirmesi önemli olduğundan, karşıdaki kişinin davranışlarının olumlu ya da olumsuz algılanmasına göre, kişi sert ya da nazik davranarak karşılıklılık gösterir. Bu karşılıklılık bağlamında, namus kültüründe aynı kişi duruma göre hem kibar, nazik, yardımsever ve misafirperver davranabilirken, başka bir durumda şiddet kullanmaya hazır davranabilir (Leung ve Cohen, 2011; Mendoza-Denton ve Mischel, 2007). Örneğin Cohen ve arkadaşları (1996) A.B.D.’nin kuzeyindekilere göre, güneyindeki insanların hakarete uğradıkları koşulda daha saldırgan davranışlarda bulduklarını gösterirken, hakaretin olmadığı koşulda daha nazik davranışlarda bulduklarını göstermiştir. Bu sebeple, namus kültürlerinde hakaretin varlığına ya da yokluğuna bağlı olarak, hem olumsuz hem de olumlu karşılıklılık yer almaktadır (Leung ve Cohen, 2011). Dolayısı ile hakaret namus kültüründe çok önemli bir noktadır. Bu tezde de hakaret olgusu, kişinin kendisine, grup üyelerine (örn., aile üyelerine), malına-mülküne (örn., çalma) karşı sözel veya sözel olmayan yanlış ve saygısızca davranışlar olarak ele alınmıştır ve hakaret kişinin namusuna bir tehdittir (hakaret ile ilgili benzer ifadeler için bkz. Barnes ve ark., 2012; Cohen ve Vandello, 1998; Meeker, 1976; Polk, 1999; Rodriguez Mosquera, Fischer, Manstead ve Zaalberg, 2008). Bu bağlamda hakaretin namusa karşı oluşturduğu tehdit, hakaretin herkesin önünde ve kasten yapılması ile pozitif orantılıdır (Pitt-Rivers, 1977). Herkesin önünde, kasten yapılan hakaretin karşılığının da herkesin önünde verilmesi beklenirken (Meeker, 1976), yasal cezalandırma yerine bireysel cezalandırmaya başvurulur (Pitt-Rivers, 1966) ve hatta yasal cezalandırmaya başvurulması uygun görülmez (Osterman ve Brown, 2011). Dolayısı ile namus kültürlerinde, hakarete karşı şiddetli tepki verilmesi gerekliliği önemlidir (Cohen ve Vandello, 1998; Nisbett ve Cohen, 1996) ve adettendir (bkz. Somech ve Elizur, 2009). Çünkü hakaret namusun yitirilmesine yol açabileceği için namus müdafaa edilmezse kişi zayıf,

kolay lokma, hakareti hak eden olarak algılanabilir ya da toplumdan dışlanabilir (Cohen ve Nisbett, 1994, 1997; Felson, 1978; Nisbett ve Cohen, 1996; Pitt-Rivers, 1977). Bu sebeplerle, namus kültüründeki kişiler namuslarını müdafaa etmek için her zaman hazır ve alarm durumundadırlar (Kim ve Cohen, 2010; Kim, Cohen ve Au, 2010; Leung ve Cohen, 2011); ve bu durum hakarete karşı şiddetli tepkinin normal, beklenen ve yadırganmayan bir durum olmasına yol açar (Özgür ve Sunar, 1982).

Konuyu Türkiye üzerinden ele alacak olursak, namus kültürü çerçevesinde hakarete karşı şiddetli tepki ile ilgili çalışmalar genel olarak Türkiye’de çok önemli bir sosyal problem olan namus cinayetleri üzerindedir (Pervizat, 2004; Sev’er ve Yurdakul, 2001; Tezcan, 2003; Ünübol ve ark., 2007). Namus cinayetleri genellikle erkek aile üyelerinin, aile “namusunu temizlemek” için, kadın aile üyesini öldürmesini içerir; ve bunun sebebi kadın aile üyesinin kadının kendi namusunu ve ailesinin namusunu “lekeleyecek” ve hakaret olarak görülen gerçek veya algılanan uygunsuz davranışlarda bulunması ya da kimi zaman ilgili dedikodulardır. Böyle durumlarda aile üyeleri, aile “namusunu temizlemek” zorunda hissedebilirler (Ergil, 1980; Tezcan, 2013; Ünsal, 1995; Ünübol ve ark., 2007) ve bu bağlamda toplumdan dışlanmaktansa namus cinayeti işleyip hapse girmeyi göze alabilirler (Bağlı ve Özensel, 2011; Kardam, 2005); ve bunun sonucunda katil olarak görünmek yerine üstüne üstlük kahraman ve fedakâr olarak görülebilirler (Bağlı ve Özensel, 2011; Kardam, 1999; Sev’er ve Yurdakul, 2001; Tezcan, 1999, 2003). Dolayısı ile namus kültürlerinde kadına karşı uygulanan şiddet, kadının saflığı ile ilgili namus kodlarına (örn., evlilik öncesi ve evlilik süresince kadının yapması ve kaçınması beklenen davranışlar) kadının uymaması sonucu gerçekleşir -ki bu durum hakaret olarak algılanır-; ve bu sebeple kadının saflığı olgusu namus kültürlerinde ve Türkiye’de çok önemlidir (Ergil, 1980; Işık ve Sakallı-Uğurlu, 2009; Okyay, 2007; Sakallı-Uğurlu ve Glick, 2003; Tekdal-Isik, 2012). Buna ilave olarak, Türkiye’de insanların hakarete karşı oldukça hassas oldukları da belirtilmektedir (Uskul ve ark., 2012).

Son olarak belirtmekte fayda görülmektedir ki, Türkiye’de hakarete karşı tepki konusu kadın ekseninde (örn., namus cinayetleri) çalışılmıştır; ve mevcut tezin bir

yeniliği olarak Türkiye’de erkekler ekseninde (erkek-erkeğe), hakarete karşı tepki konusu kapsamlı olarak çalışılmaktadır ve bu çerçevedeki çalışmalar da yurtdışındaki namus kültürü yazınında yer almaktadır (örn., Cohen ve Nisbett, 1994, 1997; Nisbett ve Cohen, 1996). Her ne kadar yazında 27 Türk katılımcıyla bir çalışma yapılmış olsa da (Osch ve ark., 2013), bahsedilen çalışmanın Türkiye ile ilgili bir çıkarsama yapmak için sınırlı sayıda katılımcı bulundurması önemli bir kısıtlılık oluşturmaktadır; ve bu bağlamda Sakallı-Uğurlu ve Akbaş’ın (2013) işaret ettiği gibi Türkiye’de hakaret ile ilgili kapsamlı bir çalışma bulunmamaktadır. Bu noktalardan hareketle, mevcut tezin yazına değerli bilgiler sağlaması konusunda önemli potansiyeli olduğu düşünülebilir.

Türkiye’de Namus Kültürü ile ilgili Cinsiyet Farklılıkları

Önceden vurgulandığı gibi, Türkiye’de namus kültürü ile ilgili çalışmalar genellikle kadının saflığı olgusu üzerindedir ve erkeklerin kadınlara göre kadının saflığına onayları daha yüksek bulunmuştur (Işık ve Sakallı-Uğurlu, 2009). Buna ilave olarak, Hollandalı Türklerle yapılan çalışmalarda da erkeklerin kadınlara kıyasla, kadının saflığına onayları daha yüksek çıkmıştır (Cihangir, 2013).

Mevcut tezin konuları ile ilgili olarak ise, daha önceden belirtildiği gibi namus kültürlerinde namus temelde sosyal saygınlık ve imaj ile ilgilidir ve çok önemlidir (Pitt-Rivers, 1966); ayrıca Türkiye’de de durum böyledir (Bağlı ve Özensel, 2011; Ergil, 1980; Sev’er ve Yurdakul, 2001; Uskul ve ark., 2010; Yıldırak, 1990). Bu çerçevede namus onayı ile ilgili Hollandalı Türklerle yapılan çalışmada cinsiyet farkının ortaya çıkmadığı bulunmuştur (Rodriguez Mosquera ve ark., 2008).

Erkeklikle ilgili olarak ise, namus kültürlerinde erkeklik cesaret ve sertlik ile ilişkili olduğundan, doğrudan erkeklerle ilişkilidir (Nisbett ve Cohen, 1996). Bununla birlikte sağladığı imtiyazlar sebebiyle (örn., statü, serbestlik), erkekliğin erkeklere fayda sağladığı düşünülebilir (bkz. Fiske ve ark., 1998). Bu bağlamda, erkeklik onayı

ile ilgili olarak her ne kadar Rodriguez Mosquera ve arkadaşlarının (2002a) çalışmasında cinsiyet farkı ortaya çıkmamış olsa da, İtalya'da erkeklerin kadınlara göre erkeklik onayları daha yüksek bulunmuştur (Travaglino, Abrams, Randsley de Moura ve Russo, 2014, 2015).

Son olarak, erkek-erkeğe hakarete karşı tepki olgusu doğrudan erkeklerle ilgilidir ve namus kültürlerinde erkekler hakarete maruz kaldığında şiddetli tepki verme eğilimindedirler (Cohen ve ark., 1996; Nisbett ve Cohen, 1996). Detaylandırmak gerekirse, hakaret namusa ve erkeklığe karşı bir tehdittir ve bunun sonucunda hem namus yitirilebilir olduğundan (Pitt-Rivers, 1966) hem de erkeklik yitirilebilir olduğundan (Vandello ve ark., 2008, 2011, 2013), şiddetli (örn., fiziksel) tepkiyle korunmaları gerekir (Gilmore, 1990; Nisbett ve Cohen, 1996). Erkeklerin kadınlara göre, hakarete karşı şiddetli tepki vermede ve bunu onaylamada daha yüksek olması beklenebilir (Archer, 2004; Archer ve Coyne, 2005). Üstelik Türkiye'de de erkeklerin kadınlara göre şiddetli tepki vermesi daha olasıdır (Atay, 2012). Bunu destekler yönde, Türkiye'deki namus katillerinin daha çok erkeklerden oluştuğu bulunmuştur (Bağlı ve Özensel, 2011; Ergil, 1980).

Çalışmanın Amacı ve Araştırma Soruları

Yukarıda verilen yazın taramasında belirtildiği üzere, namus, erkeklik ve erkek-erkeğe hakarete karşı tepki konuları namus kültüründe önemli konulardır ve dolayısı ile Türkiye'deki insanlar için de önemlidir. Her ne kadar tüm bu konuların birbirleriyle ilişkili olması beklense de, tüm bu konular arasındaki ilişkiyi birlikte inceleyen kapsamlı nicel bir çalışma yazında henüz gerçekleştirilmemiştir. Bununla birlikte, Türkiye'de namus kültürü çalışmaları daha önce hiç erkekler arası ilişkiler bağlamında çalışılmamıştır. Bu bağlamda bu tezin genel amacı Türkiye'de namus kültürünü incelemekken; spesifik olarak bu tez, namus, erkeklik ve erkek-erkeğe hakarete karşı tepki konuları arasındaki ilişkiyi ve bu konularla ilgili olarak olası cinsiyet farklılıklarını Türkiye çerçevesinde incelemeyi amaçlamaktadır.

Bu amaçlara ulaşmak için ilgili çalışmalar yapılmış ve iki ana bölümde sunulmuştur. İlk bölümde, çalışma konularıyla ilgili olarak, namus kültürü yazınında yer alan üç temel ölçeğin Türkçe'ye uyarlaması gerçekleştirilmiştir. Bu ölçekler, namus onayı ile ilgili olarak Namusa Verilen Değer Ölçeği (Honour Value Scale; Rodriguez Mosquera ve ark., 2008), erkeklik onayı ile ilgili olarak Erkeklik için Namus İdeolojisi Ölçeği (Honor Ideology for Manhood Scale; Barnes ve ark., 2012) ve erkek-erkeğe hakarete karşı tepki onayı ile ilgili olarak Namus Ölçeği'dir (Honor Measure; IJzerman ve Cohen, 2011). Daha sonraki bölümde ise, uyarlaması yapılan bu ölçekler üzerinden, namus, erkeklik ve erkek-erkeğe hakarete karşı tepki konuları arasındaki ilişki ve ilgili konulardaki cinsiyet farklılıkları niceliksel olarak incelenmiştir.

Çalışmalarla ilgili olarak hatırlatılmak istenen önemli bir nokta ise, çalışmalara kadın katılımcıların da dâhil edilmiş olmasıdır. Açıklamak gerekirse, her ne kadar erkeklik ve erkek-erkeğe hakarete karşı tepki konuları doğası gereği erkeklerle ilişkili olsa da, kadınlar da çalışmaya dâhil edilmiştir çünkü kadınların namus kültürünün sürdürülmesinde önemli rolleri vardır (Nisbett ve Cohen, 1996) ve çalışmalarda katılımcıların kendi gerçek davranışları değil, ilgili konulardaki onayları ölçümlenmiştir. Sonuç olarak, tezin amacı çerçevesinde, mevcut tezde yanıt aranan araştırma soruları ve denenceleri şunlardır:

S1: Namus ve erkeklik Türkiye'de birbirleriyle nasıl ilişkilidir?

H1: Namusun erkekliği Türkiye'de pozitif yönde yordayacağı beklenmektedir.

S2: Namus ve 'erkek-erkeğe hakarete karşı tepki' Türkiye'de birbirleriyle nasıl ilişkilidir?

H2: Namusun 'erkek-erkeğe hakarete karşı tepki'yi Türkiye'de pozitif yönde yordayacağı beklenmektedir.

S3: Erkeklik ve 'erkek-erkeğe hakarete karşı tepki' Türkiye'de birbirleriyle nasıl ilişkilidir?

H3: Erkekliğin ‘erkek-erkeğe hakarete karşı tepki’yi Türkiye’de pozitif yönde yordayacağı beklenmektedir.

S4: Namus, erkeklik ve ‘erkek-erkeğe hakarete karşı tepki’ arasında aracı (mediator) bir ilişki var mıdır?

H4: Erkekliğin, namus ve ‘erkek-erkeğe hakarete karşı tepki’ arasında aracı rolü olduğu beklenmektedir.

S5: Namus, erkeklik ve ‘erkek-erkeğe hakarete karşı tepki’ konularıyla ilgili olarak Türkiye’de cinsiyet farklılıkları var mıdır?

H5a: Namus konusuyla ilgili olarak Türkiye’de spesifik bir cinsiyet farklılığı beklenmemektedir.

H5b: Erkeklik konusuyla ilgili olarak Türkiye’de erkeklerin kadınlara göre erkekliği daha fazla onaylaması beklenmektedir.

H5c: ‘Erkek-erkeğe hakarete karşı tepki’ konusuyla ilgili olarak Türkiye’de erkeklerin kadınlara göre ‘erkek-erkeğe hakarete karşı tepki’yi daha fazla onaylaması beklenmektedir.

1. Çalışma

Bu çalışmanın amacı, bunu izleyen çalışmada kullanmak üzere, namus kültürü yazınında yer alan üç temel ölçeğin Türkçe’ye uyarlamasını gerçekleştirmektir. Bu amaçla, Namusa Verilen Değer Ölçeği, Namus İdeolojisi Ölçeği ve Namus Ölçeği’nin Türkçe’ye uyarlaması yapılırken, geçerlik amacıyla da Türkçe’de yer alan ilgili yakın ölçeklerden Sosyal Statü Altölçeğinin Kısa Formu, Erkeklik İndeksi ve Hakarete Karşı Hassaslık Altölçeği kullanılmıştır. Ölçeklerin Türkçe’ye çevrilmesi aşamasında, standart çeviri, geri-çeviri süreçleri takip edilmiş ve pilot uygulama yapılarak ölçeklere son biçimleri verilmiştir.

Yöntem

Katılımcılar

Bu çalışmaya 172 üniversite öğrencisi katılmıştır. Bu katılımcılar arasından bir katılımcı yurtdışında doğduğu için, bir katılımcı cevap formunda yanıt verilmemiş soruların fazlalığı sebebiyle ve beş katılımcı soruları tam okumadan cevapladıklarını işaret eder şekilde cevap formunda çizgi şeklinde benzer yanıtlar (straightlining) vermeleri sebebiyle analizlere dâhil edilmemişlerdir. Böylece analizler 165 katılımcı üzerinden gerçekleştirilmiştir. Katılımcıların 32 tanesi (% 20.00) erkek, 132 tanesi (% 80.00) kadın katılımcılardan oluşmaktadır ve yaş ortalaması 21.26'dır ($S = 1.95$).

Kullanılan Ölçüm Araçları

Çalışmada, demografik formun (bkz. EK-A) yanı sıra altı ölçek kullanılmıştır. Bu ölçeklerden üç tanesi uyarlaması yapılacak asıl ölçekleri oluştururken, diğer üç Türkçe ölçek ise uyarlaması yapılan ölçeklerin geçerliklerinin ölçülmesi amacıyla kullanılmışlardır. Çalışmada Türkçe'ye uyarlaması yapılacak ölçekler şunlardır: Namus onayını ölçmek için Namusa Verilen Değer Ölçeği (NVDÖ; Honour Value Scale; Rodriguez Mosquera ve ark., 2008; bkz. EK-B); erkeklik onayını ölçmek için Erkeklik için Namus İdeolojisi Ölçeği (ENİÖ; Honor Ideology for Manhood Scale; Barnes ve ark., 2012; bkz. EK-C); ve erkek-erkeğe hakarete karşı tepki onayını ölçmek için Namus Ölçeği (NÖ; Honor Measure; IJzerman ve Cohen, 2011; bkz. EK-D) kullanılmıştır. Geçerlik için kullanılan diğer ilgili üç Türkçe ölçek ise; NVDÖ için Sosyal Statü Altölçeğinin Kısa Formu (Kısa_SS; Elgin, 2014; bkz. EK-E), ENİÖ için Erkeklik İndeksi (Eİ; bkz. EK-G) ve NÖ için Hakarete Karşı Hassaslık Altölçeği'dir (HKH; Elgin, 2014; bkz. EK-F). Çalışmada kullanılan tüm ölçekler 6'lı Likert-tipi maddelerden oluşmaktadır ve artan puanlar ilgili ölçek yapısına artan onayı göstermektedir. Ölçek seçimi sürecinde bir noktanın hatırlatılması önemli görülmektedir; bu da, Türkçe'nin karakteristiği dikkate alınarak, ölçekler seçilirken herhangi bir yanlış anlamaya veya yönlendirmeye izin vermemek adına, maddelerinde "namus" kelimesi geçen ölçekler seçilmemiştir (maddeler, namus ile ilgili durumları içermektedir).

İşlem

Çalışma verileri, sınıf ortamında ve üniversite öğrencilerinin ders saatlerinde, katılımcıların gönüllü katılımlarıyla ve araştırmacı tarafından toplanmıştır.

Bulgular

Faktör Analizi ile ilgili Bulgular

Faktör analizleri SPSS programı kullanılarak gerçekleştirilmiştir. Verinin faktör analizi için uygunluğunu belirlemek için Kaiser-Meyer-Olkin (KMO) değerine ve Bartlett küresellik testine bakıldıktan sonra; faktör sayısını belirlemek için eigenvalue değerinin 1.0'den büyük olmasına, çizgi grafiklerine (scree plot), Horn paralel analizine ve faktörün yorumlanabilirliğine bakılmıştır. Bununla birlikte ölçeklerin güvenilirlikleri için Cronbach alpha güvenilirlik katsayısına bakılmıştır.

Analizler sonucunda Türkçe'ye uyarlaması yapılan ölçeklerle ilgili ulaşılan sonuçlar şöyledir: Namusa Verilen Değer Ölçeği'nin (NVDÖ) tek faktörden ("namus" faktörü) oluştuğu (bkz. Tablo-2); Erkeklik için Namus İdeolojisi Ölçeği'nin (ENİÖ), Erkeklik Özellikleri (EÖ) ve Saldırganlık Haklılığı (SH) faktörlerinden oluştuğu (bkz. Tablo-3); ve Namus Ölçeği'nin (NÖ) tek faktörden ("hakarete karşı şiddetli tepki" faktörü) oluştuğu (bkz. Tablo-4) bulunmuştur. Bununla birlikte, Türkçe'ye uyarlaması yapılan ölçeklerin geçerliği için kullanılan ölçeklerle ilgili ulaşılan sonuçlar şöyledir: Sosyal Statü Altölçeğinin Kısa Formu'nun (Kısa_SS; bkz. Tablo-5), Erkeklik İndeksi'nin (Eİ; bkz. Tablo-7) ve Hakarete Karşı Hassaslık Altölçeği'nin (HKH; bkz. Tablo-6) tek faktörden oluştuğu görülmüştür.

Ölçekler arası Korelasyonlar

Ölçeklerle ilgili betimleyici istatistikler bakımından, ölçeklerin ortalama değerlerine ve ölçekler arası korelasyon değerlerine bakılmıştır. Tüm ölçeklerin ortalama değerleri, ölçek ortalama değerine (3.50) yakın veya üzerinde bulunmuştur; ve bu

durum ilgili ölçeklerin yapılarının iyi performans gösterdiklerini işaret etmektedir: Namusa Verilen Değer Ölçeği (NVDÖ; *Ort.* = 4.93, *S* = .69); Erkeklik için Namus İdeolojisi Ölçeği (ENİÖ; *Ort.* = 3.33, *S* = 1.07), Erkeklik Özellikleri altölçeği (EÖ; *Ort.* = 3.35, *S* = 1.04), Saldırganlık Haklılığı altölçeği (SH; *Ort.* = 3.31, *S* = 1.35); Namus Ölçeği (NÖ; *Ort.* = 3.73, *S* = 1.27); Sosyal Statü Altölçeğinin Kısa Formu (Kısa_SS; *Ort.* = 4.75, *S* = .88); Erkeklik İndeksi (Eİ; *Ort.* = 4.41, *S* = .93); Hakarete Karşı Hassaslık Altölçeği (HKH; *Ort.* = 3.61, *S* = 1.05).

Korelasyon değerleri incelendiğinde, Türkçe'ye uyarlaması yapılan ölçeklerin geçerliklerinin olduğu görülmüştür. Detaylandırmak gerekirse, namusla ilgili olarak, Namusa Verilen Değer Ölçeği'nin (NVDÖ) en yüksek korelasyonu Türkçe'deki ilgili ölçek olan Sosyal Statü Altölçeğinin Kısa Formu (Kısa_SS) ile bulunmuştur ($r = .55$, $p < .01$). Bununla birlikte, erkeklik ile ilgili olarak, Erkeklik Özellikleri altölçeğinin (EÖ) Türkçe'deki ilgili ölçek olan Erkeklik İndeksi (Eİ) ile korelasyonu çok yüksek ve anlamlı ($r = .72$, $p < .01$) bulunurken; erkek-erkeğe hakarete karşı tepki ile ilgili olarak, Namus Ölçeği'nin (NÖ) Türkçe'deki ilgili ölçek olan Hakarete Karşı Hassaslık Altölçeği (HKH) ile korelasyonu yüksek ve anlamlı ($r = .49$, $p < .01$) bulunmuştur.

Tartışma

Bu tezin genel amacı namus, erkeklik ve erkek-erkeğe hakarete karşı tepki konuları arasındaki ilişkiyi namus kültürü çerçevesinde incelemektir. Bu bağlamda mevcut çalışmanın amacı, ilgili konuların ölçülmesinde kullanılacak ölçeklerin Türkçe'ye uyarlamasını sağlamaktır. Bu bağlamda namus onayı için Namusa Verilen Değer Ölçeği (NVDÖ), erkeklik onayı ile ilgili olarak Erkeklik için Namus İdeolojisi Ölçeği (ENİÖ) ve erkek-erkeğe hakarete karşı tepki onayı için Namus Ölçeği (NÖ) Türkçe'ye çevrilmiştir. Yürütülen analizler sonucunda, uyarlaması yapılan ölçeklerin faktör yapılarının çoğunlukla beklendiği gibi olduğu bulunmuştur. Namusa ilişkin onayı ölçen NVDÖ (Rodriguez Mosquera ve ark., 2008) ve erkek-erkeğe hakarete karşı tepkiye ilişkin onayı ölçen NÖ (IJzerman ve Cohen, 2011) yazına uygun olarak

tek bir faktör olarak ortaya çıkmıştır. Yapı geçerlik, yakın geçerlik ve iç tutarlılık bakımından incelendiğinde, Türkçe'ye uyarlaması yapılan NVDÖ ve NÖ'nin güvenilir ve geçerli olduğu sonucuna varılmıştır. Erkeklik ile ilgili olarak Türkçe'ye uyarlaması yapılan Erkeklik için Namus İdeolojisi Ölçeği (ENİÖ; Barnes ve ark., 2012) iki faktörlü (Erkeklik Özellikleri altölçeği (EÖ) ve Saldırganlık Haklılığı altölçeği (SH)) olarak bulunmuştur. Orijinal makalede (Barnes ve ark., 2012) yazarlar üç faktör bulduklarını belirtmişlerse de tek bir baskın (dominant) faktör olduğunu ifade ederek, tek faktör üzerinden araştırmalarını sürdürmüşlerdir. Bununla birlikte, Barnes ve arkadaşlarının da (2012) açıkça belirttiği gibi, ölçek maddeleri hem içerik hem de ifade formatı olarak iki ayrı özellik göstermektedir. Açıklamak gerekirse, 16 maddeli ENİÖ ölçeğinin 8 maddesi sertlik ve cesaret gibi erkeklik özellikleri ile ilgilidir ve ilgili maddeler “gerçek bir erkek” ifadesini barındırır. Erkeklikle ilgili bu 8 madde, mevcut tezde Erkeklik Özellikleri altölçeği (EÖ) isimlendirilmesi olarak ortaya çıkmıştır. Geriye kalan diğer 8 madde ise yine Barnes ve arkadaşlarının (2012) ifade ettiği gibi erkeklerin fiziksel saldırganlık kullanma haklılığı ile ilgilidir ve ilgili maddeler “fiziksel şiddet kullanma hakkı vardır” ifadelerini içerir. Bu 8 madde de mevcut tezde Saldırganlık Haklılığı altölçeği (SH) isimlendirilmesi olarak ortaya çıkmıştır. Bununla birlikte, bu iki faktör arasındaki ilişki niceliksel olarak da incelendiğinde, bu iki faktörün ilişkili fakat ayrı yapılar olduğu görülmüştür. Hem içerik bakımından hem de yakın geçerlik değerleri göz önüne alındığında Erkeklik Özellikleri altölçeğinin (EÖ) erkeklik onayını başarılı bir şekilde ölçtüğü kanaatine ulaşılmıştır. Bu bağlamda erkeklik onayını ölçmek için Erkeklik Özellikleri altölçeğinin (EÖ) uygun olduğu sonucuna varılabilir. Sonuç olarak, bu bölümde namus, erkeklik ve erkek-erkeğe hakarete karşı tepki konularında yazında yer alan temel ölçeklerin Türkçe'ye uyarlaması başarılı bir şekilde gerçekleştirilmiştir.

2. Çalışma

Bu çalışmanın amacı, giriş bölümünde sunulan araştırma soruları ve denenceler doğrultusunda namus, erkeklik ve erkek-erkeğe hakarete karşı tepki konuları

arasındaki iliřkiyi ve bu konulardaki cinsiyet farklılıklarını niceliksel olarak incelemektir. Bu amaca ulařmak için önceki alıřmada Trke'ye uyarlaması yapılan lekler kullanılmıřtır.

Yntem

Katılımcılar

Bu alıřmaya 380 niversite đrencisi katılmıřtır. Bu katılımcılar arasından altı katılımcı yurtdıřında dođduđu için,  katılımcı cevap formunda yanıt verilmemiř soruların fazlalıđu sebebiyle ve on beř katılımcı soruları tam okumadan cevapladıklarını iřaret eder řekilde cevap formunda izgi řeklinde benzer yanıtlar (straightlining) vermeleri sebebiyle analizlere dāhil edilmemiřlerdir. Bunların sonucunda analizler 356 katılımcı zerinden gerekleřtirilmiřtir. Katılımcıların 126 tanesi (% 35.39) erkek, 230 tanesi (% 64.61) kadındır. Katılımcıların yař ortalaması 19.47'dir ($S = 1.34$). Bununla birlikte, naif bir rneklemle arařtırma yrtmek adına; alıřma, birinci sınıftaki giriř derslerini alan niversite đrencileri ile gerekleřtirilmiřtir. Bu bađlamda, katılımcıların 320 tanesi (% 89.89) birinci sınıf, 22 tanesi (% 6.18) ikinci sınıf, 11 tanesi (% 3.09) nc sınıf, 2 tanesi (% .56) drdnc sınıf đrencisinden oluřurken, 1 (% .28) đrenci sınıfını belirtmemiřtir.

Kullanılan lm Araları

Bu mevcut ikinci alıřmada, ana analizlerde kullanılmak zere ilk alıřmada uyarlaması yapılan  lek kullanılmıřtır; bunlar, namus onayını lmek için Namusa Verilen Deđer leđi (NVD, bkz. EK-B); erkeklik onayını lmek için Erkeklik için Namus İdeolojisi leđi'nin (ENİ; bkz. EK-C) altleđi olan (Erkeklik zellikleri alt-leđi (E); ve erkek-erkeđe hakarete karřı tepki onayını lmek için Namus leđi'dir (N; bkz. EK-D). Bununla birlikte, uyarlaması yapılan bu  lek ilk defa birlikte analize sokulacađı için, daha geniř katılımlı ve daha naif bir rneklem barındıran bu mevcut alıřmada, uyarlaması yapılan bu leklerin geerlikleri bir kez daha kontrol edilecektir. Bu bađlamda ilk alıřmada

olduđu gibi, bu ikinci alıřmada da geerlik amacıyla, NVDÖ iin Sosyal Statü Altöleđinin Kısa Formu (Kısa_SS; bkz. EK-E), ENİÖ iin Erkeklik İndeksi (Eİ; bkz. EK-G) ve NÖ iin Hakarete Karřı Hassaslık Altöleđi (HKH; bkz. EK-F) kullanılmıřtır. Bununla birlikte, ilk alıřmada iki faktörlü yapısı bulunan ENİÖ iin, erkeklik onayı ile ilgili olarak, ayrıca Erkeklik altöleđi de (EAÖ; Elgin, 2014; bkz. EK-H) geerlik amacıyla bu alıřmada kullanılmıřtır. Bu alıřmada da kullanılan tüm ölekler 6'lı Likert-tipi maddelerden oluřmaktadır ve artan puanlar ilgili ölek yapısına artan onayı göstermektedir.

İřlem

alıřma verileri, sınıf ortamında, farklı bölümlerden birinci sınıfların giriř derslerinde, üniversite öđrencilerinin ders saatlerinde, katılımcıların gönüllü katılımlarıyla ve arařtırmacı tarafından toplanmıřtır.

Bulgular

Ölekler arası Korelasyonlar

Öleklerle ilgili betimleyici istatistikler olarak, öleklerin ortalama deđerlerine ve ölekler arası korelasyon deđerlerine bakılmıřtır. Tüm öleklerin ortalama deđerleri, ölek ortalama deđerinin (3.50) üzerinde bulunmuřtur ki bu durum ilgili öleklerin yapılarının iyi performans sergilediklerini göstermektedir: Namusa Verilen Deđer Öleđi (NVDÖ; *Ort.* = 5.01, *S* = .74); Erkeklik iin Namus İdeolojisi Öleđi (ENİÖ; *Ort.* = 3.70, *S* = .97), Erkeklik Özellikleri altöleđi (EÖ; *Ort.* = 3.67, *S* = .95), Saldırganlık Haklılıđı altöleđi (SH; *Ort.* = 3.74, *S* = 1.23); Namus Öleđi (NÖ; *Ort.* = 4.06, *S* = 1.18); Sosyal Statü Altöleđinin Kısa Formu (Kısa_SS; *Ort.* = 4.66, *S* = .91); Hakarete Karřı Hassaslık Altöleđi (HKH; *Ort.* = 3.66, *S* = 1.05); Erkeklik İndeksi (Eİ; *Ort.* = 4.82, *S* = .74); Erkeklik altöleđi (EAÖ; *Ort.* = 5.28, *S* = .84).

Korelasyonlara bakıldığında, Türkçe'ye uyarlaması yapılan ölçeklerin geçerliklerinin olduğu bir kez daha kontrol edilmiş ve tespit edilmiştir. Detaylandırmak gerekirse, ilk çalışmaya paralel şekilde, namusla ilgili olarak, Namusa Verilen Değer Ölçeği'nin (NVDÖ) en yüksek korelasyonu Türkçe'deki ilgili ölçek olan Sosyal Statü Altölçeğinin Kısa Formu (Kısa_SS) ile bulunmuştur ($r = .46, p < .01$). Bununla birlikte, erkeklik ile ilgili olarak, Erkeklik Özellikleri altölçeğinin (EÖ) Türkçe'deki ilgili ölçekler olan Erkeklik İndeksi (Eİ) ile ($r = .71, p < .01$) ve Erkeklik altölçeği (EAÖ) ile ($r = .51, p < .01$) korelasyonu çok yüksek ve anlamlı bulunmuştur. Ayrıca, erkek-erkeğe hakarete karşı tepki ile ilgili olarak, Namus Ölçeği'nin (NÖ) Türkçe'deki ilgili ölçek olan Hakarete Karşı Hassaslık Altölçeği (HKH) ile korelasyonu yine yüksek ve anlamlı bulunmuştur ($r = .47, p < .01$).

Araştırma Soruları ile ilgili Bulgular: Namus, Erkeklik ve Erkek-Erkeğe Hakarete Karşı Tepki arasındaki İlişkiler

Regresyon Analizi Bulguları

İlk olarak, namus ile erkeklik arasındaki ilişkinin incelenmesi için yapılan regresyon analizinde, beklentilere uygun olarak, namusun erkekliği pozitif yönde yordadığı bulunmuştur ($\beta = .28; t = 5.56; p < .001$). Detaylandırmak gerekirse, regresyon bulguları, namusun erkekliğin % 8.0 varyansını açıkladığını göstermiştir ($F(1, 354) = 30.90, p < .001$). Daha sonra, namus ve erkek-erkeğe hakarete karşı tepki arasındaki ilişki incelendiğinde, beklentileri destekleyecek şekilde, namusun erkek-erkeğe hakarete karşı tepkiyi pozitif yönde yordadığı görülmüştür ($\beta = .13; t = 2.51; p < .05$). Bu anlamda regresyon bulguları, namusun erkek-erkeğe hakarete karşı tepkinin % 1.7 varyansını açıkladığını ortaya çıkarmıştır ($F(1, 354) = 6.29, p < .05$). Son olarak, erkeklik ve erkek-erkeğe hakarete karşı tepki arasındaki ilişki incelenmiş ve beklentilere paralel olarak, erkekliğin erkek-erkeğe hakarete karşı tepkiyi pozitif yönde yordadığı bulunmuştur ($\beta = .61; t = 14.62; p < .001$). Ayrıca, regresyon bulguları, erkekliğin erkek-erkeğe hakarete karşı tepkinin % 37.6 varyansını açıkladığını göstermiştir ($F(1, 354) = 213.62, p < .001$) (tüm regresyon bulguları için, lütfen Tablo-14'e bakınız).

Aracılık Analizi Bulguları

Çalışmanın denencesi doğrultusunda, erkekliğin, namus ve erkek-erkeğe hakarete karşı tepki arasındaki aracı rolü incelenmiştir (lütfen Şekil-2'ye bakınız). Bu bağlamda hem Baron ve Kenny'nin (1986) dört basamaklı aracılık analizi hem de Sobel test'i gerçekleştirilmiştir. Yapılan analizler sonucunda, beklentilere uygun olarak erkekliğin, namus ve erkek-erkeğe hakarete karşı tepki arasında aracı rol üstlendiği bulunmuştur. Diğer bir deyişle, namusun erkek-erkeğe hakarete karşı tepki üzerindeki anlamlı yordayıcı etkisi, erkeklik değişkeninin analize sokulmasıyla ortadan kalkmış; bununla birlikte erkeklik, erkek-erkeğe hakarete karşı tepkiyi anlamlı bir şekilde yordamaya devam etmiştir.

Cinsiyet Farkları ile ilgili ANOVA Bulguları

Çalışmada cinsiyetin, namus, erkeklik ve erkek-erkeğe hakarete karşı tepki değişkenleri üzerindeki etkisi incelenmiştir. Bu bağlamda ilgili değişkenler üzerinde ANOVA analizleri gerçekleştirilmiştir. İlk olarak namus ile ilgili yapılan ANOVA analizinde, beklentilerden farklı olarak, kadınların (*Ort.* = 5.08) erkeklere (*Ort.* = 4.88) göre namusa ilişkin onayları anlamlı olarak daha yüksek çıkmıştır ($F(1, 354) = 5.71, p < .05, \eta^2 = .017$). Daha sonra, erkeklik ile ilgili yapılan ANOVA analizinde, beklentilere paralel olarak, erkekler (*Ort.* = 4.04) kadınlarla (*Ort.* = 4.88) karşılaştırıldığında, erkekliğe ilişkin onayları anlamlı olarak daha yüksek bulunmuştur ($F(1, 354) = 32.03, p < .001, \eta^2 = .083$). Ayrıca erkek-erkeğe hakarete karşı tepki ile ilgili yapılan ANOVA analizinde, beklentilere uygun olarak, erkeklerin (*Ort.* = 4.77) kadınlara (*Ort.* = 3.67) göre erkek-erkeğe hakarete karşı tepki konusundaki onayları anlamlı olarak daha yüksek çıkmıştır ($F(1, 354) = 88.06, p < .001, \eta^2 = .199$). Son olarak, cinsiyetin bulgularda görülen anlamlı etkisi ışığında yapılan keşifsel analizler, yukarıda ortaya çıkan (namus, erkeklik ve erkek-erkeğe hakarete karşı tepki arasındaki) ilişkilerin hem erkek hem de kadınlar için sağlandığını ortaya çıkarmış; ve cinsiyetin herhangi bir başka role sahip olmadığını (örn., düzenleyici rolü yoktur) göstermiştir.

Genel Tartışma

Mevcut tez, Türkiye’de namus kültürünü incelemeyi amaçlamaktadır. Spesifik olarak bu tez, Türkiye’de namus, erkeklik ve erkek-erkeğe hakarete karşı tepki konuları arasındaki ilişkiyi ve bu konulardaki cinsiyet farklarını incelemektedir. Bu amaçlara ulaşmak için iki nicel çalışma gerçekleştirilmiştir. İlk nicel çalışmada, sonraki çalışmada kullanmak amacıyla namus kültüründe yer alan ilgili üç temel ölçeğin Türkçeye uyarlaması başarıyla yapılmıştır. İkinci çalışmada, yukarıda bahsedilen ilişkilerin incelenmesi birkaç aşamada gerçekleştirilmiştir; bunlar: (i) namus ve erkeklik arasındaki ilişki; (ii) namus ve erkek-erkeğe hakarete karşı tepki arasındaki ilişki; (iii) erkeklik ve erkek-erkeğe hakarete karşı tepki arasındaki ilişki; (iv) erkekliğin, namus ve erkek-erkeğe hakarete karşı tepki arasındaki aracı rolü ilişkisi; ve (v) namus, erkeklik ve erkek-erkeğe hakarete karşı tepki konularındaki cinsiyet farklarıdır. Belirtilen aşamalarla ilgili bilgilendirmeler aşağıda sırasıyla sunulmuştur.

İlk olarak, namus ve erkeklik arasındaki ilişki ile ilgili olarak, bulgular beklentilere uygun olarak namusun erkekliği pozitif yönde yordadığını göstermiştir. Bu bulgu, yazındaki ilgili bilgilerle uyumludur. Şöyle ki, namus kültüründe, erkeklik önemli bir boyuttur ve namus genel anlamda sosyal saygınlıkla ilgili iken; erkeklik, temelde sertlik ve cesaret özellikleri üzerinden erkeğin saygınlığı ile ilgilidir (Fiske ve ark., 1998; Nisbett ve Cohen, 1996; Pitt-Rivers, 1966). Benzer şekilde, Türkiye’de de namus ve erkeklik ilişkili kabul edilir (Sakallı-Uğurlu ve Akbaş, 2013; Yıldırak, 1990). Mevcut tez, bu ilişkiyi niceliksel olarak ortaya çıkarması bakımından önemlidir. Bu çalışmanın diğer bir önemli noktası da, Türkiye’deki alan yazınında sık olarak yer alan namus ve kadının saflığı arasındaki ilişkiyi inceleyen çalışmalara ek olarak (örn., Işık ve Sakallı-Uğurlu, 2009), namus ve erkeklik arasındaki ilişkiyi de inceleyen bir çalışma olarak yerini almasıdır. Buna ilave olarak, ortaya çıkan bu ilişki ışığında, erkeklik ile ilgili olumsuz durumları azaltmak adına, namus konusuna yoğunlaşan (örneğin, namus’un erdemlilik ile ilişkisine yoğunlaşan) programların (örn., eğitim programları) gerçekleştirilmesi faydalı olabilir. Ayrıca gelecekte namus

ve erkeklik konularıyla ilgili nitel çalışmaların yapılmasının bu tezde ortaya çıkan nicel bulguları desteklemesi ve geliştirmesi bakımından yararlı olacağı belirtilebilir.

İkinci olarak, namus ve erkek-erkeğe hakarete karşı tepki arasındaki ilişki incelendiğinde, bulgular beklentilere paralel olarak namusun erkek-erkeğe hakarete karşı tepkiyi pozitif yönde yordadığını bulmuştur. Bu bulgu, yazın ile de tutarlıdır. Detaylandırmak gerekirse, namus kültüründe hakaret ve hakarete karşı tepki temel konulardandır (Fiske ve ark., 1998; Nisbett ve Cohen, 1996); ve Sakallı-Uğurlu ve Akbaş da (2013) namus ve hakaretin ilişkili olduğunu iddia ederken, Yıldırak (1990) da Türkiye’de namus ve hakarete karşı tepkinin ilişkili olduğunu iddia etmektedir. Mevcut tez, bu ilişkiyi niceliksel olarak ortaya çıkarması bakımından önemlidir. Ayrıca, namus ve erkek-erkeğe hakarete karşı tepki arasındaki ilişki namus kültürü ışığında açıklanabilir. Şöyle ki, namus kültüründe namus yitirilebilir olduğundan (Pitt-Rivers, 1966), bu durum namus kültüründeki kişileri namusa karşı tehdit oluşturan hakarete karşı hassas olmasına yol açar (Kim ve Cohen, 2010; Kim, Cohen ve Au, 2010; Leung ve Cohen, 2011); ve bunun sonucunda da bu kişiler bedeli ne olursa olsun namuslarını müdafaa etmeye çalışırlar. Bununla birlikte, ilgili ölçeklerin maddeleri incelendiğinde, Türkiye’de hem bireysel namusun hem de kolektif namusun bir arada yer aldığını; ve insanların sadece bireysel namusları hakaretle tehdit edildiğinde değil, kolektif namusları da hakaretle tehdit edildiğinde şiddetli tepkiyi onayladığı görülmektedir ve bu durumlar ilgili yazın ile de tutarlıdır (bkz. Pitt-Rivers, 1966; van Osch ve ark., 2013). Ayrıca Türkiye ile ilgili olarak, mevcut bulgunun olumsuz bir işareti de Türkiye’deki insanların hakarete karşı şiddetli tepkiyi (örn., kan davalarında olabileceği gibi) olağan görüyor olabileceklerini işaret etmesidir. Bunun dışında, Türkiye’de namus ile ilgili endişelerin cinayetlere (Öğün, 1998) ve intiharlara (Bağlı ve Sev’er, 2003) neden olduğu bilindiğinden, erkek-erkeğe hakarete karşı şiddetli tepkiyi azaltmak adına, namusla ilgili programlar (örn., eğitim programları) geliştirilerek, ‘namusun bedeli ne olursa olsun müdafaa edilmesi gerektiği, yoksa geri gelmemek üzere yitirilebileceği’ düşüncesi gibi algılar değiştirilip, namusun erdemlilik ile ilgili ilişkisi vurgulanabilir. Son olarak, gelecekte hakaret ve hakarete karşı tepki ile ilgili olarak yapılacak nitel çalışmaların, tezin mevcut bulgularını genişleteceği beklenebilir.

Üçüncü olarak, erkeklik ve erkek-erkeğe hakarete karşı tepki arasındaki ilişki ile ilgili olarak, bulgular beklentilere paralel olarak erkekliğin erkek-erkeğe hakarete karşı tepkiyi pozitif yönde yordadığını göstermiştir. Bununla ilgili olarak, namus kültürü yazınında da erkeklik ile erkek-erkeğe hakarete karşı tepki ilişkili olarak görülür (Cohen ve ark., 1996; Polk, 1999). Bu çalışma, Türkiye örnekleminde bu ilişkiyi geniş katılımlı bir örneklemele nicel olarak göstermesi bakımından önemlidir. Erkeklik ve erkek-erkeğe hakarete karşı tepki arasındaki ilişki, erkekliğin kırılganlığı (precarious manhood) yani kolayca yitirilebilir olması ve bu sebeple müdafaa edilmesi gerektiği ile açıklanabilir (Bosson ve Vandello, 2011; Gilmore, 1990; Selek, 2008; Vandello ve ark., 2008). Ayrıca, mevcut bulgular ışığında, erkek-erkeğe hakarete karşı şiddetli tepkiyi azaltmak için erkeklik ile ilgili programlar (örn., eğitim programları) geliştirilerek, özellikle erkeklik ve şiddet arasındaki ilişkinin ortadan kaldırılması üzerinde çalışılıp, erkekliğin erdemlilik ile ilgili ilişkisi üzerinde yoğunlaşılabilir. Bununla birlikte, gelecekte bu konularla ilgili yapılacak nitel çalışmaların faydalı ve mevcut tezin bulgularını tamamlayıcı olacağı ifade edilebilir.

Dördüncü olarak, yapılan aracılık analizi, erkekliğin, namus ve erkek-erkeğe hakarete karşı tepki arasında aracı rolü olduğunu beklentilere paralel olarak ortaya koymuştur. Bu durum yazın çerçevesinde şu şekilde açıklanabilir: Namus kültüründe hakaret hem namusun yitirilmesine (Pitt-Rivers, 1966) hem de erkekliğin yitirilmesine (Vandello ve ark., 2008, 2011, 2013) yol açacağından, bunların müdafaa edilmesi için erkeklerin şiddetli (fiziksel) şekilde hakarete tepki vermesi gerekir (Gilmore, 1990; Nisbett ve Cohen, 1996). Ayrıca, erkek-erkeğe hakarete karşı tepki, genel anlamıyla namusa kıyasla erkeklikle daha çok ilgilidir. Aracılık analizi sonucunda, yukarıda belirtildiği gibi ayrı ayrı hem namus hem de erkeklik, erkek-erkeğe hakarete karşı tepkiyi yordarken; tüm değişkenlerle birlikte analiz yapılması durumunda, erkeklik, namusun erkek-erkeğe hakarete karşı tepkiye olan anlamlı etkisini ortadan kaldırmıştır. Bu bulgular ışığında, erkek-erkeğe hakarete karşı tepkiyi azaltmak için, namustan ziyade erkekliğe odaklanılmasının daha etkin bir tercih olacağı söylenebilir. Son olarak, mevcut tez, yazında ilk defa olarak namus, erkeklik ve hakarete karşı tepki konuları arasındaki ilişkiyi tüm dinamikleriyle ortaya çıkarmıştır. Bu bağlamda, mevcut bulguların yazın için oldukça önemli olduğu

düşünülebilir ve bu sebeple sonraki ilgili çalışmalara bir temel oluşturabilir. Ayrıca, gelecekte bu değişkenler arasındaki ilişkilerin nitel olarak incelenmesi mevcut bulguların güçlendirilmesine ve yazınının gelişmesine katkı sağlayacağı beklenebilir.

Beşinci olarak, cinsiyet farklılıkları, ilgili namus, erkeklik ve erkek-erkeğe hakarete karşı tepki konuları üzerinde incelenmiştir. İlk cinsiyet farkı bakımından, namusla ilgili olarak, bulgular beklentilerden farklı olarak kadınların erkeklerden daha fazla namusu onayladığını göstermiştir. Bu durum, kadınların namus kültüründe, namus ile ilişkili daha fazla cinayet kurbanı olmaları (Sev'er ve Yurdakul, 2001) ve daha fazla intihar etmelerinden (Bağlı ve Sev'er, 2003) ötürü, namus konusunda daha hassas olabilecekleri şeklinde açıklanabilir. Aynı zamanda, kadınların namus kültürlerindeki pasif rolleri dolayısı ile (Ünüböl ve ark., 2007), namuslarını müdafaa etme konusunda daha az imkâna sahip olmaları, kadınları yine namus konusunda daha hassas olmaya yol açmış olabilir ve bunun sonucu olarak da erkeklere göre namus onayları daha yüksek çıkmış olabilir. Bununla birlikte, örnekleme kadınların sayısı lehine olan fazlalık, kadınlarla erkekler arasında ufak miktarda olan namus onayı farkının istatistiksel olarak anlamlı çıkmasına yol açmış olabilir. Bu bağlamda, gelecekte benzer erkek ve kadın oranlarından oluşan örneklemlerle gerçekleştirilecek çalışmaların bu konuya daha fazla ışık tutacağı söylenebilir.

İkinci cinsiyet farkı olarak, beklentilere uygun şekilde, erkeklik onayı erkeklere kadınlara göre daha fazla çıkmıştır. Erkekliğin doğrudan erkeklerle ilgili olması ve kadınların erkeklik konusundaki ikincil rolü (örn., erkek çocuklarını erkeklikle ilgili namus kodlarına göre yetiştirmeleri ve etrafındaki erkekleri erkekliğe özgü şekilde davranmaya zorlamaları) sebebiyle (bkz. Nisbett ve Cohen, 1996), erkeklerin erkeklik onaylarının daha fazla çıktığı iddia edilebilir. Üstelik, erkeklerin kırılğan erkeklik (precarious manhood) olgusu nedeniyle namus kültüründeki erkeklik özelliklerini her zaman gösterme ihtiyacı hissetmeleri (Bosson ve Vandello, 2011; Gilmore, 1990; Selek, 2008; Vandello ve ark., 2008), erkeklerin kadınlara göre erkeklik onaylarının daha fazla olmasına yol açtığı söylenebilir. Bununla birlikte, "Erkektir yapar" deyişinde açıkça ifade edildiği gibi, erkekliğin erkeklere sağladığı

imtiyaz (örn., statü ve serbestlik) göz önüne alındığında, erkelerin daha fazla erkeklik onayı göstermeleri beklenen bir durumdur. Ayrıca, namus kültürüne sahip bir Akdeniz ülkesi olarak, İtalya'da da Türkiye'deki gibi erkeklerin daha fazla erkeklik onayı göstermeleri (Travaglino ve ark., 2014, 2015), belki de diğer namus kültürüne sahip Akdeniz ülkeleri için de genellenabilir bir duruma işaret ediyor olabilir. Tabii ki bu konuyla ilgili en net sonucu, gelecekte bu ülkelerde yapılacak ilgili çalışmaların vereceği söylenebilir.

Üçüncü ve son cinsiyet farkı olarak, erkek-erkeğe hakarete karşı tepki konusunda, beklentilere uygun olarak erkeklerin onayının kadınlara göre daha fazla olduğu görülmüştür. Bu durum erkeklerin namus kültüründe hakarete karşı daha fazla tepki vereceği düşüncesiyle tutarlıdır (Gilmore, 1990; Nisbett ve Cohen, 1996). Ayrıca bu durum, erkeklerin kadınlara göre daha fazla fiziksel şiddet göstereceği ve hakarete karşı tepkiyi onaylayacağı yönündeki ifadeyle (bkz. Archer, 2004; Archer ve Coyne, 2005, Atay, 2012) ve de erkeklerin kadınlara göre erkeklik rolleri sebebiyle daha fazla fiziksel şiddet göstereceği yönündeki Sosyal Rol Teorisi ile (Eagly, 1987; Eagly, Wood ve Diekman, 2000) tutarlıdır. Ayrıca, ilgili ölçek maddeleri incelendiğinde, katılımcıların verdiği yüksek onay puanları ışığında, erkekler arasında kavganın Türkiye'de hakaret sebebiyle ortaya çıkan baskın bir yanıt olabileceği iddia edilebilir. Bununla birlikte mevcut bulgu Türkiye ile ilgili karamsar öngörülerde bulunmaya da yol açmaktadır. Şöyle ki, namus kültüründeki statünün etkisi göz önüne alındığında (bkz. Henry, 2009), eğer bu çalışmada ortaya çıktığı gibi Türkiye'de eğitilmiş üniversite öğrencileri tarafından erkek-erkeğe hakarete karşı tepki bu kadar yüksek çıkmışsa, ortalama daha az eğitim seviyesine sahip Türk halkının genelinde maalesef çok daha yüksek çıkması beklenebilir. Bu bağlamda, yapılabilecek eğitim programlarına ek olarak, medya düzenlemeleri (örn., namus kültürü ile ilişkilendirilebilecek olumsuz programların başlama saatinin çok geç bir saate getirilmesi) önemli faydalar sağlayabilir.

Çalışmanın Kısıtlılıkları

Bu araştırmada üç başlıkta özetlenebilecek kısıtlılıklar mevcuttur. Bunlardan ilki, çalışmaların örnekleminin üniversite öğrencilerinden seçilmiş olmasıdır ve bu durum bulguların genellenebilirliğini kısıtlayabilir. Bu anlamda, ileriki çalışmaların örnekleminin alandan ve halktan toplanması ve daha geniş katılımcı sayısına ulaşılması elde edilecek bulguların genellenebilirliğini arttıracak unsurlardır. İkinci olarak, çalışmalar katılımcıların ölçekler üzerinden verdiği cevaplarla değerlendirilmiştir; bu anlamda, ileriki çalışmalarda deneysel araştırmaların da eklenmesinin, olası yanlı cevapların kontrolü için önemli bir katkı sağlayacağı düşünülebilir. Son olarak, mevcut araştırmada Erkeklik için Namus İdeolojisi Ölçeği'nin (ENİÖ) iki altölçekten oluştuğu; yani, Erkeklik Özellikleri altölçeği (EÖ) ve Saldırganlık Haklılığı altölçeği'nden (SH) oluştuğu ortaya çıkmıştır. Orijinal çalışmada da, her ne kadar araştırmacılar birden fazla faktör bulduklarını söylemiş olsalar da, baskın tek bir faktör üzerinden analizlerini yaptıklarını belirtmişlerdir. Hâlbuki tezde detaylandırıldığı üzere, hem ölçeğin İngilizcesi'nin hem de Türkçesi'nin, hem içerik hem de cümle yapısı bakımından iki ayrı yapıdan oluştuğu görülmektedir ve bu durum tezde ortaya çıkan iki altölçeğin varlığını desteklemektedir. Bununla birlikte, ileriki çalışmalarda ilgili yeni ölçeklerin geliştirilmesi de alternatif bir çözüm yolu olarak düşünülebilir.

Çalışmanın Başlıca Katkıları

Sonuç olarak, mevcut tezin yazına önemli katkılar sağlayabileceğine inanılmaktadır. Namus, erkeklik ve erkek-erkeğe hakarete karşı tepki konularının yazında daha önce bir arada çalışılmamış olması ve tezin bu değişkenler arasındaki dinamiği ortaya çıkarması; özellikle de erkekliğin aracı rolünü göstermesi, tezin başlıca katkıları arasında sayılabilir. Dahası, gelecekte araştırmacıların kullanabileceği namus kültürü yazınındaki üç temel ölçeğin Türkçe'ye uyarlanarak yazına kazandırılması önemli katkılar arasındadır. Bununla birlikte, Türkiye'de namus kültürünün ilk defa erkek odaklı ve erkek-erkeğe ilişkiler üzerinden incelenmesi, tezin sağladığı önemli yenilik ve katkılardan birini oluşturmaktadır.

Appendix K.

CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Elgin, Veysel Mehmet

Nationality: Turkish (TC)

Date of Birth: 30 March 1981

Phone: +90 533 478 6917

email: veyselmehmetelgin@yahoo.com

EDUCATION

Degree	Institution	Year of Graduation
MS	University of Michigan, Ann Arbor	2011
MS	Middle East Technical University	2007
BS	Middle East Technical University	2004
High School	Ankara Atatürk Anatolian High School	1999

WORK EXPERIENCE

Year	Place	Enrollment
2011- Present	Abant İzzet Baysal University	Research Assistant
2009 -2011	University of Michigan, Ann Arbor	Graduate Student Instructor
2006-2009	Abant İzzet Baysal University	Research Assistant

FOREIGN LANGUAGES

Advanced English,
German

RESEARCH INTERESTS

Cultural and Cross-Cultural Psychology, Social Identity, Web Surveys, Statistics in Social Sciences

Appendix L.

TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

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

YAZARIN

Soyadı : ELGİN
Adı : VEYSEL MEHMET
Bölümü : Psikoloji

TEZİN ADI : EXAMINING HONOR CULTURE IN TURKEY: HONOR,
MANHOOD, & MAN-TO-MAN RESPONSE TO INSULT

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: