SOCIAL PSYCHOLOGICAL PREDICTORS OF VIOLENCE AGAINST WOMEN IN HONOR CULTURES

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ABSTRACT

SOCIAL PSYCHOLOGICAL PREDICTORS OF VIOLENCE AGAINST WOMEN IN HONOR CULTURES

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A review of literature has demonstrated that one of the most significant discussions on violence against women is how it is condoned in the eye of individuals. Accordingly, the main aim of the current thesis is to examine the role of honor-based reason (HBR, compared to a control variable, financial reason), level of honor-concern (HC: including four dimensions, namely, feminine, masculine, family, and integrity honor codes), religious orientation (RO: including four dimensions, namely, intrinsic, extrinsic, quest, and fundamentalist religious orientations), and gender in predicting the acceptance of male perpetrator behavior (APB), and acceptance of female victim behavior (AVB) in an honor culture, Turkey, through correlational, and experimental methods. Besides, the secondary aim of the thesis is to provide a tool measuring honor concern level of participants. It was mainly expected that (1) in honor-based reason condition perpetrator would elicit more positive attitudes (i.e., being seen as more reasonable), and victim would elicit more negative attitudes (i.e., being seen as more guilty), (2) honor concern would play a mediator role in the relation between religious orientation and two outcome variables, APB, and AVB, and (3) this indirect effect would be especially strong for participants in honor groups; and male participants for

APB, and female participants for AVB. The hypotheses were tested with 818 university students (581 female, 237 male; M_{age} = 21.30) who filled in a questionnaire assessing attitudes toward a violent husband, and a victimized wife, experiencing either an honor-based or a financial conflict; in addition to Honor Concern Scale, which was adapted in the Study I, and Muslim Religious Orientation Scale. Results revealed that (1) participants in honor condition scored higher in APB, and lower in AVB compared to participants in financial conflict condition, (2) HC fully mediated the relation between RO and AVB, and (3) this mediation model was moderated by gender, namely, more powerful for males than females. Results were discussed with reference to relevant literature together with limitations, suggestions for future research, contributions to current literature, and implications.

Keywords: Honor cultures, honor-based violence against women, honor concern, religious orientation, gender

ÖZ

NAMUS KÜLTÜRLERİNDE KADINA YÖNELİK ŞİDDETİ YORDAYAN SOSYAL PSİKOLOJİK FAKTÖRLER

Ceylan, Suzan

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Kadına yönelik şiddete dair en önemli tartışmalardan biri, bu şiddetin bireylerin gözünde nasıl onandığıdır. Bu bakımdan, bu tezin ana amacı bir namus kültürü olan Türkiye'de, namus-temelli neden (NTN), namusa verilen önem (NÖ: kadınlık-namusu, erkeklik-namusu, aile-namusu, sosyal bütünlük), dini yönelim (DY: içsel, dışsal, sorgulayıcı, tutucu) ve cinsiyetin erkek-saldırgan davranışının kabul edilirliği (SDK) ve kadın-kurban davranışının kabul edilirliği (KDK) üzerindeki yordayıcı rolünü korelasyona dayalı ve deneysel yöntemlerle incelemektir. Bunun yanı sıra, tezin ikinci amacı, katılımcıların namusa verdikleri önemin derecesini ölçmeye yarayan bir ölçüm aracı geliştirmektir. İlgili yazın ışığında, (1) namus-temelli koşulda katılımcıların saldırgana yönelik daha olumlu tutumlar (yani şiddeti daha makul bulma) ve kurbana yönelik daha olumsuz tutumlar (yani kurbanı suçlu bulma) sergileyeceği, (2) namusa verilen önemin, dini yönelim ve iki bağımlı değişken (SDK ve KDK) arasında aracı rol oynayacağı, (3) bu dolaylı etkinin özellikle namus koşulundaki katılımcılar için, ayrıca SDK'de erkekler, KDK'de ise kadınlar için daha güçlü olacağı beklenmiştir. Bu hipotezler, namus-temelli ya da finans-temelli bir çatışma üzerine şiddet gösteren bir kocaya ve bu şiddetin kurbanı olan kadına yönelik tutumları değerlendiren bir soru

formu, ayrıca birinci çalışmada oluşturulan Namusa verilen Önem Ölçeği ve Müslüman Dini Yönelim Ölçeği dolduran 818 üniversite öğrencisi (581 kadın, 237 erkek, $Ort._{yaş}$ = 21.30) ile test edilmiştir. Sonuçlar (1) namus koşulundaki katılımcıların, finans koşulundakilere kıyasla daha yüksek SDK ve daha düşük KDK'ye sahip olduklarını, (2) NÖ'nün DY ve KDK arasında tam aracı değişken olduğunu, (3) bu aracı modelde cinsiyetin düzenleyici rolü olduğunu, yani bu ilişkinin erkeklerde kadınlara kıyasla daha güçlü olduğunu göstermiştir. Çalışmanın bulguları ilgili yazına dayandırılarak, ayrıca sınırlılıkları, gelecek araştırmalara dair öneriler ve mevcut yazına olan katkılarıyla beraber tartışılmıştır.

Anahtar kelimeler: Namus kültürleri, namus-temelli kadına yönelik şiddet, namusa verilen önem, dini yönelim, toplumsal cinsiyet

To all women around the world

who are subjected to men's violence

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LIST OF ABBREVIATIONS

APB	Acceptance of Perpetrator Behavior
AVB	Acceptance of Victim Behavior
ERO	Extrinsic Religious Orientation
FBR	Financial-based Reason
FHC	Feminine Honor Concern
FRO	Fundamentalist Religious Orientation
HBR	Honor-based Reason
HC	Honor Concern
HCS	Honor Concern Scale
HEI	Honor Endorsement Index
HVAW	Honor-based Violence against Women
IHC	Integrity Honor Concern
IRO	Intrinsic Religious Orientation
MHC	Masculine Honor Concern
MROS	Muslim Religious Orientation Scale
QRO	Quest Religious Orientation
RO	Religious Orientation
RoC	Reason of Conflict
VAW	Violence against Women

CHAPTER 1

INTRODUCTION

> Sakine Akkuş, who was forcibly married off to Erdal Akkuş when she was a 14-year old child, was exposed to physical and psychological violence throughout her marriage. Leaving home upon the last act of violence, Sakine Akkuş settled into her mother's house and filed for divorce. Erdal Akkuş took Sakine Akkuş from her mother's home with the pretext of putting her into touch with her two children and reconciliation. The couple ate at a shopping mall, then Erdal Akkuş took the road to take his wife to her mother's house. Sakine Akkuş got out in front of the house and was murdered by Erdal Akkuş with three bullets on February 7, 2011. Erdal Akkuş said in his deposition: "My wife was maintaining a disreputable living and rumors were spreading about her. I committed murder because she diminished my honor." Bakırköy Criminal Court sentenced him to aggravated life imprisonment for prepensely murdering his wife, and did not implement any reduction for unjust provocation.
>
> Upon the perpetrator's appeal, the case was brought to the Supreme Court of Appeal. The Supreme Court of Appeal gave a verdict in favor of murderer and demanded an honor investigation. The Court reversed the judgment of the domestic court in order to investigate where the murdered stayed for the three months she had left her home and with whom she was in contact, and to evaluate whether she offended against the loyalty oath that marriage community required (Uludağ, 2015).

The news above, among thousands, is a manifestation how violence against women is created in the first place, and how it is maintained, justified, and vindicated through honor. Even by the official institutions responsible in judging citizens, the behavior of the perpetrator can be treated as if it was acceptable when women disobey the honor codes. In other words, victim behavior is regarded as a component determining the approval of violent behavior. Roughly speaking, when victim behavior (i.e., violating honor codes) is not justifiable, perpetrator behavior (i.e., violence against woman) might become something acceptable.

The recent *Domestic Violence against Women in Turkey* research carried out by Hacettepe University (2015) revealed that 36 % of the women in Turkey, a culture with strong norms for honor (Üskül, Cross, Sunbay, Gercek-Swing, & Ataca, 2012), suffered from physical violence at least once in their life. Furthermore, according to the Digital Monument Counter (anitsayac.com) demonstrating the number of murdered women in Turkey, between the years of 2010 and 2015, more than 1200 women have been the victim of homicide. The murderers of those women were mostly their male intimates (e.g., usually husbands, or boyfriends, but also fathers, brothers, or sons), and most of the excuses were jealousy, suspicion of infidelity, demand of women for divorce, or refusal of the men's request of reconciliation (for a complete list of who, why, when, where murdered which women in Turkey, see kadincinayetleri.org).

As statistics indicated, the violence against women is widespread in Turkey like rest of the world, and it is increasingly recognized as a serious, worldwide public health concern. Therefore, researchers around the globe work on exploring the factors contributing to this phenomenon, in order to present the necessary information that interventionists would use in coping with it. The factors influencing the attitudes to violence against women take place in a large spectrum, like socioeconomic reasons, race and ethnicity, or more individual factors like age, or witnessing violence (for a review, see Flood & Pease, 2009). A large body of the literature provides variety of information on the reasons of violence against women (VAW). That is to say, among many others, revealing the underlying determinants of VAW, which contribute its prevalence, has become a major target to deal with the problem.

In line with the approach above, acceptability of violence against women is fast becoming a key instrument in exploring the dynamics of VAW. In the scope of this thesis, it is argued that one of the most important factors contributing to the prevalence of VAW is its acceptability in the society. Hence, if we understand what makes VAW acceptable, then we can represent the knowledge of what to fight with. In the current study, committing violence in the name of honor (i.e., honor-based reason), how

strongly honor is endorsed by individuals (i.e., honor-concern), the motivation underlying religious belief (i.e., religious-orientation), and gender have been proposed as four of the factors influencing the acceptability of violence against women, more specifically, acceptance of perpetrator, and acceptance of victim behavior.

Thus, the main aim of the present study is to examine the relationship between honor-based reason (HBR, in comparison to financial-based reason, FBR - as a control variable), honor-concern (HC: including four dimensions, namely, feminine, masculine, family, and integrity honor codes), religious orientation (RO: including four dimensions, namely, intrinsic, extrinsic, quest, and fundamentalist religious orientations), and gender with two dependent variables, namely, acceptance of perpetrator behavior (APB), and acceptance of victim behavior (AVB) in an honor culture, Turkey, through correlational, and experimental methods. In order to reach this goal, the secondary aim of the study is to adapt Honor Concern scale measuring the participants' level of honor concern.

Honor-based reason and honor-concern has been proposed as components affecting the acceptability of VAW, mainly because honor is mostly considered as the reputation in the eye of others (Pitt-Rivers, 1965), and hence, it is vulnerable across threats, and can be easily lost (Sakallı-Uğurlu & Akbaş, 2013). Besides, the loss of honor means a matter of life or death in honor cultures (Kardam, 2005; Rodriguez Mosquera, Fischer, Manstead, & Zaalberg, 2008) since it brings shame to the individual, as well as to the family. Therefore, whenever members of honor cultures feel threat to their honor, they are quick to react it (Cohen, Nisbett, Bowdle, & Schwarz, 1996), in order not to lose it in the first place, or restore if it is already gone (Cohen & Nisbett, 1994; Henry, 2009; Mojab & Amir, 2002). Within this effort, members of honor cultures elicit stronger emotions (Üskül et al., 2014) and negative reactions like hostile behavior, aggression, and violence (Ijzerman, van Dijk, & Gallucci, 2007). Given the importance of maintaining the honor, all kind of reactions, including *violence,* toward threats are legitimized (e.g., Cohen & Nisbett, 1997; Vandello, Cohen, & Ransom, 2008). Overall,

when a woman fails to maintain her honor, the honor of man is threatened (i.e., emergence of an honor-based conflict), and if the man is strongly attached to honor codes (i.e., holding honor concern), he would be more likely to resort to violence against the woman, to regain his honor; and this act is mostly justified in honor cultures, even by the victimized women. This standing is the main reason why honor-based reason and honor-concern were proposed as factors influencing acceptance of perpetrator and victim behavior.

The third posited factor affecting acceptability of VAW is religious orientation, mainly because religious teachings support and justify traditional gender roles, and thus allow for the link between the dominance of men over women and controlling woman sexuality (Gilmore, 2001) through violence. In the present thesis, two approaches are based regarding the religion notion. Firstly, it is argued that it is not the religion per se, but how to interpret its discourse on men's superiority on women pave the way for justification of VAW for the sake of controlling women. Secondly, it is not believing in a particular religion, but what the motivation underlying religious behavior, i.e. religious orientation, is taken into consideration in the scope of the thesis. In the literature, the findings relating religion to VAW are contradictory. It is believed that this might result from the nature of variables included in the study. For instance, Koch and Ramirez (2010) demonstrated that intimate partner violence was not related to general religiosity, yet it was positively correlated with Christian fundamentalism. Therefore, in the present thesis, it is proposed that, due to the masculine language of religious scripts, religious orientation is another factor influencing acceptance of perpetrator and victim behavior.

Lastly, gender has been proposed as a factor influencing the acceptability of VAW. Lastly, gender has been proposed as a factor influencing the acceptability of VAW, since it is a major area of interest within the field of attitudes toward violence against women. A considerable amount of literature has been published on gender differences, both in Turkey (e.g., Ercan, 2009; Glick, Sakallı-Uğurlu, Ferreira, & Souza, 2002, in

comparison to Brasil; Haj-Yahia & Uysal, 2008; Sakallı, 2001; Sakallı-Uğurlu & Ulu, 2003), and around the world (e.g., Nazar & Kouzekanani, 2007, in Kuwait; Uthman, Lawoko, & Moradi, 2010, in Sub-Saharan Africa; White & Kurpius, 2002, in USA), and these studies commonly demonstrated that male participants indicated more support for violence against women than their female counterparts. Given the prevalence of male tolerance, therefore, it is proposed in the current thesis that gender would be a major factor influencing acceptance of perpetrator and victim behavior.

In the following sections, firstly, the framework of acceptability of violence against women will be provided. What follows is a detailed description of honor-concern, including prespecified honor codes, and an evaluation of honor-based violence against women, and afterwards their relation to acceptability of VAW. In the section that follows, an overview of the religious orientation literature will be given with the potential relation to acceptability of VAW. The following will be a brief overview on the gender effect. Lastly, the research questions and the proposed hypotheses of the current thesis (Study I and Study II) will be specified.

1.1 Acceptability of Violence against Women

Currently, one of the most significant discussions on violence against women is how it is condoned in the eye of individuals. In the current thesis, this issue will be addressed through two variables: (1) acceptance of perpetrator behavior, and (2) acceptance of victim behavior. I argue that in the case of a violent man act against woman, condoning perpetrator behavior (i.e., high score in APB), and condemning victim behavior (i.e., low score in AVB) will be signs of acceptability of violence against women. Thus, in this study, I aim to explore the factors affecting acceptability of VAW, particularly factors that increasing APB, and decreasing AVB.

Before proceeding to examine the content of acceptance of VAW, it will be necessary to define violence against women within the frame of the current study.

1.1.1 The Concept of Violence against Women

The literature on interpersonal violence involves numerous studies and a wide range of concepts and definitions. On the one hand, some scholars prefer to use gender-specific terms, namely male-on-female violence, and come up with concepts like 'women abuse', 'women battering', and 'violence against women'. On the other hand, others oppose to this perspective and suggest gender-neutral concepts such as 'family violence', 'domestic violence', 'spouse abuse', and 'intimate partner violence'. While the former approach views women as the main targets of violence by men (e.g., White, Smith, Koss, & Figueredo, 2000), the latter one supports that women are as abusive as men in intimate relationships (e.g., Dutton, 2006) and also aims to include same-sex relationships rather than only male-female ones (e.g., Renzetti, 1998). The current literature does not present a consensus among scholars on the *true* conceptualization of VAW.

Different theories of VAW focus on various explanations like in macro-level (e.g., feminist approach) or micro-level (e.g., psychopathological approach). Both approaches are criticized for ignoring the other's level of analysis. For example, feminists criticized the approach which claims that those aggressive men are mentally ill, for the reason that it excuses the abusers and exclude the patriarchal ideology (e.g., Bograd, 1988), or feminism is criticized to be reductionist and ignore the exosystem, micro systems, or ontogenic (individual) characteristics (Dutton, 1994). Therefore, it seems more comprehensive to include both points of view and also to add the situational factors.

In the current paper, I follow a gender-specific point of view, and particularly focus on the concept of violence against women (VAW), for several reasons. First of all, I believe that rather than relying on the quantity of man-on-woman or woman-on-man violence incidents, it should be examined the parameters such as context, reason, and underlying motivations. As presented by DeKeseredy and Dragiewicz (2007), studies

reveal a motivational difference between male and female perpetrated violence, that is to say, men mostly resort to violence in order to control their partners, whereas women's violence is generally a self-defense (Follingstad, Wright, Lloyd, & Sebastian, 1991). Second, the scales like CTS (Conflict Tactics Scale; Straus, 1979) employed by researchers supporting bidirectionality of violence (not only man-on-woman violence, but also woman-on-man violence) do not include violent behavior types like stalking, isolation, or assaults (Jiwani, 2003), and factors like fear (Frieze & Davis, 2000), and dependency (Barnett, Miller-Perrin, & Perrin, 2005). Therefore, the bidirectional account fail to represent whole picture and reveal the grave subjective experiences of the abused women. Third, the severity of male violence on women tends to be greater than female violence on men in terms of injury level (Sorenson, Upchurch, & Shen, 1996; Stout & Brown, 1995; Tjaden & Thoennes, 2000). Fourth, the gender symmetry in violence is more likely to be found in developed Western countries, and man-to-woman violence is more prevalent and tolerated in less developed countries with less gender equality (Archer, 2006). Finally, among gender-specific terms, rather than terms like domestic violence, intimate partner violence, or family violence, I would use VAW since it appears as an umbrella term including all types of violence and abusive acts in marital, cohabiting, dating, family, and interpersonal relationships.

VAW is defined by the United Nations as "any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life." (1993, 48/104, Article 1). The report presented by Human Right Association (2011) showed that between 2005 and 2011 almost a quarter of the women in Turkey suffered from violence. Moreover, the report reveals that between those years 4190 Turkish women were murdered by men (romantic partners and close family members) due to various reasons such as extra-marital relation, or divorce. The high number of those reported crimes as well as possible unreported ones (Sev'er & Yurdakul, 2001) reveal the gravity of the problem. Therefore, studying on the issues which would aid to minimalize VAW cases in every

aspect is of vital importance. One way of achieving this target is determining the potential factors promoting VAW. In the current thesis, acceptability of VAW is proposed as one of the potential factors contributing to VAW, and hence the next part will move on to discuss acceptance of perpetrator and victim behaviors.

1.1.2 Acceptance of Perpetrator and Victim Behavior

Attitude towards violence against women plays a crucial role in shaping the social climate where the violence is resorted, maintained, and replicated. In most cases, not only women but also men declare that they are opposed to violence. Yet, again in most cases, there is a hidden or apparent "but" in the rest of sentence. I argue that a silent or explicit expression of "but", and immediate explanation afterwards, may imply an approval such that explanations might be considered as justification sentences. This is the key point of the arguments over the issue, because it serves a habitat for violence to survive under the auspices of excuses.

This approval attitude usually follows through two paths, either as victim blaming, and/or perpetrator justifying (Waltermaurer, 2012). By the end of the day, they both arrive at the same point, namely, she has beaten *because she deserved it*, or he beat her *because she deserved it*. In each layer of the social life, a great variety of reasons could be put forward on why she deserved it. For example, according to domestic violence report of Hacettepe University (2015), 35.2 % of women aged between 15-to-24 reported that reasons in relation to women, like women's being jealous, refusal of intercourse, or divorce claim could be regarded as grounds for VAW. Accordingly, when victimized woman behavior, for example demanding for divorce, is treated as unacceptable, then perpetrator behavior might be considered as something acceptable.

In the present paper, I argue that examining attitudes toward violence against women is an overarching issue, and should receive considerable attention due to several reasons. The first reason is regarding the attitude and behavior relationship (e.g., Heise, 1998).

In some conditions, it is likely that attitudes are predictors of behavior (e.g. Fishbein & Ajzen, 1974; Kahle & Berman, 1979; for a counter argument see e.g., Festinger, 1964; Wicker, 1969), that is to say, positive attitudes toward violence against women provide a risk factor in realization of the referred behavior (Archer & Graham-Kevan, 2003). For instance, there is a consistency between individuals' holding hostile sexist attitudes and their committing violence against women (Glick & Fiske, 2001). Attitudes might have a causal link to the perpetration of VAW. That is to say, if men have negative attitudes in terms of, for example, gender equality, they are more likely to turn to violence against women. This means that if we work on exploring factors shaping the attitudes (e.g., attitudes toward VAW in general, acceptance of perpetrator and victim behavior, in particular), then we might predict the behavior (e.g., the assault).

The second reason is regarding the attitudes of victims toward violence against them. Unlike in the previous reason, there may not be a direct link between attitudes toward violence and risk of being victimized, but it affects more the period of post-violence. Women with traditional gender role endorsement, which might lead to positive attitudes toward VAW, are more likely to blame themselves for the violent act, and less likely to report it to the others because of the fear of shame or being stigmatized in the society (Flood & Pease, 2009). If victimized woman has violence-justifying attitudes, this prevents her to fight it back with the negative effects of the assault (e.g., Taylor & Sorenson, 2005). In other words, if we determine the attitudes of victims and if we find that they are condoning perpetrator, and condemning their own behavior, then we would know that they will be less likely to contend with their situation. To avoid this scenario, determining what shapes women's violence-tolerating attitudes comes into prominence.

The third reason is regarding the general attitudes of society toward VAW. As mentioned earlier, individuals with more violence-tolerating attitudes are more likely to blame the victim (Flood & Pease, 2009). The research has demonstrated that the behavior of perpetrators is likely to be approved by the society when the violence is

committed for a 'justifiable' reason, for example for the sake of honor (Bağlı & Özensel, 2011) in honor cultures. A recent tragic event took place in Turkey could be given as an example how public attitude toward VAW is important. A female university student Özgecan Aslan (aged 20) was murdered in the public transportation by the driver because she resisted his rape attempt ("20-year-old Turkish woman brutally murdered", 2015). When the news was disseminated across the country, the murder leaded to public indignation, and was protested in the streets by thousands. As far as known, it was the first movement for violence against women as such widespread in Turkey. What made this event different than other numerous women killings? It was probably the 'innocence' of victim (for a similar discussion see Çubukçu, 2015). That is to say, she was only a student who get on the unfortunate minibus on the way back home; she did not cheat on her husband (unlike in "Turkish man kills wife on cheating claims", 2012), she did not elope with someone (unlike in "Father kills daughter", 2015), or she did not ask for divorce (unlike in "Man kills wife wanting divorce", 2015). Roughly speaking, she did not 'deserve' it; while many other women were ignored on the ground that they 'deserved' what happened to them. To sum up, there was anything to accuse Özgecan even in the eyes of men, hence, the violence against her caused nationwide protests. The examples of practicing a kind of double standard toward women victims can be multiplied easily with a little mass-media scan. All these mean that general public attitude is of importance in blaming vs. advocating victim, or justifying vs. accusing the perpetrator.

The last reason is related to attitudes of institutional authorities like the law-enforcement officers, judicial unit, or political agents toward VAW. Their attitudes are crucially significant toward this argument because they have the power to influence individuals' lives directly. For example, the judges with violence-justifying attitudes might tolerate the crime, and offer reduced or no penalty for the perpetrator (Flood & Pease, 2009), which might cause deduction in the deterrence effect. Turkey is with full of examples of good conduct abatement, like in the case of Swedish student who came to İstanbul to learn Turkish, and being raped ("Turkish man accused of raping", 2013).

The sentence of man who raped her has been reduced because of the good conduct. Another example is a man who murdered his fiancé, and was sentenced with capital punishment in the first place, but afterwards received good conduct abatement ("Good Conduct Abatement in the case of Gamze Uslu's murder", 2016). From time to time, the minor things like offenders' wearing tie or suits, keeping silence during the trial, or expressing regret might be enough to get reduction of the sentence, even if he never show up in the court ("Woman judge released the husband shooting his wife", 2015).

What is as tragic as good conduct abatement is *unjust provocation* (see İçli, 2010) abatement. This situation is directly related to victim's manner, namely, it puts the blame on the victim. A notable example is a retired imam's choking his wife, and reduction in his initial charge on the grounds that he committed the murder because his wife insulted him with the sayings like 'you are not a man any more', due to his refusal of wife's intercourse demand ("8 years 9 months prison sentence for wife killer", 2010), just like a 17-year-old boyfriend killed singer girlfriend on the claims that she insulted his virility and masculinity (Warren, 2015). Another example is that the charge of a man, who killed his 23-year wife, was reduced since the husband claimed that she did not take him in her bedroom ("Unjust provocation abatement for husband choking his wife", 2011). Another man convicted of his wife since she was flirtatious by asking the time to a strange man (Karataş, 2007), reduced from life imprisonment based upon the unjust provocation. Like in other numerous examples, considering woman acts as provocation leads to not only discrediting of the victim and justification of violent behavior, but also prolongation man violence and thus reinforcing man dominance over woman. Not only the jurisdiction, but also sexist political discourse invites consolidation of legitimatizing violent man action against women.

Along with the agents above, another critical position, namely prison personnel, might also hold positive attitudes toward the criminals who committed honor killing, as demonstrated in the study of Bağlı and Özensel (2011). Authors reported that one of the prisoners even stated that gendarmes and prison officers kissed his hand, since they

were aware of the value of honor concept. All these demeanors discussed above pave the way for reproaching the victim, favoring the perpetrator, and therefore, encouraging for the violent act.

Having discussed why studying on attitudes toward violence against women, particularly acceptance of perpetrator and victim behavior, is of importance, it seems now necessary to explain the factors influencing these constructs. Those factors can be grouped under two headings, namely, individual, and social factors. Individual factors might include the components like sociodemographic factors (e.g., Aromaki, Haebich, & Lindman, 2002), lack of resources to cope with (e.g., Garcia-Moreno et al., 2015), or acquiring subtle rewards presented by the society (e.g., Vandello & Cohen, 2003). Social factors might include the components like gender inequalities (e.g., Fleming, McCleary-Sills, Morton, Levtov, Heilman, & Barker, 2015), traditional norms (e.g., Sakallı-Uğurlu & Akbaş, 2013), or patriarchal family ties (e.g., Rimonte, 1991). In the scope of the current thesis, I will not go in detail for each factors (for a comprehensive review, see Flood and Pease, 2009), but I will rather propose four factors, which might affect the level of acceptance of perpetrator and victim behavior, (1) honor-based reason, i.e., whether violence is committed in the name of honor, (2) honor-concern, i.e., to the degree that individuals endorse and concern for honor, (3) religious-orientation, i.e., the motivation underlying religious behavior, and (4) gender.

Thus, in the present thesis, it is focused on how, honor-based reason, honor-concern, religious-orientation, and gender may serve to find excuses for VAW. In other words, I argue that VAW is more legitimatized when the victim is blamed, and perpetrator is justified; and honor-based reason, honor-concern, religious-orientation, and gender provide a wide range of potential ‘opportunity’ to blame the victim, and justify the perpetrator. However, this argument does not imply that the problem is the honor culture or the religion itself, and perpetrators are not responsible for their acts, rather it is a matter of how much people endorse honor codes, and how individuals experience religious teachings reinforcing VAW. Thence, in this study, acceptance of perpetrator

and victim behaviors is regarded as outcome, and its potential predictors, honor-based reason, honor concern, religious orientation, and gender will be explored.

1.2 The Concept of Honor

In order to understand the logic of honor-based reason, and honor concern, it seems necessary to define what the honor is within the social psychology and this paper, in particular. The dictionary and preliminary meaning of the honor is "high respect, esteem, or reverence" (Oxford English Dictionary). This type of honor represents the dignity cultures, namely, where the honor is viewed as moral integrity, virtue, worth, personal achievement, good character, ethical principles, and alike (Leung & Cohen, 2011; Sev'er & Yurdakul, 2001; Vandello & Cohen, 2003). It emphasizes that people reserve honor by and for themselves; namely, the honor is considered as their own property (Üskül et al., 2012). The examples of dignity cultures are USA, Canada, and North and North-West Europe (Leung & Cohen, 2011; Rodriguez Mosquera, Manstead, & Fischer, 2002b). The honor notion in these cultures is rather inherent, internal, more stable, and relatively resistant to communal influence (Ayers, 1984), that is, cannot be eliminated or removed by others. In addition, it has a positive extent that brings good image for carriers of honorable behavior (Nisbett & Cohen, 1996). Yet, honor concept might gain additional meaning and connotations in different social settings which attach priority to honor, i.e. honor cultures, which will be discussed in the following section.

1.2.1 Culture of Honor

Honor cultures are social settings where honor concept is more related to status, precedence, and reputation (Pitt-Rivers, 1965). Thus, in these cultures, honor is defined as "the value of a person in his own eyes, but also in the eyes of his society" (Pitt-Rivers, 1965, p. 21). While the former value shares the same ground with dignity cultures, the latter one is highly specific to cultures which are dominantly honor-

oriented. In other words, individuals' worth depends both on their own and more crucially others' consideration and assessment. Hence, honor in honor cultures is more known as the '*public* recognition' of an individual's status in a given society (Moxnes, 1996, p.20). In that sense, honor becomes a measure of social worth and a vital characteristic of an individual (Kardam, 2005; Rodriguez Mosquera, Fischer, Manstead, & Zaalberg, 2008).

Mediterranean countries in Europe like Italy (Bettiga-Boukerbout, 2005), Spain (Rodriguez Mosquera et al., 2002b), and Turkey (Sakallı-Uğurlu & Akbaş, 2013; Tezcan, 1999); Mediterranean countries in Asia like Lebanon (Hoyek, Sidawi, & Mrad, 2005), and Israel (Ginat, 1987); Mediterranean countries in Africa like Egypt (Abu-Lughod, 1986) and Morocco (Gregg, 2007); Arab world in general (Kulwicki, 2002); Latin American societies (Johnson & Lipsett-Rivera, 1998), and South America (Nisbett & Cohen, 1996) could be given as examples of honor cultures.

In these cultures honor, unlike in dignity cultures, is acquired and unstable, that is to say, it requires effort and struggle to be obtained, and people might gain or lose it through their appropriate or not appropriate behaviors (Peristiany, 1965). It implies that there are acceptable and not acceptable behaviors determined by particular communal rules, i.e. honor codes in the society. The honor codes are stated as "deeply internalized, so that people automatically respond to events and build reputations, personalities, or selves in its terms." (Gregg, 2005, p.92). They are composed of various norms and values which differentiate an honorable act from a dishonorable one (Rodriguez Mosquera et al., 2002b). A review of honor literature (Gilmore & Gwynne, 1985; Nisbett & Cohen, 1996; Peristiany, 1965; Pitt-Rivers, 1965) and a categorization formed by Rodriguez Mosquera et al. (2002a, 2002b) reveal that there are mainly four types of honor codes which are masculine, feminine, family, and integrity in honor cultures, which will be discussed in the following section.

1.2.2 Honor Concern

Individuals' level of the endorsement of cultural values and beliefs is diverse in the society. Being in an honor culture does not mean that everybody would internalize the honor in the same degree. Some individuals in the society (for example, people participated in intervention programs, Cihangir, 2012) might reject the enforcement and sanctions of the existing honor norms, while some others continue to claim values introduced by honor. For the latter, honor is something to be more crucial, that is to say, honor is more a concern for individuals who are more strongly attached to honor codes, i.e., feminine, masculine, family, and integrity, which will be outlined in the following part.

1.2.2.1 Feminine Honor

The first code of honor is the one which value *female chastity* (Rodriguez Mosquera et al., 2002a, 2002b). In honor cultures, the sexuality of women is under control by men (and older women) in the family. She should be virgin until marriage (under the father's responsibility), and faithful, modest, and reserved after marriage (under the husband's responsibility). In addition, she should have a sense of shame (Moxnes, 1996) in all, if any, social relations with men out of family. Some of those expectations could be found in any kind of interpersonal relationship across cultures but as stated above, in honor cultures it gains additional meanings, and extra control mechanisms. The feminine codes in cultures of honor also limit how a woman dresses, spends her time, attends her education, or goes to work without permission (Sen, 2005). That is to say, a woman has to protect her purity no matter what happens in order to maintain her honor. This attitude secures the woman's position in the eyes of others.

Any behavior against this code damages not only the woman's but also her family's honor (e.g., Rodriguez Mosquera et al., 2002a, 2002b; Sev'er & Yurdakul, 2001; Welchman & Hossain, 2005). If women contradict with social expectations, e.g.,

premarital affair or infidelity, the honor of all family stains. Women should protect their honor but it is not a simple thing that all the responsibility is left to women (Sev'er & Yurdakul, 2001), so that the whole family, but especially men look after the women's honor (Awwad, 2011). Hence, when women violate honor rules its consequences affect everybody in the family. Due to women's honor code violating behaviors, the family is known to be lost its honor. The only way to restore is punishing the woman who damaged family honor (e.g., Leung & Cohen, 2011; Sen, 2005); this would clean the stain of family honor but not woman's honor (Sev'er & Yurdakul, 2001). That is to say, women in honor cultures are aware that they will be grounded for their actions but will never be clean again in the eyes of others. They will lose their honor, and be stigmatized in the society.

In honor cultures like Turkey, the honor is mostly associated with the sexual purity of women (Tezcan, 1999). In Turkish, this type of honor is called *namus*, which is defined as "a type of sexual honor that presupposes physical and moral qualities that women ought to have" (Sev'er & Yurdakul, 2001, p. 973). In Turkey, the predominant behavior determining one's honor is virginity (Sakallı-Uğurlu & Glick, 2003), and sexual chastity of women (Kardam, 2005). In a street interview (Filmmor Kadın Kooperatifi, 2008) asking Turkish people what the honor is, the majority of answers define it through women, women's body, and all the behaviors seeming to be related to sexuality: "the honor is woman's wearing a headscarf", "woman's wearing long skirt and pajamas under the skirt", "if someone insults my girlfriend in a setting, it means that he attacked my *namus"*. A man gives her wife as an example of honorable woman: "I work as a long-distance driver and when I am on the road, my wife stays in the house, waits for her children, she even does not look outside from the window". In addition to expected chastity, women are also supposed to be self-sacrificed for their families to protect family name and honor (Sugihara & Warner, 2002).

1.2.2.2 Masculine Honor

Masculine honor code, firstly, refers to a set of values and norms that determine how a man should *be*. More specifically, it implies that a man is obliged to be strong, tough, fearless, dominant, autonomous, and brave enough to protect women and others in the family (Fischer, 1989; Nisbett & Cohen, 1996; Thompson & Pleck, 1986). In addition, he should be *man* enough to produce offspring and maintain his name through next generations (Quinsey & Lalumière, 1995). These codes are mainly based on masculine role norms, namely, anti-femininity, status, and toughness (Thompson & Pleck, 1986). Masculine honor code, secondly, stands for the reputation, i.e. how a man should *be known.* The man does not only have to carry manhood characteristics but also show it to others when necessary (Peristiany, 1965).

Initial studies on honor in social psychology were based on masculine honor and its relation to violence (e.g., Cohen & Nisbett, 1994; Cohen et al., 1996; Nisbett & Cohen, 1996). Researchers found that men who value masculine honor highly are more likely to resort insults, aggression, and also violence in the south of United States (Vandello & Cohen, 2004). Similarly, when those men are insulted by others, they are more likely to become angry and react more hostile compared to men in the north (Cohen et al., 1996; Nisbett & Cohen, 1996) on the purpose of repairing their damaged honor (Cohen & Nisbett, 1994, 1997). These studies have demonstrated that how men in honor cultures are sensitive to threats and insults directed to their manhood. When men are threatened or being insulted, they feel that their manhood is in question. This means a violation of masculinity code because masculine honor is never guaranteed; men should make an effort to obtain and keep it and also demonstrate it in the public (Gilmore, 1990). Otherwise, it results in an injury in their self-esteem (Rodriguez Mosquera et al., 2002b) unless they prove that they are tough, strong, and fearless.

In honor cultures, as stated above, it is crucial for men to be known as strong, so that to have a good reputation. Researchers who study on violence in South U.S. account for

this situation from a historic and ecological point of view. According to scholars (Fischer 1989; Nisbett & Cohen, 1996; Wyatt-Brown, 1982), people who earn a living by herding are usually nomad people contrary to the farmers, so that they are always in a risk of being attacked by assaulters and thieves. Therefore, herders should let possible attackers know that they are not touchable owing to the fact that they are tough, strong, aggressive, and alike. In order to prevent the forthcoming attacks, they should frighten the assaulters by their reputation. In a sense, herding groups in South U.S. needed to behave in aggressive manner for a defensive purpose. But in the course of time, this attitude extended to larger communities although it has lost the initial defense function (Vandello & Cohen, 2004). At the present time, this situation is not only a characteristic of honor cultures but also organizations like Mafia or gangs, as anthropologists call, agonistic cultures where the more a man is aggressive, "the more honor he gains" (Leverenz, 2012, p.60).

1.2.2.3 Family Honor

The third one is the *family honor code* which is a set of values and norms related to the reputation of one's family name (Rodriguez Mosquera et al., 2002a, 2002b). It is related to family's reputation in terms of moral values in a society (Sev'er & Yurdakul, 2001). This represents a very typical honor culture feature: reputation is of primary importance. All the effort is devoted to keep the family name honorable because what others think about them is vital. In honor cultures, the status of the family in the society depends on family honor. In that sense, honor can be regarded as a phenomenon resting on social image in the community (Gilmore, 1987; Triandis, 1989).

In honor cultures, the family is regarded as the central unit in the society which should be maintained (e.g., Haj-Yahia, 2002; Malina, 2001). Therefore, individuals are not considered as independent from their families so that their identity mostly rest on their family. In a similar vein, the reputation of individual and the reputation of family are highly interdependent (Moxnes, 1996; Rodriguez Mosquera et al., 2002b). The status

of each member comes together and forms the collective family honor, and the collective family honor is again shared by those members (Rodriguez Mosquera et al., 2002b). Hence, members are representing not only their own honor but also their family's honor. In this regard, honor-oriented or dishonorable behaviors of men and women members gain crucial importance by affecting the total family honor.

Both gender-specific honor codes (feminine and masculine) play significant role in constituting the family honor (Gilmore, 1987; Rodriguez Mosquera et al., 2002a, 2002b). Yet, family honor is much more related with the feminine code (Rodriguez Mosquera et al., 2008). Essentially, woman honor seems to be nested in man honor, and then in family honor; it is the woman chastity which determines the man honor, and both form the family reputation. Thus, the honor of woman members, wives, sisters, mothers, daughters, and cousins gains a very critical role in determining everybody's status in the family. When a family member, especially a woman violates feminine code, it means that she also violates family honor and contaminate the family name. Since the value of a family name is determined by the sexual purity of female members, when it is violated, the role of male and other female members is cleaning the family name by resorting to violence (Peristiany, 1965).

In honor cultures like Turkey, men view the honor of female members in family as their own honor. In the mentioned street interview, one defines the honor as his brother's wife honor. Similarly, in Kardam's (2005, p. 17) interviews, an imam says that his sister, relatives, aunt's daughter, uncle's daughter are also counted as his honor. This situation might be approached with the theory of *including in-group into the self* (see Wright, Aron, & Tropp, 2002). Here, the family constitutes the in-group of the individual and the individual includes family characteristics in the self. The theory suggests that including an in-group into the self is based on the self-expansion motive (Aron & Aron, 1996), that is, people are motivated to expand themselves by including the other in the self through strong family ties. This expansion is a desirable motivation when the included-others (i.e. women in the family) carry an honorable reputation, but

this link tends to be broken when those women bring shame and dishonor to family name. Then, those women are punished and appeared to be excluded from both the self and the family.

1.2.2.4 Integrity Honor

This code mainly imposes that since people in honor cultures carry highly collectivist norms (Üskül et al., 2012), they give or should give importance to "strengthening of social bonds and the maintenance of interpersonal harmony, such as generosity, honesty or hospitality" (Rodriguez Mosquera et al., 2002b, p. 147). In general, honor culture members are known as quarrelsome (e.g., Cohen & Nisbett, 1994), hence this kindness and politeness effort seems to be creating a kind of paradoxical situation (Cohen & Vandello, 2004). Actually, it is likely that there are two motivations here. First, they might try to avoid from the possible assaults by not offending others (Cohen & Vandello, 2004), second, they might aim at glorifying their names and reputation which can work as a self-enhancement/esteem booster. Accordingly, this kind of attitudes and efforts helps individuals and families to be integrated cohesively with others in the society (Rodriguez Mosquera et al., 2002a, 2002b) which is very appreciated in honor cultures (Triandis, 1989; 1994).

How much they value us (Gilmore, 1987) is a critical point in determining our place in an honor society, so to act in a positive manner might warrant to be liked by others, and to avert potential offensive attacks. In fact, in the study on conflict over time among U.S. Northerns (non-honor culture) and Southerns (honor culture), Cohen, Vandello, Puente, and Rantilla (1999) have demonstrated that when insulted, Southern participants stayed mild and polite at first, yet after a certain point they were more raging and hostile compared to Northern ones. Seemingly, there is a prevalent reciprocity understanding in honor cultures (Leung & Cohen, 2011) that dominate both the positive (e.g., generosity) and negative (e.g., insults) behaviors.

The categorization above reveals how honor is concerned through different particular occasions. When all come together, they build up an honor culture mosaic; but this does not necessarily mean that each one exists in the same amount in every honor culture. The initial honor studies in social psychology (e.g., Cohen & Nisbett, 1994; Cohen, Nisbett, Bowdle & Schwarz, 1996; Nisbett & Cohen, 1996), for example, has focused on masculine honor which mainly emphasizes toughness, protecting family members, keeping family name, and continuing his lineage (Rodriguez Mosquera, Manstead, & Fischer, 2000). The feminine honor has been studied mostly in countries where female purity, modesty, and fidelity possess an extreme value like Turkey, Pakistan, and Lebanon (Hoyek et al., 2005; Kardam, 2005; Warraich, 2005).

So far this chapter has focused on honor concern, and its associated codes. The following part aims to relate honor concern with violence against women, therefore before proceeding the association, it seems necessary to conceptualize the honor-based violence against women.

1.2.3 Honor-based Violence against Women

Violence against women could be considered as a negative output which emerged through a combination of existing honor codes in honor cultures. In the literature, scholars mostly posit that VAW is perpetrated to restore the injured honor (e.g., Kardam, 2005; Mojab & Amir, 2002). Yet, it is also worth to mention that VAW is used to prevent the potential violation of honor codes, which appears to serve as a heavy burden especially on women, even in the lack of any attempt to violate them. As discussed earlier, the main motivation behind in a culture of honor is to avoid from shame and keep the reputation clean (Cohen & Nisbett, 1994, 1997). Therefore, women face with violence in order men and other family members both to keep and restore the honor. As an additional gain, in line with the patriarchal ideology, men in honor cultures also use this situation both to maintain and reclaim the control over women (Baldry & Winkel, 2008).

To the current knowledge, there are only a few attempts (e.g., see Sen, 2005; Erturk, 2009) to define honor based violence against women (HVAW) as a distinct type of VAW. The characteristics of definitions that those scholars presented could be reduced into three as such; honor crimes against women are (i) due to the unequal gender relations that give rise men to control women's sexuality and let punish her in the case of violation of an honor code, even it is a rumor; (ii) committed through a collective decision including even other female family members; and (iii) supported, justified, and tolerated in the society. I argue that there is one more component to include, (iv) honor crimes are committed lest individuals be stigmatized and excluded from the society if they do not punish the honor-code-violating-woman.

The features stated above demonstrate that it is worth to designate an inclusive HVAW definition in the literature of violence against women. HVAW might be defined as abuse of a woman by family members in consequence of so-called unapproved behaviors in honor cultures (Kogacioglu, 2004; Kulwicki, 2002). In fact, this definition provides the gist of the phenomenon but it lacks of some crucial components. First of all, the honor based violence actually does not include only the period after the unapproved behavior, that is, it does not have to be a consequence. It is quite reasonable to differentiate this state into two phases. The first one is generally focused, *post-violation violence*, which is resorted to punish the woman who violated honor code. This type of violence is more physical, including even killing in the name of honor. It is committed on the ground of a wide range of reasons such as extra-marital or pre-marital relationship, or divorce (e.g., Sen, 2005). In sum, this one is committed to reclaim the lost honor. The other one, proposed in this paper is *pre-violation violence*, which is committed to prevent the potential honor code violation. This type of violence could be more psychological abuse (Arias & Pape, 1999) which includes secluding woman; not letting her go outside, to work, or having an education; limiting her dressing autonomy; forcing to wear veil, and alike pressures (e.g., Amnesty International, 1999; Ramsak, 2009). To sum up, it is committed to take precaution not

to lose, and hence to maintain the existing honor. For a summary of the proposed dynamics of HVAW see Figure 1.1.

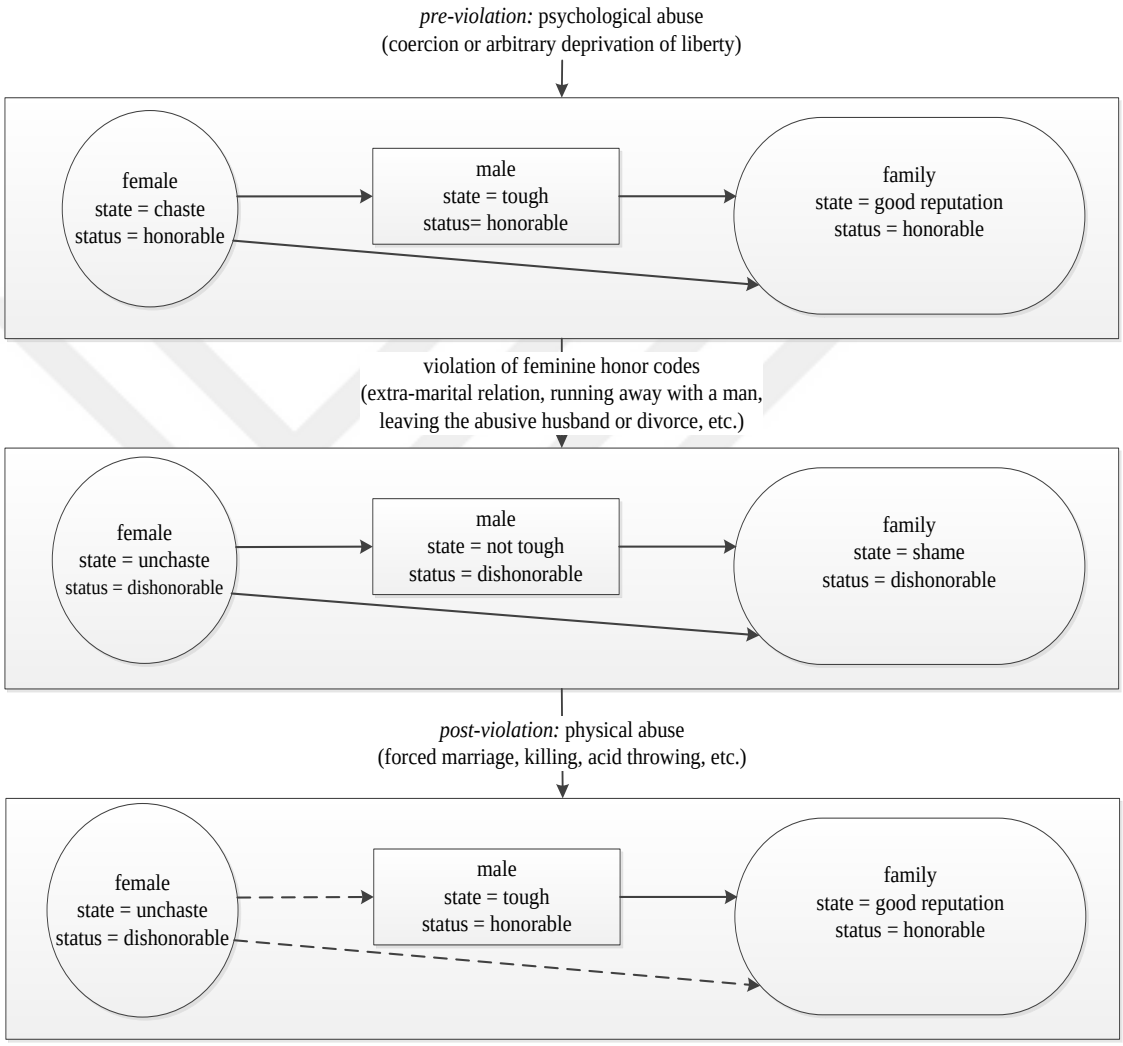


Figure 1.1 An illustration of the dynamics of HVAW and its relation to honor codes and status. Note. Dashed lines indicate the broken link

The second missing is that pre or post version of HVAW is usually supported, justified, and tolerated in society (Bağlı & Özensel, 2011; Patel & Gadit, 2008; Vandello & Cohen, 2003). This point is discussed in detail throughout the paper.

The third lack is the fact that if male and also female family members do not punish the woman, they get the risk of not being respected any more in the society. This is mostly in relation to the role of men in honor cultures. If men in the family behave against the expectations, that is to say, if they do not perpetrate violence toward woman who *might bring* and/or *brings* shame to the family, they enlarge the shame the family feel (Kardam, 2005), and hence they might be target of discrimination (Sev'er & Yurdakul, 2001). In honor cultures, it is very likely that men lose their societal role if they do not punish their female relatives who violate honor codes, for example who did not protect virginity before marriage (Abu-Odeh, 2000). As Kardam (2005) reported that a man who trusted his wife and refused to kill her against the rumors is not only threatened by his family but also is not greeted/saluted by others at the village center because he did not clean his honor. Another man moved to another city, but he could not escape from the pressures; his family continuously said that if he didn't kill her, they would come to kill him, and at the end he turned back home and murdered his wife. Otherwise, the man who let his woman go unpunished is very likely to be treated in his community as not a real, tough, strong man (Schneider, 1971; Vandello & Cohen, 2003). This situation implies retribution of men by the society; so that men would prefer to punish the women in order to avoid serving their own penalty. They might even venture violating the law (Kardam, 2005) for the sake of guarding their position in the society.

From a different perspective, not punishing the woman also brings a risk for the other members of the family who wait to be married. Because the name of the honor is stained, potential family-in-law candidates would avoid join this family with marriage. Furthermore, economic relationship with this family would also be interrupted unless they wash their stain. To sum up, even if the man or whole family is reluctant to commit a crime; the heavy consequences that they have to face with might encourage them to resort to the violence.

When those proposed missing factors are added, it is possible to have an inclusive HVAW definition. This trial will be a modification of VAW definition by United

Nations (1993), and probably not flawless; yet, it can be an initial step to reach a more comprehensive definition. In overall, an HVAW could be defined as *any tolerated or justified act of violence, against women by intimate partner or family members that results in, or is likely to result in, physical, sexual or psychological suffering, and results from violating honor codes, in order to maintain or restore honor with the motivation of avoidance from potential social exclusion.*

In the literature, there is a growing body that compares and contrasts the crimes of honor in honor cultures with the passion crimes in non-honor cultures (e.g., Abu Odeh, 1997; Sen, 2005). The crime of passion can be defined as "the act of one spouse against his/her adulterous spouse arising from feelings of hurt, jealousy, and passion" (Abu Odeh, 1997, p.17). Even though the components in crime of passion definition might find a place and a common ground in the explanations of honor crime, there are obvious differences resulting from the larger scope of the latter one. Those differences could be summarized into three points; in honor crimes mostly (i) the perpetrators are not only husbands but also close family members, (ii) the violent act is not spontaneous and not a form of fit of fury, and (iii) it is resorted in the name of honor of the man and the whole family, not in a defense condition like mostly in passion crimes (Welchman & Hossain, 2005). It seems also be hazardous to consider them as equal because then it might lead to exclude the role of patriarchy, unequal gender roles, sexism, and effects of social institutions in VAW. People can mistakenly excuse the violent act against women in honor cultures as being a fit of fury or a sudden reaction resulting from heartbreak. However, the mechanism behind the honor crimes is much more complex and hence need particular intervention programs including more ecological approaches (see Heise, 1998). Based on those differences and complexities, it is argued that honor-based violence against women worth to receive a separate attention in the VAW literature.

1.2.4 The Relation between Honor and Acceptance of Perpetrator and Victim Behavior

In honor cultures, even if there is not an explicit support for violence against women, honor concern may reinforce violent behavior by condemning women who violate honor codes, and by condoning men who engage in violence for the sake of honor. In other words, those positive attitudes toward the perpetrator, and negative attitudes toward the victim might give rise to approval of violent act (Gracia & Herrero, 2006; Salazar, Baker, Price, & Carlin, 2003; Vandello, Cohen, Grandon, & Franiuk, 2009).

People in honor cultures are highly sensitive toward the situations enhancing or degrading their honor (Firjda & Mesquita, 1994). There is a large number of situations which threaten the honor codes, especially genders-specific ones. The first one, masculine honor code is mostly found to be threatened by insults or humiliations (Cohen & Nisbett, 1994; Cohen & Nisbett, 1997; Cohen et al., 1996). Additionally, in a more recent study comparing Turkish and American students in terms of honor threatening situations, Üskül et al. (2012) found that Turkish students were much more sensitive to falsely accused situations. The achieved rather than ascribed nature of male masculinity gives rise to a precarious status (Vandello & Cohen, 2008), and in turn, paves the way for sensitivity against threatening situations. Therefore, when their masculine honor code is threatened, men justify their violent act, and it is mostly tolerated in the society.

The second one is feminine honor code which is likely to be threatened by a more wide range of situations. In addition, the threat arises through not merely one woman in the family, but it includes all female family members, wife, mother, sisters, cousins, aunts, wives of brothers and uncles, which amplifies the scope of the threat risk. Moreover, a potential threatening situation affects not only the female target but also all family members. Therefore, this one is more common, and likely to have more serious consequences. The most prevalent situations leading to a threat for feminine honor

code are a married woman's extra-marital relation, running away with a man, leaving the (abusive) husband; a divorced woman's having a relationship with another man; a young unmarried woman's being in a relationship; unmarried, married, or divorced women's being kidnapped or raped (see Kardam, 2005). This kind of code violations are considered as deserving more severe punishments. Over and above, there are many other behaviors perceived to be threatening the existing honor codes. These might include talking to a strange man, having male friends, getting home late, or even leaving home, going to a cinema, dressing inappropriately, laughing a lot or too loud, refusing to an arranged marriage, disobeying and arguing with husbands and in-laws, or unmet marital role expectations (Hegland, 1992; Kardam, 2005; Sen, 2005). The gravity of violence is likely to differ according to the level of the damage that the threat results in. When the reputation is stained by violation of feminine honor code, the means of violence to erase the family shame and reclaim the honor are likely to be more severe (Sev'er & Yurdakul, 2001).

Ergo, one of the main feature of VAW is holding a high risk to be condoned when it is committed for the sake of honor. In the circumstance that honor codes are broken, violence could be tolerated in subtle or non-subtle manner. In honor cultures, HVAW is mostly downplayed because people rely on some shortcut-beliefs such that the violence should have been committed for to restore the family name (e.g., Bağlı & Özensel, 2011; Patel & Gadit, 2008; Sakallı-Uğurlu & Akbaş, 2013). This support might be found even in the extreme forms of HVAW. Especially, when women behave against honor codes, honor protectors in the family feel an obligation to 'clean' their stained family honor through blood, so-called 'honor killings' (Amnesty International, 1999; Baker, Gregware, & Cassidy, 1999; Sev'er & Yurdakul, 2001). Those murderers in the name of honor do not only wash their stain but also get respect in the honor society (Campbell, 1964). As discussed earlier, in their field study, Bağlı and Özensel (2011) have demonstrated that prisoners who committed honor killing have been approved and respected by other convicts and also guardians in the jail. In a similar vein, another

field study conducted by Cohen and Nisbett (1997) revealed a sympathy towards violence when it is related to honor.

One of the most striking experimental study carried out by Vandello et al. (2009) showed that participants from honor-emphasized groups (Latinos and southern Anglos) in United States reported more positive attributes such as loyal, warm, intelligent, and strong to a woman who did not leave an abusive relationship. In honor cultures, therefore, it is expected that even she is subjected to violence, an 'honorable' woman endures her fate in silence. This is an indirect rewarding of not only the loyal woman, but also the perpetrator man, and it is likely to be valid even for people who are against an explicit violence toward women. Moreover, in their second experiment, Vandello et al. (2009) found that people from honor cultures rated violent husband in the jealousy-conflict condition more positively, and stated that he loved his wife more. That is to say, the assault is considered as a sign of love, which makes the violence put an on innocent air, so that it holds the risk of easily justifying, and therefore reiterating of man violence against women.

Oddly enough, tolerance to violence against women is veridical also in women. The domestic violence report of Hacettepe University (2015) demonstrated that 47% of married women aged between 15-to-24 excused violence if a man finds out that his wife is cheating on him, and 20% of the married women in the same age group excused violence if a man only suspects that his wife is cheating on him. How women become to agree with such pressures and condone the violence against them? One explanation might be based on system justification theory (Jost, Pelham, Sheldon, & Sullivan, 2003) which posits that "disadvantaged groups tend to rationalize their own state of disadvantage, possibly as a way of reducing cognitive dissonance" (p.17). Women might fulfill the expectations of honor codes and make a great effort to make also other women conform those norms in order to reduce their anxiety and discomfort. Accordingly, the study conducted by Işık (2008) showed that system justifications

scores of female participants significantly predicted the attitudes toward honor and violence against women in the name of honor.

In overall, the honor culture is very likely to stand for a crucial predictor of VAW as Vandello and Cohen suggested that "meanings of violent act cannot be understood outside of their cultural context" (2008, p. 652). It posits that being in an honor culture increases the likelihood of committing and being victim of an honor based crime against women. The effects of honor culture on violence against women can be summarized in six main headings. First, existing honor codes are so important and hold a vital function that they should not be violated (e.g., Öner-Özkan & Gençöz, 2006; Rodriguez Mosquera et al. 2002a, 2002b). Second, there is an intense effort, mostly in the shape of psychological abuse, to prevent a forthcoming violation of honor. Third, if ever violated it should be restored through punishing the woman, mostly in the shape of physical abuse (e.g., Sev'er & Yurdakul, 2001). Forth, if it is not restored not only individuals but also their families are excluded, not respected, and stigmatized (e.g., Kardam, 2005). Fifth, punishing woman cleans only the family's name; honor of the woman cannot be regained (e.g., Sakallı-Uğurlu & Akbaş, 2013). Last, when the lost honor is restored, the violence tends to be tolerated (e.g., Cohen & Nisbett, 1997), even by the women. In the scope of this thesis, the last issue will be more focused.

This section has discussed the honor concern, honor-based violence, and their association with acceptability of VAW in honor cultures. The next part of this paper will outline the religious orientation, and its relation to acceptance of perpetrator and victim behavior.

1.3 Religious Orientation

As pointed out earlier, one of the factors proposed as affecting acceptability of violence against women is religious orientation. The following part of the paper will address this issue and its association with violence against women.

1.3.1 Overview of Religious Orientation

Religious orientation is a major area of interest within the field of religious studies. The history of the concept goes back to the initial investigation on the relation between religion and prejudice. Previous research has surprisingly revealed that religiosity was significantly correlated with racial attitudes (e.g., Sanford & Levinson, 1948), even though religious teaching usually encourage universal lenity. This seeming contradictory leads Allport to seek for the role of religion in prejudice. He argued that "the role of religion is paradoxical. It makes prejudice and it unmakes prejudice… Some people say the only cure for prejudice is more religion; some say the only cure is to abolish religion" (1954, p. 444). Based on his earlier work (1950, 1954) on comparing and contrasting mature and immature religion, Allport (1966) introduced the notion of *religious orientation*, which he defined as "the nature of the personal religious sentiment" (p. 454). Accordingly, he hypothesized that there were two ways of being religious, i.e., two types of motivations underlying religious behaviors, intrinsic religious orientation (IRO), and extrinsic religious orientation (ERO). Therefore, as an explanation for the given contradictory, he suggested that people with different religious orientations probably had different attitudes regarding prejudice. In the following section, the concepts of IRO and ERO, and afterwards QRO and FRO will be discussed.

1.3.1.1 Intrinsic and Extrinsic Religious Orientations

The first religious orientation proposed by Allport, IRO, refers to the "life wholly oriented, integrated, and directed by the master value of religion", which is related to an end orientation; while the second one, ERO, refers to the "utilitarian exploitation of religion to provide comfort, status, or needed crutches in one's encounter with life", which is related to a mean orientation (Allport, 1968, p.141). In other words, individuals with IRO live their religion; they believe in the teachings of religion, and apply them into all aspect of their lives (Batson & Ventis, 1982; Whitley & Kite, 2010).

They are likely to internalize the religion, and not to use it for an ultimate goal; the belief per se is the ultimate goal. On the contrary, individuals with ERO are driven by external rewards, that is to say, they use the religion for self-interest in order to gain non-religious benefits like "security and solace, sociability and distraction, status and self-justification" (Allport & Ross, 1967, p. 434). To achieve their social approval goal, they are likely to conform social norms, participate in religious gathering, and modify their beliefs when necessary, in a utilitarian sense. It is not believing in something, yet the profit gained through religion is the ultimate goal (for a review on IRO-ERO literature, see Batson & Ventis, 1982; or Donahue, 1985).

Allport (1966) associated external religious orientation with prejudice, and suggested that prejudiced people tend to be reward-oriented and hold utilitarian approach just like people with ERO. In a similar vein, he related internal religious orientation with less or no prejudice, and posited that since people with IRO internally believe in religious teachings, which prescribe universal compassion, they should be ill-matched with prejudice. Based on this deduction, Allport and Ross (1967) examined the role of intrinsic and extrinsic religious orientation on prejudice. They found that people who scored high on ERO were more likely to be prejudiced than people who scored high on IRO. With this finding, they have explained the paradoxical role of religion on prejudice, and by this means they postulated a convenient conceptualization of religious orientation, and introduced a handy instrument to measure it.

Allport's early approach toward IRO-ERO concepts, explained above, reflects a single bipolar structure, in which they are located in two ends of a continuum. Yet, subsequent research has challenged Allport's claim on the grounds that IRO and ERO should be taken as two separate constructs, rather than being two poles of a continuum (e.g., Hood, 1970; Thompson, 1974). Contrary to expectations in the original conceptualization of Allport, studies showed that people who scored high on IRO, could also high on ERO, or being low on IRO did not prevent being low also in ERO (Batson & Schoenrade, 1991; Donahue, 1985). These findings exhibited a new

typology with four categories: (1) intrinsic, where high on intrinsic, and low on extrinsic, (2) extrinsic, where high on extrinsic, and low on intrinsic, (3) indiscriminately pro-religious, where high on both, and (4) non-religious, where low on both. Even if not in all, this fourfold typology has been employed by some researchers in subsequent studies (e.g., Herek, 1987).

The conceptualization of religious orientation has been subjected to other considerable criticisms as well. One of these criticisms is that Allport's original work failed to be clear about what it is really measuring, whether it is a religious perspective, a personal attitude, or a type of religion (Hunt & King, 1971). Other authors (e.g., Dittes, 1971) have challenged Allport's conceptualization, arguing that he embarked to identify the traits of *true* religion, and hence to determine good and bad people for a religion, as if people with IRO are good, and people with IRO are bad people in terms of religious belief. Another criticism questions whether Allport's approach is usable for people holding different beliefs (Kirkpatrick & Hood, 1990), or for non-religious people (Maltby, 2002). Despite those challenges, IRO and ERO concepts were continued to be largely used in the literature of religious studies.

1.3.1.2 Quest Religious Orientation

In addition to those criticisms against IRO and ERO above, Batson (1976) and Batson and Ventis (1982) argued that the Allport's dichotomization including only IRO and ERO concepts failed to give place for the religion's "open-ended, responsive dialogue with existential questions raised by the contradictions and tragedies of life" (Batson, Schoenrade, & Ventis, 1993, p. 169). In other words, in a changing world, by promising an improvement, inclusion the constructs of skepticism and doubt into religious belief seemed inevitable for scholars. Therefore they filled this gap in the literature of religious studies, by postulating a new kind of orientation called *quest* religious orientation (QRO), and developing an instrument to measure it. Unlike intrinsic or extrinsic religious orientations, people with QRO are not driven by an end,

or a mean motivations. They are motivated by *searching* the ultimate truth, even though they are aware of that they might never find it, or the answers might change in time (Batson & Ventis, 1982). Therefore, they tend to be skeptic and question the religious beliefs.

A major challenge toward quest orientation has been submitted by Hood and Morris (1985). They criticized the quest dimension in terms of being defective in both conceptually, i.e., it involves process not the content despite their operational definition; and empirically, i.e., it uses biased measures. Moreover they claimed that Batson and colleagues implied that "quest is best" (p. 395). In the wake of these criticisms, Batson and Ventis (1985) published a respond article titled 'Misconception of Quest: A reply to Hood and Morris' by denying the allegations. Authors explained that Hood and Morris misunderstood them because they rely on typological thinking as if one's orientation should be, for example, either intrinsic or quest, although dimensions in their model are actually independent to each other. One can score high or low in both intrinsic and quest orientations. Furthermore, the authors dismissed the claims of valuing quest above other dimensions. In their subsequent work (Batson & Schoenrade, 1991a; Batson & Schoenrade, 1991b), they also answered the measurement concerns (e.g., Donahue, 1985) and demonstrated that measuring religion as quest is reliable, and valid, by providing a mass supportive empirical material.

Research on quest religious orientation showed that people with quest-orientation are more likely to be open-minded, less dogmatic, eager to change, open to doubt and uncertainty (Batson, 1976; Batson et al., 1993). This open and flexible viewpoint enables them to challenge the given religious truth, and therefore set their religious belief through experience. Since they are in a position questioning even their own beliefs, it is not surprising for them to show tolerance for people with dissimilar faith, as well as people in different social groups (e.g., Hunsberger, 1995). Inherently, they are expected to hold non-discriminatory attitudes toward those who are different to them. Concordantly, higher levels of quest was found consistently to be negatively

correlated with prejudice against blacks, homosexuals, different religious denominations, or non-believers (e.g., Altemeyer & Hunsberger, 1992; Batson, Schoenrade, & Ventis, 1993; Batson & Stocks, 2005; Herek, 2009; Leak & Finken, 2011; Polinska, 2009). This implies a general tendency of being non-prejudiced against *the other*, namely, an overall "don't discriminate attitude" (McFarland, 1989, p. 324), regardless of the source of the difference.

1.3.1.3 Fundamentalist Religious Orientation

The last religious orientation addressed in the current paper is *fundamentalist* religious orientation (FRO). It is a commonly-used notion in the religious studies and yet it is a concept difficult to state precisely, since it embodies a multitude of concepts which are mostly used interchangeable, such as orthodoxy, frequency of church attendance, or religiosity. While a variety of definitions of religious fundamentalism have been suggested, this paper will use the definition first suggested by Altemeyer and Hunsberger (1992) who defined it as "The belief that there is one set of religious teachings that clearly contains the fundamental, basic, intrinsic, essential, inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by the forces of evil which must be vigorously fought; that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teachings have a special relationship with the deity." (p. 118). In order to make a differentiation between two close terms, Kirkpatrick, Hood, and Hartz (1991) defined orthodoxy as a Christian belief system, whereas religious fundamentalism as a centralized structure of that belief system.

In the religious studies literature, framing the fundamentalism concept and providing an operational definition seemed to be an obligation, because, unless it is provided, (1) the concept has been likely to meld with other similar constructs (e.g., orthodoxy), and (2) findings might have erroneously been generalized to a specific religion (e.g., Christianity). Owing to conceptualization efforts, the term has been specified and thus

differentiated from similar concepts, and could have been employed in other religious beliefs, not limited to Christianity. In other words, it obviated the risk of its ill-matching with the religion per se, and being mixed with other concepts.

In the literature, FRO has been mostly associated with prejudice, and a great number of study has been published on this association. Religious fundamentalism has been found significantly and positively correlated with prejudice against outgroups such as blacks (Kirkpatrick, 1993; McFarland, 1989), women (Hunsberger, Owusu, & Duck, 1999; McFarland, 1989), and ethnic minorities (Altemeyer, 2003). Yet, the primary concern that received considerable attention in this literature has been the relation between religious fundamentalism and attitudes toward homosexuals. A vast number of study consistently revealed the positive correlation of religious fundamentalism with hostile attitudes toward homosexuals (Altemeyer, 2003; Altemeyer & Hunsberger, 1992; Herek, 1987; Jonathan, 2008; Kirkpatrick, 1993; Laythe, Finkel, & Kirkpatrick, 2001; Laythe, Finkel, Bringle, Kirkpatrick, 2002; Leak & Finken, 2011; McFarland, 1989); and how it was a strong predictor of homophobia (Hunsberger, et al., 1999).

Religious fundamentalism has been frequently shown to associate with right-wing authoritarianism (i.e., belief that people should obey the authority, for a review on right-wing authoritarianism, see Altemeyer, 1981). Research revealed a positive significant correlation between religious fundamentalism and right-wing authoritarianism (Altemeyer & Hunsberger, 1992; Hunsberger, 1995; Hunsberger, et al., 1999; Wylie & Forest, 1992). They are strongly correlated, and thus when come together, discriminatory attitudes become more powerful, not merely in Christianity, but also in Hindu, Muslim, and Jewish (Hunsberger, et al., 1999). Based on the findings, Hunsberger (1995) argued that religious fundamentalism is likely to be "a religious manifestation of right-wing authoritarianism" (p.120). He further discussed that it might be one of the reasons why fundamentalists are more prejudiced, that is to say, he stated that "it would seem that it is not religious fundamentalism per se that causes prejudice, but rather it is the tendency for fundamentalists to be right-wing

authoritarians that accounts for the link with prejudice" (p.126). In other words, it seems that it is rather the way how people hold their religious beliefs is in charge of the close link between religious fundamentalism and discriminatory attitudes.

Another possible explanation why religious fundamentalism is correlated to prejudice is proposed by Altemeyer (2003). He suggested that it might result from the nature of religious ethnocentrism, which rests on 'us' vs. 'them' separation, learned in early ages. Consequently, he found that individuals who scored high in religious fundamentalism tended to make judgements against other religions. This implies a general tendency of being prejudiced against *the other*, whether it is a different gender, different ethnicity, different religion, or different sexual orientation (Glock & Stark, 1966; Gorsuch & Aleshire, 1974; Kirkpatrick & Hunsberg, 1990; McFarland, 1989). This attitude might derive from the religious teachings denouncing the individuals who hold heterodox demeanors conflicting with the mainstream, broadly accepted sayings of the holy language, in either religion (e.g., condemning of homosexuals in Quran, Al-A'raf 7:80-84; in Bible, Romans 1:26-27; in Torah, Lev. 20:13). For example, Herek (1987) found that orthodoxy was a strong predictor of prejudice against homosexuals; or Leak and Finken (2011) demonstrated a strong correlation between religious fundamentalism and prejudice against Muslims. That is to say, by its very nature, religious fundamentalist are supposed to be strictly following the set of beliefs provided by the religion, so that they might quintessentially hold discriminatory attitudes.

Having discussed what is meant by religious orientation, and its types, I will now move on to discuss the association between religious orientation and violence against women.

1.3.2 The Relation between Religious Orientation and Acceptance of Perpetrator and Victim Behavior

The relation between religion and violence against women has been a complex and controversial issue. A primary concern on this relationship is whether one (i.e.,

religion) is reinforcing or attenuating the other (i.e., violence against women). In order to explore it, researchers have conducted a vast number of studies. A review of literature shows that the answer has been each of the possible alternatives, namely, yes (e.g., Koch & Ramirez, 2010), no (e.g., Ellison & Anderson, 2001), and no-direct-link (e.g., Almosaed, 2004). There might be various reasons accounting for this inconsistency. I argue that one of the reasons of inconsistent findings in the literature might be the conceptual and methodological differences in the addressed variables within studies. That is to say, to generalize a finding, it is important to note whether (a) IV is a specific religion (i.e., religious affiliation), excessive devotion to any religion (i.e., religiosity), or the ways one experience religion (i.e., religious orientation); (b) DV (i.e., violence against women) is embodying an attitude (e.g., approval) or a behavior (i.e., an actual, realized, violent act); (c) there are mediator and moderator variables affecting the relationship. When the concepts are used interchangeably, or assuming an attitude reflects the behavior, and including different constructs explaining the relationship are likely to reveal contradictory conclusions.

The first point in the above on particular religion implies an answer for the question of whether, let's say, Islam increases/decreases the likelihood of violence against women, more than Christianity. For example, a study in Ghana showed that Muslim women were more likely to approve domestic violence against women than those with Christian beliefs (Doku & Asante, 2015). Similarly, a research carried out among Muslim women revealed that religion was related to approval of violence against women (Douki, Nacef, Belhadj, Bouasker, & Ghachem, 2003). Yet, this relation, namely a relationship between a particular religion and violence against women, is beyond the scope of the current paper.

Others may wonder whether the level of religiosity affects violence against women. For example, Ellison, Bartkowski, and Anderson (1999) found that as religious involvement (e.g., regular church attendance) increases, perpetration of domestic violence decreases. This trend continued to be existing even the covariates like alcohol

use, depression, and social support were controlled (Ellison & Anderson, 2001). On the other hand, some studies revealed no significant relation between religious involvement and domestic violence (e.g., Brinkerhoff, Grandin, & Lupri, 1992). However, a different line of research posits that some religious teachings might justify violent behavior (e.g., Nason-Clark 1997, 2000). In the present thesis, the last one, questioning the possible factors which might condone or fail to condemn violence against women will be more focused.

In that sense, religious orientation, i.e., the motives underlying religious belief will be included as determinants of violence against women. However, unlike in most of the studies, outcome variable will not be based on self-survey reports asking whether they have ever committed violence against women. Rather, this paper will be more focusing on attitudes toward violence, more particularly, acceptance of perpetrator and victim behaviors. In the following part, the role of religious orientation in acceptance of violence against women will be discussed further.

1.3.2.1 The role of Religious Orientation in Acceptance of Perpetrator and Victim Behavior

As discussed earlier, previous research revealed the fluctuant role of religion in prejudice; that is, it may consolidate, or extenuate discriminatory attitudes against outgroups, depending on the motivation underlying religious belief. This finding demonstrates the importance of the way how people approach to religion (i.e., religious orientation) in their attitudes toward social constructs. Thus, it is plausible to draw an inference that the changing nature of relationship between religious orientation and prejudice might be useful in understanding also the nature of other associations with religion, like attitudes toward violence against women.

A review of literature on empirical studies examining the relationship between religion and violence against women suffers from lack of variety. There are mainly three groups

of research, proposing a negative, a positive, and a neutral association between variables. In these studies religion has usually been measured by religious service attendance, and violence has usually been measured by self-reports of assault incidences. The first line of research (e.g., Ellison & Anderson, 2001; Ellison et al., 1999; Ellison, Trinitapoli, Anderson, & Johnson, 2007) showed that religious church attendance correlated negatively with perpetration of violence. By researchers, this finding has been interpreted as a sign of protective role of religion against violence, on the ground that religious people are likely to believe the sacred of marriage, so they might act in an altruistic and sacrificed manner, to fulfill marital satisfaction, and hence to maintain their family (Ellison et al., 2007).

However, one major drawback of this body of research is that it is based on only one dimension of religiosity, i.e., church attendance. Yet, subsequent study conducted by Higginbotham, Ketring, Hibbert, Wright, and Guarino (2007) followed a multidimensional approach, including not only attendance, but also given importance to religiosity, and revealed that multidimensional measure of religiosity was correlated with increased perpetration of violence. On the contrary, another trial of examining religion within a multi-measure-method regarding dating-relationship showed a negative association with perpetration of violence (Jankowski, Johnson, & Holtz Damron, 2011). These limited and inconsistent findings lead us to think that the link between religion and violence against women is much more complex, and results should be interpreted with caution.

Although it is a bit problematic, the bottom line of religion's overall protecting role against violence might be a handy knowledge in prevention of violence against women. However, the findings of second line of research, that is, the positive relation between religion and violence against women (e.g., Ercan, 2009; Koch & Ramirez, 2010) remains as a considerable issue. This concern results from the questions whether (a) perpetrators use religion to justify their behavior, and (b) victims avoid fighting with it, believing that they deserved it.

In terms of first concern, religious teachings, texts, or sayings might be misused to legitimate violent behavior. When we consider three monotheistic religions, Christianity, Islam and Judaism, all seem to support and justify traditional gender roles and allow for the dominance of men over women by controlling woman sexuality (Gilmore, 2001). For example, female virginity, adultery, and extramarital affairs are linked to religious codes and, in turn, used to govern women's bodies (İnce, Yarali, & Özsel, 2009). Zeyneloglu, Kisa, and Yilmaz (2013) found that the majority of Turkish participants (74.4 %) reported that "a woman, whom a man will marry, must be virgin" (p. 112), since the religion of Islam requires it. When those gender codes are violated, perpetrators take the violent behavior for granted, and hence legitimatize it. In terms of second concern, women victims endorsing the hierarchical gender roles, and assuming the violence as a requirement of religious belief in case of a religious code violation, might think that they deserve it and thus continue to stay in an abusive relationship (Nason-Clark, 1997).

A reasonable approach to tackle inconsistent findings and complexity of the issue could be not to focus on the direct link, but rather to examine the role of social psychological constructs in conceiving the nature of relationship between religion and violence against women. That is to say, even though a core tenet in religion is to love everyone, in just the same way as prejudice, different religious orientations might pave the way for emerging positive or negative attitudes toward violence against women. In the following part, each of the proposed religious orientation items and their association with acceptability of violence against women will be examined.

1.3.2.1.1 The Role of Intrinsic and Extrinsic Religious Orientations

In their initial study, Allport and Ross (1967) examined attitudes toward homosexuals and found that people with intrinsic religious orientation were more tolerant compared to people with extrinsic religious orientation. Therefore, one possible implication of

this finding is that intrinsic-oriented individuals would condemn violence against women.

However, subsequent research revealed contradictory findings about intrinsically oriented people and prejudice. Herek (1987) conducted a study to investigate whether people with intrinsic-orientation would be more tolerant to homosexuals, or their tolerance is limited to approvals of religion; and found support for the latter proposition such that people with intrinsic religious orientation exerted higher prejudice toward homosexuals. In a similar vein, in a study on prosocial behavior, intrinsically oriented participants were less likely to help gay people, although the needed help was not related to their sexual orientation (Batson, Floyd, Meyer, & Winner, 1999). This finding paved the way for suspecting the accuracy of previous assumption, and revealed the possibility of another one. As Batson et al. (1999) posited "intrinsic religion appeared to be associated with tribal rather than universal compassion" (p.455); so that intrinsically oriented people might condone (or at least not condemn) violence against women, when victim's behavior is incompatible with religious belief.

Extrinsic-orientation, on the other hand, has already found to be positively correlated to prejudice, and negatively correlated to tolerance (Allport & Ross, 1967). Furthermore, since they are driven by external rewards like status, and self-justification, they are likely to conform social norms. Thus they might downplay the violence against women, if it is engaged for a reason which community or society approves perpetrator and/or disapproves victim. Therefore, I argue that people with ERO and IRO would manifest parallel responds, when the victim behavior is condemned in society because of violating religious teachings, but in the case of a violent act that is not related to a religious issue, then people with IRO would be against the perpetrator, while people with ERO would take position according to public opinion.

Whilst a wide range of research has been carried out on overall religiosity and violence against women, there have been few empirical investigations on the relationship

between religious orientation and attitudes toward violence against women. One of them is conducted by Burris and Jackson (1999), in which they questioned whether the effect of religion on tolerance for abuse might depend on who is the victim. They hypothesized that intrinsically oriented people would favor the victim if she is conforming the traditional religious values, but would disapprove the victim if she is nonconformist. The findings appeared to support their hypothesis, that is to say, people with IRO decided based on the victim characteristics; they legitimatized the abuse when they condemned the victim. Another study run by Ercan (2009), on the contrary, showed no relation between IRO and attitudes toward physical wife abuse, but a positive correlation with ERO.

As discussed above, there is a few study on the role of religious orientation on attitudes toward violence against women, and the existing ones revealed contradictory findings. In the current paper, the role of IRO and ERO on attitudes toward perpetrator and victim behaviors will be investigated, with a target of providing empirical data to help in resolving the inconsistency.

1.3.2.1.2 The Role of Quest Religious Orientation

As stated earlier, individuals with quest religious orientation are more likely to be open-minded (Batson, 1976; Batson et al., 1993), and hold an overall non-discriminatory attitude toward others (McFarland, 1989). The study mentioned before, regarding helping behavior (Batson et al., 1999) showed that people who scored higher on quest religious orientation were more likely to help people, regardless of their sexual orientation, unlike in individuals with intrinsic-religious-orientation. One implication that can be drawn from these findings is that that quest oriented people would be more tolerated to victims even if they acted against religious codes, and therefore they would not approve perpetrator behavior.

A review of literature showed that a very few studies have investigated the impact of quest orientation on violence against women. A study conducted by Jankowski et al. (2011) found no significant relation between quest orientation and domestic violence myth acceptance. Similarly, in the research run by Burris and Jackson (1999), quest did not predict decreased tolerance for abuse, or it was not significantly related to perpetrator liking. Parallel to these studies, Ercan (2009) revealed no relation between QRO and attitudes toward physical wife abuse.

Just like IRO and ERO, there is a few study on the impact of quest religious orientation on attitudes toward violence against women. In the present paper, the role of QRO on attitudes toward perpetrator and victim behaviors will be investigated, with a target of filling the gaps in the existing literature.

1.3.2.1.3 The Role of Fundamentalist Religious Orientation

In the literature, as discussed earlier, religious fundamentalism has been found consistently correlated with prejudice against outgroups (e.g., Altemeyer, 2003; Kirkpatrick, 1993). Findings mostly point out a general tendency of being prejudiced against the other, regardless of the nature of difference (e.g., McFarland, 1989). A remarkable research carried out by Jackson and Esses (1997) examined the role of religion in determining approaches toward solving problems of value-threatening groups (i.e., gay people and single mothers), or not-value-threatening groups (i.e., university students and native Canadians). They found that individuals high in religious fundamentalism take into consideration the characteristic of the group, rather than being interested in the nature of the problem, thus exhibit a discriminatory attitude. Therefore, it might be suggested that contrary to quest orientation, individual with fundamentalist religious orientation could display tolerance for violence against women.

Despite a vast number of research on fundamentalism, its relation with attitude toward violence against women is scarcely investigated in empirical studies. Koch and Ramirez (2010), in their study on three measures of aggression, namely violence approval, psychological aggression, and physical violence, found that as fundamentalist belief increases, the likelihood of approving violence, and committing intimate partner violence also increases. This result is consistent with the argument that fundamentalists might be more likely to resort to violence in the family (Mahoney, Pargament, Tarakeshwar, & Swank, 2001; Ellison, Bartkowski, & Segal, 1996), and this might give rise to a family setting more tolerable toward violence (Nason-Clark 2000; Strauss 1994). Along similar lines, Ercan (2009) showed that fundamentalist religious orientation positively predicted justifiability of physical wife abuse. Based on the findings above, in the current thesis, it is proposed that traditional and patriarchal norms embedded in fundamentalism would lead engaging in or at least approval of violence against women.

This section has discussed the religious orientation, and its potential association with acceptability of violence against women. The next part of this paper will be a brief report on the effect of gender in acceptance of perpetrator and victim behavior.

1.4 The Effect of Gender

A review of literature on gender differences in attitudes toward violence against women in Turkey (e.g., Ercan, 2009; Sakallı, 2001; Sakallı-Uğurlu & Ulu, 2003), and around the globe (e.g., White & Kurpius, 2002) widely demonstrates that men tended to accept perpetrator behavior more than women. Yet, research on gender differences in attitudes toward honor-based violence yielded a little agreement. For example, Vandello and Cohen (2003) examined attitudes of Brazilian students toward husband violence against wife based upon an honor conflict, and found no gender differences with regard to justifying the assault. On the other hand, Işık and Sakallı-Uğurlu (2009) who developed a scale measuring attitudes toward violence against women for

protecting honor in Turkey demonstrated that female participants scored lower on the scale, compared to their male counterparts, where higher scores indicate positive attitudes toward honor-based violence against women. Haj-Yahia (2002), on the contrary, found perpetrator justifying and victim blaming attitudes in young Jordanian women. More recent studies comparing Italy with Turkey (Caffaro, Ferraris, & Schmidt, 2014), and with Morocco and Cameroon (Caffaro, Mulas, & Schmidt, 2016) revealed that in the case of a man violence against women due to an honor conflict, (1) Turkish participants compared to Italians, (2) Moroccans and Cameroonians compared to Italians, and (3) Cameroon women compared to Cameroon men attributed less responsibility to the perpetrator, and more responsibility to the victim; and (4) Turkish men compared to Turkish women, and (5) Italian men compared to Italian women attributed less responsibility to the perpetrator. As can be seen, the literature on this issue is not univocal. Therefore, the current study might provide empirical data to aid in resolving the given inconsistent findings.

So far this paper has focused on acceptance of perpetrator and victim behaviors, and their potential predictors. The next part of this chapter will address an overview of the thesis, including research questions and hypotheses.

1.5 Overview of the Thesis

A review of literature has demonstrated that acceptability of violence against women is a key instrument in exploring the dynamics of VAW. In the current study, four variables, honor-based reason, honor-concern, religious-orientation, and gender, have been proposed as factors influencing the acceptability of violence against women. Accordingly, the main aim of the current thesis is to examine the role of honor-based reason, honor concern, religious orientation, and gender in predicting acceptance of male perpetrator, and female victim behaviors (Study II). Besides, the secondary aim of the study is to develop a Turkish Honor Concern scale measuring the participants' level of honor concern (Study I).

In order to fulfill this target, the present thesis contains two main studies. Study I aims to provide a tool measuring honor concern level of participants, in Turkish. To this end, two studies were carried out, qualitative (Study IA), and quantitative studies (Study IB). The qualitative study was conducted to detect new items for adding to existing items of Rodriguez Mosquera and colleagues' (2002a, 2002b) honor scale. Therefore, a series of semi-structured interview was run to explore how individuals in the present honor culture conceptualize and experience the concept of honor. In accordance with the results of qualitative study analyses, new items were generated. Afterwards, a follow-up study was conducted with existing and newly generated items, in order to test reliability and validity of emerging scale.

Study II aims to shed light on the justification of violence against women from both the perpetrator, and the victim side. Therefore, two different hypothetical news clip vignettes were created to explore attitudes toward a husband engaging in violence, and a victimized wife. The ground of violence was manipulated, such that husband beaten his wife for an honor-based reason (i.e., jealousy), or a financial conflict (control condition).

To this end, first of all, Honor Concern Scale (HCS), which was adapted in the Study I, was employed to measure the degree of concern for honor, including three honor codes: feminine-honor-code (FHC), masculine-honor-code (MHC), and integrity-honor-code (IHC). Secondly, in order to measure religious orientation, Muslim Religious Orientation Scale (MROS) was adapted from Ercan and Sakallı-Uğurlu (2009), including four dimensions: intrinsic-religious-orientation (IRO), extrinsic-religious-orientation (ERO), quest-religious-orientation (QRO), and fundamentalist-religious-orientation (FRO). Thirdly, two dependent variables, Acceptance of Perpetrator Behavior (APB, adapted from Vandello et al., 2009), and Acceptance of Victim Behavior (AVB, adapted by the author) were formed based on given answers to questions asked through two vignettes, composed of an honor-based vs. a financial conflict between a violent husband, and a victimized wife.

Given the rationale for exploring the acceptance of violence against women, the present study aims to examine the relationship between honor-based reason (HBR, compared to a control variable, financial reason), honor-concern (HC: including four dimensions, namely, feminine, masculine, family, and integrity honor codes), religious orientation (RO: including four dimensions, namely, intrinsic, extrinsic, quest, and fundamentalist religious orientations), and gender with two dependent variables, namely, acceptance of perpetrator behavior (APB), and acceptance of victim behavior (AVB) in an honor culture, Turkey, through correlational, and experimental methods.

The present thesis targets at making noteworthy contributions to social psychological literature in several aspects. Firstly, this study aims to extend the previous work on violence against women by addressing attitudes toward both male perpetrator and female victim in an honor culture, Turkey. Previous studies have usually focused on general explanations like cultural, personal, or situational factors affecting violence against women; whereas in the current thesis it is targeted to uncover the factors which might encourage/discourage tolerance for an assault, especially to examine whether this tolerance might depend on who is being victimized. Secondly, to the best of my knowledge, this thesis is the first study, which combined honor concern and religious orientation in predicting attitudes toward perpetrator and victim behavior. There are very few empirical studies examining role of honor, and role of religious orientation in violence against women from a social psychological perspective. For example, Glick et al. (in press) who investigated the relation between Islamic religiosity and honor found that religiosity positively predicted honor beliefs for both genders. However, their data yielded a unidimensional religiosity, and thus they did not look at the predictor value of each religious orientation in terms of honor. Therefore, this would be the first that investigating the mediator role of honor concern between particular religious orientations and attitudes toward violence against women. Thirdly, rather than relying on self-report surveys, the present thesis employs an experimental method in assessing attitudes toward perpetrator and victim, with an attempt to minimize social desirability effect. Previous research on this issue (e.g., Işık & Sakallı-Uğurlu, 2009), especially

including university students as participants, mostly revealed negatively (left) skewed results since participants mostly disagree with the items regarding approval of violence, when asked in an explicit manner. Yet, due to manipulation effect in the present study, it was aimed to eliminate the effect of desirability. Finally, the study offers some important insights into nature of honor concern research in Turkey. It introduces a reliable and valid Turkish Honor Concern Scale to explore the degree that participants concern for honor, and what type of honor (feminine, masculine, family, or integrity) they more concern. Taking all together, it is believed that the current thesis would fill a gap in the literature, and findings would help in developing interventions against this hot topic, violence against women, that is, a bleeding wound in honor cultures.

Based on the given literature, main research questions and expectations are presented below (for a more detailed version of research questions and hypotheses, see Chapter 3, Study II).

1. Does reason-of-conflict influence ABP and AVB scores (i.e., experimental model)?
2. Does honor concern mediate the relation between religious orientations, and APB, and AVB (i.e., mediation model)?
3. To what extent do the relationships in the mediation model differ for honor and control conditions, and for female and male participants (i.e., moderated mediation model?

It was mainly expected that in honor-based reason condition perpetrator should elicit more positive attitudes (i.e., being seen as more reasonable), and victim should elicit more negative attitudes (i.e., being seen as more guilty). Furthermore, it was hypothesized that honor concern plays a mediator role in the relation between religious orientation and two outcome variables, APB, and AVB. Finally, this indirect effect was hypothesized to be especially strong for participants in honor groups; and male participants for APB, and female participants for AVB.

CHAPTER 2

STUDY I

Although the honor issue has been studied in areas like anthropology, or sociology, it has not received much attention in social psychology until last decade. Işık and Sakallı-Uğurlu (2009) developed a scale, named attitudes toward honor scale (AHS); but they involved only women honor as they clearly indicated in their paper. Others have studied on male honor, female fidelity, and honorable violence through comparing US and Latin America cultures (Vandello & Cohen, 2003; Vandello et al., 2009); they mostly included experimental methods. Üskül, Cross, Sunbay, Gerçek-Swing, and Ataca (2012) conducted a cross-cultural study by using situation sampling method, and examined the cultural construction of honor.

In May 2013, the Journal of Group Processes & Intergroup Relations published a special issue on honor. The issue included articles on honor "in a wide range of countries (e.g., Afghanistan, Estonia, Finland, Macedonia, Israel, Russia, United Kingdom), relationship contexts (e.g., romantic relationships, family relations), and groups (e.g., law enforcement, the military)" (p. 272). However, any of those presented a comprehensive honor scale measuring honor concerns of individuals. The initial attempt to measure the honor in general has been made by Rodriguez Mosquera et al. (2002a, 2002b). Later, Guerra, Gouveia, Araújo, Andrade, and Gaudêncio (2013) proposed a short version of honor scale with 20 items, 4 in each. However, to our knowledge, developing or adapting an honor scale including four honor codes have not been attempted in Turkey.

Therefore, one of the aims of the current thesis was adapting an honor scale measuring the degree of how honor is concerned. To this end, the scale developed by Rodriguez-Mosquera et al. (2002b) has been considered as a basement. In order to adapt it into Turkish, it seemed necessary to include additional items which are compatible with this culture. Therefore, a series of semi-structured interview (Study IA) was conducted to generate new convenient items. Afterwards, original items translated into Turkish, together with newly generated items through interviews were tested (Study IB) whether it was a reliable and valid measurement tool.

2.1 Study IA - Qualitative Study

This qualitative study was carried out in order to provide new and more culture-congruent items which will be used in the Study IB, on the purpose of developing Turkish honor concern scale.

2.1.1 Method

2.1.1.1 Participants

The study sample consisted of 57 (26 female; 31 male; M_{age} = 33.46, SD_{age} = 15.53) participants from various age groups, education levels (see Table 2.1), hometowns, and occupations.

Table 2.1 Number of Participants based on Education Level, Age Group, and Gender

Education Level	High school or less		University or more	
	Women	Men	Women	Men
Age Group				
Under 26	5	3	11	5
26-49	2	10	4	8
50 and over	3	3	1	2

2.1.1.2 Measure

In order to conduct semi-structured interviews, several questions were prepared by a joint work with the advisor (see Appendix A).

2.1.1.3 Procedure

Procedure of the study was approved by the Human Research Ethics Committee of Middle East Technical University. After getting the final version of the scale, participants were reached through snow-ball technique. Before proceeding to ask interview questions, all of the participants were informed about the study and asked for voluntary participation. All interviews were audio-recorded for subsequent transcription by the researcher. Prior to beginning interview, demographic data (age, hometown, education level, and occupation) was obtained. During the interviews, in case of not being understood, questions were probed for better comprehension. Interviews took approximately 30 minutes.

2.1.2 Results and Discussion

The first question was about the definition of honor. Almost one third (35%) of the participants associated honor with woman and sexuality, while other 35% of the participants associated with dignity codes like honesty, truthfulness, and fairness. On the other hand, 24% of the participants defined honor through both. Only 6% of the participants used other concepts apart from women and dignity, e.g., religiosity, in order to define honor. Furthermore, cross-tab analyses revealed significant differences ($p < .002$) between two levels of education (i.e., high-school or less, and university and more), in terms of defining honor as sexuality/women vs. dignity. That is to say, high-school or less graduates associate honor more with women and sexuality, whereas university or more graduates defined it more with dignity codes.

The second question asked participants to give examples of how someone lose his/her honor. As examples, half of the participants (51%) expressed ‘losing virginity’, and almost other half (42%) of the participants expressed ‘infidelity’.

The third question asked participants what they think about people who lost their honor. Results showed that 42% of the participants reported that they would condemn them, whereas other 42% of the participants told that they would not be prejudiced. Besides, 10% of them told that they would feel sorry for those who lost their honor. The rest of the participants (6%) did not comment on this question.

The following question was related to public viewpoint toward honor. In other words, participants were asked how the honor is defined in this culture, that is, how other people perceive honor. The majority of the participants (70.2%) reported that honor in this society is associated with women and sexuality; while only 2% of them expressed that it was defined through dignity context. This finding points to pluralistic ignorance effect (see Miller & Prentice, 1994; Prentice & Miller, 1996), since there is a significant difference between individual opinion, and his/her imagination of society that she/he lived in.

Those were the main findings of the interview analyses. Furthermore, used sentences in answers were evaluated as potential items regarding honor concern scale. This topic will be discussed in the next study.

2.2 Study IB - Quantitative Study

This study was conducted to test validity, and reliability of newly emerged Turkish honor concern scale.

2.2.1 Method

2.2.1.1 Participants

The study consisted of 422 participants; 251 female, and 169 male. Two participants did not report the gender. The age of participants was ranging from 19 to 63 (*M* = 28.84, *SD* = 6.84). Participant percentage who declared that they were married was 28%. The rate of participants who had graduated from high school was 3.1%; university student was 28.2%, graduated from university was 31%, master student was 16.4%, having a master degree was 10.2%, PhD student was 8.8%, and having a PhD degree was 1.7%. The majority of the participants were Turkish (86%; Kurdish, 4.5%), and Muslim (68%; no religious belief, 30%). The mean for economic status of the participants was 3.90, in a 1-to-6 scale, greater score presents higher economic condition. The religiosity level of the participants was 2.69, in a 1-to-6 scale, greater score presents higher religiosity. The mean of the political orientation was 2.72, in a scale presenting extreme right at the 6-point side, and extreme left at the 1-point side.

2.2.1.2 Measures

The item pool was started with 27 items of the original Honor Scale (Rodriguez Mosquera et al., 2002b). Those items were translated into Turkish, and back-translated by the researcher, and two bilingual contributors, and the final version was controlled by the advisor. The remaining items were generated around four suggested factors: feminine, masculine, family, and integrity honor codes. When generating them, the existing literature was followed, the reports (e.g. Kardam, 2005) were examined, and a semi-structured interview (see Study IA) was conducted by the researcher. At the end of this process, 36 additional items were generated.

Then, a reviewer team including people unaware from the research questions (yet given a very brief explanation) was formed to examine the items in terms of their ambiguity, repetitiveness, integrity of meaning, and sentence smoothness. By the end of this stage,

the items have taken the final shape. The analysis was conducted on 63 items, only 2 of them was reversed items (see Appendix B for the item pool). Some sample items were how bad would I feel if "I change partner often", and if "I could not defend myself when others insult me". Consequently, exploratory factor analysis (EFA) has demonstrated that honor concern scale is a valid and reliable scale with 30 items. The participants were asked to rate how bad they would feel on a 6-point Likert-type Scale, where 1 = 'not at all bad' and 6 = 'very bad'. Higher scores indicate more concern for honor.

Honor Endorsement Index (HEI). Nine items measured participants' endorsement of honor on a 6-point scale (Vandello et al., 2009; for Turkish version see Glick, Sakallı-Uğurlu, Akbaş, Metin-Orta, & Ceylan, in press). In addition, the index has two sub-scales in order to differentiate gendered aspects of honor. A sample item for female honor (*HEIW*) is "A woman must be pure and honest" and a sample item for male honor (*HEIM*) is "A man must defend his honor at any cost" (see Appendix C). Higher scores indicate greater honor endorsement ($\alpha = .86$).

2.2.1.3 Procedure

Procedure of the study was approved by the Human Research Ethics Committee of Middle East Technical University. After getting the final version of the scale, it was uploaded to internet via a software program (Qualtrics, LLC.), and the link was shared with people through mail groups, social media, and requests from a couple of lecturers in Middle East Technical University, and Ankara University.

All of the participants were informed about the study and asked for voluntary participation. Afterwards, they were directed to the researcher in case they need further information.

2.2.2 Results

The data were screened for outliers. There were no missing values, since the software did not allow participants to pass the questions empty. Standard z-scores were computed and five cases with z- scores below -3.29 were excluded. As a result, 422 subjects remained for the analyses.

Reliability and Validity

Factor Structure: An exploratory factor analysis was conducted on 63-item honor concern scale. The varimax method was applied as the rotation method. The Kaiser-Meyer-Olkin (KMO) and Bartlett's Test of Sphericity have shown that data is convenient for the factor analysis, $KMO = .92$, $\chi 2(435) = 6419.92$, $p < .001$ (see Tabachnick & Fidell, 2007). The maximum number of iterations was set as 30 and the cut-off point for loadings was set at .40.

The first analysis with 63 items has revealed a 12-factor model based on the Kaiser's criterion of greater than 1. This initial model explained 62.42% of the variance. The scree plot has indicated deviations around component 3. Therefore, the model was examined with respect to the variance it explained, factor loadings of indicator variables, and reliability; and it was decided that 3-factor model would be the better to fit the data. To test this decision, a parallel analysis was performed with varimax rotation. As a result, 33 items were eliminated because they did not load any of the factors, or loaded more than one factors, and had communality score below .20. Remaining 30 with 3-factor solution accounted for 52.42% of the variance and had communalities greater than .37. The factors were examined based on items' features and named as follows: Feminine-honor code (10 items); Masculine-honor code (10 items); Integrity-honor code (10 items). Scale items, factor loadings, eigenvalues, explained variances, item-total correlations and internal reliabilities are summarized in Table 2.2.

Table 2.2 Factor loadings, item-total correlations, explained variances, eigenvalues, Cronbach alphas, and items' means per factor

Factor / Item	Factor Loadings	Item-Total Correlations
Factor 1: Feminine Honor Concern		
if I slept with someone without starting a serious relationship?	.87	.83
if I had sexual relations before marriage?	.86	.81
if I had one-night stands?	.85	.81
if I were home mates with someone of the opposite sex who is also not family?	.79	.73
if I were known as someone whom it is easy to sleep with?	.74	.69
if I change boyfriend/girlfriend often?	.71	.66
if I wore provocative clothes?	.68	.61
if I got divorced and married with someone else?	.58	.51
if I were someone who talks dirty?	.51	.49
if I did something to damage my family's reputation?	.48	.49
(*Explained variance* = 29.70%; *Eigenvalue* = 8.91; α = .90; *M* = 3.27)		
Factor 2: Masculine Honor Concern		
if I could not respond when someone insults me?	.77	.69
if I did not defend myself when others insult me?	.75	.65
if I could not respond when someone ridicules me?	.69	.59
if I were coward?	.66	.59
if I were someone who cannot defend my own rights?	.63	.57
if I were someone with low self-esteem?	.63	.59
if I were weak?	.61	.57
if I did not defend my friend from our group when he/she is exposed to violence?	.57	.51
if I were unable to protect my girlfriend/wife when someone harasses her?	.57	.51
if I were unable to support my own family economically?	.55	.52
(*Explained variance* = 13.09%; *Eigenvalue* = 3.93; α = .87; *M* = 4.80)		
Factor 3: Integrity Honor Concern		
if I were unfair to someone?	.80	.73
if I were hypocrite?	.78	.70
if I were not honest?	.74	.69
if I defamed someone?	.70	.65
if I lied to others?	.70	.64
if I looked after my own interest on every occasion?	.67	.61
if I did not keep my word?	.66	.66
if I were unreliable?	.66	.64
if I did not pay my debt, even if I had opportunity?	.66	.60
if I rejected someone who ask for help, even if I had opportunity and time?	.57	.55
(*Explained variance* = 9.63%; *Eigenvalue* = 2.89; α = .90; *M* = 5.23)		

Present factor analysis has demonstrated the relationship of observed items with its underlying factor structure. The results were presented as an indicator of construct validity.

Item-Total Correlations: Results have indicated that the correlation between the factor and its items was between .49 and .83 for the first factor (feminine); .51 and .69 for the second factor (masculine); .55 and .73 for the third factor (integrity). Since these values met the criteria of .30 at least (see Tabachnick & Fidell, 2007) results were taken as satisfactory.

Reliability: Cronbach alpha coefficient was computed to test internal consistency of the HCS. Results have shown that Cronbach alfa of the scale was .92. Since it has met the criteria of greater than .70 (Tabachnick & Fidell, 2007), it can be concluded that the scale has a very good internal consistency. When the reliability of each factor was examined, it was found that the first factor has .90, the second factor has .87, the third factor has .90 Cronbach alpha values (see Table 2.2). Thus, each of the factors has also sufficient internal consistency.

The correlation between HCS subscales; and between HCS and HEI: The correlational analyses showed that there are significant correlations among the subscales of the HCS. Feminine-code subscale is positively correlated with the masculine-code subscale, and integrity-code subscale, which were .32 and .34 ($p < .001$), respectively. Similarly, the correlation between the masculine- code and integrity-code scales was significant ($r = .45$, $p < .001$).

In order to further control for the construct validity of the scale, the Honor Endorsement Index was carried out. HEI has two subscales, i.e., endorsement of woman honor, and man honor. As expected, there was a significant correlation between HCS and HEI ($r = .43$, $p < .001$). Similarly, the correlation between HEI score, and HCS subscales, feminine, masculine, integrity, was significant, .47, .28 ($p < .001$), and

.14 ($p < .01$), respectively. Lastly, woman-honor subscale of HEI is correlated with feminine, masculine and integrity subscales, which were .49, .25 ($p < .001$), and .16 ($p < .01$) respectively; and man-honor subscale of HEI is correlated with feminine, masculine and integrity subscales, which were .43, .29 ($p < .001$), and .13 ($p < .01$) respectively.

2.2.3 Discussion

The analyses demonstrated that adapted honor concern scale was a reliable and valid measurement tool. However, unlike expected, or at least unlike the original scale proposed, the scale did not reveal four factors (feminine, masculine, family, and integrity). Rather 3-factor solution (feminine, masculine, and integrity) fit the data best, by eliminating family honor code. Indeed, this is an understandable finding, since family is considered as the central unit in honor cultures (e.g., Haj-Yahia, 2002; Malina, 2001). Hence, as discussed before, individuals are not seen independent from their families. The status of each member in family comes together and forms the collective family honor, and the collective family honor is again shared by those members (Rodriguez Mosquera et al., 2002b). Therefore, items of family honor code might have been distributed into feminine and masculine honor codes.

However, this result need to be interpreted with caution. The difference between original scale and new scale could be grounded on (1) the difference between two cultures (Spain vs. Turkey), and/or (2) measuring a different construct due to newly generated items, in fact. In order to test second statement, existing data was reanalyzed by using only the original items. Yet, same result (3-factor structure) was again obtained. In that point, a critical decision has been taken by the researcher and the advisor. Because it would be difficult to justify 3-factor honor structure (whether it stems from the culture, or the methodological issues), in the following parts of the thesis, the scale only with original items has been employed.

This previous chapter began by describing acceptability of violence against women and arguing that acceptance of perpetrator and victim behaviors have been key constructs approaching to the issue. Then it went on to suggest that honor concern and religious orientation are predictors of acceptability of violence against women.

This chapter has focused on adapting an honor concern scale in order to use in testing the main thesis hypotheses. The next chapter of this paper addresses the main findings and the principal issues and suggestions which have arisen from those findings.

CHAPTER 3

STUDY II

Honor, as discussed earlier, is a vital component, and highly vulnerable across threats (see Sakallı-Uğurlu & Akbaş, 2013). Therefore, in honor cultures it is of prime importance to maintain it initially, and to restore it when lost (Cohen & Nisbett, 1994). In both conditions, either for the sake of protecting, or retrieving honor back, the violence is mostly tolerated; through condemning the victim, and justifying the perpetrator. Accordingly, honor-based reason and honor concern have been suggested as potential factors, affecting attitudes toward perpetrator and victim behaviors. Furthermore, religious orientation has been proposed as another factor influencing those attitudes. In virtue of the strong link between religious teachings and patriarchal gender norms (Glick et al., in press; Taşdemir & Sakallı-Uğurlu, 2010), women are expected to submissive and men are expected to be carriers of power. This understanding let men dominate women, and turn to violence to keep women under control. Therefore, it has been suggested that in addition to honor-based reason and honor concern, religious orientation might also affect justifying male perpetrator, and denouncing female victim.

Given the grounds for exploring the acceptance of violence against women, the present study aims at examining the relationship between honor-based reason (HBR, compared to a control variable, financial reason), honor-concern (HC: including four dimensions, namely, feminine, masculine, family, and integrity honor codes), religious orientation (RO: including four dimensions, namely, intrinsic, extrinsic, quest, and fundamentalist religious orientations), and gender with two dependent variables, namely, acceptance of

perpetrator behavior (APB), and acceptance of victim behavior (AVB) in an honor culture, Turkey, through correlational, and experimental methods.

Firstly, it was sought to examine whether acceptance of perpetrator behavior (APB) and acceptance of victim behavior (AVB) would alter according to reason-of-conflict (see Figure 3.1).

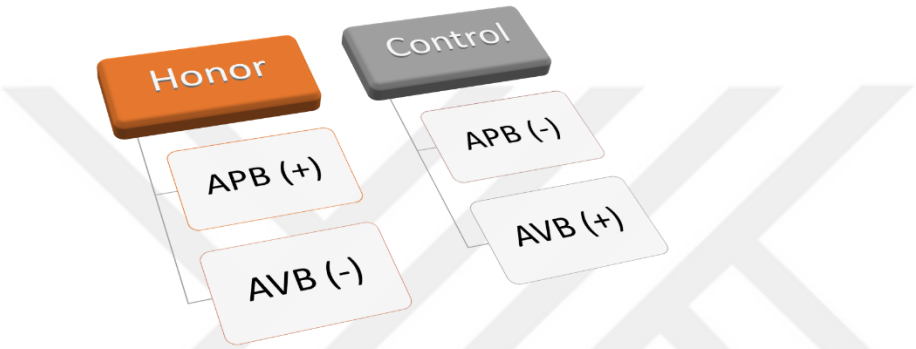


Figure 3.1 An illustration of the experimental condition and its expected relation to attitudes. Note. APB (+) = Positive Attitude toward Perpetrator Behavior, APB (-) = Negative Attitude toward Perpetrator Behavior, AVB (+) = Positive Attitude toward Victim Behavior, AVB (-) = Negative Attitude toward Victim Behavior

Secondly, it was examined whether honor concern (HC) would mediate the relationship between participants' religious orientation (RO) and APB, and AVB (Model 1, see Figure 3.2).



Figure 3.2 Conceptual Mediation Model. *Note*. APB = Acceptance of Perpetrator Behavior, AVB = Acceptance of Victim Behavior.

Lastly, it was investigated whether such an indirect effect would differ for participant gender (Model 2) and reason-of-conflict (Model 3), that is to say, whether the possible indirect effect was moderated by gender and reason-of-conflict (see Figure 3.3).

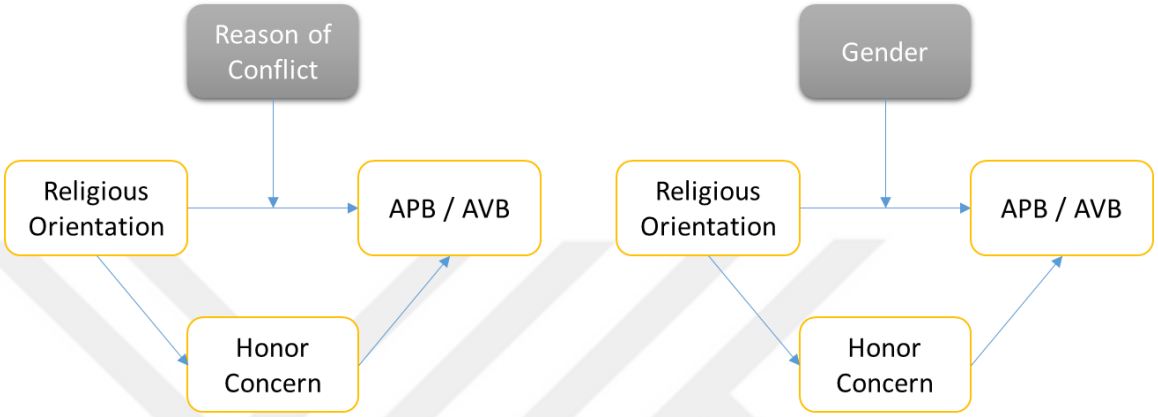


Figure 3.3 Conceptual Moderated Mediation Model. *Note.* APB = Acceptance of Perpetrator Behavior, AVB = Acceptance of Victim Behavior.

Based on the given literature, and expectations, the research questions and hypotheses of the present study are presented below.

3.1 Hypotheses of the Study

3.1.1 Hypotheses on Manipulation Effect

In this section, hypotheses regarding experimental facet of the study are expressed. This part could be regarded as a preliminary investigation, aiming to question whether honor-based reason really differed than control variable. An affirmative answer has been hypothesized for this question, and if it will be resulted as proposed, then this variable could be included in further analyses.

RQ1.1 Does reason-of-conflict significantly predict ABP and AVB?

H1.1a. Participants in honor-based reason condition are expected to accept perpetrator behavior more than participants in control condition.

H1.1b. Participants in honor-based reason condition are expected to accept victim behavior less than participants in control condition.

RQ1.2. Does participant gender significantly predict ABP and AVB?

H1.2a. Male participants are expected to accept perpetrator behavior more than female participants.

H1.2b. Female participants are expected to accept victim behavior as much as male participants.

RQ1.3. Do reason-of-conflict and participant gender interact to influence APB and AVB scores?

H1.3. Participant gender is expected to interact with the reason-of-conflict to influence only APB, not AVB scores. That is, male participants in honor-based reason condition would report a higher APB score **(H1.3a)**, and but they would not differ in terms of AVB score **(H1.3b)**.

RQ1.4. Do reason-of-conflict and participant religious affiliation interact to influence APB and AVB scores?

H1.4. Participant gender is expected to interact with reason-of-conflict to influence APB and AVB scores. That is, participants who state that they are Muslim and who are in honor-based reason condition would report a higher APB **(H1.4a)**, and lower AVB **(H1.4b)** score.

3.1.2 Hypotheses on Predicting HC, APB, and AVB

Hypotheses in this part were established to evaluate the extent to which factors may influence HC, APB, and AVB, since they will be regarded as outcome variables in mediation and moderated mediation models.

3.1.2.1 Predictors of HC

RQ2. Are gender, IRO, ERO, QRO, and FRO significant predictors of participants' HC?

H2. Gender, IRO, ERO, QRO, and FRO would significantly predict HC Specifically,

H2a. Male participants are expected to get higher scores on MHC, and female participants are expected to get higher scores on FHC.

H2b. Participants who scored higher on IRO, ERO, and FRO are expected to score higher also on sub-factors of HC, whereas participants who scored higher on QRO are expected to score lower on sub-factors of HC.

3.1.2.2 Predictors of APB and AVB

RQ3.1. Are IRO, ERO, QRO, and FRO significant predictors of APB and AVB?

H3.1. IRO, ERO, QRO, and FRO would significantly predict APB and AVB. Specifically, participants who scored higher on IRO, ERO, and FRO are expected to score higher on APB and lower on AVB, whereas participants who scored higher on QRO are expected to score lower on APB, and higher on AVB.

RQ3.2. Does gender and reason-of-conflict play moderator role on the relationship between RO sub-factors and APB, and AVB?

H3.2. Gender and reason-of-conflict would play moderator role on the relationship between RO sub-factors and APB, and AVB. The nature of the moderator will be exploratory.

RQ4.1. Are FHC, MHC, and IHC significant predictors of APB and AVB?

H4.1. FHC, MHC, and IHC would significantly predict APB and AVB. Specifically, participants who scored higher on FHC and MHC are expected to score higher on APB

and lower on AVB, whereas participants who scored higher on IHC are expected to score lower on APB, and higher on AVB.

RQ4.2. Does gender and reason-of-conflict play moderator role on the relationship between HC sub-factors and APB, and AVB?

H4.2. Gender and reason-of-conflict would play moderator role on the relationship between HC sub-factors and APB, and AVB. The nature of the moderator will be exploratory.

3.1.3 Hypotheses on Proposed Models

Relations among variables included in the present study were tested by two proposed models. In the first model, the goal was to examine a potential underlying mechanism that might account for the effect of RO on APB and AVB. Thus, HC was tested as a potential mediator of this effect. In the second model, the goal was to examine gender and reason-of-conflict differences in the aforementioned mediation model. Thus, gender and reason-of-conflict were tested as potential moderators in the mediation model. While conducting these analyses, variables were handled in two ways. Initially, the relations among latent variables, and then relations among manifest variables were tested.

3.1.3.1 Hypotheses with Latent Variables

3.1.3.1.1 Mediation Model Hypotheses

RQ5. Does HC mediate the relation between RO, and APB, and AVB?

H5a. RO would have a positive direct effect on ABP **(H5a1),** and would have an inverse direct effect on AVB **(H5a2).**

H5b. RO would have a positive effect on HC through a direct path.

H5c. HC would have a positive effect on ABP **(H5c1)**, and would have an inverse direct effect on AVB **(H5c2)**.

H5d. It was predicted that RO would not only have direct effects on APB and AVB as stated H5a, but it was also expected to have indirect effects on APB and AVB through HC. That is, it was predicted that RO would influence HC and in turn, would predict APB **(H5d1)**, and AVB **(H5d2)** scores.

3.1.3.1.2 Moderated Mediation Hypotheses

Moderator Role of Reason-of-conflict

RQ6. To what extent do the relationships in the structural mediation model differ for honor and control conditions?

H6a. Reason-of-conflict would moderate the association between RO and APB; and HC and APB. Specifically, the possible positive relationship between RO and APB, and HC and APB would be stronger in honor-based conflict condition, compared to control condition.

H6b. Reason-of-conflict would moderate the association between RO and AVB; and HC and AVB. Specifically, the possible negative relationship between RO and AVB, and HC and AVB would be stronger in honor-based conflict condition, compared to control condition.

Assuming that reason-of-conflict moderates the relationship between RO and APB, and RO and AVB, reason-of-conflict would influence the strength of the indirect relationship between variables, thus demonstrating a moderated mediation model. In line with this assumption, the moderated mediation hypothesis for reason-of-conflict was formed:

H6c. Reason-of-conflict would moderate the indirect effect of RO on APB, and HC on APB such that the indirect effect model through HC would have a better fit in honor-based conflict condition, compared to control condition.

H6d. Reason-of-conflict would moderate the indirect effect of RO on AVB, and HC on AVB such that the indirect effect model through HC would have a better fit in honor-based conflict condition, compared to control condition.

Moderator Role of Gender

RQ7. To what extent do the relationships in the structural mediation model differ between female and male participants?

H7a. Gender would moderate the association between RO and APB. Specifically, the relationship between RO and APB would be stronger when gender is male, rather than female.

H7b. Gender would moderate the association between RO and AVB. Specifically, the relationship between RO and AVB would be stronger when gender is female, rather than male.

Assuming that gender moderates the relationship between RO and APB, and RO and AVB, gender would influence the strength of the indirect relationship between variables, thus demonstrating a moderated mediation model. In line with this assumption, the moderated mediation hypothesis for gender was formed:

H7c. Gender would moderate the indirect effect of RO on APB, such that the indirect effect of RO on APB through HC would have a better fit when gender is male, rather than female.

H7d. Gender would moderate the indirect effect of RO on AVB, such that the indirect effect of RO on AVB through HC would have a better fit when gender is female, rather than male.

3.1.3.2 Hypotheses with Observed Variables

3.1.3.2.1 Mediation Model Hypotheses

RQ8. Do components of HC mediate the relation between components of RO, and APB, and AVB?

H8a. FHC and MHC were positively, and IHC was negatively expected to mediate the relationship between IRO and APB. On the contrary, FHC and MHC were negatively, and IHC was positively expected to mediate the relationship between IRO and AVB.

H8b. FHC and MHC were positively, and IHC was negatively expected to mediate the relationship between ERO and APB. On the contrary, FHC and MHC were negatively, and IHC was positively expected to mediate the relationship between ERO and AVB.

H8c. FHC and MHC were negatively, and IHC was positively expected to mediate the relationship between QRO and APB. On the contrary, FHC and MHC were positively, and IHC was negatively expected to mediate the relationship between QRO and AVB.

H8d. FHC and MHC were positively, and IHC was negatively expected to mediate the relationship between FRO and APB. On the contrary, FHC and MHC were negatively, and IHC was positively expected to mediate the relationship between FRO and AVB.

3.1.3.2.2 Moderated Mediation Hypotheses

RQ9a. To what extent do the relationships among observed variables in the mediation model differ between honor and control conditions?

RQ9b. To what extent do the relationships among observed variables in the mediation model differ between female and male participants?

Given the scarcity of empirical work in this area, these two research questions were considered exploratory. Thus, no hypothesis could have been proposed.

3.2 Method

3.2.1 Participants

Participants consisted of 818 (581 female; 237 male; M_{age} = 21.30, SD_{age} = 2.15) undergraduate and graduate university students from different universities in Turkey. Most of the participants were Turkish (87.3%), Muslim (83.6), single (98%), and spent their life mostly in metropolis (Ankara, İstanbul, İzmir; 44.9%). The average socio-economic status of the participants was 4.01 (*SD* = .95) on a 6-point scale (1 is poor, 6 is wealthy) indicating a fairly middle class sample. When non-believers were excluded, the mean of religiosity scores was *M* = 3.79 (when included *M* = 3.36) on a 6-point Likert scale, in which higher points represent higher religiosity. The mean of the political orientation was 4.01, in a scale presenting extreme right at the 6-point side, and extreme left at the 1-point side. The detailed demographic information about participants were presented in Table 3.1.

Table 3.1 Demographic Profile of Participants

	Whole Sample		Muslim Sample	
Variables	Frequency	Percentage	Frequency	Percentage
Gender				
Female	581	71	503	73.6
Male	237	29	180	26.4
University				
METU	365	44.6	269	39.4
Ankara	49	6.0	42	6.1
Atılım	63	7.7	59	8.6
Aydın	11	1.3	11	1.6
Çağ	94	11.5	80	11.7
Gazi	189	23.1	181	26.5
TOBB	29	3.5	25	3.7
Osmangazi	18	2.2	16	2.3
Education Level				
Undergraduate student	796	97.3	667	97.7
Master student	20	2.4	14	2.0
PhD Student	2	0.2	2	.3
Religious Affiliation				
Muslim	684	83.6	683	100
Christian	1	.1	-	-
Other	3	.4	-	-
Non-believer	130	15.9	-	-
Ethnicity				
Turkish	714	87.3	601	88.0
Kurdish	61	7.5	53	7.8
Arab	20	2.4	12	1.8
Marital Status				
Single	802	98.0	668	97.8
Married	16	2.0	15	2.2
Place of Birth (region)				
Mediterranean	122	15.0	106	15.5
Eastern Anatolia	23	2.8	20	2.9
Aegean	73	9.0	53	7.8
South East Anatolia	83	10.2	65	9.5
Central Anatolia	329	40.6	283	41.4
Black Sea	63	7.8	57	8.3
Marmara	118	14.4	93	13.6
Region of Lived Longest				
Mediterranean	130	15.9	114	16.7
Eastern Anatolia	13	1.6	13	1.9
Aegean	82	10.0	58	8.5
South East Anatolia	64	7.8	49	7.2
Central Anatolia	372	45.5	319	46.7
Black Sea	50	6.1	45	6.6
Marmara	107	13.1	85	12.4

Table 3.1 (cont'd)

Place of Lived Longest (type)				
Metropolis	367	44.9	301	44.1
City	291	35.6	246	36.0
Town	124	15.2	105	15.4
Village	36	4.4	31	4.5
Mother Education Level				
Primary/Secondary School	369	45.4	329	48.2
High School	233	28.7	199	29.1
University	197	24.2	141	20.6
Master/PhD	14	1.7	9	1.3
Father Education Level				
Primary/Secondary School	227	27.8	195	28.6
High School	252	30.9	224	32.8
University	292	35.8	228	33.4
Master/PhD	45	5.5	34	5.0

3.2.2 Measures

3.2.2.1 Demographic Information Form

In order to determine demographic characteristics of the participants, demographic information form was presented, following the informed consent form (see Appendix D). In the form, the participants were asked to state their demographic variables like gender, age, birth place, education, university, ethnicity, marital status, religious affiliation, mother education level, and father education level. Then, they were asked to indicate their religiosity level, political orientation, and economic condition (see Appendix E).

3.2.2.2 Honor Concern Scale (HCS)

The original version of the Honor Scale (Rodriguez Mosquera et al., 2002b) included 27 items, however, in the website of Rodriguez Mosquera's Culture and Emotion Lab (http://culture-and-emotion.research.wesleyan.edu/research-materials), it was presented as 24 items among research materials: feminine honor (seven items), masculine honor (six items), family honor (four items), and integrity (seven items). Present scale was

used in three other studies: Firstly, Guerra et al. (2013) suggested a short version with 16 items of the Honor Scale (HS-16) in the Brazilian society. Then, van Osch, Breugelmans, Zeelenberg, and Bölük (2013) used only family and masculine items. Lastly, Howell, Buckner, and Weeks (2015) used original 27 items, but they removed 3 items because of unsatisfactory factor score weights. Besides, they named the scale as Honor Concern Questionnaire (HCQ) since it was untitled before. It should also be noted that among those studies, none of them conducted an exploratory factor analysis for the scale. Only Guerra et al. (2013) and Howell et al. (2015) conducted confirmatory factor analysis. That is to say, the question of whether the items reveal four-factor has never been tested.

In the scope of this study, the scale with 24 items (as suggested by Culture and Emotion Lab, Wesleyan University) was used (see Table 3.2). Those items were translated into Turkish, and back-translated by the researcher, and two bilingual contributors. Then, a reviewer team including people who are unaware from the research questions (yet given a very brief explanation) was brought together to examine the items in terms of their ambiguity, repetitiveness, integrity of meaning, and sentence smoothness. By the end of this stage, the items have taken the final shape, and the final version was controlled and approved by the advisor (see Appendix F). Some sample items were how bad would I feel if "I change partner often", and if "I could not defend myself when others insult me". The participants were asked to rate how bad they would feel on a 6-point Likert-type Scale, where 1 = 'not at all bad' and 6 = 'very bad'. Higher scores indicate more concern for honor.

3.2.2.2.1 Validity of HCS

Factor Structure: An exploratory factor analysis was conducted on 24-item HCS. The Kaiser-Meyer-Olkin (KMO) and Bartlett's Test of Sphericity have shown that data is convenient for the factor analysis, $KMO = .90$, $\chi 2(276) = 5407.51$, $p < .001$

(Tabachnick & Fidell, 2007). The maximum number of iterations was set as 30 and the cut-off point for loadings was set at .40.

The analysis with 24 items has revealed a 4-factor model based on the Kaiser's criterion of greater than 1. This model explained 59.83% of the variance. However, the items did not load on factors as suggested in literature, that is, only two items ("if I had not yet had a sexual relationship", and "if I had the reputation of being someone without sexual experience"), which belonged to masculinity code loaded on the fourth factor. Since there appears only two items in a factor, and scree plot graphic reveals a 3-factor model, the data was forced into 3-factor model.

When emerged structure was examined, it was seen that those two-items which were supposed to be in masculine code loaded reversely into feminine code; items which were supposed to be in family code loaded into masculine code; and an item which was supposed to be in feminine code loaded into masculine code. As a result, items were distributed as follows: Feminine-honor code (8 items); Masculine-honor code (9 items); and Integrity-honor code (7 items). In conclusion, 24 items with 3-factor solution accounted for 54.83% of the variance and had communalities greater than .29. Scale items, factor loadings, eigenvalues, explained variances, item-total correlations and internal reliabilities are summarized in Table 3.2.

Table 3.2 Factor loadings, item-total correlations, explained variances, eigenvalues, Cronbach alphas, and items' means per factor

Factor / Item	Factor Loadings	Item-Total Correlations
Factor 1: Feminine Honor Concern		
if I slept with someone without starting a serious relationship?	.85	.82
if I had sexual relations before marriage?	.81	.79
if I were known as someone whom it is easy to sleep with?	.72	.72
if I had not yet had a sexual relationship?	-.72	.50
if I were known as someone who has had many different sexual partners?	.68	.67
if I had the reputation of being someone without sexual experience?	-.61	.36
if I change boyfriend/girlfriend often?	.58	.63
if I wore provocative clothes?	.49	.52
(*Explained variance* = 12.19%; *Eigenvalue* = 2.93; α = .87; *M* = 4.47)		
Factor 2: Masculine Honor Concern		
if I lack authority over my own family?	.74	.64
if I were known as someone who lacks authority over my own family?	.73	.63
if I were unable to defend my family's reputation? *(Fam)*	.71	.68
if I did not defend myself when others insult me?	.66	.62
if I did something to damage my family's reputation? *(Fam)*	.65	.65
if I were unable to support my own family economically?	.63	.60
if my sister or mother had the reputation of sleeping around? (*Fem)*	.62	.58
if my family had a bad reputation? *(Fam)*	.61	.59
if I let other people insult my family? *(Fam)*	.56	.51
(*Explained variance* = 32.73%; *Eigenvalue* = 7.86; α = .88; *M* = 5.10)		
Factor 3: Integrity Honor Concern		
if I were hypocritical?	.78	.68
if I did not keep my word?	.78	.69
if I had the reputation of being dishonest with others?	.72	.62
if I had the reputation of being someone who is not to be trusted?	.71	.61
if I betrayed other people?	.70	.62
if I lied to others?	.70	.58
if I were not loyal to my own values and principles?	.50	.43
(*Explained variance* = 9.90%; *Eigenvalue* = 2.38; α = .85; *M* = 5.36)		

Note. Fem and *Fam* in parenthesis represent the items which were supposed to be in feminine and family honor factors, respectively.

Present factor analysis has demonstrated the relationship of observed items with its underlying factor structure. The results were presented as an indicator of construct validity.

Confirmatory Factor Analysis: A confirmatory factor analysis was performed to test the hypothesis that a relationship between observed variables and their underlying latent constructs (feminine, masculine, and integrity) exists; and secondly, to test whether the three-factor model fits the honor concern data well. The average off-diagonal absolute standardized residual was *.043*. Distribution of standardized residuals figure demonstrated that 100% of residuals fall between z-scores of -0.1 and +0.1. Afterwards, maximum likelihood estimation was employed to estimate the model. It was found that our model did not fit the data very well, χ^2 (164) = 562.90, $p < .001$, *CFI* = .92, *RMSEA* = .055, 90% CI [.05, .06], *Rho* = .91.

Measurement equations showed that all of the indicators had significant regression coefficients; factor loadings were ranging from $\beta = .58$ to $\beta = .86$ for the feminine factor, from $\beta = .57$ to $\beta = .93$ for the masculine factor, and from $\beta = .67$ to $\beta = .74$ for the integrity factor. The correlation between independent variables, feminine and masculine was $r = -.51$; feminine and integrity was $r = .37$; and masculine and integrity was $r = -.14$.

Post hoc model modification was performed in an attempt to develop a better fitting model. On the basis of the Lagrange Multiplier (LM) test, residual covariance between "if I slept with someone without starting a serious relationship?" and "if I had sexual relations before marriage?" was estimated, χ^2 (1) = 88.98, $p < .001$; residual covariance between "if I had the reputation of being someone who is not to be trusted?" and "if I had the reputation of being dishonest with others?" was estimated, χ^2 (2) = 67.69, $p < .001$; residual covariance between "if I had sexual relations before marriage?" and "if I wore provocative clothes?" was estimated, χ^2 (3) = 53.92, $p < .001$; residual covariance

between “if I change boyfriend/girlfriend often?” and “if I wore provocative clothes?” was estimated, χ^2 (4) = 22.48, $p < .001$; and residual covariance between “if I lied to others?” and “if I did not keep my word?” was estimated, χ^2 (5) = 21.25, $p < .001$. It was hypothesized that when we let those errors be correlated, χ^2 will decrease, implying a good improvement.

According to the Lagrange Multiplier (LM) test results, model-2 was run with modifications stated above. After modifications, it was found that our model fit the data very well, χ^2 (159) = 387.98, $p < .001$, *CFI* = .96, *RMSEA* = .04, 90% CI [.04, .05], *Rho* = .91. After modification, it was examined whether there was statistically significant improvement in model-2 over model-1. Results suggested that model-2 was significantly better than model-1, $\Delta\chi^2(5) = 174.92$, $p < .001$.

Item-Total Correlations: Results have indicated that the correlation between the factor and its items was between .36 and .82 for the first factor (feminine); .51 and .68 for the second factor (masculine); .43 and .69 for the last factor (integrity). Since these values met the criteria of .30 at least (see Tabachnick & Fidell, 2007) results were taken as satisfactory.

3.2.2.2.2 Reliability of HCS

Internal Consistency. Cronbach alpha coefficient was computed to test internal consistency of the HCS. Results have shown that Cronbach alfa of the scale was .90. Since it has met the criteria of greater than .70 (Tabachnick & Fidell, 2007), it can be concluded that the scale has a very good internal consistency. When the reliability of each factor was examined, it was found that the first factor has .87, the second factor has .88, and the last factor has .85 Cronbach alpha values (see Table 3.2). Thus, each of the factors has also sufficient internal consistency.

Split-half Reliability. In order to test reliability via split-half method, the items were split into two for each functions, and the correlation between them was examined. According to the analysis on feminine code including 8 items, the correlation between the first part composed of 4 items and the second part composed of 4 items is r = .73; Guttman Half-split reliability score was .81. Similarly, according to the analysis on masculine code including 9 items, the correlation between the first part composed of 5 items and the second part composed of 4 items is r = .72; Guttman Half-split reliability score was .80. Finally, according to the analysis on integrity code including 7 items, the correlation between the first part composed of 4 items and the second part composed of 3 items was r = .72; Guttman Half-split reliability score was found to be .81. Based on these results, it can be suggested that the scale has the half-split reliability.

3.2.2.3 Muslim Religious Orientation Scale (MROS)

In order to assess participants' religious orientation, the present study used 21-item Muslim Religious Orientation Scale (MROS; originally developed by Harlak, Eskin, and Demirkıran, 2008, and revised by Ercan and Sakallı-Uğurlu, 2009). However, a little modification took place. In the current study one more item ("Sevap kazanmak için ibadet ederim") was added, and one item was changed ("Dua etmemin amacı mutlu ve sakin bir hayatı garanti etmektir" into "İbadet etmemin amacı kendimi mutlu ve huzurlu hissetmektir"). Thus, generated 22-item MROS consists of four subscales: Intrinsic-religious-orientation (IRO; a sample item is "İçimden geldiği için Allah'a inanırım"), Extrinsic-religious-orientation (ERO; a sample item is "Din, her şeyden önce, başıma acı ve felaket geldiği zaman beni teselli eder"), Quest-religious-orientation (QRO; a sample item is "Ben değiştikçe dini inançlarım da benimle birlikte değişip gelişir), and Fundamentalist-religious-orientation (FRO; a sample item is "Hayatta her konuda dini kuralları temel alırım"). The participants were asked to rate how much they agree with the items, on a 6-point Likert-type Scale, where 1 = 'totally disagree' and 6 = 'totally agree'. Higher scores indicate being more religiously-

oriented. In this part of the analyses, only participants who reported themselves as Muslim were included.

3.2.2.3.1 Validity of MROS

Factor Structure: An exploratory factor analysis was conducted on 22-item MROS. The Kaiser-Meyer-Olkin (KMO) and Bartlett's Test of Sphericity have shown that data is convenient for the factor analysis, $KMO = .88$, $\chi 2(231) = 2668.55$, $p < .001$ (Tabachnick & Fidell, 2007). The maximum number of iterations was set as 30 and the cut-off point for loadings was set at .40.

The analysis with 22 items has revealed a 4-factor model based on the Kaiser's criterion of greater than 1. This model explained 55.01% of the variance. In the scope of this thesis, a short version of MROS (see Table 3.3) was proposed. Therefore, the cross-loading items (i.e. "İbadet, benim için Allah'tan bir şey dileme fırsatı değil, sükûnet ve Allah'ın varlığını hissetme yoludur", "Dinimin ön gördüğü kurallar üzerinde sorgulanıp, yorum yapılmasını dine karşı gelmekle bir tutarım", "İbadet etmemin amacı kendimi mutlu ve huzurlu hissetmektir", and "Öbür dünyada cezalandırılmamak adına dini kurallara bağlı yaşamaya çalışırım"), and the item with low item-total correlation coefficient (i.e. "Dinin kurallarını sorgular ve kendime göre uygularım.", and "Allah'a gönülden bağlı olmanın doğru ve mükemmel bir din anlayışına sahip olmaktan daha önemli olduğunu düşünüyorum") were eliminated. Thus, the factors were finalized and revealed as follows: IRO (4 items); ERO (4 items); QRO (4 items); and FRO (4 items). In conclusion, 16 items with 4-factor solution accounted for 60.61% of the variance and had communalities greater than .46. Scale items, factor loadings, eigenvalues, explained variances, item-total correlations and internal reliabilities are summarized in Table 3.3.

Table 3.3 Factor loadings, item-total correlations, explained variances, eigenvalues, Cronbach alphas, and items' means per factor

Factor / Item	Factor Loadings	Item-Total Correlations
Factor 1: Intrinsic-religious-orientation (IRO)		
İçimden geldiği için dua ederim.	.80	.54
İçimden geldiği için Allah'a inanırım.	.75	.49
Allah'ın varlığını hissettiğim zamanlarda şükrederim.	.67	.54
Allah'ın varlığını sık sık derinden hissederim.	.60	.54
(*Explained variance* = 9.37%; *Eigenvalue* = 1.50; α = .74; *M* = 5.30)		
Factor 2: Extrinsic-religious-orientation (ERO)		
İbadet etmek için en önemli sebep Allah'ın yardımını ve korumasını sağlamaktır.	.73	.46
Din, her şeyden önce, başıma acı ve felaket geldiği zaman beni teselli eder.	.68	.41
Toplumda iyi bir yer edinmek için dinime bağlı kalmaya çalışırım.	.60	.34
Sevap kazanmak için ibadet ederim.	.60	.44
(*Explained variance* = 7.48%; *Eigenvalue* = 1.20; α = .63; *M* = 3.59)		
Factor 3: Quest-religious-orientation (QRO)		
Birçok dini konu hakkındaki görüşlerim hâlâ değişmektedir.	.80	.65
Ben değiştikçe dini inançlarım da benimle birlikte değişip gelişir.	.79	.61
Dine şüpheci yaklaşmanın beni yeni açılımlara yönlendirdiğini düşünüyorum.	.73	.57
Dini sorgulamadan sunulduğu gibi kabul edemem.	.71	.56
(*Explained variance* = 12.45%; *Eigenvalue* = 1.99; α = .79; *M* = 3.68)		
Factor 4: Fundamentalist-religious-orientation (FRO)		
Dinimin gerekli gördüğü bütün kuralları yerine getirmeye çalışırım.	.82	.75
Hayatta her konuda dini kuralları temel alırım.	.82	.74
İnançlı bir kişi olarak dini kuralların yarım yamalak uygulanmasına karşıyım.	.79	.65
Din kuralları değiştirilemez bir bütündür; ya hepsini olduğu gibi kabul edersiniz, ya da hepsini reddedersiniz.	.56	.53
(*Explained variance* = 31.30%; *Eigenvalue* = 5.01; α = .84; *M* = 3.65)		

Confirmatory Factor Analysis: A confirmatory factor analysis was performed firstly to test the hypothesis that a relationship between observed variables and their underlying latent constructs (intrinsic, extrinsic, Quest-religious-orientation, and Fundamentalist-religious-orientation) exists; and secondly, to test whether the four-factor model fits the data well. It was found that our model did not fit the data very well, χ^2 (98) = 267.62, p < .001, *CFI* = .93, *RMSEA* = .050, 90% CI [.04, .06].

Post hoc model modification was performed in an attempt to develop a better fitting model. On the basis of the Lagrange Multiplier (LM) test, residual covariance between "I try to carry out all the rules required by my religion"" and "In every aspect of my life, I base my acts on the rules of my religion" was estimated, χ^2 (1) = 24.74, p < .001; residual covariance between "The most important reason for practicing my religion is to gain God's help and protection" and "Religion, before everything, consoles me when any misery or tragedy happens to me" was estimated, χ^2 (2) = 22.89, p < .001; and residual covariance between "As I grow and change, my religion also grows and changes with me" and "There are many religious issues on which my views are still changing." was estimated, χ^2 (3) = 14.94, p < .001. It was hypothesized that when we let those errors be correlated, χ^2 will decrease, implying a good improvement.

According to the Lagrange Multiplier (LM) test results, model-2 was run with modifications stated above. After modifications, it was found that our model fit the data well, χ^2 (95) = 218.65, p < .001, *CFI* = .95, *RMSEA* = .044, 90% CI [.04, .05]. After modification, it was examined whether there was statistically significant improvement in model-2 over model-1. Results suggested that model-2 was significantly better than model-1, $\Delta\chi^2(3) = 48.97$, p < .001.

3.2.2.3.2 Reliability of MROS

Internal Consistency. Cronbach alpha coefficient was computed to test internal consistency of the MROS. Results have shown that Cronbach alfa of the scale was .84.

Since it has met the criteria of greater than .70 (Tabachnick & Fidell, 2007), it can be concluded that the scale has a good internal consistency. When the reliability of each factor was examined, it was found that the first factor has .74, the second factor has .63, the third factor has .79, and the last factor has .84 Cronbach alpha values (see Table 3.3). Thus, each of the factors has also sufficient internal consistency.

3.2.2.4 Acceptability of Violence against Women

Vignettes. Two different scenarios were written as newspaper clippings in which a husband and his wife have a conflict (see Appendix G). In one condition, the husband learns that his wife is cheating on him (honor-related scenario); in the other one, the husband is complaining about the excessive expenditures of his wife (financial-issue scenario). At the end of both scenarios, the husband beats his wife. The stories were written and presented in Turkish. Following the method introduced by Vandello et al. (2009), four types of scales were formed based on the answers of the questions asked through vignettes (see Appendix H).

Approval of Perpetrator Behavior, and *Approval of Victim Behavior*. Five items were asked to rate the husband's behavior on a 6-point scale, i.e. necessary or unnecessary, good or bad, understandable or not understandable, acceptable or not acceptable, and justified or unjustified (adapted from Vandello et al., 2009). Besides, same items were asked for wife's behavior. These items were aggregated to form an overall Approval of Perpetrator (α = .87), and Victim behavior (α = .87). Higher scores indicate greater approval of behavior.

Warmth toward the Perpetrator, and *Warmth toward the Victim.* Four questions measured warmth toward the husband on a 6-point scale (adapted from Vandello et al., 2009). Besides, same questions were asked to measure warmth toward wife. The items are "How similar are you to Murat/Seda?"; "How likely is it that you would be friends with Murat/Seda?"; "Do you share the same values with Murat/Seda?"; and "How

much would you enjoy interacting with Murat/Seda?". These items were aggregated to form an overall Warmth toward the Husband (α = .89), and the Wife (α = .90) score. Higher scores indicate greater warmth toward husband/wife.

As applied by Vandello et al. (2009), approval of perpetrator behavior and warmth toward perpetrator scales were combined into one measure, namely Acceptance of Perpetrator Behavior (APB; α = .90). Similarly, approval of victim behavior and warmth toward victim scales were combined into one measure, namely Acceptance of Victim Behavior (AVB; α = .87).

Factor Structure: An exploratory factor analysis was conducted on 9-item APB. The Kaiser-Meyer-Olkin (KMO) and Bartlett's Test of Sphericity have shown that data is convenient for the factor analysis, KMO = .86, $\chi 2(36) = 4130.31$, $p < .001$ (Tabachnick & Fidell, 2007). The maximum number of iterations was set as 30 and the cut-off point for loadings was set at .40. The analysis with 9 items has revealed a 2-factor model based on the Kaiser's criterion of greater than 1. This model explained 72.19% of the variance, and had communalities greater than .59. As expected, the factors were revealed as follows: approval of perpetrator behavior (5 items), and warmth toward perpetrator (4 items).

Furthermore, an exploratory factor analysis was conducted on 9-item AVB. The Kaiser-Meyer-Olkin (KMO) and Bartlett's Test of Sphericity have shown that data is convenient for the factor analysis, KMO = .79, $\chi 2(36) = 4119.57$, $p < .001$ (Tabachnick & Fidell, 2007). The maximum number of iterations was set as 30 and the cut-off point for loadings was set at .40. The analysis with 9 items has revealed a 2-factor model based on the Kaiser's criterion of greater than 1. This model explained 69.37 % of the variance, and had communalities greater than .51. As expected, the factors were revealed as follows: approval of victim behavior (5 items), and warmth toward victim (4 items). Scale items, factor loadings, eigenvalues, explained variances, item-total correlations and internal reliabilities are summarized in Table 3.4.

Table 3.4 Factor loadings, item-total correlations, explained variances, eigenvalues, Cronbach alphas, and items' means per factor

Factor / Item	Factor Loadings	Item-Total Correlations
Factor 1: Approval of Perpetrator Behavior		
Murat's Behavior:		
Unnecessary - Necessary	.72	.69
Bad - Good	.66	.64
Just - Unjust	-.85	.77
Understandable - Not understandable	-.80	.68
Acceptable - Not acceptable	-.82	.75
(*Explained variance* = 56.77%; *Eigenvalue* = 5.11; α = .88; *M* = 2.19)		
Factor 2: Warmth toward Perpetrator		
How similar are you to Murat?	.72	.77
Do you share the same values with Murat?	.76	.77
How much would you enjoy interacting with Murat?	.90	.78
How likely is it that you would be friends with Murat?	.88	.74
(*Explained variance* = 15.42%; *Eigenvalue* = 1.39; α = .89; *M* = 1.67)		
Factor 1: Approval of Victim Behavior		
Seda's Behavior:		
Unnecessary - Necessary	-.68	.55
Bad - Good	-.75	.64
Just - Unjust	.83	.74
Understandable - Not understandable	.79	.70
Acceptable - Not acceptable	.81	.74
(*Explained variance* = 50.37%; *Eigenvalue* = 4.53; α = .86; *M* = 4.86)		
Factor 2: Warmth toward Victim		
How similar are you to Seda?	.75	.75
Do you share the same values with Seda?	.78	.74
How much would you enjoy interacting with Seda?	.78	.65
How likely is it that you would be friends with Seda?	.76	.53
(*Explained variance* = 18.99%; *Eigenvalue* = 1.71; α = .90; *M* = 5.31)		

3.2.3 Procedure

Procedure of the study was approved by the Human Research Ethics Committee of Middle East Technical University (see Appendix I). After getting the final version of the scale, the study was uploaded to internet via a software program (Qualtrics, LLC.), and the link was shared with people through taking permission from lecturers.

All of the participants were informed about the study and asked for voluntary participation. Afterwards, they were directed to the researcher in case they need further information.

CHAPTER 4

RESULTS

4.1 Results Overview

In the results section, analyses for each research question will be presented in order[1]. Firstly, analyses on manipulation effect will be presented. In other words, the possible interaction of reason-of-conflict and gender on APB and AVB; and the possible interaction of reason-of-conflict and religious affiliation on APB and AVB will be examined. Secondly, regression analyses on predicting HC sub-factors by RO sub-factors; and predicting APB and AVB by both HC and RO sub-factors will be presented. Furthermore, it will be examined whether gender and reason-of-conflict would moderate the aforementioned relations. Lastly, model analyses will be reported. At the beginning, mediation and moderated mediation analyses with latent variables will be stated. Then, mediation and moderated mediation analyses with observed variables will be explained.

4.2 Data Analysis Plan

Hypothesis 1 proposed an effect of reason-of-conflict with gender, and religious affiliation on APB and AVB, hence it was analyzed through multivariate analysis of variance (MANOVA). In order to test Hypotheses 2 and 3, a series of regression analyses were conducted because they aimed to exert predictors of HC, APB, and AVB. In order to test Hypothesis 4, a series of hierarchical regression analyses were

[1] The interested reader is referred to Appendix J for further analyses on the relation between demographic characteristics and main study variables.

conducted because it was targeted to reveal the moderator role of gender and reason-of-conflict.

Hypotheses 5, 6, and 7 proposed mediation, and moderated mediation models with latent variables, thus they were tested by structural equation model (SEM) approach. All SEM analyses performed in the study were estimated in LISREL 9.2 (Jöreskog & Sörbom, 2015), based on the maximum likelihood procedure. Goodness-of-fit values were assessed with multiple indices. CFI (comparative fix index), GFI (goodness-of-fit index), and RMSEA (root mean square error of approximation) fit indices were used. For a model to be acceptable, GFI and CFI should exceed .90, and RMSEA should be lower than 0.8 (Browne & Cudeck, 1993; Hu & Bentler, 1999; McDonald & Ho, 2002). A non-significant chi-square is also a sign of good model fit, but large samples tend to have significant chi-square. Hence, to eliminate sample size effect, the chi-square ratio (χ^2/df) has been preferred, when necessary. A chi-square ratio value 1-to-3 indicates a satisfactory model fit.

Hypotheses 8 and 9 proposed mediation, and moderated mediation models with observed variables. In the literature, there are different procedures to mediation and moderation analyses with observed variables. For example, according to a very common method introduced by Baron and Kenny (1986), a series of multiple regression analyses are run to test whether the effect of independent variable on dependent variable is reduced after controlling for the mediator. However, to the current knowledge, bootstrapping approach (a resampling method, to generate an estimate of sampling distribution, for a detailed information, see Efron 1979) is regarded as more powerful, and widely preferred in the literature. This approach offers some advantages like decreasing the number of tests used, and hence minimizing Type I errors in smaller samples (e.g., Fritz & MacKinnon, 2007). Therefore, given hypotheses were tested by PROCESS (Hayes, 2013) analytic tool, which is based on bootstrapping approach. The rule of thumb is that an indirect effect is regarded significant when confidence interval range excludes zero.

4.3 Results for Manipulation Effect

Recall that one of the aims of the study was to examine whether attitudes toward perpetrator behavior (APB) and attitudes toward victim behavior (AVB) would alter according to reason-of-conflict. In this part, the effect of reason will be analyzed by taking account of gender, and religious affiliation.

4.3.1 The Effect of Reason-of-conflict and Gender on APB and AVB

In order to examine the effect of reason-of-conflict and participant gender on acceptance of perpetrator behavior, and victim behavior, a 2 (conflict: honor-based vs. financial) x 2 (participant gender: female vs. male) between-subjects multivariate analysis of variance (MANOVA) was conducted. Table 4.1 presents the means and standard deviations for acceptance of perpetrator and victim behaviors, for honor and financial based conflicts, and gender.

Table 4.1 Means and standard deviations for APB and AVB in terms of Reason-of-Conflict and Gender

		Honor		Control	
		M	*SD*	*M*	*SD*
APB	Female	1.84	.06	1.71	.06
	Male	2.30	.09	1.94	.09
AVB	Female	1.74	.05	2.17	.05
	Male	1.85	.08	2.04	.08

Note. APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior

Results revealed that *reason-of-conflict main effect* was significant for both APB, $F(1, 809) = 10.50$, $p < .01$; and for AVB, $F(1, 809) = 20.21$, $p < .001$. Participants in honor-based reason condition had significantly higher score in APB ($M = 2.07$, $SD = .05$ vs. $M = 1.83$, $SD = .05$) **(H1.1a has been accepted)**, and lower score in AVB ($M = 1.79$, $SD = .05$ vs. $M = 2.11$, $SD = .05$) **(H1.1b has been accepted)**, compared to

participants in financial conflict condition. Results also showed that participant *gender main effect* was significant for APB, $F(1, 809) = 21.80$, $p < .001$; but not for AVB, $F(1, 809) = .03$, $p = .860$, *ns* **(H1.2b has been rejected)**. Male participants reported higher score in APB ($M = 2.12$, $SD = .06$), compared to female participants ($M = 1.78$, $SD = .04$) **(H1.2a has been accepted)**. The gender x reason-of-conflict interaction effect was not significant either in APB **(H1.3a has been rejected)** or in AVB **(H1.3b has been accepted)**. Findings are demonstrated in Figure 4.1.

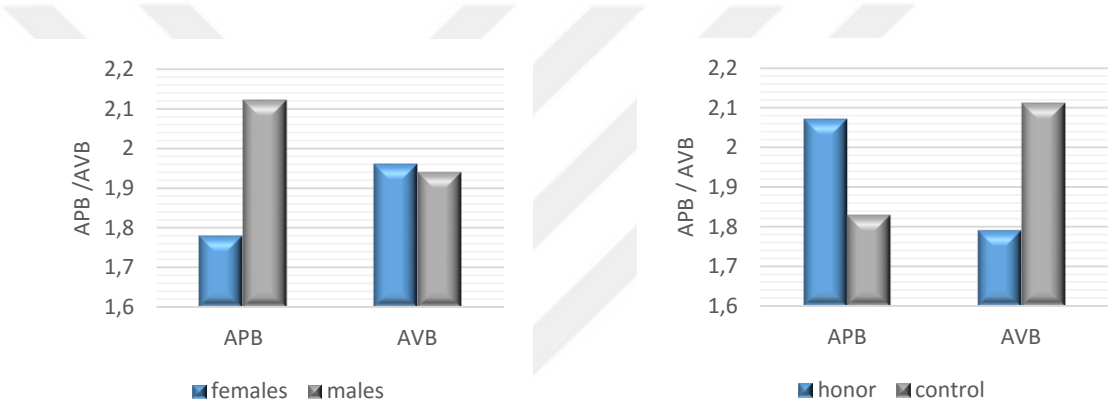


Figure 4.1 The effect of gender and reason-of-conflict on APB and AVB.
Note. APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior

4.3.2 The Effect of Reason-of-Conflict and Religious Affiliation on APB and AVB

In order to examine the effect of reason-of-conflict and participant religious affiliation on acceptance of perpetrator behavior, and victim behavior, a 2 (reason-of-conflict: honor-based vs. financial) x 2 (religious affiliation: Muslim vs. non-believer) between-subjects multivariate analysis of variance (MANOVA) was conducted. Table 4.2 presents the means and standard deviations for acceptance of perpetrator behavior and victim behavior, for honor and financial conflict condition divided by religious affiliation. In this part, only Muslim and non-believer participants were included in the analyses, so that 5 participants reporting other religions were excluded.

Table 4.2 Means and standard deviations for APB and AVB in terms of Reason-of-Conflict and Religious Affiliation

		Honor		Control	
		M	*SD*	*M*	*SD*
APB	Muslim	2.02	.05	1.84	.05
	Non-believer	1.68	.12	1.49	.12
AVB	Muslim	1.69	.05	2.14	.05
	Non-believer	2.24	.11	2.12	.11

Note. APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior

Results revealed that *religious affiliation main effect* was significant for APB, $F(1, 805) = 14.07$, $p < .001$; and AVB, $F(1, 805) = 9.63$, $p < .01$. Participants who reported that they were Muslim had higher score in APB ($M = 1.93$, $SD = .04$); and lower score in AVB ($M = 1.91$, $SD = .03$), compared to participants who reported that they did not believe in any religion ($M = 1.58$, $SD = .08$ vs. $M = 2.18$, $SD = .08$, *respectively*). Results also showed that religious affiliation x reason-of-conflict interaction effect was significant for AVB, $F(1, 805) = 10.80$, $p < .01$, but not for APB **(H1.4a has been rejected)**. Pairwise comparisons (Bonferroni-adjusted) as post-hoc analyses demonstrated that Muslim participants had lower AVB score, only in honor condition **(H1.4b has been accepted)**. The interaction effect is demonstrated in Figure 4.2.

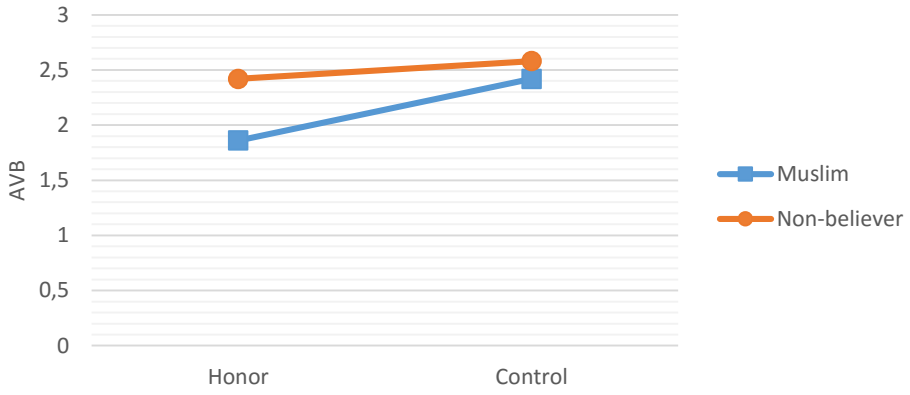


Figure 4.2 The interaction effect of Religious Affiliation and Reason-of-conflict on Acceptance of Victim Behavior

4.4 Results for Regression Analyses

In this part of the analyses, only participants who were in honor condition, and who reported they were Muslim, were included (n = 337).

4.4.1 Correlations Analyses

Table 4.3 demonstrates zero-order correlations between study variables, computed separately for participants in honor vignette, and control conditions. In this part of the analyses, only participants who reported them as Muslim were included. The results revealed that the correlations between FHC, MHC, and IHC were positively correlated in both condition. Likewise, IRO, ERO, and FRO were positively, and QRO was negatively correlated to each other in both conditions. Besides, APB was positively correlated with ERO and FRO, negatively correlated with QRO; while AVB was negatively correlated with FHC, MHC, IHC, and FRO. In terms of difference, significant positive correlations between MHC and APB, QRO and AVB; and negative correlation between IRO and AVB were observed only in Honor condition, while negative correlation between IHC and APB was observed only in Finance condition.

Table 4.3 Correlations among Study Variables by Vignette Type

Honor Vignette (n=337)								
	1	2	3	4	5	6	7	8
1. FHC	-							
2. MHC	.32**	-						
3. IHC	.36**	.54**	-					
4. IRO	.34**	.25**	.29**	-				
5. ERO	.22**	.17**	-.01	.29**	-			
6. QRO	-.31**	-.24**	-.05	-.19**	-.24**	-		
7. FRO	.49**	.34**	.22**	.34**	.48**	-.49**	-	
8. APB	-.01	***.16***	***.05***	.02	.12*	-.16**	.24**	-
9. AVB	-.28**	-.28**	-.29**	***-.21***	-.02	***.20***	-.16**	.11
Finance Vignette (n=346)								
	1	2	3	4	5	6	7	8
1. FHC	-							
2. MHC	.32**	-						
3. IHC	.33**	.51**	-					
4. IRO	.44**	.28**	.23**	-				
5. ERO	.29**	.18**	.02	.40**	-			
6. QRO	-.28**	-.26**	-.10	-.31**	-.22**	-		
7. FRO	.44**	.34**	.18**	.45**	.44**	-.48**	-	
8. APB	-.01	***.07***	***-.15****	.02	.19**	-.11**	.20**	-
9. AVB	-.20**	-.28**	-.18**	***-.06***	-.06	***.01***	-.19**	.04

Note. Differences between honor and finance condition were marked **bold** and *italic*. FHC = Feminine-honor-concern; MHC = Masculine-honor-concern; IHC = Integrity-honor-concern; IRO = Intrinsic-religious-orientation; ERO = Extrinsic-religious-orientation; QRO = Quest-religious-orientation; FRO = Fundamentalist-religious-orientation; APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior; *$p < .05$, **$p < .001$.

4.4.2 Predicting HC Regressed on RO

In this part, the role of RO on HC was examined. In each analysis, gender was dummy coded (female = 0, male = 1). The predictors were centered to reduce multicollinearity; none of the VIF (Variance Inflation Factor) score was greater than 5. For these analyses, only participants who reported them as Muslim were included.

As presented in Table 4.4, gender predicted MHC positively, and FHC negatively, that is to say, as expected, female participants had higher FHC, while male participants had higher MHC scores **(H2a has been accepted)**. Moreover, FHC, MHC, and IHC were positively predicted by IRO and FRO; QRO negatively predicted FHC and MHC; and finally, ERO only predicted IHC, which was a negative path **(H2b has been partially accepted)**.

Table 4.4 HC Regressed on RO

DVs	Predictors	*B*	*SE B*	*β*
FHC	gender	-1.01	.07	-.46***
	IRO	.17	.04	.13***
	ERO	-.03	.03	-.03
	QRO	-.07	.03	-.08*
	FRO	.32	.03	.39***
	F (5, 677) = 119.44*** R^2 = .47			
MHC	gender	.13	.05	.10*
	IRO	.14	.03	.17***
	ERO	.01	.03	.01
	QRO	-.05	.02	-.10*
	FRO	.11	.02	.22***
	F (5, 677) = 24.41*** R^2 = .15			
IHC	gender	-.04	.05	-.03
	IRO	.17	.03	.23***
	ERO	-.09	.02	-.16***
	QRO	.02	.02	.04
	FRO	.09	.02	.20***
	F (5, 677) = 10.46*** R^2 = .14			

Note. Gender dummy coded (0 = female, 1 = male); FHC = Feminine-honor-concern; MHC = Masculine-honor-concern; IHC = Integrity-honor-concern; IRO = Intrinsic-religious-orientation; ERO = Extrinsic-religious-orientation; QRO = Quest-religious-orientation; FRO = Fundamentalist-religious-orientation; p<.05, **p<.01, ***p<.001.

4.4.3 Predicting APB and AVB Regressed on RO

In this part, the role of RO on APB and AVB was examined. In each analysis, gender (female = 0, male = 1), and reason-of-conflict (honor = 0, control = 1) were dummy coded. For the moderation analyses, RO sub-factors were simultaneously entered at Step 1, and interactions with moderators were entered at Step 2. The predictors were centered to reduce multicollinearity; none of the VIF (Variance Inflation Factor) score was greater than 5. For these analyses, only participants who reported them as Muslim were included.

As presented in Table 4.5, ERO and FRO positively predicted APB, and FRO negatively predicted AVB **(H3.1 has been partially accepted)**. Reason-of-conflict positively predicted APB, negatively predicted AVB, that is, participants in honor condition reported higher ABP, in control condition reported higher AVB scores. Finally, in this model, gender predicted APB in a positive trend, that is, male participant had higher APB scores.

Table 4.5 APB and AVB Regressed on RO

DVs	Predictors	*B*	*SE B*	*β*
APB	reason-of-conflict	.18	.07	.09*
	gender	.43	.08	.19***
	IRO	-.07	.06	-.05
	ERO	.10	.04	.10*
	QRO	-.03	.04	-.04
	FRO	.14	.04	.17***
		F (6, 676) = 12.89*** R^2 = .10		
AVB	reason-of-conflict	-.44	.06	-.25***
	gender	-.07	.08	-.04
	IRO	-.10	.05	.04
	ERO	-.01	.04	.06
	QRO	.01	.03	.01
	FRO	-.12	.03	-.16**
		F (6, 676) = 12.85*** R^2 = .10		

Note. Gender dummy coded (0 = female, 1 = male), Reason-of-conflict dummy coded (0 = control, 1 = honor); IRO = Intrinsic-religious-orientation; ERO = Extrinsic-religious-orientation; QRO = Quest-religious-orientation; FRO = Fundamentalist-religious-orientation; p<.05, **p<.01, ***p<.001.

4.4.3.1 Moderator Role of Gender in Predicting APB

In order to examine the role of IRO, ERO, QRO, and FRO on APB, (Step 1) and the moderator effect of gender on the relationship among predictors and dependent variable (Step 2), a hierarchical regression analysis was run. As presented in Table 4.6, in step 1, gender of the participant (β = .20, p < .001), ERO (β = .10, p < .05), and FRO (β = .17, p < .001) significantly predicted APB, R^2 = .10, F (5, 677) = 14.14, p < .001. In Step 2, none of the interactions were found significant **(H3.2 has been explored)**.

Table 4.6 Hierarchical Regression Analysis for Religious Orientation Sub-factors and Moderator Role of Gender in Predicting APB

	Model 1			Model 2		
	B	*SE B*	*β*	*B*	*SE B*	*β*
Gender	.44	.08	.20***	.46	.09	.20***
IRO	-.06	.06	-.04	-.08	.06	-.06
ERO	.10	.04	.10*	.10	.04	.10*
QRO	-.03	.04	-.04	-.03	.04	-.03
FRO	.14	.04	.17***	.14	.04	.17***
IRO x gender				.17	.12	.06
ERO x gender				-.01	.10	-.01
QRO x gender				.01	.08	.01
FRO x gender				-.09	.09	-.05
	F (5, 677) = 14.14*** R^2 = .10			F (9, 673) = 8.13*** R^2 = .10		

Note. Gender dummy coded (0 = female, 1 = male), IRO = Intrinsic-religious-orientation; ERO = Extrinsic-religious-orientation; QRO = Quest-religious-orientation; FRO = Fundamentalist-religious-orientation; p<.05, **p<.01, ***p<.001.

4.4.3.2 Moderator Role of Reason-of-conflict in Predicting APB

In order to examine the role of IRO, ERO, QRO, and FRO on APB, (Step 1) and the moderator effect of reason-of-conflict on the relationship among predictors and dependent variable (Step 2), a hierarchical regression analysis was run. As presented in Table 4.7, in step 1, reason-of-conflict (β = .10, p < .05), IRO (β = -.10, p < .05), ERO (β = .09, p < .05), and FRO (β = .20, p < .001) significantly predicted APB, R^2 = .07, F (5, 677) = 9.88, p < .001. In Step 2, none of the interactions were found significant **(H3.2 has been explored)**.

Table 4.7 Hierarchical Regression Analysis for Religious Orientation Sub-factors and Moderator Role of Reason-of-conflict in Predicting APB

	Model 1			Model 2		
	B	*SE B*	*β*	*B*	*SE B*	*β*
RoC	.19	.07	.10*	.19	.07	.10*
IRO	-.13	.06	-.10*	-.13	.06	-.10*
ERO	.09	.04	.09*	.09	.04	.09*
QRO	-.03	.04	-.04	-.04	.04	-.04
FRO	.16	.04	.20***	.16	.04	.20***
IRO x RoC				.03	.11	.01
ERO x RoC				-.12	.09	-.06
QRO x RoC				-.03	.07	-.02
FRO x RoC				.07	.08	.04
	F (5, 677) = 9.88*** R^2 = .07			F (9, 673) = 5.80*** R^2 = .07		

Note. Reason-of-conflict dummy coded (0 = control, 1 = honor), RoC = Reason-of-conflict; IRO = Intrinsic-religious-orientation; ERO = Extrinsic-religious-orientation; QRO = Quest-religious-orientation; FRO = Fundamentalist-religious-orientation; p<.05, **p<.01, ***p<.001.

4.4.3.3 Moderator Role of Gender in Predicting AVB

In order to examine the role of IRO, ERO, QRO, and FRO on AVB, (Step 1) and the moderator effect of gender on the relationship among predictors and dependent variable (Step 2), a hierarchical regression analysis was run. As presented in Table 4.8, in step 1, IRO (β = -.10, p < .05), and FRO (β = -.17, p < .001) significantly predicted AVB, R^2 = .04, F (5, 677) = 5.91, p < .001. In Step 2, QRO x gender (β = .10, p < .05) interaction was found significant **(H3.2 has been explored)**.

Table 4.8 Hierarchical Regression Analysis for Religious Orientation Sub-factors and Moderator Role of Gender in Predicting AVB

	Model 1			Model 2		
	B	*SE B*	*β*	*B*	*SE B*	*β*
Gender	-.09	.08	-.04	-.07	.08	-.03
IRO	-.12	.05	-.10*	-.14	.05	-.12**
ERO	.06	.04	.07	.06	.04	.07
QRO	.01	.03	.01	-.01	.03	-.01
FRO	-.12	.03	-.17**	-.12	.04	-.17***
IRO x gender				.18	.10	.08
ERO x gender				-.04	.09	-.02
QRO x gender				.18	.07	.10*
FRO x gender				.09	.08	.05
	F (5, 677) = 5.91*** R^2 = .04			F (9, 673) = 4.26*** R^2 = .05		

Note. Gender dummy coded (0 = female, 1 = male), IRO = Intrinsic-religious-orientation; ERO = Extrinsic-religious-orientation; QRO = Quest-religious-orientation; FRO = Fundamentalist-religious-orientation; p<.05, **p<.01, ***p<.001.

To better understand the QRO x gender interactive effect, separate regressions were conducted for male and female participants (see Table 4.9). Results indicated that only male participants who scored high on QRO, scored also high on AVB, than those of male participants who scored low on QRO (see Figure 4.3).

Table 4.9 Hierarchical Regression Analysis for Religious Orientation Sub-factors and Moderator Role of Gender in Predicting AVB

	Female			Male		
	B	*SE B*	*β*	*B*	*SE B*	*β*
IRO	-.19	.07	-.14**	-.01	.08	-.01
ERO	.07	.04	.08	.03	.08	.03
QRO	-.05	.04	-.06	.13	.06	.16*
FRO	-.15	.04	-.20***	-.06	.07	-.08
	F (4, 332) = 7.13*** R^2 = .08			F (4, 341) = 3.99** R^2 = .05		

Note. IRO = Intrinsic-religious-orientation; ERO = Extrinsic-religious-orientation; QRO = Quest-religious-orientation; FRO = Fundamentalist-religious-orientation; p<.05, **p<.01, ***p<.001.

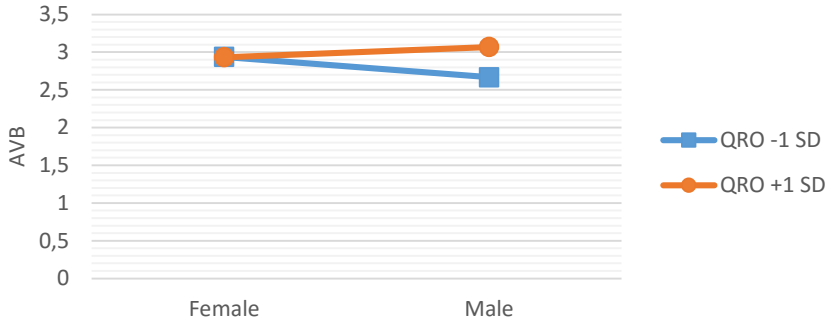


Figure 4.3 Graph for the interaction between Quest Religious Orientation (QRO) and Gender in predicting Acceptance of Victim Behavior.

4.4.3.4 Moderator Role of Reason-of-conflict in Predicting AVB

In order to examine the role of IRO, ERO, QRO, and FRO on AVB, (Step 1) and the moderator effect of reason-of-conflict on the relationship among predictors and dependent variable (Step 2), a hierarchical regression analysis was run. As presented in Table 4.10, in step 1, reason-of-conflict (β = -.25, p < .001), and FRO (β = -.17, p < .001) significantly predicted AVB, R^2 = .10, F (5, 677) = 15.25, p < .001. In Step 2, IRO x reason-of-conflict (β = -.09, p < .05), QRO x reason-of-conflict (β = .12, p < .01), and FRO x reason-of-conflict (β = .10, p < .05) interactions were found significant **(H3.2 has been explored)**.

Table 4.10 Hierarchical Regression Analysis for Religious Orientation Sub-factors and Moderator Role of Reason-of-conflict in Predicting AVB

	Model 1			Model 2		
	B	*SE B*	*β*	*B*	*SE B*	*β*
RoC	-.44	.06	-.25***	-.44	.06	-.25***
IRO	-.09	.05	-.08	-.09	.05	-.08
ERO	.05	.04	.06	.05	.04	.06
QRO	.01	.03	.02	.01	.03	.02
FRO	-.12	.03	-.17***	-.12	.03	-.17**
IRO x RoC				-.21	.10	-.09*
ERO x RoC				.05	.07	.03
QRO x RoC				.19	.06	.12**
FRO x RoC				.14	.07	.10*
	F (5, 677) = 15.25*** R^2 = .10			F (9, 673) = 10.23*** R^2 = .12		

Note. Reason-of-conflict dummy coded (0 = control, 1 = honor), RoC = Reason-of-conflict, IRO = Intrinsic-religious-orientation; ERO = Extrinsic-religious-orientation; QRO = Quest-religious-orientation; FRO = Fundamentalist-religious-orientation; p<.05, **p<.01, ***p<.001.

To better understand the interactive effects, separate regressions were conducted for participants in honor and control conditions (see Table 4.11). For participants in honor condition, IRO and QRO were significant predictors. For participants in control condition, however, only FRO was a significant predictor. That is, the analysis revealed that reason-of-conflict affected the relationship between IRO, QRO, FRO, and AVB. In terms of IRO x reason-of-conflict interaction, results indicated that only in honor condition, participants who scored high on IRO, scored low on AVB than those of participants who scored low on IRO (see Figure 4.4). In terms of QRO x reason-of-conflict interaction, results indicated that only in honor condition, participants who scored high on QRO, scored also high on AVB than those of participants who scored low on QRO (see Figure 4.5). In terms of FRO x reason-of-conflict interaction, results indicated that participants only in control condition who scored high on FRO, scored low on AVB than those of participants in control condition who scored low on FRO (see Figure 4.6).

Table 4.11 Hierarchical Regression Analysis for Religious Orientation Sub-factors and Moderator Role of Reason-of-conflict in Predicting AVB

	Honor Condition			Control Condition		
	B	*SE B*	*β*	*B*	*SE B*	*β*
IRO	-.20	.06	-.18**	.01	.07	.01
ERO	.08	.05	.10	.03	.06	.03
QRO	.11	.04	.16*	-.08	.05	-.10
FRO	-.05	.04	-.07	-.19	.05	-.25***
	F (4, 332) = 7.13*** R^2 = .08			F (4, 341) = 3.99** R^2 = .05		

Note. IRO = Intrinsic-religious-orientation; ERO = Extrinsic-religious-orientation; QRO = Quest-religious-orientation; FRO = Fundamentalist-religious-orientation; p<.05, **p<.01, ***p<.001.

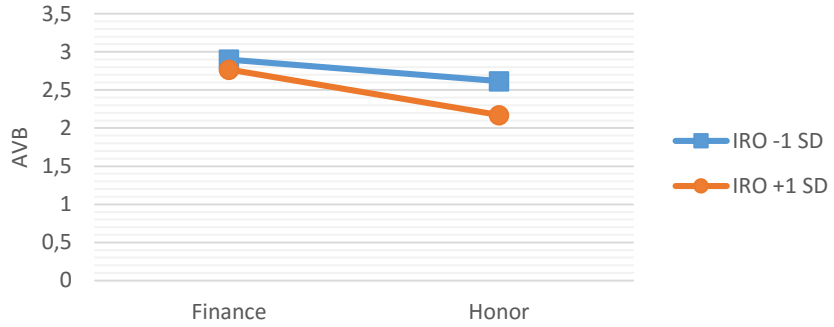


Figure 4.4 Graph for the interaction between Intrinsic Religious Orientation (IRO) and Reason-of-conflict in predicting Acceptance of Victim Behavior.

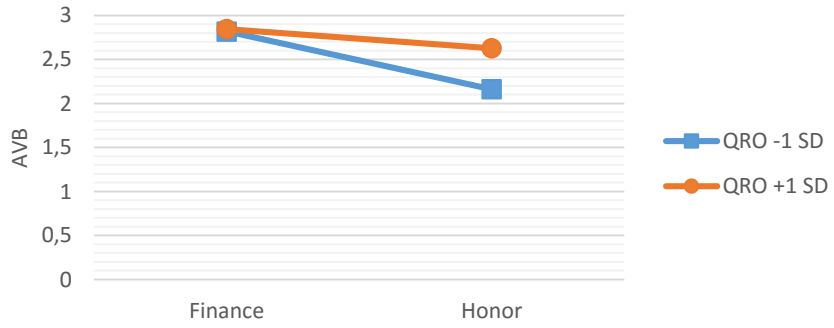


Figure 4.5 Graph for the interaction between Quest Religious Orientation (QRO) and Reason-of-conflict in predicting Acceptance of Victim Behavior.

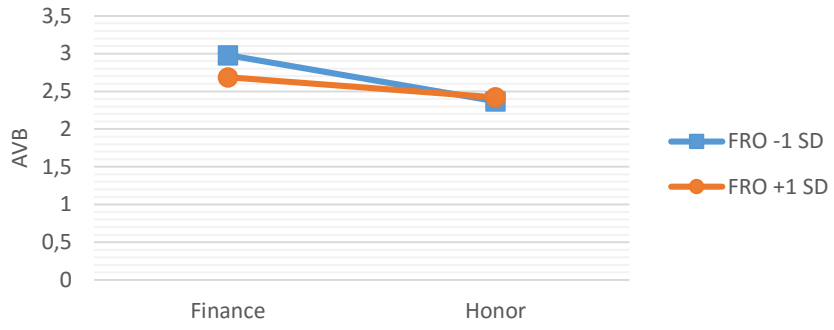


Figure 4.6 Graph for the interaction between Fundamentalist Religious Orientation (FRO) and Reason-of-conflict in predicting Acceptance of Victim Behavior.

4.4.4 Predicting APB and AVB Regressed on HC

In this part, the role of HC on APB and AVB was examined. In each analysis, gender (female = 0, male = 1), and reason-of-conflict (honor = 0, control = 1) were dummy coded. For the moderation analyses, HC sub-factors were simultaneously entered at Step 1, and interactions with moderators were entered at Step 2. The predictors were centered to reduce multicollinearity; none of the VIF (Variance Inflation Factor) score was greater than 5.

As presented in Table 4.12, reason-of-conflict positively predicted APB, negatively predicted AVB, that is, participants in honor condition reported higher ABP, in control condition reported higher AVB scores. In this model, gender predicted APB in a positive trend, that is, male participant had higher APB scores; and predicted AVB in a negative trend, that is to say, female participants had higher AVB scores. FHC and MHC positively predicted APB, and negatively predicted AVB. Finally, IHC predicted only APB, negatively.

Table 4.12 APB and AVB Regressed on HC

DVs	Predictors	*B*	*SE B*	*β*
APB	reason-of-conflict	.21	.07	.11**
	gender	.46	.08	.21***
	FHC	.12	.04	.13**
	MHC	.26	.06	.19***
	IHC	-.28	.06	-.17***
		F (5, 807) = 16.37*** R^2 = .09		
AVB	reason-of-conflict	-.35	.06	-.19***
	gender	-.23	.08	-.12**
	FHC	-.17	.04	-.21***
	MHC	-.19	.05	-.15***
	IHC	-.10	.06	-.06
		F (5, 807) = 26.40*** R^2 = .14		

Note. Gender dummy coded (0 = female, 1 = male), Reason-of-conflict dummy coded (0 = control, 1 = honor); FHC = Feminine-honor-concern; MHC = Masculine-honor-concern; IHC = Integrity-honor-concern; p<.05, **p<.01, ***p<.001.

4.4.4.1 Moderator Role of Gender in Predicting APB

In order to examine the role of FHC, MHC, and IHC on APB, (Step 1) and the moderator effect of gender on the relationship among predictors and dependent variable (Step 2), a hierarchical regression analysis was run. As presented in Table 4.13, in step 1, gender of the participant (β = .21, p < .001), FHC (β = .13, p < .01), MHC (β = .20, p < .001), and IHC (β = -.16, p < .001) significantly predicted APB, R^2 = .08, F (4, 808) = 17.75, p < .001. In Step 2, none of the interactions were found significant **(H4.2 has been explored)**.

Table 4.13 Hierarchical Regression Analysis for Honor Concern Sub-factors and Moderator Role of Gender in Predicting APB

	Model 1			Model 2		
	B	*SE B*	*β*	*B*	*SE B*	*β*
Gender	.45	.08	.21***	.42	.09	.20***
FHC	.11	.04	.13**	.14	.04	.17**
MHC	.27	.05	.20***	.22	.06	.16***
IHC	-.27	.07	-.16***	-.26	.07	-.15***
FHC x gender				-.14	.08	-.08
MHC x gender				.16	.11	.06
IHC x gender				-.14	.14	-.04
	F (4, 808) = 17.75*** R^2 = .08			F (7, 805) = 10.90*** R^2 = .09		

Note. Gender dummy coded (0 = female, 1 = male), FHC = Feminine-honor-concern; MHC = Masculine-honor-concern; IHC = Integrity-honor-concern; p<.05, **p<.01, ***p<.001.

4.4.4.2 Moderator Role of Reason-of-conflict in Predicting APB

In order to examine the role of FHC, MHC, and IHC on APB, (Step 1) and the moderator effect of reason-of-conflict on the relationship among predictors and dependent variable (Step 2), a hierarchical regression analysis was run. As presented in Table 4.14, in step 1, reason-of-conflict (β = .10, p < .01), MHC (β = .24, p < .001), and IHC (β = -.16, p < .001) significantly predicted APB, R^2 = .06, F (4, 808) = 12.53, p < .001. In Step 2, none of the interactions were found significant **(H4.2 has been explored)**.

Table 4.14 Hierarchical Regression Analysis for Honor Concern Sub-factors and Moderator Role of Reason-of-conflict in Predicting APB

	Model 1			Model 2		
	B	*SE B*	*β*	*B*	*SE B*	*β*
RoC	.20	.07	.10**	.20	.07	.10**
FHC	.01	.03	.01	.01	.03	.01
MHC	.32	.05	.24***	.32	.05	.24***
IHC	-.28	.07	-.16***	-.26	.07	-.15
FHC x RoC				-.06	.07	-.03
MHC x RoC				.06	.11	.02
IHC x RoC				.18	.14	.05
	F (4, 808) = 12.53*** R^2 = .06			F (7, 805) = 7.58*** R^2 = .06		

Note. Reason-of-conflict dummy coded (0 = control, 1 = honor); RoC = Reason-of-conflict; FHC = Feminine-honor-concern; MHC = Masculine-honor-concern; IHC = Integrity-honor-concern; p<.05, **p<.01, ***p<.001.

4.4.4.3 Moderator Role of Gender in Predicting AVB

In order to examine the role of FHC, MHC, and IHC on AVB, (Step 1) and the moderator effect of gender on the relationship among predictors and dependent variable (Step 2), a hierarchical regression analysis was run. As presented in Table 4.15, in step 1, gender of the participant (β = -.11, p < .01), FHC (β = -.20, p < .001), MHC (β = -.15, p < .001), and IHC (β = -.08, p < .05) significantly predicted AVB, R^2 = .10, F (4, 808) = 23.47, p < .001. In Step 2, none of the interactions were found significant **(H4.2 has been explored)**.

Table 4.15 Hierarchical Regression Analysis for Honor Concern Sub-factors and Moderator Role of Gender in Predicting AVB

	Model 1			Model 2		
	B	*SE B*	*β*	*B*	*SE B*	*β*
Gender	-.22	.08	-.11**	-.21	.08	-.10*
FHC	-.16	.04	-.20***	-.19	.04	-.23***
MHC	-.19	.05	-.15***	-.16	.06	-.12**
IHC	-.13	.06	-.08*	-.14	.06	-.09*
FHC x gender				.07	.07	.04
MHC x gender				-.16	.10	-.06
IHC x gender				.23	.13	.07
	F (4, 808) = 23.47*** R^2 = .10			F (7, 805) = 14.19*** R^2 = .11		

Note. Gender dummy coded (0 = female, 1 = male), FHC = Feminine-honor-concern; MHC = Masculine-honor-concern; IHC = Integrity-honor-concern; p<.05, **p<.01, ***p<.001.

4.4.4.4 Moderator Role of Reason-of-conflict in Predicting AVB

In order to examine the role of FHC, MHC, and IHC on AVB, (Step 1) and the moderator effect of reason-of-conflict on the relationship among predictors and dependent variable (Step 2), a hierarchical regression analysis was run. As presented in Table 4.16, in step 1, reason-of-conflict (β = -.19, p < .01), FHC (β = -.14, p < .001), and MHC (β = -.17, p < .001) significantly predicted AVB, R^2 = .13, F (4, 808) = 30.38, p < .001. In Step 2, none of the interactions were found significant **(H4.2 has been explored)**.

Table 4.16 Hierarchical Regression Analysis for Honor Concern Sub-factors and Moderator Role of Reason-of-conflict in Predicting AVB

	Model 1			Model 2		
	B	*SE B*	*β*	*B*	*SE B*	*β*
RoC	-.25	.06	-.19***	-.35	.06	-.19***
FHC	-.12	.03	-.14***	-.12	.03	-.14***
MHC	-.22	.05	-.17***	-.22	.05	-.17***
IHC	-.11	.06	-.07	-.12	.06	-.07
FHC x RoC				-.09	.06	-.05
MHC x RoC				-.18	.10	-.07
IHC x RoC				-.02	.12	-.01
	F (4, 808) = 30.38*** R^2 = .13			F (7, 805) = 19.07*** R^2 = .14		

Note. Reason-of-conflict dummy coded (0 = control, 1 = honor); RoC = Reason-of-conflict; FHC = Feminine-honor-concern; MHC = Masculine-honor-concern; IHC = Integrity-honor-concern; p<.05, **p<.01, ***p<.001.

4.5 Results for Model Analyses

In this part of the results, two proposed models, mediation, and mediated moderation models were tested. The analyses on latent variables were followed by findings with observed variables.

4.5.1 Results with latent variables

4.5.1.1 The Mediation Model

In order to examine the hypothetical mediating effect of honor concern in the association between religious orientation and acceptance of violence against women, structural equation model was formulated. Honor concern served as a mediator endogenous variable with a direct effect on acceptance of violence against women, whereas religious orientation served as exogenous variable with have an indirect effect on acceptance of perpetrator behavior and victim behavior.

This hypothesized model was tested by identifying the causal relationships among variables. To verify the mediation model (e.g., Baron & Kenny, 1986; Kenny, Kashy, & Bolger, 1998), (1) exogenous variable (RO) should significantly predict mediator,

(2) mediator (HC) should have a significant unique effect on outcomes (APB and AVB), and (3) exogenous variable should affect outcome variables in the absence of the mediator. When all the relationships exist in the model upon the inclusion of mediator, findings indicate a (4) *full mediation* model if the effect of exogenous variable (*path c'*) becomes non-significant, and a (5) *partial mediation* model if the effect of exogenous variable (*path c'*) significantly reduces.

In order to test (1) and (2), a *total mediation model* (i.e., RO affects HC, which in turn affect the APB and AVB) was estimated. To test (3), a *no-mediation model* (i.e., RO affects APB and AVB, but HC does not affect the APB and AVB) was estimated. Finally, to test (4) or (5), a *partial mediation model* (i.e., a model in which all the relationships are included) was estimated. In figure 4.7, alternative mediation models were presented.

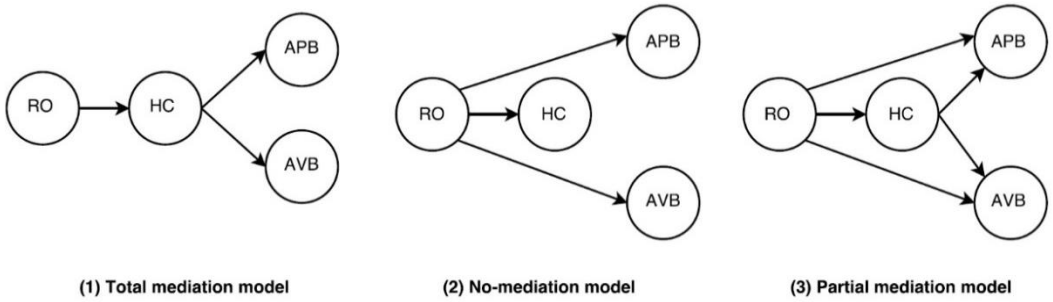


Figure 4.7 Alternative mediation models. *Note.* RO = Religious Orientation, HC = Honor Concern; APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior.

Firstly, as illustrated in Table 4.17, in terms of predicting APB, the *partial mediation model* revealed an acceptable model fit to data, χ^2 (21) = 88.87, $p < .001$, *GFI* = .97, *CFI* = .95, *RMSEA* = .069. The *total mediation model* also showed a reasonable model fit, χ^2 (22) = 101.23, $p < .001$, *GFI* = .97, *CFI* = .95, *RMSEA* = .068. Lastly, *no-mediation model* also fit the data well, χ^2 (22) = 93.46, $p < .001$, *GFI* = .97, *CFI* = .95, *RMSEA* = .069. Chi-square difference test showed that the *partial mediation model* fit better than did *total mediation model*, $\Delta\chi^2$ (1) = 12.36, $p < .001$, and *no-mediation model*, $\Delta\chi^2$ (1) = 4.59, $p < .01$.

Table 4.17 Fit Statistics and Standardized Coefficient Estimates for the Mediation Structural Model

Model	χ^2 *(df)*	χ^2 */df*	*RMSEA [90% CI]*	*CFI*	*GFI*	$\Delta\chi^2$ *(Δdf)*
Predicting APB						
Partial Mediation	88.87** (21)	4.23	.069 [.055, .084]	.95	.97	-
Total Mediation	101.23** (22)	4.60	.068 [.054, .083]	.95	.97	12.36** (1)
No mediation	93.46** (22)	4.25	.069 [.055, .084]	.95	.97	4.59* (1)
Predicting AVB						
Partial Mediation	62.41** (20)	3.12	.056 [.040, .072]	.97	.98	-
Total Mediation	62.94** (21)	2.99	.054 [.039, .069]	.97	.98	.53 (1)
No mediation	92.41** (21)	4.40	.071 [.056, .085]	.95	.97	30.00** (1)

Note. APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior; RMSEA = The root mean square error of approximation; CFI = The comparative fit index; GFI = The goodness of fit index; Standard errors in parentheses; *$p < .05$, **$p < .001$.

As can be seen in Table 4.18, the estimation of the *no-mediation model* revealed that RO has a significant effect on HC and APB. In *partial mediation model*, however, unlike the expectations, the strength of path loading from RO to APB did not reduce or disappear, indicating a suppression effect. A suppressor variable is defined by Conger (1974, pp. 36–37) as "a variable which increases the predictive validity of another variable (or set of variables) by its inclusion in a regression equation". Based on this definition, it can be deduced that HC increased the predictive validity of RO. In other words, in line with explanations by Maassen and Baker (2001), it is suggested that RO correlates with APB; however, it also shares a considerable variance with HC which is irrelevant to APB, therefore RO to APB path coefficient did not decrease in the *partial mediation model* **(Failed to accept H5d1)**. Findings demonstrated that the total structural effects of RO on APB is [.64 * -.14] + .32 = .23, indicating that 23% of the variance in ABP is explained by the total effects of RO.

Secondly, in terms of predicting AVB, the *partial mediation model* revealed an acceptable model fit to data, χ^2 (20) = 62.41, $p < .001$, *GFI* = .98, *CFI* = .97, *RMSEA* = .056. The *total mediation model* also showed a reasonable model fit, χ^2 (21) = 62.94, $p < .001$, *GFI* = .98, *CFI* = .97, *RMSEA* = .054. Lastly, *no-mediation model* also fit the data well, χ^2 (21) = 92.41, $p < .001$, *GFI* = .97, *CFI* = .95, *RMSEA* = .071. Chi-square difference test showed that *partial mediation model* fit better than *no-mediation model*, $\Delta\chi^2$ (1) = 30.00, $p < .001$.

As shown in Table 4.18, the estimation of the *no-mediation model* revealed that RO has a significant effect on HC and AVB. Moreover, in *partial mediation model*, the path from RO to AVB was no longer significant referring to a full mediation of honor concern **(H5d2 has been accepted)**. Results revealed that the total structural effects of RO on AVB is [.66 * -.46] + .07 = -.23, indicating that 23% of the variance in AVB is explained by the total effects of RO.

Table 4.18 Estimates and model fits of alternative mediation models

		Total mediation model	*No mediation model*	*Partial mediation model*
from… to				
RO →	HC	.89** (.06)	.62** (.04)	.64** (.05)
HC →	APB	.21** (.04)	-	-.14* (.06)
RO →	APB	-	.22** (.04)	.32** (.06)
from… to				
RO →	HC	.64** (.05)	.64** (.05)	.66** (.05)
HC →	AVB	-.40** (.07)	-	-.46** (.12)
RO →	AVB	-	-.26** (.06)	.07 (.08)

Note. RO = Religious Orientation, HC = Honor concern, APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior; Standard errors in parentheses; $^{**}p < .001$, $^{*}p < .05$.

4.5.1.2 The Moderated Mediation Model

Recall that one of the aims of the present thesis was to explore potential gender and reason-of-conflict differences in a theoretical mediating model of the relationship between RO, HC, APB, and AVB. The findings were presented below.

4.5.1.2.1 Moderator Role of Reason-of-conflict

To assess the statistical equality of the path estimates produced by the structural models for the honor condition and control condition, multiple-group SEM was tested. Baseline path analyses of the mediation model for honor and control conditions were illustrated in Figure 4.8.

In terms of APB, results revealed that the path from RO to HC was positive and statistically significant for both honor and control conditions. Similarly, the path from RO to APB was positive and statistically significant for both groups. However, the path from HC to APB was significant for honor, and not significant for control conditions.

In terms of AVB, results revealed that the path from RO to HC was positive and statistically significant for both honor and control conditions. Similarly, the path from HC to AVB was negative and statistically significant for both groups. Lastly, the path from RO to AVB was not statistically significant for any of the groups.

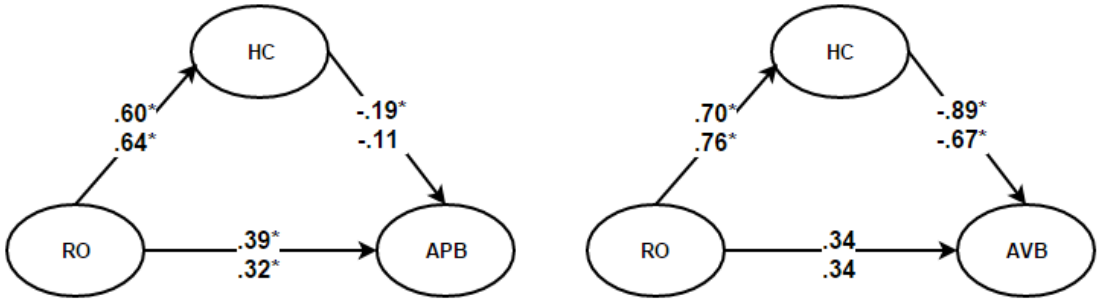


Figure 4.8 Path Analyses for Religious Orientation, Honor Concern, APB and AVB for honor (above) and control (below) conditions. *Note.* HC = Honor Concern, RO = Religious Orientation, APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior; *$p < .05$. (*Due to the suppression effect, the link between HC and APB reveals inconsistent results*)

The findings of the simultaneous path analysis for reason-of-conflict difference were presented in Table 4.19. The parameters were based on all possible combinations of the paths. The logic is that in each consecutive set of invariance analyses, particular constraints across two groups are restricted. If the $\Delta\chi^2$ is significant between two models, it would imply that the some or all paths were not the same across two groups. Hence, the analyses were conducted as follows. In the first step, baseline multi-group model was estimated. In the second step, the model, where all common parameters constrained, that is, all paths are invariant model was tested. In the following steps, at each turn, one potential path was constrained, and compared with the baseline multi-group model.

Results indicated that none of the model comparison was significant. In other words, the role of RO in predicting HC, APB, and AVB for honor and control conditions is alike. Thus, the hypothesis that the indirect effect of RO on APB and AVB through HC would have a better fit when the condition was honor **(H6)**, has been rejected.

Table 4.19 Invariance Test Results across Reason-of-conflict

Model	χ^2(df)	Model Comparison	$\Delta\chi^2$(Δdf)
Predicting APB			
1. Baseline multi-group model	171.521 (64)	-	-
2. All paths are invariant	174.015 (67)	2 vs. 1	2.494 (3)
3. IV to M invariant	174.004 (66)	3 vs. 1	2.483 (2)
4. IV to DV invariant	173.235 (66)	4 vs. 1	1.714 (2)
5. M to DV invariant	173.891 (66)	5 vs. 1	2.370 (2)
6. IV to DV and IV to M invariant	173.231 (65)	6 vs. 1	1.710 (1)
7. IV to M and M to DV invariant	173.882 (65)	7 vs. 1	2.361 (1)
8. IV to DV and M to DV invariant	171.522 (65)	8 vs. 1	.001 (1)
Predicting AVB			
1. Baseline multi-group model	180.032 (64)	-	-
2. All paths are invariant	182.441 (67)	2 vs. 1	2.409 (3)
3. IV to M invariant	182.159 (66)	3 vs. 1	2.227 (2)
4. IV to DV invariant	182.373 (66)	4 vs. 1	2.341 (2)
5. M to DV invariant	182.223 (66)	5 vs. 1	2.191 (2)
6. IV to DV and IV to M invariant	182.155 (65)	6 vs. 1	2.123 (1)
7. IV to M and M to DV invariant	181.682 (65)	7 vs. 1	1.650 (1)
8. IV to DV and M to DV invariant	180.203 (65)	8 vs. 1	.171 (1)

Note. APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior; IV = Independent variable; DV = Dependent variable; M = Mediator.

4.5.1.2.2 Moderator Role of Gender

To assess the statistical equality of the path estimates produced by the structural models for female and male participants, multiple-group SEM was tested. Baseline path analyses of the mediation model for both gender were illustrated in Figure 4.9.

In terms of APB, results revealed that the path from RO to HC was positive and statistically significant for both female and male participants. Similarly, the path from RO to APB was positive and statistically significant for both groups. Moreover, the path from HC to APB was not statistically significant for both gender.

In terms of AVB, results revealed that the path from RO to HC was positive and statistically significant for both female and male participants. Similarly, the path from HC to AVB was negative and statistically significant for both groups. Lastly, the path from HC to AVB was not statistically significant for both gender.

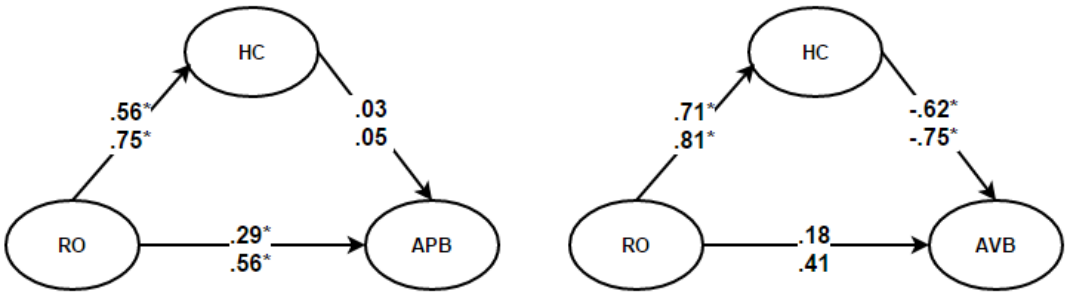


Figure 4.9 Path Analyses for Religious Orientation, Honor Concern, APB and AVB for female (above) and male (below) participants. *Note*. RO = Religious Orientation, HC = Honor Concern, APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior; *$p < .05$.

The findings of the simultaneous path analysis for gender difference were presented in Table 4.20. The parameters were based on all possible combinations of the paths. The same steps were followed as explained in moderator role of reason-of-conflict part above. In terms of APB, the explorations of the path analysis revealed gender differences in paths between RO, HC, and APB. That is to say, RO is associated with increased HC, and APB scores, but the strength of these relationship is significantly stronger for males than females **(H7c has been accepted)**. In terms of AVB, in a similar vein, the explorations of the path analysis revealed gender differences for the paths between RO, HC, and AVB. That is to say, RO is associated with increased HC, and decreased AVB scores, but the strength of these relationship is significantly stronger for males than females **(H7d has been rejected)**.

Table 4.20 Invariance Test Results across Gender

Model	χ^2(df)	Comparison	$\Delta\chi^2$(Δdf)
Predicting APB			
1. Baseline multi-group model	256.369 (65)	-	-
2. All paths are invariant	280.883 (68)	2 vs. 1	24.514** (3)
3. IV to M invariant	265.559 (67)	3 vs. 1	9.190* (2)
4. IV to DV invariant	280.102 (67)	4 vs. 1	23.733** (2)
5. M to DV invariant	276.242 (67)	5 vs. 1	19.873** (2)
6. IV to DV and IV to M invariant	265.142 (66)	6 vs. 1	8.773** (1)
7. IV to M and M to DV invariant	260.943 (66)	7 vs. 1	4.574* (1)
8. IV to DV and M to DV invariant	272.844 (66)	8 vs. 1	16.475** (1)
Predicting AVB			
1. Baseline multi-group model	265.570 (65)	-	-
2. All paths are invariant	286.187 (68)	2 vs. 1	20.617** (3)
3. IV to M invariant	276.815 (67)	3 vs. 1	11.245** (2)
4. IV to DV invariant	283.629 (67)	4 vs. 1	18.059** (2)
5. M to DV invariant	280.490 (67)	5 vs. 1	14.920** (2)
6. IV to DV and IV to M invariant	269.967 (66)	6 vs. 1	4.397* (1)
7. IV to M and M to DV invariant	265.828 (66)	7 vs. 1	0.258 (1)
8. IV to DV and M to DV invariant	279.678 (66)	8 vs. 1	14.108** (1)

Note. APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior; IV = Independent variable; DV = Dependent variable; M = Mediator; *$p < .05$, **$p < .01$.

4.5.2 Results with observed variables

4.5.2.1 The Mediation Model

In order to test the effect of the independent variables on dependent variables through mediators, a series of multiple mediation models were tested via the PROCESS bootstrapping command with 10000 iterations, 95% bias-corrected (Hayes, 2013; Model 4). In each analysis, feminine, masculine, and integrity were jointly entered as mediators, whereas one of the variables among intrinsic, extrinsic, quest, and fundamentalist religious-orientations as a predictor, and as an outcome either APB or AVB was entered separately, hereby 8 different analyses were conducted. See Appendix K, to examine the decision tree for mediation model.

In the first analysis, the direct effect of IRO on APB (*path c'*) and the indirect effect (*path ab*) via the proposed mediators of feminine, masculine, and integrity were

examined. As shown in Figure 4.10 and Table 4.21, IRO had no significant total (*path c*) or direct effect (*path c'*) on APB. Thus, the remaining steps for mediation were not necessary, based on Baron and Kenny's (1986) procedure. According to this approach no support was found for mediating role of honor concern sub-factors in relation between IRO and APB; that is to say, masculine was a predictor of APB rather than serving as a mediator in the relationship between IRO and APB. However, subsequent approach introduced by Zhao, Lynch, and Chen (2010, p.204) stated that "to establish mediation, all that matters is that the indirect effect is significant". If this approach is followed, then bootstrapping procedure found that masculine had a significant indirect effect as a mediator between IRO and APB **(H8a has been partially accepted)**.

In the second analysis, the direct effect of ERO on APB (*path c'*) and the indirect effect (*path ab*) via the proposed mediators of feminine, masculine, and integrity were examined. As shown in Figure 4.10 and Table 4.21, ERO had significant and positive direct effects (*a paths*) on feminine (β = .22, p < .001), and masculine (β = .10, p < .001). However, only masculine had significant direct effect (*b path*) on APB (β = .31, p < .001). An examination of the indirect effect demonstrates that masculine is a significant mediator of the relationship between ERO and APB (95% *CI* [.01, .07]). Additionally, the analysis revealed that ERO's effect on APB remained significant but reduced in size when masculine was estimated in the model, referring to a partial mediation. That is to say, the effect of ERO on APB has been partially mediated by masculine honor **(H8b has been partially accepted)**.

In the third analysis, the direct effect of QRO on APB (*path c'*) and the indirect effect (*path ab*) via the proposed mediators of feminine, masculine, and integrity were examined. As shown in Figure 4.10 and Table 4.21, QRO had significant and negative direct effects (*a paths*) on feminine (β = -.27, p < .001), and masculine (β = -.13, p < .01). However, only masculine had significant direct effect (*b path*) on APB (β = .15, p < .01). An examination of the indirect effect demonstrates that masculine is a significant mediator of the relationship between QRO and APB (95% *CI* [-.04, -.01]).

Additionally, the analysis revealed that QRO's effect on APB remained significant but reduced in size when masculine was estimated in the model, referring to a partial mediation. That is to say, the effect of QRO on APB has been partially mediated by masculine honor **(H8c has been partially accepted)**.

In the fourth analysis, the direct effect of FRO on APB (*path c'*) and the indirect effect (*path ab*) via the proposed mediators of feminine, masculine, and integrity were examined. As shown in Figure 4.10 and Table 4.21, FRO had significant and positive direct effects (*a paths*) on feminine (β = .40, p < .001), masculine (β = .16, p < .001), and integrity (β = .09, p < .01). However, only feminine had significant direct effect (b path) on APB (β = -.21, p < .001). An examination of the indirect effect demonstrates that feminine is a significant mediator of the relationship between FRO and APB (95% *CI* [-.15, -.01]). Additionally, the analysis revealed that FRO's effect on APB remained significant and unlike expected, increased in size when feminine was estimated in the model, referring to a suppression effect. It can be deduced that FRO correlates with APB; however, it also shares a considerable variance with FHC which is irrelevant to APB, therefore FRO to APB path coefficient did not reduce in size **(H8d has been partially accepted)**.

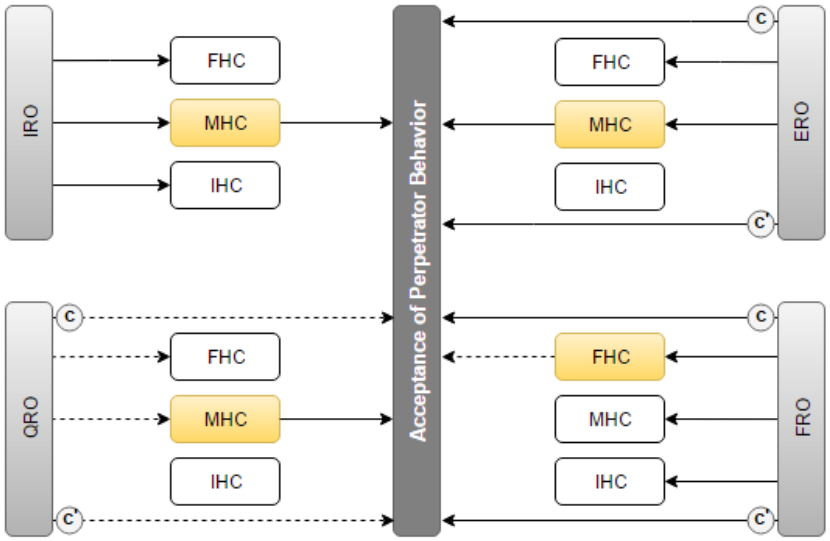


Figure 4.10 The illustration of mediation analysis between Religious Orientation and Acceptance of Perpetrator Behavior.
Note. Straight lines indicate significant and positive path; Dashed lines indicate significant and negative path; No line indicates non-significant path; Mediators in highlighted box indicate warranted mediation; c = Total effect; c' = Direct effect; IRO = Intrinsic-religious-orientation; ERO = Extrinsic-religious-orientation; QRO = Quest-religious-orientation; FRO = Fundamentalist-religious-orientation; FHC = Feminine-honor-concern; MHC = Masculine-honor-concern; IHC = Integrity-honor-concern.

Table 4.21 Total, Direct, and Indirect Effects of RO on APB and AVB through Proposed Mediators

	Total effect	Direct effect	Predictor to Mediator			Mediator to Outcome			Indirect (*ab*) Effects (95% CI)					
			FHC	MHC	IHC	FHC	MHC	IHC	FHC		MHC		IHC	
	c	*c'*	*a path*			*b path*			*LLCI*	*ULCI*	*LLCI*	*ULCI*	*LLCI*	*ULCI*
APB														
IRO	.03	.01	.47**	.20**	.20**	-.07	.35**	-.06	-.1048	.0521	**.0234**	**.1458**	-.0754	.0460
ERO	.13*	.12*	.22**	.10*	-.01	-.10	.31**	-.01	-.0665	.0111	**.0056**	**.0740**	-.0081	.0085
QRO	-.11*	-.09*	-.27**	-.13*	-.02	-.12	.15*	.01	-.0137	.0828	**-.0389**	**-.0034**	-.0125	.0081
FRO	.21**	.26**	.40**	.17**	.09*	-.21**	.08	-.02	**-.1485**	**-.0129**	-.0030	.0842	-.0307	.0253
AVB														
IRO	-.23**	-.09	.47**	.20**	.20**	-.13*	-.18*	-.21*	**-.1335**	**-.0013**	-.0872	.0026	-.1024	.0041
ERO	-.02	.03	.22**	.10*	-.01	-.15*	-.20*	-.22*	**-.2421**	**-.0663**	**-.3644**	**-.0356**	**-.4178**	**-.0187**
QRO	.14**	.08*	-.27**	-.13*	-.02	-.12*	-.15	-.27*	**.0008**	**.0722**	-.0043	.0483	-.0037	.0277
FRO	-.11*	.01	.40**	.16**	.09*	-.15*	-.19*	-.23*	**-.1124**	**-.0081**	**-.0712**	**-.0005**	**-.0485**	**-.0004**

Note. *c* = The total effect of Predictors on Outcome in an unmediated model; *c'* = The direct effect of Predictors on Outcome; IRO = Intrinsic-religious-orientation; ERO = Extrinsic-religious-orientation; QRO = Quest-religious-orientation; FRO = Fundamentalist-religious-orientation; FHC = Feminine-honor-concern; MHC = Masculine-honor-concern; IHC = Integrity-honor-concern; APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior; *$p < .05$, **$p < .01$.

In the fifth analysis, the direct effect of IRO on AVB (*path c′*) and the indirect effect (*path ab*) via the proposed mediators of feminine, masculine, and integrity were examined. As shown in Figure 4.11 and Table 4.21, IRO had significant and positive direct effects (*a paths*) on feminine (β = .47, p < .001), masculine (β = .20, p < .001), and integrity (β = .20, p < .01). Besides, feminine (β = -.13, p < .001), masculine (β = -.18, p < .001), and integrity (β = -.21, p < .001) had significant direct effect (*b path*) on AVB. An examination of the indirect effect demonstrates that only feminine is a significant mediator of the relationship between IRO and AVB (95% *CI* [-.13, -.01]). Additionally, the analysis revealed that IRO's effect on AVB disappeared when feminine was estimated in the model, referring to a full mediation. That is to say, the effect of IRO on AVB has been fully mediated by feminine honor **(H8a has been partially accepted)**.

In the sixth analysis, the direct effect of ERO on AVB (*path c′*) and the indirect effect (*path ab*) via the proposed mediators of feminine, masculine, and integrity were examined. As shown in Figure 4.11 and Table 4.21, ERO had no significant total (*path c*) or direct effect (*path c'*) on AVB. Thus, as stated before, the remaining steps for mediation were not necessary based on Baron and Kenny's (1986) procedure; but Zhao et al. (2010) proposed to continue in this situation. If this approach is followed, then bootstrapping procedure found that feminine and masculine honor had significant indirect effect as mediators between ERO and AVB **(H8b has been partially accepted)**.

In the seventh analysis, the direct effect of QRO on AVB (*path c′*) and the indirect effect (*path ab*) via the proposed mediators of feminine, masculine, and integrity were examined. As shown in Figure 4.11 and Table 4.21, QRO had significant and negative direct effects (*a paths*) on feminine (β = -.27, p < .001), and masculine (β = -.13, p < .001). Besides, feminine (β = -.12, p < .001), and integrity (β = -.27, p < .001) had significant direct effect (*b path*) on AVB. An examination of the indirect effect demonstrates that only feminine is a significant mediator of the relationship between

QRO and AVB (95% *CI* [.01, .07]). Additionally, the analysis revealed that QRO's effect on AVB remained significant but reduced in size when feminine was estimated in the model, referring to a partial mediation. That is to say, the effect of QRO on AVB has been partially mediated by feminine honor **(H8c has been partially accepted)**.

In the last analysis, the direct effect of FRO on AVB (*path c'*) and the indirect effect (*path ab*) via the proposed mediators of feminine, masculine, and integrity were examined. As shown in Figure 4.11 and Table 4.21, FRO had significant and positive direct effects (*a paths*) on feminine (β = .40, p < .001), masculine (β = .16, p < .001), and integrity (β = .09, p < .01). Besides, feminine (β = -.15, p < .001), masculine (β = -.19, p < .001), and integrity (β = -.23, p < .001) had significant direct effect (*b path*) on AVB. An examination of the indirect effect demonstrates that all of the mediators, feminine (95% *CI* [-.11, -.01]), masculine (95% *CI* [-.07, -.01]), and integrity (95% *CI* [-.05, -.01]) served as mediators in the relation between FRO and AVB. Their combined indirect effect was also significant (β = .36, p <.001, 95% *CI* [-.17, -.07]). Additionally, the analysis revealed that FRO's effect on AVB disappeared when feminine, masculine, and integrity were estimated in the model, referring to a full mediation. That is to say, the effect of FRO on AVB has been fully mediated by feminine, masculine, and integrity **(H8d has been partially accepted)**.

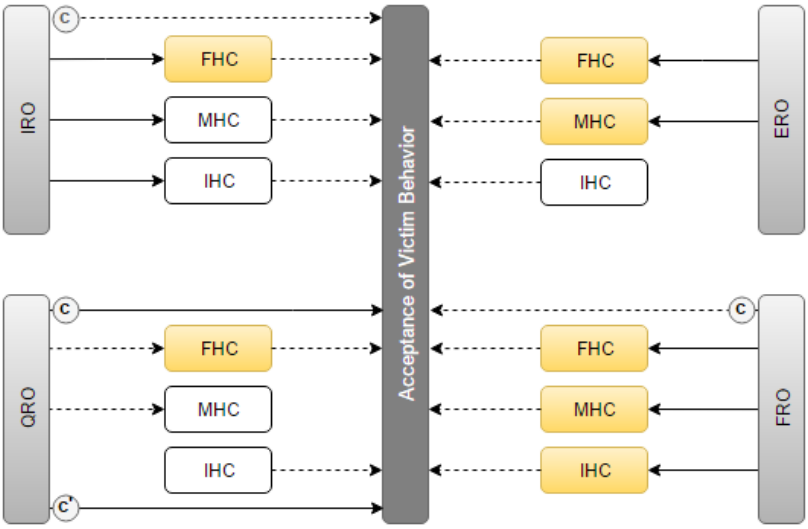


Figure 4.11 The illustration of mediation analysis between Religious Orientation and Acceptance of Victim Behavior.
Note. Straight lines indicate significant and positive path; Dashed lines indicate significant and negative path; No line indicates non-significant path; Mediators in highlighted box indicate warranted mediation; c = Total effect; c' = Direct effect; IRO = Intrinsic-religious-orientation; ERO = Extrinsic-religious-orientation; QRO = Quest-religious-orientation; FRO = Fundamentalist-religious-orientation; FHC = Feminine-honor-concern; MHC = Masculine-honor-concern; IHC = Integrity-honor-concern.

4.5.2.2 The Moderated Mediation Model

In order to test the moderator role of reason-of-conflict and gender on the mediation model for observed variables, a series of multiple mediated moderation models were tested via the PROCESS bootstrapping command with 10000 iterations, 95% bias-corrected (Hayes, 2013; Model 15). In each analysis, feminine, masculine, and integrity were jointly entered as mediators, either reason-of-conflict or gender was entered as a moderator, whereas one of the variables among intrinsic, extrinsic, quest, and fundamentalist religious-orientations as a predictor, and as an outcome either APB or AVB was entered separately, hereby 8 different analyses for each moderators were conducted.

4.5.2.2.1 Moderator Role of Reason-of-conflict

In this group of analyses, the moderator role of reason-of-conflict in the mediation model between predictors and outcomes were examined **(H9a has been explored)**. In each analysis, only mediators who granted mediator role in the previous analyses were included in the model. For example, because only masculine met the mediator role in the relation between ERO and APB, feminine, and integrity variables were not tested as mediators. As can be seen in Table 4.22, except for one relation, reason-of-conflict did not display any significant moderator effect. Results indicated that feminine honor significantly mediated the QRO x reason-of-conflict on AVB. In other words, the effect of feminine honor in the relation between QRO and AVB is moderated by reason-of-conflict. An examination of conditional indirect effect demonstrates that the mediation model is significant in control condition (95% *CI* [.01, .17]).

Table 4.22 The Moderator Role of Reason-of-conflict in the Moderated Mediation Model

			Index of Moderated Mediation				Interactions		
Outcome	Predictor	Mediator	Index	*LLCI*	*ULCI*		Coefficient	*LLCI*	*ULCI*
APB	IRO	MHC	.04	-.0105	.1044	IRO x RoC	-.04	-.2503	.1670
						MHC x RoC	.19	-.0676	.4506
	ERO	MHC	.02	-.0050	.0577	ERO x RoC	-.07	-.2188	.0843
						MHC x RoC	.20	-.0543	.4484
	QRO	MHC	-.02	-.0435	.0167	QRO x RoC	-.05	-.1771	.0861
						MHC x RoC	.16	-.0963	.4164
	FRO	FHC	-.03	-.1024	.0430	FRO x RoC	.10	-.0340	.2343
						FHC x RoC	-.08	-.2415	.0834
AVB	IRO	FHC	.01	-.0788	.0867	IRO x RoC	-.17	-.3591	.0090
						FHC x RoC	.01	-.1293	.1412
	ERO	FHC	-.01	-.0529	.0267	ERO x RoC	.03	-.0992	.1618
						FHC x RoC	-.04	-.1736	.0918
		MHC	-.01	-.0314	.0238	MHC x RoC	-.03	-.2520	.1888
	QRO	FHC	-.01	-.0365	.0341	QRO x RoC	**.13***	**.0146**	**.2408**
						FHC x RoC	.01	-.1261	.1344
	FRO	FHC	-.02	-.0881	.0415	FRO x RoC	.07	-.0430	.1922
						FHC x RoC	-.06	-.2029	.0863
		MHC	-.01	-.0503	.0439	MHC x RoC	-.02	-.2748	.2327
		IHC	-.01	-.0409	.0161	IHC x RoC	-.11	-.3917	.1643

Note. IRO = Intrinsic-religious-orientation; ERO = Extrinsic-religious-orientation; QRO = Quest-religious-orientation; FRO = Fundamentalist-religious-orientation; FHC = Feminine-honor-concern; MHC = Masculine-honor-concern; IHC = Integrity-honor-concern; APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior; RoC = Reason-of-conflict; *$p < .05$, **$p < .01$.

4.5.2.2.2 Moderator Role of Gender

In this group of analyses, the moderator role of gender in the mediation model between predictors and outcomes were examined **(H9b has been explored)**. As stated above, in each analysis, only mediators who granted mediator role in the previous analyses were included in the model.

As can be seen in Table 4.23, in predicting APB, gender moderated only the mediator role of feminine honor in the relation between FRO and APB. An examination of conditional indirect effect demonstrates that the mediation relation is stronger for female participants (95% *CI* [.08, .24]).

In predicting AVB, gender moderated the mediator role of feminine honor in the relation between IRO and AVB, and ERO and AVB. An examination of conditional indirect effect demonstrates that both mediation models are stronger in female participants (95% *CI* [.08, .24]; [-.13, -.05], *respectively*). Moreover, the relationship between QRO and AVB was mediated by FHC, while gender moderated the mediation. Indirect effect results showed that QRO x gender, and FHC x gender interactions were significant. That is, gender moderated the paths from QRO to AVB, and FHC to AVB. In other words, similar to previous findings, mediation model between the above-referred variables has been stronger for female participants (95% *CI* [-.12, -.03]).

Table 4.23 The Moderator Role of Gender in the Moderated Mediation Model

			Index of Moderated Mediation				Interactions		
Outcome	Predictor	Mediator	Index	*LLCI*	*ULCI*		Coefficient	*LLCI*	*ULCI*
APB	IRO	MHC	-.02	-.0897	.0335	IRO x gender	.09	-.1229	.3105
						MHC x gender	-.11	-.3978	.1718
	ERO	MHC	-.01	-.0386	.0255	ERO x gender	.01	-.1679	.1753
						MHC x gender	-.05	-.3277	.2181
	QRO	MHC	.01	-.0331	.0427	QRO x gender	.03	-.1199	.1796
						MHC x gender	-.04	-.3199	.2361
	FRO	FHC	**-.10**	**-.1843**	**-.0172**	FRO x gender	.08	-.0905	.2340
						FHC x gender	**-.26****	**-.4539**	**-.0624**
AVB	IRO	FHC	**.10**	**.0137**	**.1960**	IRO x gender	.09	-.1044	.2769
						FHC x gender	**.19***	**.0348**	**.3436**
	ERO	FHC	**.04**	**.0040**	**.0948**	ERO x gender	-.05	-.2058	.0992
						FHC x gender	**.17***	**.0120**	**.3343**
		MHC	.01	-.0274	.0342	MHC x gender	.02	-.2284	.2764
	QRO	FHC	**-.07**	**-.1202**	**-.0309**	QRO x gender	**.15***	**.0191**	**.2888**
						FHC x gender	**.28****	**.1216**	**.4306**
	FRO	FHC	.04	-.0363	.1208	FRO x gender	.02	-.1232	.1674
						FHC x gender	.11	-.0767	.2924
		MHC	-.01	-.0596	.0425	MHC x gender	-.05	-.3537	.2476
		IHC	.02	-.0101	.0528	IHC x gender	.21	-.1008	.5254

Note. IRO = Intrinsic-religious-orientation; ERO = Extrinsic-religious-orientation; QRO = Quest-religious-orientation; FRO = Fundamentalist-religious-orientation; FHC = Feminine-honor-concern; MHC = Masculine-honor-concern; IHC = Integrity-honor-concern; APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior; *$p < .05$, **$p < .01$.

CHAPTER 5

DISCUSSION

The present thesis set out with the aim of assessing the tolerant attitudes toward men violence against women in an honor culture, Turkey. In this regard, based on the previous literature (e.g., Flood & Pease, 2009; Rodriguez Mosquera et al., 2002a, 2002b), four factors i.e., honor-related conflict, level of honor concern, religious orientation, and gender have been suggested as determinants of the acceptable attitudes toward violence against women.

In order to test this proposition, three main research questions have been dealt with. In the first one, the reason of violent act was experimentally manipulated, and questioned whether attitudes toward violence would alter if the reason was related to an honor issue versus to another conflict. In the second one, the mediator role of honor concern between religious orientation and acceptability of violence against women was investigated. In the third one, the moderator role of gender and reason-of-conflict was explored.

Considering the main target, the secondary aim of the study was to develop a Turkish Honor Concern scale measuring the participants' level of honor concern. For this purpose, a semi-structured interview study was conducted to examine how honor concept is represented in this culture, and generate new items to be used in developing honor scale. Following this study, the original items (Rodriguez Mosquera et al., 2002a, 2002b), together with newly generated items were examined to test reliability and validity of honor scale.

This chapter of the thesis discusses the findings which emerged from the statistical analysis, in the light of the literature and hypotheses presented in the previous chapters. At first, an overview of the research findings will be given. Afterwards, the major contributions of the current thesis to the literature, and implications will be discussed. Then, it is followed by a discussion of certain limitations of the current thesis and suggestions for future research. Finally, a general conclusion will be provided.

5.1 General Evaluation of the Research Findings

In this section, evaluation of each research question will be presented in order. Firstly, evaluations on manipulation effect will be presented. In other words, the possible interaction of reason-of-conflict and gender on APB and AVB; and the possible interaction of reason-of-conflict and religious affiliation on APB and AVB will be examined.

Secondly, discussion of regression analyses on predicting HC sub-factors by RO sub-factors; and predicting APB and AVB by both HC and RO sub-factors will be presented. Furthermore, the moderator role of gender and reason-of-conflict in predicting APB and AVB will be touched on.

Lastly, model analyses will be discussed. At first, the evaluation of mediation and moderated mediation analyses with latent variables will be stated. Then, mediation and moderated mediation analyses with observed variables will be discussed.

5.1.1 Findings for Manipulation Effect

Recall that one of the aims of the study was to examine whether attitudes toward perpetrator behavior (APB) and attitudes toward victim behavior (AVB) would alter according to reason-of-conflict. In this part, the effect of reason will be discussed by taking account of gender, and religious affiliation.

5.1.1.1 The Effect of Reason-of-conflict and Gender on APB and AVB

In honor cultures, as discussed earlier, honor is a vital but an unstable concept which can easily be lost (Kardam, 2005; Rodriguez et al., 2008; Sakallı-Uğurlu & Akbaş, 2013), and hence individuals make a great effort to maintain it (Peristiany, 1965). Therefore, they are likely to be more sensitive to honor threatening situations (Üskül et al., 2012), and when it is threatened, they run the risk of doing almost everything to keep or restore their honor, including engaging in violence (e.g., Bağlı & Özensel, 2011; Patel & Gadit, 2008; Sev'er & Yurdakul, 2001). Moreover, this violence for the sake of honor is likely to be justified, and tolerated (e.g., Cohen & Nisbett, 1997) in the society. Bearing in mind these notes, in the current thesis, it has been expected that perpetrator behavior would be more accepted, and victim behavior would be more condemned when the ground of violence is with regard to an honor based conflict, compared to a financial conflict, in an honor culture, Turkey.

Analyses examining the effect of reason-of-conflict on acceptance of perpetrator behavior, and victim behavior demonstrated that participants in honor condition, as expected, had significantly higher score in APB, and lower score in AVB compared to participants in financial conflict condition. This finding is consistent with the estimate that for the sake of maintaining honor, all kind of reactions, including violence, toward honor threats are legitimized in honor cultures (e.g., Cohen & Nisbett, 1997; Vandello, Cohen, & Ransom, 2008). Strikingly, this situation appears through not only justification of perpetrator, but also condemning of victim.

These findings indicate significant consequences, since it shows that the reason of violence, honor-based conflict in this situation, might let violence against women be committed, maintained, and replicated. This implies that as long as men find excuses to beat or even murder women, their behavior would be justified. As revealed in the recent report of domestic violence in Turkey (Hacettepe University, 2015), there are a great number of reasons that proposed as excuses of violence against women, which

means that men could always find pretext for their action. What might be worse is that those excuses could be accredited by others if they are legitimate enough in the eye of society. Therefore, it appears that when the violence was committed for a financial conflict, it did not receive much support, however when the conflict was on a widely acclaimed issue like honor by default in honor cultures, it was more tolerated.

The influence of this outcome could be clearly observed in actual perpetrators committing honor-based crime, and in their social environment. For example, Bağlı (2008) conducted a research with convicts who were sent to prison by reason of honor killing. According to findings, 28% of the participants reported that their family approved the violent behavior, and 44% of participants stated that they received positive feedbacks from their social circle. Moreover, 54% of the convicts indicated that they were appreciated, justified, and tolerated by other convicts in the jail. Perhaps these affirmative attitudes make almost half of the convicts (48%) report that they were not regretful, and 41% of them report that they would commit the same crime if they face with the same situation.

This acceptable attitude also poses a danger of affecting the approach of authorities in formal institutions, like judges in courts, policy developers in parliament, and guardians in jails, because they have direct and indirect influences on individuals. For instance, the case of a father murdering his daughter (Armutçu, 2013) has been a precedent one. In this case the daughter eloped with a man when she was fifteen, and within four years she had two children. After her partner was sent to prison for getting involved in crime, she turned back her father's home. However, some of her behaviors were not approved by father, including using drugs, having intercourse with men, and as a last straw, daughter's slapping in father's face in a setting where other people were around. In the end, she had been murdered by her father.

The initial court decided it was a *töre* (*custom* in Turkish) killing, and therefore the father was sentenced with capital punishment based on the updated law[2]. Yet, Supreme Court of Appeals Prosecutor's Office objected to this decision on the ground that it was not about *töre* killing, but it was a matter of *namus* (*honor* in Turkish), and hence reduced his sentence from life imprisonment to eighteen years. In other words, violence in the name of honor was justified in the jurisdiction-level, on account of the fact that unjust provocation.

When brought together, the results on reason-of-conflict effect suggest that honor which is deeply rooted in social codes in honor cultures, provides a highly convenient milieu for men, and for all others holding patriarchal gender roles, who stand by for keeping male dominance and for demonstrating it through violence when needed. That is to say, patriarchal ideology prioritize men and devalue women, such that endowing men with control and power over women, in countries like Turkey (Sev'er, 2005). Under ideal circumstances, this order could be challenged by sufferers from the system. However, patriarchal order always finds a way to outcompete via various tools. In honor cultures, then, honor concept with its vital role, seems to emerging a 'useful' tool serving to sustain the prevailing system.

In addition to effect of reason-of-conflict, the gender influence has also been examined. Analyses examining the effect of gender on acceptance of perpetrator behavior, and victim behavior demonstrated that compared to females, male participants, as expected, had significantly higher score in APB. That is to say, men tended to accept perpetrator behavior more than women, which is consistent with the previous research in Turkey (e.g., Sakallı, 2001). On the other hand, results showed that interaction between gender and reason-of-conflict was not significant, which means that men's acceptance of perpetrator behavior did not differ with respect to honor and control conditions. They

[2] Custom killing is included in the list of qualified murder in the first degree so that it would be penalized with aggravated life imprisonment and exempted from unjust provocation reduction according to the sub-clause (k) of its 82th clause of the new Turkish Penal Code. It came into effect in June 1, 2005 within the scope of the law of harmonization code of the European Union.

seemed to be tolerating perpetrator behavior under any circumstances. This finding is likely to be indicative of a larger gender gap status in condoned attitudes toward violence against women (Flood & Pease, 2009). This attitude difference between men and women is valid not only toward physical violence (e.g., Glick et al., 2002), but also other forms of violence such as sexual harassment (e.g., De Judicibus & McCabe, 2001), rape (e.g., Truman, Tokar, & Fischer, 1996), and verbal abuse (e.g., Sakallı-Uğurlu & Ulu, 2003). It is worth noting that it is presumably not being a male per se, but how adherence to traditional gender roles, i.e., seeing women as less equal than men, that makes males hold those positive attitudes toward any form of violence against women (e.g., Wade & Brittan-Powell, 2001).

In terms of AVB scores, findings did not reveal significant difference for female and male participants. This finding might mean that women are condemning or condoning victim behavior as much as men, and due to nonsignificant interaction, this situation does not change in terms of the reason of conflict. This result is in agreement with findings of Caffaro et al. (2014) which demonstrated that Turkish female participants attributed responsibility to the victim as much as male counterparts. Similarly, Italian female participants also attributed responsibility to the victim as much as their male counterparts. On the other hand, these results differ from Sakallı's (2001) study, which showed that female participants were less likely to hold victimized woman responsible for being beaten. This inconsistency might result from the difference between content of the studies, namely, the latter research is not including honor conflict, and in fact it does not provide a specific reason for violent act. In the current study, the presented motive (i.e., honor-based conflict) seems to alter female participants' attitude, from *less condemning than males* toward *condemning as much as men*.

5.1.1.2 The Effect of Reason-of-conflict and Religious Affiliation on APB and AVB

Results investigating the effect of reason-of-conflict and participant religious affiliation on acceptance of perpetrator behavior revealed that participants who reported that they

were Muslim had higher score in APB, and lower score in AVB, compared to participants who reported that they did not believe in any religion. Moreover, findings also showed a significant interaction for AVB, that is to say, Muslim participants had lower AVB score, only in honor condition. These findings imply that no matter what the condition is, non-believer participants accepted perpetrator behavior less than participants who reported themselves as Muslim. On the other hand, these participants did not accept victim behavior, only when the woman violated an honor code.

These results accord with earlier explanations, which discussed that religion was related to approval of violence against women (e.g., Doku & Asante, 2015; Douki, Nacef, Belhadj, Bouasker, & Ghachem, 2003). However, in the scope of this paper, rather than this relation, its association with honor (interaction effect mentioned above) will be more focused, and this will be discussed in further parts of discussion chapter.

5.1.2 Findings for Regression Analyses

5.1.2.1 Predicting HC Regressed on RO

When the role of religious orientation on honor concern was examined, results showed that FHC, MHC, and IHC, that is to say, each aspects of honor concern, were positively predicted by intrinsic and fundamentalist religious orientations. When these orientations are examined it could be seen that these are more representative in terms of religious belief, since people with extrinsic orientation use the religion in a utilitarian manner to gain non-religious benefits (Allport & Ross, 1967), and people with quest orientation tend to have a dynamic kind of religious belief, by questioning, and renewing it when needed (Batson & Ventis, 1982), whereas people with intrinsic orientation live their religion, and apply religious belief into all aspect of their lives (Batson & Ventis, 1982), and fundamentalist orientation has been defined as a centralized structure of religious belief system (Kirkpatrick, Hood, & Hartz, 1991).

Therefore, this finding might refer the religious belief's considerable association to honor concern.

In the literature, it has been stated that gendered honor concerns are associated to religious codes (İnce et al., 2009). Along with patriarchy, religious constraints play a role in shaping the definition of honor. Therefore, when asked, a 30-year-old Turkish man could define honor as "to live as it is ordered by our religion … to keep oneself away from the places forbidden by God, not to try to cross the borders." (Kardam, 2005, p. 17), or a more formal definition of honor by an Imam from the Department of Religious Affairs could be given as "acting according to the basic principles of a Turkish and Muslim family in terms of conduct opening the way to adultery." (p. 20). In consistent with these explanations, a study including Turkish and Muslim university student sample demonstrated that Muslim religiosity positively predicted honor beliefs for both females and males (Glick et al., in press). This finding also corroborates the results of Metin-Orta, Akbaş, & Sakallı-Uğurlu (2013), who suggested that intrinsic orientation predicted affirmative attitudes toward honor through sexism. In sum, the current study seems to be pointing out the positive link between religious belief and honor concern.

Among other orientations, ERO, only predicted IHC, in a negative manner. That is to say, people with extrinsic religious orientation were less likely to concern for integrity honor. A possible explanation for this might be that since ERO is more related to self-interest (Allport & Ross, 1967), they might ignore the social values which are used to keep social bonds including integrity codes, such as honesty or faithfulness. However, this finding should be interpreted with caution because Metin-Orta et al. (2013) suggested that people with ERO had more positive attitudes toward honor in general. Therefore, more research is needed to clear this relation up.

The other religious orientation, QRO negatively predicted feminine and masculine honor codes. The findings observed in the current study mirror those of the previous

discussions that have examined the role of suspicion, questioning, searching for the vague truth (Batson & Ventis, 1982), and thus a continuous improvement within the given relationship. Since they are not attached blindly to religious teachings, they seem to be rejecting the religiously established association to feminine and masculine honor codes.

A last relation in this part was between gender and honor codes. Findings revealed that as expected, female participants had higher FHC, while male participants had higher MHC scores. These results could be considered as an indicator of how the honor concern scale is a convenient one, by differentiating gender appropriately.

5.1.2.2 Predicting APB and AVB Regressed on RO

When the role of religious orientation on APB and AVB was examined, it was found that ERO and FRO positively predicted APB, and FRO negatively predicted AVB. That is to say, individuals with fundamentalist and extrinsic orientations tended to accept perpetrator behavior. This finding supports the earlier studies which links religious fundamentalism with prejudice against the other (e.g., Altemeyer, 2003; Jackson & Esses, 1997; Kirkpatrick, 1993), regardless of the nature of difference (e.g., McFarland, 1989). Based on this logic, it has been suggested that individual with fundamentalist religious orientation could display tolerance for violence against women, and results of the current study confirmed this suggestion. Besides, this finding is in agreement with previous research which showed positive relation between fundamentalist beliefs and likelihood of approving violence (Koch & Ramirez, 2010), and justifiability of physical wife abuse (Ercan, 2009). In line with these findings, it was only FRO which significantly predicted AVB, and the relation was in a negative way. In other words, individuals only with fundamentalist orientation condemn victimized women due to her behaviors. What makes fundamentalism lead to engage in or at least approval of violence against women might be the embedded traditional and patriarchal norms within (Peek & Brown, 1980).

When moderator role of gender and reason-of-conflict was examined, results showed that any of them moderated the relation between FRO and APB. This finding implies that both men and women with fundamentalist orientation downplay perpetrator behavior irrespective of the reason. This might be explained by the discussion of fundamentalists' general tendency of being prejudiced (e.g., Glock & Stark, 1966; Gorsuch & Aleshire, 1974; Kirkpatrick & Hunsberg, 1990). In this context, they seem to be prejudiced against women who exhibited inappropriate behaviors, in general. However, the results of reason-of-conflict and AVB interaction did not likely to support this inference. The interaction was significant, but it is somewhat surprising that individuals with fundamentalist orientation condemned victim only in control condition, not in honor condition, unlike expected. However, a further analysis including only FRO as the predictor (excluding IRO, ERO, and QRO) revealed that FRO significantly and negatively predicted AVB in both honor and control condition. It appears that this line of research needs more empirical investigation.

The significant and positive predictor role of extrinsic religious orientation in APB implies that people with ERO were likely to accept perpetrator behavior. This accords with the findings of Ercan (2009), which revealed positive correlation between ERO and justifiability of physical wife abuse. A possible explanation for this result might rely on the nature of extrinsic orientation which is associated positively to prejudice and negatively to tolerance (Allport & Ross, 1967). Furthermore, analyses did not show significant interaction between ERO and gender, or ERO and reason-of-conflict. In other words, gender and reason-of-conflict did not moderate the ERO's relation with APB. Therefore, just like FRO, both gender with extrinsic orientation accepted perpetrator behavior on any ground. On the other hand, unlike FRO, people attached to extrinsic orientation did not condemn victim behavior. In addition, analyses on examining moderator role of gender and reason-of-conflict in this relation did not demonstrate significant results. Hence, no evidence of earlier argument proposing that when the victim behavior is condemned in the society, people with ERO would take position according to public opinion, and disapprove victim behavior, was detected.

Quest religious orientation followed a different pattern. In fact, it did not predict either APB or AVB, in accordance with earlier studies (Burris & Jackson, 1999; Ercan, 2009; Jankowski et al., 2011). However, QRO and gender, and QRO and reason-of-conflict interactions revealed significant results. Results showed that only male participants, who were attached to quest religious orientation scored also high on AVB. Similarly, participants only in honor condition who held quest religious orientation were more likely to accept victim behavior. Interestingly, QRO seems to work as a buffer enhancing men's positive attitudes toward victimized women. Moreover, when victim violated an honor code people with QRO condoned victim behavior, that is, they did not turn it into a big deal. This finding is encouraging to argue that individuals with quest religious orientation hold a general "don't discriminate attitude" (McFarland, 1989, p. 324).

In contrast to expectations, intrinsic religious orientation did not predict APB or AVB. This finding is in agreement with Ercans's (2009) study which showed no significant association between IRO and justifiability of physical wife abuse. A possible explanation for this finding is that people with IRO are highly concerned about positive social impression (e.g., Batson, Naifeh, & Pate, 1978), and thus they might be under the effect of social desirability bias. On the other hand, IRO and reason-of-conflict interaction in terms of AVB revealed a significant result, that is, participants only in honor condition who held intrinsic religious orientation tended to condemn victim for her behavior. This finding is in line with Burris and Jackson (1999), who argued that intrinsically oriented people take into consideration the victim characteristics, i.e., who is being abused. In line with this argument, results of the current study demonstrated that people with IRO disapproved victim behavior merely when they engaged in an honor conflict. It seems possible that these findings are due to suggestions of limited tolerance of people with IRO to approvals of their beliefs (Batson et al., 1999; Herek, 1987). That is to say, intrinsically oriented people are likely to condemn the victim, when her behavior is incompatible with their beliefs.

5.1.2.3 Predicting APB and AVB Regressed on HC

Analyses examining the role of honor concern on APB and AVB revealed that as expected feminine and masculine honor concerns positively predicted APB, and negatively predicted AVB, while integrity honor code predicted only APB, in a negative direction. Results also showed that none of the interactions in terms of gender and reason-of-conflict were found significant.

These results lead us to discuss findings around two topics. At first, it is likely to observe that the content of honor notion is conceptually dissociated into two, namely, gender-based codes (feminine and masculine honors) and public morality codes (integrity honor). This situation accords with the findings of the interview study, which revealed that around one-third of the participants associated honor with woman and sexuality (gender-based), while the other one-third associated with dignity codes like honesty, truthfulness, and fairness (public morality based). Based on this dissociation, it might be deduced that gender-based honor is more a reflection of imposed gender roles by patriarchal ideology, which lets men control women (Sev'er & Yurdakul, 2001). This type of honor in honor cultures, like Turkey where patriarchy is widely valued (Kandiyoti, 1995), seems to be merely a tool, which is used to maintain imbalanced power relation favoring men and devaluing women. As argued by Koçtürk (1992), the underlying belief behind the honor which charges men to protect their women emerges from the patriarchal understanding that women cannot be trusted to protect their own honor (Işık & Sakallı-Uğurlu, 2009). Because women are perceived as weak and inferior, her body and her honor, along with other possessions, are controlled by men. Thus, it is not surprising that both feminine and masculine honor codes representing patriarchal gender roles predicted APB positively, and AVB negatively. On the other hand, it is not also surprising that integrity honor code which connotes more public morality negatively predicted acceptance of perpetrator behavior.

The second finding to be discussed is the lack of moderator role of reason-of-conflict and gender in the relation between honor concern and APB and AVB. This outcome seems to be supporting the argument above in relation to patriarchal ideology. Since there is no interaction, it implies a general tendency of tolerating man violence, and disapproving woman behavior, that is, (a) the reason of violence does not have to be bound up with honor conflict, and (b) there is no difference between men and women attitudes, in terms of the given relation. In fact, previous studies (e.g., Sakallı, 2001) and the current study demonstrated that male participants held more approval of violence against women. Therefore this appears to be a contradicting finding, however, if it is reconsidered it could be noticed that here, the moderator role of gender is expected in the relationship between gender-based honor codes (FHC and MHC) and accepting of violence against women. Therefore, what has actually been expected that participants with higher scores on gender-based honor codes, and whose gender is male, would have higher score in APB, and lower score in AVB, than participants with higher scores on gender-based honor codes, and whose gender is female. But apparently, being strongly attached to gender-based honor codes overrides the effect of gender.

5.1.3 Findings for Model Analyses

In this part of the discussion, two proposed models, mediation, and mediated moderation models will be argued. The analyses on latent variables will be followed by findings with observed variables.

5.1.3.1 Findings with Latent Variables

5.1.3.1.1 Mediation Model

Previous research suggests that religion can operate as a protective (e.g., Ellison et al. 1999), or as an enhancer (e.g., Koch & Ramirez, 2010) agent in regard to violence against women. The present thesis aims to address social psychological variables in

accounting for the association between religion and violence against women. To this end, honor concern has been hypothesized to function as a mediator between religious orientation and acceptance of perpetrator and victim behaviors, in honor cultures, such as Turkey.

To set up variables in mediation model, honor concern was treated as a latent variable including feminine, masculine, and integrity honor codes, and religious orientation was treated as a latent variable including intrinsic, extrinsic, quest, and fundamentalist religious orientations. Hence, honor concern served as a mediator with a direct effect, whereas religious orientation served as a predictor with an indirect effect on acceptance of perpetrator behavior and victim behavior.

To examine the significance of mediation relationship in APB, firstly no-mediation model, i.e., the direct effect of RO on HC and APB, was tested, and it revealed a significant result. That is, religious orientation has a direct effect on honor concern, and also APB. Secondly, mediation model was tested with an expectation of a significant reduction (partial mediation) or totally absence (full mediation) of the link from RO through APB, when HC was included in the model. However, results were not in line with the expectations, that is to say, the strength of the path remained similar even if honor concern was included, by referring to a suppression effect. In this model, it is likely that honor concern increased the predictive validity of religious orientation. In other words, it seems that religious orientation correlated with APB; however, it also shared a considerable variance with honor concern which is irrelevant to APB, therefore RO to APB path coefficient did not decrease in this model.

As discussed earlier, there is a strong relationship between religious orientation and honor concern. This argument has been empirically supported by mediation analysis, as RO has a direct effect on HC; and as HC has a suppressor effect in the relation between RO and APB. This finding is in line with the previous research, which shows that in honor cultures like Turkey, religion and honor can even be used as synonyms in some

cases (Kardam, 2005), probably because honor concept is produced through socio-cultural rules, and religion is related to regulation and protection of social relations (Rai & Fiske, 2011). Not a specific religion, but experiencing religious belief in general tend to support and justify the perpetuating of gender roles (Moxnes, 1996), and hence, more religious individuals are found to have more tendencies to identify the honor concept with women's sexuality (Metin-Orta et al., 2013). In a similar vein, Cihangir (2012) showed that Turkish and Moroccan participants reported their religion as a more crucial factor in determining their honor. In addition, a recent study carried out by Glick et al. (in press) revealed that honor endorsement of both male and female Turkish Muslim students was positively predicted by religiosity. These results indicate how religious beliefs and honor notion might be strongly attached.

To examine the significance of mediation relationship in AVB, as explained above, firstly no-mediation model, i.e., the direct effect of RO on HC and AVB, was tested, and it revealed a significant result. That is, religious orientation has a direct effect on honor concern, and also AVB. Secondly, mediation model was tested with an expectation of a significant reduction (partial mediation) or totally absence (full mediation) of the link from RO through AVB, when HC was included in the model. In the present instance, results were supporting the expectations, that is to say, the link between RO to AVB was no longer significant referring to a full mediation of honor concern.

The mediation analysis was run to identify the process underlying relationship between religious orientation and AVB by inclusion of honor concern. It was expected that honor concern would play a crucial role in governing the relationship between religious orientation and AVB. In line with expectations, the results revealed that religious orientation influenced honor concern, which in turn influenced AVB, granting a mediation. Moreover, it was found that honor concern accounted for all of the relationship, since its inclusion into model dropped the relation between religious orientation and AVB.

These results suggest that it is not religious orientation per se which determines condemning victim behavior. Honor concern (i.e., feminine, masculine, integrity honor codes) dropped the effect of religious orientation to non-significance. This finding could be explained by two relations, (1) the predictor role of religious orientation in honor concern, and (2) the predictor role of honor concern in AVB. The former one, how religious orientation predicts honor concern has been discussed above, in APB. The latter one is consistent with the entire literature on how honor is perceived in honor cultures how it lays a burden on women, how women are expected to behave, how they are blamed when they did not behave as expected, and how it is tolerated if they are punished for their unexpected behavior (for a review, see Sakallı-Uğurlu & Akbaş, 2013; see also Sev'er & Yurdakul, 2001).

5.1.3.1.2 Moderated Mediation Model

Having examined the mediation effect between religious orientation and, APB and AVB, the interest in this part becomes whether the mediation effect would differ across different conditions, and gender. This interest builds upon the idea that mediation model established above might differ or not work for each condition, or gender. The model, which is used to test these relations, i.e., moderator role of reason-of-conflict and gender in the mediation model, is called moderated mediation model (Edwards & Lambert, 2007).

Analyses assessing the moderator role of the reason-of-conflict in the mediation model, where honor concern is mediating the relationship between religious orientation and APB, and AVB revealed that the reason-of-conflict did not moderate the mediation model. In other words, the role of religious orientation in predicting APB, and AVB for both honor and control conditions is the same. Thus, the hypothesis that the indirect effect of religious orientation on APB and AVB through HC would have a better fit when the condition was honor, has been rejected.

The result of moderated mediation model in terms of APB is hard to be discussed because of the suppressor effect in the mediation model. On the other hand, the lack of moderator effect of reason-of-conflict in the mediation model of AVB seems to be very informative. The result suggests that full mediation of honor concern between religious orientation and AVB did not differ in terms of conditions, that is, the reason-of-conflict whether it is honor conflict or financial based. Therefore, it can be speculated that holding honor concern is somehow more influential than the situation. Leung and Cohen (2011) introduced CuPS (culture x person x situation) perspective to examine within and between culture variation, individual differences, and the cultural logics of honor and non-honor cultures. The present findings might provide empirical data to this argument (at least for person x situation relation, since the current research does not compare honor cultures with non-honor ones) such that the dimension with respect to person (i.e., endorsement of honor codes in this situation) plays a determining role; it keeps its influence, even if the situation (i.e., ground of violence) differs.

Analyses assessing the moderator role of the gender in the mediation model, where honor concern is mediating the relationship between religious orientation and APB, and AVB revealed that gender moderated the mediation model. In terms of APB, results revealed gender differences in paths between RO, HC, and APB. That is to say, RO is associated with increased HC, and APB scores, but the strength of these links is significantly stronger for males than females. In terms of AVB, in a similar vein, results revealed gender differences for the paths between RO, HC, and AVB. That is to say, RO is associated with increased HC, and decreased AVB scores, and the strength of these links is again significantly stronger for males than females. To sum up, the role of religious orientation in predicting APB, and AVB through HC differs across both gender, namely, more powerful for males than females. A possible explanation for this finding is that they are men who benefit more, from this structure, and thus who cling to this relation more than women.

5.1.3.2 Findings with Observed Variables

So far, this part of the discussion has focused on variables in their latent version. The following part will address specific components of the variables, and their relations among each other.

5.1.3.2.1 Mediation Model

In order to test the mediation model with observed variables, feminine, masculine, and integrity honor codes were regarded as mediators; intrinsic, extrinsic, quest, and fundamentalist religious-orientations were taken as predictors; and APB and AVB were treated as outcomes.

In terms of APB, results revealed that masculine honor concern acted as a partial mediator in the relations with intrinsic, extrinsic, and quest (negatively) religious orientations. In addition, the analysis showed that the effect of fundamentalist orientation on APB remained significant and increased in size when feminine honor was included in the model, referring to a suppression effect. It is likely that FRO correlates with APB; however, it also shares a considerable variance with FHC which is irrelevant to APB.

In predicting APB, the prevalence mediator role of masculine honor concern is not a surprising finding since it is based on masculine gender roles, like strength, dominance, and toughness (Fischer, 1989; Nisbett & Cohen, 1996; Thompson & Pleck, 1986) which give a ‘duty’ of controlling, and also protecting ‘weak’ women, and hence give a ‘right’ to use violence on them, within this hierarchical power relation. On the other hand, the predictor role of intrinsic, extrinsic, and quest (negatively) religious orientations on masculine honor concern is worth further investigating. The negative relation between quest and masculine honor code might be related to nature of quest orientation which is highly associated with non-discriminatory attitudes (Batson, 1976;

Batson et al., 1993), and possibly therefore they do not approve the components of masculine honor code which provides men with an environment for establishing dominance over women.

The relation between intrinsic orientation and masculine honor concern might be reflecting the effects of patriarchal components in either religion (e.g., for Islam see Anwar, 2006) emphasizing male dominance over women just like in masculine honor code. Therefore intrinsically oriented individuals who believe in the teachings of religion from the heart, and apply them into all aspect of their lives (Allport & Ross, 1967; Batson & Ventis, 1982; Whitley & Kite, 2010) might adopt its patriarchal language, and therefore might endorse masculine honor codes, which is presenting very similar understanding. Extrinsic individuals, on the other hand, are more utilitarian oriented, and driven by external rewards (Allport & Ross, 1967; Batson & Ventis, 1982; Donahue, 1985). Therefore, a possible speculation for the relation between extrinsic orientation and masculine honor concern might be that individuals with extrinsic orientation are somehow rewarded from what masculine honor codes present to them. Yet, but this argument awaits future research.

In terms of AVB, results revealed that feminine honor concern played a mediator role in the relations with intrinsic (full and negatively), and quest (partial and positively) religious orientations. In addition, feminine and masculine honor codes negatively mediated the relationship between extrinsic religious orientation and AVB. Lastly, the effect of fundamentalist orientation on AVB has been fully mediated by all of the honor codes, namely, feminine, masculine, and integrity concerns.

Results suggest that each aspect of religious orientation significantly predict feminine honor concern. This finding is again consistent with the hierarchical gender roles embedded in religious scripts, as discussed above. The religious teachings do not only provide roles for men and women, but also expect women to live according to regulations that religion established. These expectations highly overlap with the

components of feminine honor codes. For example, feminine honor code value features in relation to women like female chastity, virginity, modesty, obedience, a sense of shame (e.g., Kardam, 2005; Moxnes, 1996; Rodriguez Mosquera et al., 2002a, 2002b; Sakallı-Uğurlu & Akbaş, 2013), and these could easily be found also in religious teachings, in any monotheist religion. Quest religious orientation, on the other hand, predicted feminine honor concern negatively, which might be related to previous discussion on the relation between quest orientation and masculine honor code. Apparently, individuals with quest orientation hold a general non-discriminatory attitude, which seems to be valid also in this feminine honor concern.

5.1.3.2.2 Moderated Mediation Model

In order to test the moderator role of reason-of-conflict and gender on the mediation model for observed variables, feminine, masculine, and integrity honor codes were regarded as mediators; intrinsic, extrinsic, quest, and fundamentalist religious-orientations were taken as predictors; APB and AVB were treated as outcomes.

Analyses examining the moderator role of reason-of-conflict in the mediation model revealed significant results only for the relation between quest orientation and AVB, where the mediator is feminine honor concern. An examination of conditional indirect effect demonstrates that the mediation model is significant merely in financial conflict. In other words, feminine honor concern mediated the relation between quest religious orientation and AVB only in financial conflict condition.

Analyses examining the moderator role of gender in the mediation model revealed significant results for the relation between fundamentalist orientation and APB, where the mediator is feminine honor concern. An examination of conditional indirect effect demonstrates that the mediation relation is stronger for females. In other words, feminine honor concern mediated the relation between fundamentalist religious orientation and APB strongly in females. In predicting AVB, gender moderated the

mediator role of feminine honor concern in the relations with IRO, ERO, and QRO. An examination of conditional indirect effect demonstrates that these mediation models are again stronger in female participants. When evaluated together, findings might suggest that feminine honor concern, as can be predicted, is so influential on women in honor cultures that it is able to explain a great deal of mediation relations between religious orientation and acceptance of perpetrator and victim behaviors.

5.2 Contributions and Implications

There are several important topics where the current thesis makes noteworthy contributions to social psychological research. First, this research extends our knowledge of violence against women by addressing attitudes toward both male perpetrator and female victim in an honor culture, Turkey. Honor, as discussed earlier, is a vital concept in honor cultures, however, it did not took attention of social psychologists until last two decades (e.g., Cohen & Nisbett, 1997; Cross et al., 2013; Ijzerman et al., 2007; Rodriguez Mosquera et al., 2002a, 2002b; Vandello et al., 2009). The social psychological research on honor in Turkey, on the other hand, is more recent. The study (Işık & Sakallı-Uğurlu, 2009) on developing two scales measuring (1) attitudes toward honor, and (2) attitudes toward violence against women for protecting honor, could be one of the first studies in relation to honor, in Turkey. Thenceforth, a number of studies have been carried out (e.g., Cihangir, 2012; Cross et al., 2013; Glick et al., in press; Üskül et al., 2012, 2013, 2014; Van Osch et al., 2013), yet, to my knowledge, no study exists in Turkey which associates honor notion with religious orientation in predicting attitudes toward both perpetrator and victim behavior.

Second, moreover, the current thesis employed an experimental method in assessing attitudes toward perpetrator and victim, with an attempt to reduce potential social desirability effects. Previous social psychological studies on honor issue in Turkey, used rather self-report questionnaires, scales, or interviews, which rely on explicit

answers. This poses a problem of affecting responses in a manner that not reflecting the actual attitude but what socially approved, particularly in exploring attitudes toward sensitive topics like honor, religion, or violence. Therefore, due to manipulation effect in the present study, it is believed that the effect of social desirability has been reduced to minimum.

Third, the current thesis has demonstrated, for the first time, that different kinds of religious orientations, i.e., intrinsic, extrinsic, quest, and fundamentalist, are likely to have different relations with honor concern components. For instance, while fundamentalist orientation positively predicted each honor concern types, quest orientation was inversely related with feminine and masculine honor codes. This might contribute to the existing literature in two ways. Firstly, it sheds light on the inconsistent findings while examining the relation between religion and honor, by demonstrating that the effect of religion could be addressed in various ways, like religious orientation in this context, and there is not one view of religion, that is to say, it is not a one-dimensional construct, but rather holding various structures inside, hence establishing various relations with other social constructs. Secondly, the research on religious orientation which has begun with relating to prejudice (Allport, 1967), and continued with relating to discriminatory attitudes (e.g., Jankowski et al., 2011), might attain a new space by associating with honor concept, thus the current thesis might serve as a base for future studies.

Lastly, first study of the current thesis offered some important insights into nature of honor concern research in Turkey. Through semi-structured interviews, social representations of honor concept have been explored, and answers were used in generating new items for honor scale. Accordingly, a reliable and valid Turkish Honor Concern Scale has been introduced, to explore the degree that participants concern for honor, and what type of honor (feminine, masculine, or integrity) they more concern. In the scope of the present thesis, the honor concern data revealed three factors repeatedly, and therefore aroused a thinking of family honor in Turkey has been defined through

feminine and masculine, or even integrity honor codes. This can be regarded as another contribution of the thesis, yet it requires further investigation.

The findings of current thesis suggest a number of important implications for future practice. Apparently, honor concept in this culture is still a crucial, even vital concept that have the power of influencing the acceptance of men violence against women. Therefore, while setting up prevention or intervention programs aiming to reduce violence against women in cultures which prioritize honor, namely honor cultures, it seems essential to focus on how honor is defined, perceived, and endorsed in the society. The results suggest that honor concept has basically two accounts, (1) through women and sexuality, and (2) through universal values like honesty, or truthfulness. They need to be, therefore, differently approached while working on its association with violence. The programs might focus on breaking the link with the former one, whereas promoting the latter one.

Furthermore, the relation between religion and violence against women has been widely studied in the literature. A huge amount of discussion has been questioning the role of religion, particularly Islamic religion, in the nature of honor killings (Douki et al., 2003; Korteweg & Yurdakul, 2010; Sev'er, 2005; Sev'er & Yurdakul, 2001). The general approach among authors is that it is the patriarchal ideology in the culture, rather than religion itself, which subordinates women under the control of men, leads to honor crimes. Even though current study included Muslim participants, it poses a similar approach such that it is not related to religion per se, but the motivation underlying religious belief, namely religious orientation, and its patriarchal inherits that present hierarchical gender roles. Therefore, further studies, as well as prevention and intervention programs might focus more on social psychological constructs, particularly specific religious orientations, e.g., fundamentalism, rather than specific religions.

Finally, mediation analyses between religious orientation and acceptance of perpetrator and victim behaviors suggest that how honor is concerned is a significant variable explaining the relation, therefore it might be a reasonable starting point for prevention and intervention programs working on discouraging the tendency of justifying the perpetrator on the ground of adherence to masculine honor codes, and the tendency of blaming the victim by reason of being strongly attached to feminine honor codes. Results also suggest that since perpetrator justification, and victim blaming tendency due to honor concern exist even in the sample of the present study, who are young, educated, and living in big cities, it seems to be necessary that prevention or intervention programs should be applied not only to individuals in high risk groups, but also to social agencies like juridical system, or law enforces, which have direct or indirect influence on public, for an expected change.

5.3 Limitations and Suggestions for Future Research

There are certain limitations of the current thesis that should be taken into account when considering the findings. The most important limitation lies in the fact that the sample is not representative of either entire honor cultures, or entire Turkey as a whole. Firstly, even though honor cultures share common characteristics like maintaining a good reputation (Peristiany, 1965; Pitt-Rivers, 1977), they can also hold sui generis traits. For example, Turkey and Italy are traditionally considered as honor cultures, but as Caffaro et al. (2014) discussed, they have some distinct features, such as gender inequality, family structure, or legal system. The findings therefore need to be generalized into other honor cultures with caution. Secondly, although the sample is large enough, and included participants from various universities across the country, it is essential to bear in mind that the sample is composed of participants with limited range of age and education level (i.e., university students), living in big cities, from middle or high SES families. Even though higher SES does not warrant not committing honor crimes, the reports (e.g., Bağlı, 2008) largely present that people who perpetrated honor crime are usually not well educated (only 2% of the convicts hold bachelor's or

postgraduate degree) or not having a proper occupation (56% of them did not have social security). This is not indeed reflecting the sample of the current research, and therefore results may not be applicable to people who actually experience in this type of violence, yet since this research focuses more on attitudes, not actual crime, it nevertheless provides rich information for the relevant literature. Taken together, it is unfortunate that the study did not include a wider segment of population, however, further work can examine attitudes of individuals from a broad range of age group (e.g., elders), socioeconomic status (e.g., low SES), residential areas (e.g., slums in cities), settlements (e.g., rural areas), locations (e.g., other countries holding honor culture), or social settings (e.g., where honor-based violence actually experienced, by committing, being subjected, or witnessing).

The second limitation is that findings of the current study has been attributed to being in honor culture, however, it is hard to draw this conclusion without comparing results with non-honor cultures. The results might be different in face cultures which give vital importance to hierarchy norm, or dignity cultures where the honor is viewed as moral integrity, virtue, worth, and ethical principles (for detailed information on face and dignity cultures, see Kim & Cohen, 2010). Therefore, further studies addressing research questions of the current thesis will need to be undertaken in different cultural settings. Hence, the results can be compared, and then potential differences can be attributed to honor cultures.

The third limitation of the current thesis involves the restricted variety of vignettes used in the research. They are including a husband who beaten his wife for an honor-based or a financial conflict. In future investigations, it might be possible to create new vignettes in which the perpetrator is not husband but a father, or brother, in order to compare and contrast honor-based violence with crimes of passion which result from feelings of hurt, and jealousy (Abu Odeh, 1997). Moreover, the new scenarios might include not only physical honor-based violence but other kinds like psychological, or sexual honor-based violence against women.

Lastly, even though pivotal variables predicting attitudes toward perpetrator and victim behaviors were embodied in the current thesis, additional important constructs are worth to be addressed in future studies. Research on honor-based emotions, for example, suggest that "the more one is concerned with maintaining honor, the more intense will be the emotional reactions to offences that jeopardize the status of one's honor" (Rodriguez Mosquera et al., 2002b, p. 144). Hence, it is plausible to assume that honor-based emotions would contribute to the explanation of attitude differences in acceptance of perpetrator and victim behaviors. The other variables that could be embedded into the current experimental work might be ambivalent sexism (see Sakallı-Uğurlu, 2002), self-worth (Üskül et al., 2012), or mortality salience (see Greenberg, Pyszczynski, & Solomon, 1986).

5.4 Conclusion

The current thesis has begun by asking why individuals hold tolerated attitudes toward men violence against women, in an honor culture, Turkey. At first, this question was specified such that attitudes were addressed through acceptance of perpetrator behavior, and acceptance of victim behavior. In other words, condoning perpetrator behavior (i.e., high score in APB), and condemning victim behavior (i.e., low score in AVB) were considered as indicators of acceptability of violence against women. Second, two constructs, honor-concern and religious-orientation have been proposed as factors influencing the acceptance of perpetrator and victim behaviors.

The thesis followed two main lines in order to answer the initial question above. First, the reason-of-conflict against women was manipulated as either an honor-based, or a financial conflict between a husband and a wife. It was expected and confirmed that when the ground of violence was honor related, participants accepted perpetrator behavior more, and victim behavior less, compared financial condition. In addition, male participants were more accepting perpetrator behavior, than female participants, while they did not differ in terms of acceptance of victim behavior.

The experimental results of the study have demonstrated the importance of honor in acceptance of perpetrator and victim behaviors. In the second line of the study, honor concept has been addressed through honor codes, namely, feminine, masculine, and integrity. Moreover, religious orientation has been included, and examined through intrinsic, extrinsic, quest, and fundamentalist orientations. It was proposed that honor concern would mediate the relationship between participants' religious orientation and acceptance of perpetrator and victim behaviors.

In order to test honor concern of participants, a Turkish honor scale was needed. Since the existing one, Attitude toward Honor Scale (Işık & Sakallı-Uğurlu, 2009) involved only women honor, the honor scale developed in Spanish culture by Rodriguez Mosquera et al. (2002a, 2002b), was aimed to be adapted into present culture. Since two cultures might have had different characteristics, it seemed plausible to generate new culture-specific items, in addition to the original ones. To this end, a semi-structured interview (study 1A) has been conducted, and findings of this study were evaluated to generate new items. These items were combined with the original ones, and they all together were tested in regard to reliability and validity (study 1B). Unlike suggested by the original scale, the new one did not reveal four factors, that is to say, the items of family honor code were distributed into feminine, and masculine honor items. Hence, recently emerged Turkish Honor Concern Scale included three factors, namely, feminine, masculine, and integrity.

Following studies IA and IB, the second study demonstrated that as expected, honor concern fully mediated the relationship between religious orientation and acceptance of victim behavior. However, the analyses testing acceptance of perpetrator behavior revealed a suppressor effect. That is to say, honor concern increased the predictive validity of religious orientation such that religious orientation correlated with acceptance of perpetrator behavior, but it also shared a considerable variance with honor concern which is irrelevant to APB. Therefore, predictor role of religious orientation did not reduce when honor concern included into the model, in other words,

honor concern played a suppressor role in the relation between religious orientation and acceptance of perpetrator behavior.

When come together, results suggest the importance of honor and religious orientation in acceptance of honor-based violence against women. Apparently, honor crime is a mean of human right abuse and needed to be reduced in the short run; as Siddiqui (2005) and many others stated, there is no 'honor' in honor crimes. One may suggest the increase in legal punishment as a solution. But, interviews with murderers in the prison reveal that they are not regretful for committing honor crimes (Bağlı, 2008), and they consent to pay whatever their penalty (Kardam, 2005). Bağlı (2008) points to a possible recipe stating that heavy punishment for love crimes in Italy, another honor-culture-dominated country, dramatically reduced the problem. Yet it might not be similarly affective in Turkey, where patriarchal gender-roles are so dominant (Sev'er & Yurdakul, 2001), compared to Italy which is more a gender-egalitarian country (Caffaro et al., 2016), as demonstrated in the global gender gap index (The Global Gender Gap Report, 2015) Turkey is at 130th, and Italy is at 41st place among 145 countries in the world. Even if the potential assaulters are afraid of being prisoned for years, they would follow alternative ways. For instance, they could make young, under-aged male children execute the crime, or could show the murder as a suicide, as if the women killed herself (e.g., Siddiqui, 2005). Therefore, increase in the penalty might not have such a deterrent effect in this culture.

One of the ways to reduce honor crimes, then, would be deal with sexism and gender-based honor codes which nourished by patriarchal ideology assuming women as possessions of men. Within patriarchal system, women are the subordinates under male control (Daly & Chesney-Lind, 1988). This asymmetric role division brings the gender inequality into all aspects of sociocultural context, as well as interpersonal relationship such as male-on-female violence (Dobash & Dobash, 1979). Men holding the power over women inherently desire, and need to maintain this privilege, so that use violence as a tool keeping women under control (DeKeseredy & McLeod, 1997). Honor crimes,

therefore, are likely to occur due to honor codes based on patriarchal order and gender inequality, which is socially constructed and culturally approved (Yllo, 1993).

It is worth noting that not only men but also women in honor cultures are maintainers of the existing system. For example, the reasons why an abused woman does not leave husband might differ between in an honor and non-honor culture. Vandello et al. (2009) have found that participants from honor cultures were more favorable to the woman, if she remains in an abusive relationship. That is to say, women are likely to stay in an abusive relationship to be rewarded in the eyes of others. This might be explained through ambivalent sexism (Glick & Fiske, 2001), and system justification theory (Jost et al., 2003). In the societies where gender inequality is prevalent, women are found to be refusing the hostile sexism, while favoring the benevolent sexism (Glick et al., 2000). In order to avoid the negative outputs of hostile sexism, they internalize the benevolent sexism, by considering themselves as weak, and in need to warrant protection from men. In parallel to this approach, women in honor cultures adopt cultural honor codes in order to beware of the sanctions and punitive acts against them. In other words, they are willing to admit pre-violate type of violence to avoid from post-violate type of violence, which is likely to be more serious. This point of view would prevent women to combat with negative yields of honor culture, and not only keep but also justify the existing system. Thus, further studies might develop an honor related system justification scale (Akbaş, Doğulu, Ceylan, & Sakallı-Uğurlu, in preparation), and finding would probably show that people in disadvantaged position, i.e., women in honor cultures in this context, score higher, and justify the honor system more than men.

In conclusion, the current thesis demonstrated how honor with religious orientation paved the way for justification of perpetrator and victim blaming in honor cultures. Implications of this line of research might well be used to reduce individuals' adherence to gender-based honor codes, by promoting integrity code; and adherence to religious teachings holding sexist interprets, by boosting feminist interpretations of

religiosity. It can be suggested that future prevention and intervention programs, as being products of a collaboration between theorists who take into consideration cultural components, and social workers who develop programs based on those theories, should address not only explicit attitudes toward honor based violence against women, but also the underlying social psychological constructs, to promote social change. It is like finding the pieces of a puzzle, which will help to counteract emerging of honor-based violence against women, in the long run. As Pope (2006) illustrated, the honor crimes have been committed for hundreds of years, but restricting women's freedom to watch a TV series is a contemporary practice; although there is a direct relation between the crimes in the past and today, their dynamics are subject to differ. The change, according to Vandello (2010), might come through a demographic shift, turning the scope of honor into a dignity content, or through an economic path, giving opportunity for mobility via personal achievement, and education. When the roots of mechanisms perpetuating honor crimes in honor cultures are challenged, people might be discouraged using honor as a rationale for control and violence against women. Perhaps then, Gülistans ('Child bride is victim of honor killing', 2013), or Özgecans ("20-year-old Turkish woman brutally murdered", 2015) would not be *homo-sacers*[3] anymore, and humanity can go a step further.

[3] a person who is banned, and can be killed by anybody in Roman law (Agamben, 1998).

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APPENDICES

APPENDIX A. Semi-structures Interview Questions (Study 1A)

Tentative questions applied in interviews are presented below.

1. What is honor? What comes to your mind when you think of honor?

.....

2. How/in what circumstances people lose their honor? Could you give examples?

.....

3. (If participants talked on situations, and gave examples) What do you think about those people who lost honor?

.....

4. In your opinion, how honor is perceived in this culture, Turkey? What do other people think about honor?

.....

APPENDIX B. Item Pool (Study 1B)

1	Sık sık sevgili değiştiren biri olsaydım
2	Biriyle ciddi bir ilişkim olmadığı halde cinsel birliktelik yaşasaydım
3	(Cinsel anlamda) birlikte olması çok kolay biri olsaydım
4	Daha önce hiç evlenmemiş biri olarak, biriyle cinsel birliktelik yaşasaydım
5	"Açık-saçık" kıyafetler giyen biri olsaydım
6	(Evliyken) eşimden başka biriyle cinsel birliktelik yaşasaydım
7	Ailemden olmayan karşı cinsten biriyle ev arkadaşlığı yapıyor olsaydım
8	Sevgilimi (evli olmadığım partnerimi) aldatıyor olsaydım
9	Boşanmış biri olsaydım
10	Evine bağlı olmayan, vaktinin çoğunu dışarda geçiren bir eş olsaydım
11	Toplumun ahlak kurallarına aykırı bir davranışta bulunsaydım
12	Tek gecelik ilişkiler yaşasaydım
13	Küfürlü konuşan biri olsaydım
14	İş arkadaşlarımın çoğu karşı cinsten olsaydı
15	Boşanıp başka biriyle evlenseydim.
16	Ailesini koruyamayan, bir arada tutamayan biri olsaydım
17	Çocuk sahibi olamadığım için soyumu devam ettiremeseydim
18	Ailemi geçindiremeyen biri olsaydım
19	Birisi bana hakaret ettiğinde karşılık veremeseydim
20	Henüz cinsel birliktelik yaşamamış biri olsaydım
21	Ailesi üzerinde otoritesi olmayan biri olsaydım
22	Sevgilimi/eşimi rahatsız eden biri olduğunda, onu koruyamasaydım
23	Benimle alay eden birine karşılık veremeseydim
24	Aileme iftira atan birine şiddet uygulasaydım
25	Sevgilime/eşime asılan birine şiddet uygulasaydım
26	Korkak biri olsaydım
27	Güçsüz biri olsaydım
28	Eşim benden daha çok para kazanıyor olsaydı
29	Birisi beni aşağıladığında ses çıkaramasaydım
30	Arkadaş grubundan birine şiddet uygulandığında, onu savunmazsam
31	Kılıbık biri olsaydım.
32	Ailem (kendi kriterlerime göre) kötü bir aile olsaydı
33	Ailemin adına leke sürseydim

34	Kız kardeşim/ablam ya da annem evliyken, eşinden başka biriyle cinsel ilişki yaşasaydı
35	Erkek kardeşim/abim ya da babam güçsüz, zayıf biri olsaydı
36	Ailemdeki kadınlardan biri aileden olmayan bir erkekle ev arkadaşlığı yapıyor olsaydı
37	Ailemdeki kadınlardan biri, evlenmeden önce biriyle cinsel birliktelik yaşasaydı
38	Ailemden biri hırsızlık, dolandırıcılık gibi yüz kızartıcı suçlara karışsaydı
39	Ailemden biri eşcinsel olsaydı
40	Ailemden biri "Allah'a ya da dine inanmayan" biri olsaydı
41	Ailemin ekonomik durumu kötü olsaydı
42	Ailemdeki erkeklerden biri kadınlara laf atan, onları taciz eden biri olsaydı
43	Ailem misafirperver bir aile olmasaydı
44	Dürüst biri olmasaydım
45	Yalan söyleseydim
46	Başkalarına iftira atsaydım
47	Verdiğim sözü tutamasaydım
48	Güvenilmez birisi olsaydım
49	"Değerleri ve prensipleri olmayan" biri olsaydım
50	İkiyüzlü biri olsaydım.
51	Sınavlarda kopya çekseydim
52	Kendime olan saygımı yitirseydim
53	Yaptığım her işte kendi çıkarımı düşünseydim
54	Başkalarının hakkını yeseydim
55	Torpilim olduğu için işe alınsaydım
56	İmkanım ve zamanım olduğu halde yardıma ihtiyacı olan birini geri çevirseydim
57	İmkanım olduğu halde, borcumu ödemeseydim
58	Başkalarının özel hayatına karışan biri olsaydım
59	Bencil biri olsaydım
60	Sorumsuz biri olsaydım
61	Başkalarına bağımlı yaşayan/kendine yetemeyen biri olsaydım
62	Kendine güveni olmayan biri olsaydım
63	Haklarımı savunamayan biri olsaydım

APPENDIX C. Honor Endorsement Index

Her bir ifade ile ne derece hemfikir olduğunuzu, ifadenin yanındaki sayılardan uygun olanı daire içine alarak belirtiniz.

1	2	3	4	5	6
Kesinlikle katılmıyorum	Katılmıyorum	Pek katılmıyorum	Biraz katılıyorum	Katılıyorum	**Kesinlikle katılıyorum**

1	Bir kadın ailesinin şerefini korumalıdır.	1	2	3	4	5	6
2	Bir erkeğin namusundan çok daha önemli şeyler var.	1	2	3	4	5	6
3	Bir kadının namusu ailedeki erkekler tarafından korunmalıdır.	1	2	3	4	5	6
4	Bir kadın saf ve dürüst olmalıdır.	1	2	3	4	5	6
5	Bir erkek ne olursa olsun namusunu korumalıdır.	1	2	3	4	5	6
6	Bir erkek ne olursa olsun ailesinin namusunu korumalıdır.	1	2	3	4	5	6
7	Gerçek bir erkek bir aşağılama karşısında kendini savunacak kapasiteye sahip olmalıdır.	1	2	3	4	5	6
8	Bir kadının namusundan çok daha önemli şeyler var.	1	2	3	4	5	6
9	Bir erkek sert olmalıdır.	1	2	3	4	5	6

APPENDIX D. Informed Consent Form

Sayın katılımcı,

Bu araştırma Orta Doğu Teknik Üniversitesi, Psikoloji Bölümü'nde, Prof. Dr. Nuray Sakallı-Uğurlu ve Doktora öğrencisi Suzan Ceylan tarafından yürütülen bir projenin parçasıdır. Bu çalışma kapsamında farklı sosyal psikolojik konularda tutumunuz ölçülecektir. Bu çalışmada her soruya vereceğiniz yanıt son derece önemlidir. Lütfen anketin başındaki bütün açıklamaları dikkatlice okuyarak size en uygun gelen cevabı işaretleyiniz. Ankette yer alan soruların doğru veya yanlış bir cevabı yoktur, önemli olan sizin ne düşündüğünüz ve ne hissettiğinizdir.

Vereceğiniz bilgiler tamamıyla gizli tutularak, yalnızca araştırmacılar tarafından, grup düzeyinde değerlendirilecektir. Çalışmadan elde edilecek sonuçlar sadece bilimsel amaçlı olarak kullanılacaktır. Ankete katılım tamamen gönüllülük esasına dayanmaktadır. Çalışmada sizi rahatsız eden herhangi bir soruyla karşılaşırsanız ya da ankete devam etmek istemezseniz anketi yarıda bırakabilirsiniz. Veri toplama ve analiz sürecinin sonunda elde edilen bulgularla ilgili tüm sorularınız cevaplandırılacaktır.

Yardımlarınız ve katılımınız için teşekkür ederiz.

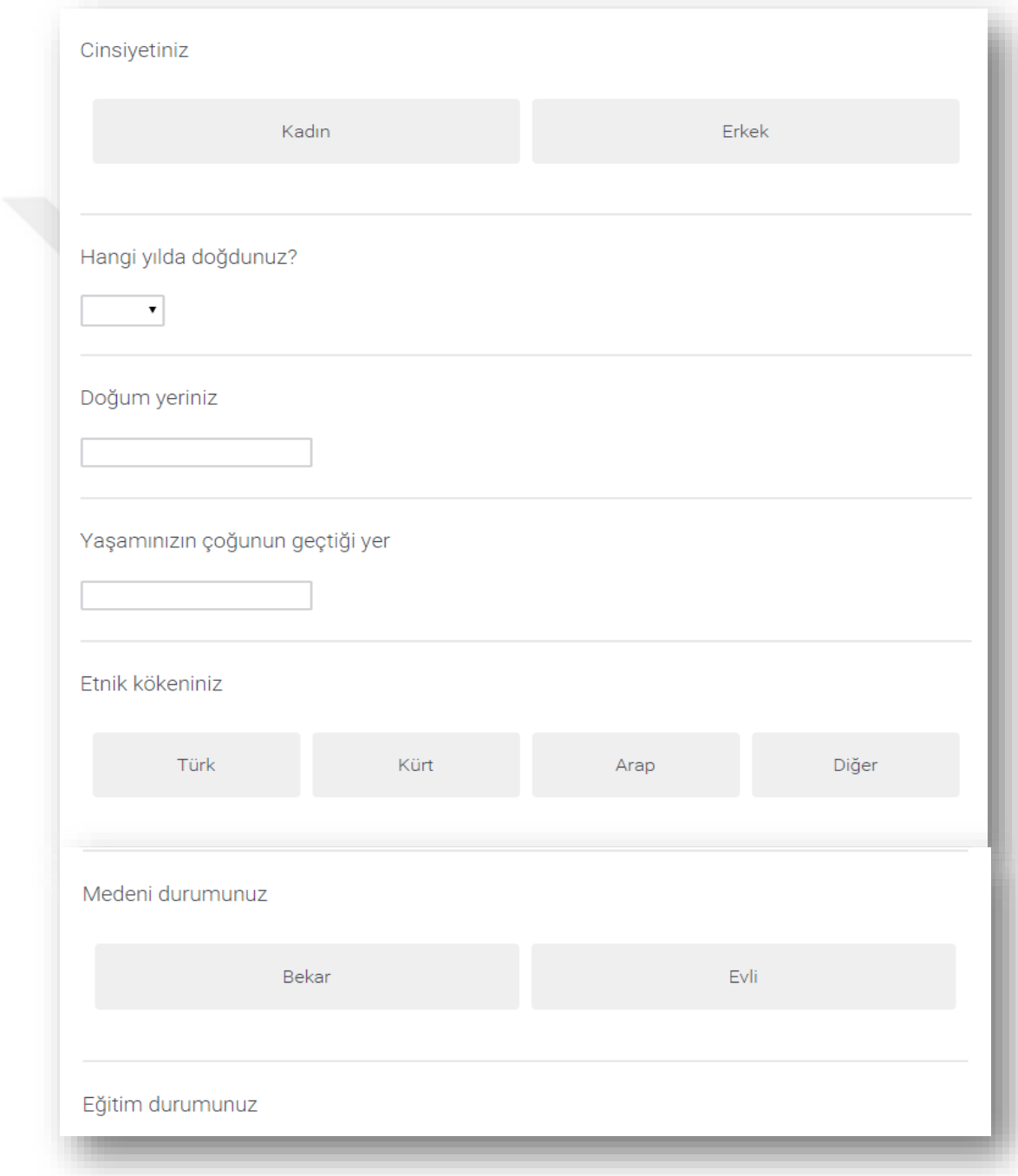
Çalışma hakkında daha fazla bilgi almak için;
Suzan Ceylan (E-posta: suzanceylan@yahoo.com)
Nuray Sakallı-Uğurlu (E-posta: nurays@metu.edu.tr) ile iletişim kurabilirsiniz.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.

Evet

Hayır

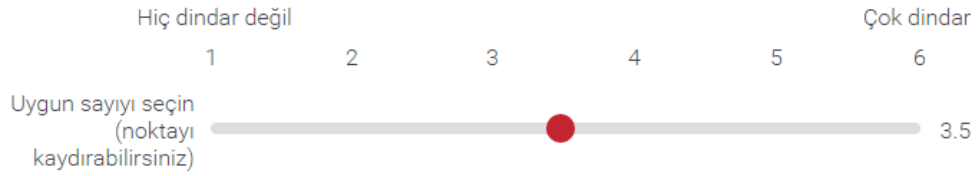
APPENDIX E. Demographic Information Form



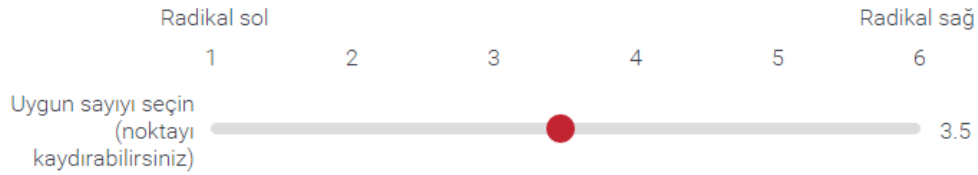
Dini inancınız:

Müslüman	Hıristiyan	Musevi	Diğer	Herhangi bir dine mensup değilim

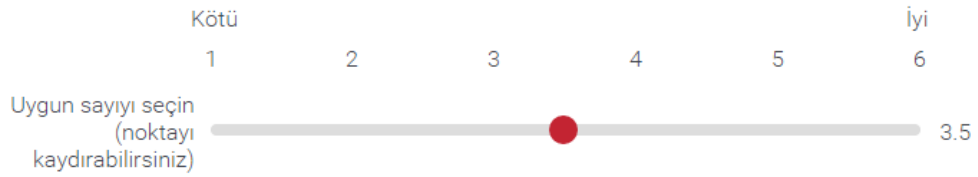
Dindarlığınızın derecesini ölçekteki uygun sayıyı seçerek belirtiniz:



Politik görüşünüzü ölçekteki uygun sayıyı seçerek belirtiniz:



Ekonomik durumunuzu ölçekteki uygun sayıyı seçerek belirtiniz:



APPENDIX F. Honor Concern Scale

(A sample of how the scale looks like)



1. Sık sık sevgili değiştiren biri olsaydım
2. Biriyle ciddi bir ilişkim olmadığı halde cinsel birliktelik yaşasaydım
3. (Cinsel anlamda) birlikte olması çok kolay biri olarak tanınsaydım
4. Daha önce hiç evlenmemiş biri olarak, biriyle cinsel birliktelik yaşasaydım
5. Tahrik edici kıyafetler giyen biri olsaydım
6. (Aynı dönemde) farklı kişilerle cinsel birliktelikleri olan birisi olarak tanınsaydım
7. Kız kardeşim ya da annem etrafta, önüne gelenle birlikte olan birileri olarak tanınsalardı
8. Henüz cinsel birliktelik yaşamamış biri olsaydım
9. Ailesi üzerinde otoritesi olmayan biri olsaydım
10. Ailesi üzerinde otoritesi olmayan biri olarak tanınsaydım
11. Ailesini geçindiremeyen biri olsaydım
12. Cinsel deneyimi olmayan biri olarak bilinseydim
13. Birileri hakaret ettiğinde kendimi savunamasaydım
14. Ailemin kötü bir ünü olsaydı
15. Ailemin adına leke sürecek bir şey yapsaydım
16. Başkalarının aileme hakaret etmesine izin verseydim, ses çıkarmasaydım
17. Ailemin itibarını koruyamasaydım
18. Birilerine yalan söyleseydim
19. Birilerine ihanet etseydim
20. Verdiğim sözü tutmasaydım
21. Güvenilmez birisi olarak bilinseydim
22. Değerlerime ve prensiplerime aykırı davransaydım
23. İkiyüzlü biri olsaydım
24. Dürüst olmayan biri olarak bilinseydim

APPENDIX G. News Clips Used in the Present Study



Aldatan eşini döverek hastanelik etti!

▪ Kendisini aldattığını öne sürdüğü eşi Seda F.'yi (25) döverek hastanelik eden Murat F. (29) savcılıkta verdiği ifadesinde şunları söyledi: "Eşim sık sık İstanbul'a gidiyordu ve bu durumdan şüphelendim. Telefon mesajlarını ve Facebook yazışmalarını takip ettim. Mesajlarından ve yazışmalarından eşimin hayatında başka bir erkek olduğunu öğrendim. Beni niye aldattığını sorduğumda 'Seni ilgilendirmez, ben hayatımı yaşıyorum' dedi. Ben de çılgına döndüm, eşimi dövdüm. Telefon ve bilgisayar yazışmalarına bakın, her şeyi göreceksiniz."

"İyi yaptım!"

Borca sürükleyen eşini döverek hastanelik etti!

▪ Kendisini borç batağına sürüklediğini iddia ettiği eşi Seda F.'yi (25) döverek hastanelik eden Murat F. (29) savcılıkta verdiği ifadesinde şunları söyledi: "Eşim sık sık alışverişe gidiyordu, gereksiz harcamalar yapıyordu. Evi ihmal ediyordu. Benden habersiz kredi kartının limitini doldurmuş. Eve gelen faturalardan ortaya çıktı. Neden böyle davrandığını sorduğumda 'Seni ilgilendirmez, ben hayatımı yaşıyorum' dedi. Ben de çılgına döndüm, eşimi dövdüm. Kredi kartı ekstrelerine, eve gelen faturalara bakın, her şeyi göreceksiniz."

"İyi yaptım!"

Okuduğunuz bu haberle ilgili olarak aşağıda bazı sorular yer almaktadır. Lütfen yönergelere uygun olarak cevaplayınız.

APPENDIX H. Acceptance of Perpetrator and Victim Behavior scales

Altta verilen sıfat çiftlerini verilen cümle içinde ele alarak, düşünce ve duygunuzu en iyi yansıttığını düşündüğünüz sayıyı işaretleyiniz. Seçeceğiniz sayı hangi tarafa yakınsa o sıfatı, belirli bir derecede daha uygun gördüğünüz anlamını taşımaktadır.

Murat'ın davranışı _____dir.

	1	2	3	4	5	6	
gereksiz	○	○	○	○	○	○	gerekli
kötü	○	○	○	○	○	○	iyi
haklı	○	○	○	○	○	○	haksız
anlaşılır	○	○	○	○	○	○	anlaşılmaz
kabul edilebilir	○	○	○	○	○	○	kabul edilemez

Seda'nın davranışı_____dir.

	1	2	3	4	5	6	
gereksiz	○	○	○	○	○	○	gerekli
kötü	○	○	○	○	○	○	iyi
haklı	○	○	○	○	○	○	haksız
anlaşılır	○	○	○	○	○	○	anlaşılmaz
kabul edilebilir	○	○	○	○	○	○	kabul edilemez

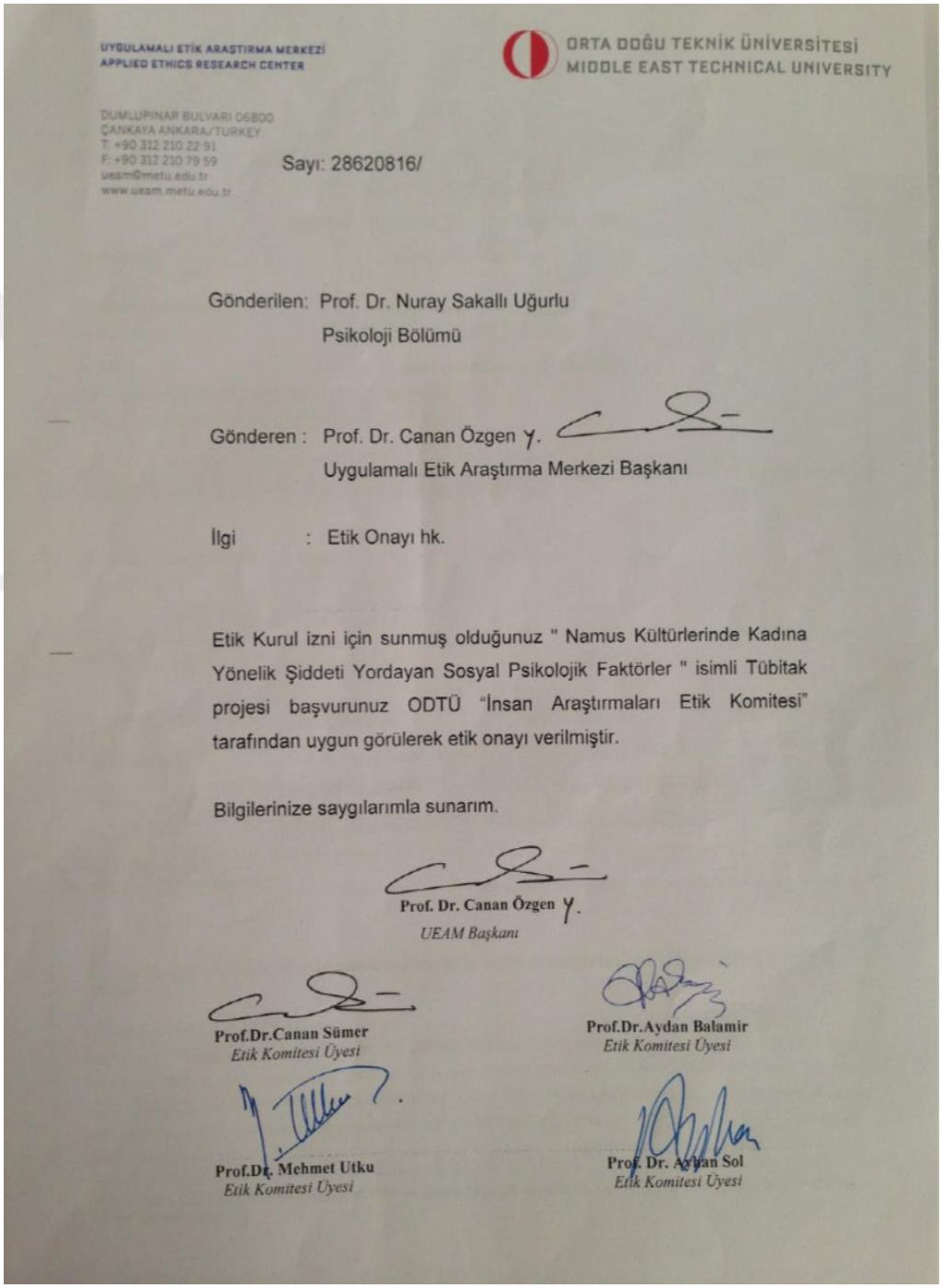
Altta verilen sorular için, düşünce ve duygunuzu en iyi yansıttığını düşündüğünüz sayıyı işaretleyiniz.

	HİÇ					ÇOK
	1	2	3	4	5	6
Görüş olarak Murat'a ne kadar benziyorsun?	○	○	○	○	○	○
Murat'la aynı değerlere sahip misin?	○	○	○	○	○	○
Murat'la sohbet etmek ne kadar hoşuna giderdi?	○	○	○	○	○	○
Murat'la arkadaş olmayı ister miydin?	○	○	○	○	○	○

.

	HİÇ					ÇOK
	1	2	3	4	5	6
Görüş olarak Seda'ya ne kadar benziyorsun?	○	○	○	○	○	○
Seda'yla aynı değerlere sahip misin?	○	○	○	○	○	○
Seda'yla sohbet etmek ne kadar hoşuna giderdi?	○	○	○	○	○	○
Seda'yla arkadaş olmayı ister miydin?	○	○	○	○	○	○

APPENDIX I. The Ethics Committee Approval



UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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Gönderilen: Prof. Dr. Nuray Sakallı Uğurlu
Psikoloji Bölümü

Gönderen : Prof. Dr. Canan Özgen Y.
Uygulamalı Etik Araştırma Merkezi Başkanı

İlgi : Etik Onayı hk.

Etik Kurul izni için sunmuş olduğunuz " Namus Kültürlerinde Kadına Yönelik Şiddeti Yordayan Sosyal Psikolojik Faktörler " isimli Tübitak projesi başvurunuz ODTÜ "İnsan Araştırmaları Etik Komitesi" tarafından uygun görülerek etik onayı verilmiştir.

Bilgilerinize saygılarımla sunarım.

Prof. Dr. Canan Özgen Y.
UEAM Başkanı

Prof.Dr.Canan Sümer
Etik Komitesi Üyesi

Prof.Dr.Aydan Balamir
Etik Komitesi Üyesi

Prof.Dr. Mehmet Utku
Etik Komitesi Üyesi

Prof. Dr. Ayhan Sol
Etik Komitesi Üyesi

APPENDIX J. Additional Data for the Interested Reader

The descriptive statistics and regression analysis in this part were presented to introduce the demographic characteristics of the sample including mother education, father education, religiosity level, political orientation, economic status, and their relations with gender, condition (honor conflict vs financial conflict), APB, and AVB. Gender was dummy coded, where 0 = female, and 1 = male; and condition was dummy coded, where 0 = honor conflict, and 1 = financial conflict.

As presented in Table A.1, gender was negatively correlated with REL, and positively correlated with ECO and APB. Condition was positively correlated with APB, and negatively correlated with AVB. While father education was positively correlated with only ECO, and negatively correlated only with REL, mother education was positively correlated with ECO and AVB, and negatively correlated with REL, POL, and APB. Results also showed that REL was positively correlated with POL, ECO, APB, and negatively correlated with AVB. Lastly, POL was positively correlated with ECO and APB, and negatively correlated with AVB.

Table A.1 Descriptive Statistics and Correlations between Demographic Characteristics and Study Variables

	M	*SD*	1	2	3	4	5	6	7	8	9
1. GEN	1.29	.45	-								
2. CON	1.51	.50	-.01	-							
3. ME	1.82	.86	.06	-.01	-						
4. FE	2.19	.91	.09	-.01	.62**	-					
5. REL	3.37	1.49	-.14**	.02	-.23**	-.07*	-				
6. POL	3.09	1.22	-.04	-.01	-.15**	-.04	.58**	-			
7. ECO	4.02	.95	-.13**	.03	.18**	.19**	.16**	.19**	-		
8. APB	1.88	.96	.16**	.10**	-.09**	-.03	.16**	.21**	-.01	-	
9. AVB	1.96	.91	-.01	-.20**	.12**	.04	-.18**	-.14**	-.04	.03	-

Note. GEN = Gender, CON = Condition, ME = Mother education; FE = Father education; REL = Religiosity; POL = Political orientation; ECO = Economic status; APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior; Gender dummy coded (0 = female, 1 = male); Condition dummy coded (0 = honor conflict, 1 = financial conflict); *$p < .05$, **$p < .001$.

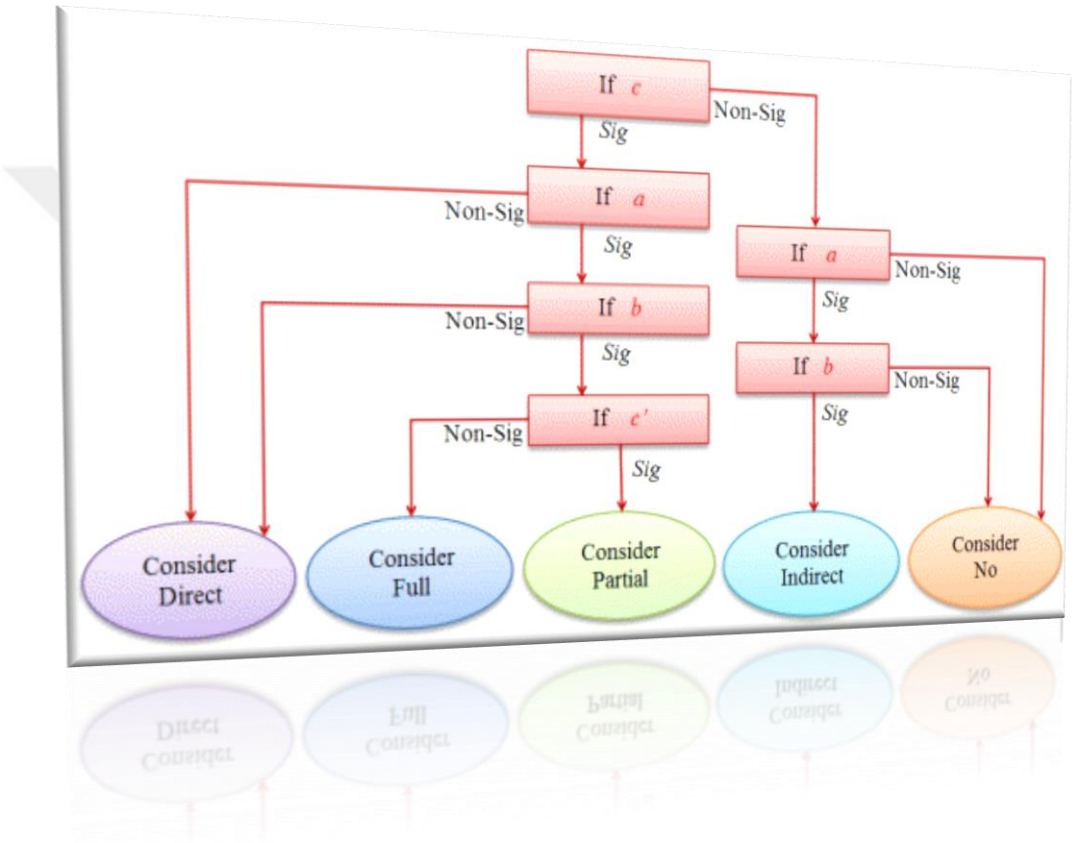
As presented in Table A.2, only APB was positively predicted by gender and political orientation. That is, male participants and participants whose political orientation was through right-wing were more accepting perpetrator behavior. Condition negatively predicted APB and positively predicted AVB. In other words, participants in honor condition were more accepting perpetrator behavior, and participants in control condition were more accepting victim behavior. Lastly, religiosity positively predicted APB and negatively predicted AVB. That is to say, as religiosity increased, APB also increased, and AVB decreased.

Table A.2 APB and AVB Regressed on Demographic Characteristics

DV	Predictors	*B*	*SE*	*β*
APB	gender	.38	.07	.18***
	condition	-.20	.07	-.10**
	mother education	-.07	.05	-.06
	father education	.01	.05	.01
	religiosity	.06	.03	.08*
	political orientation	.12	.03	.16***
	economic status	-.02	.04	-.02
		F (7, 795) = 11.31*** R^2 = .09		
AVB	gender	-.07	.07	-.03
	condition	.36	.06	.20***
	mother education	.11	.05	.11*
	father education	-.03	.04	-.03
	religiosity	-.07	.03	-.12**
	political orientation	-.04	.03	-.06
	economic status	-.03	.03	-.03
		F (7, 795) = 9.87*** R^2 = .08		

Note. Gender dummy coded (0 = female, 1 = male); Condition dummy coded (0 = honor conflict, 1 = financial conflict); APB = Acceptance of Perpetrator Behavior; AVB = Acceptance of Victim Behavior, *p<.05, **p<.01, ***p<.001.

APPENDIX K. The Decision Tree to test Mediation



Mathieu & Taylor, 2006, Retrieved from http://saeedsharif.com/mediation/

Note. a = the path from predictor to mediator, b = the path from mediator to outcome, c = total effect, c' = direct effect

APPENDIX L. Turkish Summary

> 14'ünde evlendirildiği eşi tarafından sokak ortasında öldürülen Sakine Akkuş cinayetinde yerel mahkeme ağırlaştırılmış müebbet verdi. Yargıtay ise ölen kadın için "evi terk ettiği 3 ayda acaba sadakatli miydi değil miydi?" diye araştırma yapılmadığı gerekçesiyle kararı bozdu (Uludağ, 2015).

Yukarıdaki haber, kadına yönelik şiddetin (KYŞ) daha en baştan nasıl yaratıldığını, namus aracılığıyla nasıl sürdürüldüğünü, meşru görüldüğünü ve aklandığını gösteren binlerce haberden sadece birisidir. Yargıdan sorumlu resmi kurumlarca bile, saldırganın davranışı, kadınların namus kodlarına aykırı davrandığı durumlarda kabul edilebilir görülebilmektedir. Diğer bir deyişle, kurbanın davranışı (namus kodlarını ihlal etmesi) haklı görülmediğinde, saldırganın davranışı meşru bir durum olarak algılanabilir.

Yakın zamanda Hacettepe Üniversitesi tarafından yürütülen *Türkiye'de Kadına Yönelik Aile İçi Şiddet Araştırması* (2015) göstermiştir ki, namusa hayati derecede önem atfedilen bir ülke olan Türkiye'de (Üskül, Cross, Sunbay, Gercek-Swing ve Ataca, 2012) kadınların %36'sı hayatlarında en az bir kez fiziksel şiddete maruz kalmıştır. Ayrıca, Türkiye'de şiddetten ölen kadınların kaydının tutulduğu dijital anıta (anitsayac.com) göre, 2010-2015 yılları arasında 1200'den fazla kadın cinayete kurban gitmiştir. Bu kadınları öldürenlerin çoğu yakın ilişki içinde oldukları erkeklerdir (örn., genellikle eş ya da erkek arkadaşlar, ama aynı zamanda babalar, erkek kardeşler ya da oğullar) ve çoğunlukla gerekçeleri de kıskançlık, aldatma şüphesi, kadınların boşanma talebi veya erkeğin barışma talebinin reddedilmesidir.

İstatistiklerden görüleceği üzere, tüm dünyada olduğu gibi Türkiye'de de KYŞ oldukça yaygındır ve bu durum dünya genelinde ciddi bir halk sağlığı sorunu olarak

görülmektedir. Bu yüzden, dünyanın çeşitli yerlerinden araştırmacılar bu sorunla baş etmek amacıyla yapılacak müdahale çalışmalarına gereken verileri sağlamak için, kadına yönelik şiddete katkı sağlayan etkenleri incelemektedir. Bu etkenler sosyo-ekonomik sebepler, ırk ve etnik köken, ya da yaş ve şiddete tanık olma gibi bireysel unsurların da dahil olduğu geniş bir aralıktadır (daha geniş bilgi için bkz., Flood ve Pease, 2009). Dolayısıyla, KYŞ'nin yaygınlığına katkıda bulunan hususları ortaya çıkarmak, bu problemle mücadelede temel hedef haline gelmiştir.

Bu amaçla; bu tez, KYŞ'nin kabul edilirliğini etkileyen unsurların, namus adına şiddet uygulama (*namus-temelli neden*; NTN), namusun bireyler tarafından ne kadar güçlü desteklendiği (*namusa verilen önem*; NÖ), dini inancın altında yatan motivasyon (d*ini yönelim*; DY) ve cinsiyet olacağını öne sürmektedir.

1.1 Kadına Yönelik Şiddetin Kabul Edilirliği

Mevcut yazında KYŞ ile ilgili önemli tartışmalardan biri bireylerin kadınlara uygulanan şiddeti nasıl onadığıdır. Bu tezde, bu konu iki değişken aracılığıyla ele alınacaktır. Bunlar, (1) saldırgan davranışının kabul edilirliği (SDK) ve (2) kurban davranışının kabul edilirliği (KDK) değişkenleridir. Bir erkeğin bir kadına karşı şiddet gösterdiği durumda, saldırganın davranışını hoş görme (SDK'da yüksek puan) ve kurbanın davranışını kınama (KDK'da düşük puan) KYŞ'nin kabul edilirliğine işaret edecektir. Dolayısıyla, bu çalışmanın amacı, KYŞ'nin kabul edilirliğini etkileyen, yani SDK'yı arttıran ve KDK'yı azaltan unsurları araştırmaktır.

1.1.1 Kadına Yönelik Şiddet Kavramı

Kişilerarası şiddete dair yazın sayısız çalışmayı ve çok sayıda kavram ve tanımı içermektedir. Bir yandan, bazı araştırmacılar cinsiyet-temelli yani kadına yönelik erkek şiddeti ile ilgili terimleri tercih ederken, diğer bazı araştırmacılar cinsiyeti temel almayan 'aile şiddeti', 'partner şiddeti' gibi terimleri tercih etmektedir. İlk

yaklaşımdakiler kadını erkek şiddetinin temel hedefi olarak görürken (örn., White, Smith, Koss ve Figueredo, 2000), diğerleri yakın ilişkilerde kadınların da erkekler kadar şiddet gösterebildiğini savunmaktadırlar (örn., Dutton, 2006). İlgili yazın bu iki yaklaşımdan hangisinin daha doğru olduğu konusunda bir fikir birliği sunmamaktadır. Bu çalışmada, cinsiyet-temelli olan yaklaşım izlenecek ve özellikle kadına yönelik şiddet kavramı üzerine yoğunlaşılacaktır. Bunun sebeplerinden biri, DeKeseredy ve Dragiewicz'in (2007) ortaya koyduğu gibi erkek ve kadının uyguladığı şiddet arasında motivasyon farklılıkları vardır; erkekler çoğunlukla kadınları kontrol etmek için, kadınlarsa çoğunlukla kendini savunma amacıyla şiddete başvurmaktadırlar (Follingstad, Wright, Lloyd ve Sebastian, 1991). Bunun yanı sıra, erkeğin kadına uyguladığı şiddetin düzeyi çoğunlukla kadının erkeğe uyguladığı şiddetin düzeyinden daha fazladır (Sorenson, Upchurch ve Shen, 1996; Stout ve Brown, 1995; Tjaden ve Thoennes, 2000). Bu ve benzeri nedenlerle aile şiddeti ya da partner şiddeti gibi kavramlardan ziyade kadına yönelik şiddet kavramı kullanılacaktır.

Kadına yönelik şiddet Birleşmiş Milletler tarafından "kamusal ya da özel alanda, kadınlara fiziksel, cinsel veya psikolojik acı veya ıstırap veren veya verebilecek olan cinsiyete dayanan bir eylem veya bu tür eylemlerle tehdit etme, zorlama veya keyfi olarak özgürlükten yoksun bırakma" olarak tanımlanmaktadır (1993, Madde 1). İnsan Hakları Derneği'nin (2011) raporuna göre, 2005 ve 2011 yılları arasında her dört kadından biri şiddete maruz kalmıştır. Rapor ayrıca bu yıllar arasında 4190 kadının erkekler (eşler ya da yakın aile üyeleri) tarafından evlilik dışı ilişki ya da boşanma gibi nedenlerle öldürüldüğünü ortaya koymuştur. Rapor edilen ve olası rapor edilmemiş olan bu rakamlar (Sev'er ve Yurdakul, 2001) problemin büyüklüğünü ortaya koymaktadır.

1.1.2 Saldırgan ve Kurban Davranışının Kabul Edilirliği

KYŞ'ye ilişkin tutumları incelemek birkaç nedenden önemlidir. İlk neden, tutum ve davranış arasındaki ilişkiyle ilgilidir (örn., Heise, 1998). Bazı durumlarda, KYŞ'ye

ilişkin olumlu tutumlar, bu davranışın gerçeğe dönüştürülmesinde bir risk unsuru oluşturmaktadır (Archer ve Graham-Kevan, 2003). Örneğin, bireylerin düşmanca cinsiyetçi tutumlara sahip olması ve kadınlara şiddet uygulaması arasında bir tutarlılık bulunmaktadır (Glick ve Fiske, 2001). İkinci sebep kurbanların KYŞ'ye ilişkin tutumları ile ilgilidir. Bir önceki sebepte ifade edilenin aksine, şiddete yönelik tutumlar ve kurban edilme arasında doğrudan bir ilişki olmayabilir; ancak, bu ilişki daha çok şiddet sonrası dönemi etkilemektedir. Geleneksel cinsiyet rollerine tutunan kadınlar şiddete uğradıklarında bu durum için kendilerini daha çok suçlama ve şiddet davranışından başkalarına daha az bahsetme eğilimindedirler. Bunun sebebi yaşayacakları utanç korkusu ya da toplum tarafından etiketlenecek olmalarıdır (Flood ve Pease, 2009). Kurbanın şiddeti meşru gören tutumlara sahip olması, saldırının olumsuz sonuçlarına karşı koymasını engelleyebilir (örn., Taylor ve Sorenson, 2005). Üçüncü sebep ise, toplumun KYŞ'ye yönelik genel tutumlarıyla ilgilidir. Bu tür şiddeti daha çok onayan bireyler kurbanı suçlamaya da daha yatkındırlar (Flood ve Pease, 2009). Araştırmalar, şiddetin sözde "meşru" bir sebepten uygulanması durumunda (örneğin, namus kültürlerinde namus adına şiddet), saldırganın davranışının daha kabul edilebilir olduğunu göstermiştir (Bağlı ve Özensel, 2011). Dördüncü ve son sebep ise, kanun uygulayıcıları, kolluk birimleri, ya da siyasi aktörler gibi kurumsal otoritelerin KYŞ'ye yönelik tutumlarıyla ilgilidir. Söz konusu savda kurumların tutumları özellikle önemlidir; çünkü kurumlar bireylerin hayatlarını direkt olarak etkileme gücüne sahiptirler. Örneğin, şiddeti meşrulaştıran tutumlara sahip hakimler suçu tolere edebilir ve saldırgana hafifletilmiş ceza verebilir ya da hiç ceza vermeyebilir (Flood ve Pease, 2009), ki bu da yasal yaptırımların caydırıcılık etkisinde azaltmaya sebep olabilir.

1.2 Namus Kavramı

Namus kültürleri, namus kavramının daha çok statü, kıdem ve itibar ile ilişkili olduğu sosyal düzenlerdir (Pitt-Rivers, 1965). Namus kültürlerine örnek olarak İtalya (Bettiga-Boukerbout, 2005), İspanya (Rodriguez Mosquera ve ark., 2002b) ve Türkiye Sakallı-Uğurlu ve Akbaş, 2013; Tezcan, 1999) gibi Avrupa'daki Akdeniz ülkeleri; Lübnan

(Hoyek, Sidawi ve Mrad, 2005) ve İsrail (Ginat, 1987) gibi Asya'daki Akdeniz ülkeleri; Mısır (Abu-Lughod, 1986) ve Fas (Gregg, 2007) gibi Afrika'daki Akdeniz ülkeleri; genel olarak Arap coğrafyası (Kulwicki, 2002); Latin Amerika toplumları (Johnson ve Lipsett-Rivera, 1998) ve Güney Amerika (Nisbett ve Cohen, 1996) verilebilir.

Detaylı bir yazın taramasının ortaya koyduğu bilgilere (Nisbett ve Cohen, 1996; Peristiany, 1965; Pitt-Rivers, 1965) ve Rodriguez Mosquera ve ark. (2002a, 2002b) tarafından oluşturulan kategorilendirmeye göre, temel olarak dört çeşit namus kodu bulunmaktadır. Birinci namus kodu, kadının iffetini vurgulayan *kadınlık namusu*dur (Rodriguez Mosquera ve ark., 2002a, 2002b). Namus kültürlerinde kadınların cinselliği ailedeki erkek üyelerin (ve yaşlı kadınların) kontrolü altındadır. Kadının evlenene kadar (babanın sorumluluğu altındayken) bakire ve saf olması, evlendikten sonra da (kocanın sorumluluğu altındayken) sadık, mütevazı ve mesafeli olması beklenmektedir. Türkiye gibi namus kültürlerinde, namus daha çok kadınların cinsel saflığı ile ilgilidir (Tezcan, 1999). Bu kavram "kadınların fiziksel ve ahlaki özelliklere sahip olması gerektiği şartına dayanan bir cinsel namus çeşidi" olarak tanımlanır (Sev'er & Yurdakul, 2001, sf. 973). İkinci namus kodu olan *erkeklik namusu*, bir erkeğin nasıl olması gerektiğini belirleyen bir dizi değer ve normlardır. Bu kodlara göre bir erkeğin, güçlü, sert, korkusuz, egemen, otonom ve ailesindeki kadınları ve diğer üyeleri koruyacak kadar cesur olması beklenmektedir (Fischer, 1989; Nisbett ve Cohen, 1996; Thompson ve Pleck, 1986). Ayrıca, erkeğin evlat sahibi olacak ve soyunu sonraki nesillerde devam ettirecek kadar adam olması gerekir (Quinsey ve Lalumière, 1995). Bu kodlar, temelde erkeklik rolü normlarına (anti-feminenlik, statü ve sertlik) dayanmaktadır (Thompson ve Pleck, 1986). Üçüncü kod, bir ailenin başkaları tarafından nasıl tanındığına/bilindiğine ilişkin değer ve normları içeren *aile namusu*dur (Rodriguez Mosquera ve ark., 2002a, 2002b).Tüm çaba aile adına leke getirmemek, aile adını korumak üzerine kurgulanmıştır; çünkü başkalarının görüşleri namus kültüründeki aile için hayati önem taşımaktadır. Dördüncü ve son kod olan *sosyal bütünlüğe* göre, namus kültürlerinde kişiler oldukça kolektivist (toplulukçu) normlara

sahiptirler (Üskül ve ark., 2012), "cömertlik, misafirperverlik gibi sosyal bağları güçlendirmeye ve kişilerarası uyumun korunmasına" önem verirler ya da vermelidirler (Rodriguez Mosquera et al., 2002b, s.147).

Namus-temelli neden (NTN) ve namusa verilen önem (NÖ), KYŞ'nin kabul edilirliğini etkileyen faktörler olarak önerilmiştir. Bunun temel sebebi, namus kültürlerinde namusun başkalarının gözündeki itibar olarak anılması (Pitt-Rivers, 1965), dolayısıyla tehditlere açık ve kolayca kaybedilebilir (Sakallı-Uğurlu ve Akbaş, 2013) olmasıdır. Ayrıca, namus kültürlerinde namusun yitirilmesi, hem kişi hem de aile için utanç kaynağı olduğundan hayati önem arz etmektedir (Kardam, 2005; Rodriguez Mosquera, Fischer, Manstead ve Zaalberg, 2008). Bu yüzden, bu kültürdekiler namuslarına bir tehdit hissettiklerinde, en başta kaybetmemek için ya da kaybettiklerinde geri kazanmak için (Cohen ve Nisbett, 1994; Henry, 2009; Mojab ve Amir, 2002) çok fevri tepkiler verirler (Cohen, Nisbett, Bowdle ve Schwarz, 1996) Bu çaba içerisinde, namus kültüründekiler daha güçlü duygular (Üskül ve ark., 2014) ve düşmanca davranış, saldırganlık ve şiddet gibi olumsuz tepkiler (Ijzerman, van Dijk ve Gallucci, 2007) ortaya koyarlar. Bu kültürlerde, namusu korumanın ne derece önemli olduğu göz önünde bulundurulduğunda, tehdide karşı verilen şiddet dahil her türlü tepki meşru görülmektedir (örn., Cohen ve Nisbett, 1997; Vandello, Cohen ve Ransom, 2008). Genel olarak, bir kadın namusunu koruyamadığında erkeğin namusu tehdit edilmiş olur (namus-temelli şiddetin ortaya çıkışı) ve eğer erkek namus kodlarına güçlü bir şekilde bağlıysa (namusa önem verme), namusunu yeniden kazanmak için kadına yönelik şiddete başvurması daha olasıdır. Bu şiddet davranışı namus kültürlerinde, kurban durumundaki kadınlar tarafından bile, çoğunlukla haklı görülmektedir. Bu duruma dayanarak NTN ve NÖ saldırgan ve kurban davranışının kabul edilirliğini etkileyen unsurlar olarak önerilmiştir.

1.3 Dini Yönelim

Allport'un ortaya koyduğu açıklamalara göre, *içsel* dini yönelime (İDY) sahip bireyler dinlerini yaşar; dinin öğretilerine inanır ve hayatlarının her alanına uygularlar (Batson ve Ventis, 1982; Whitley ve Kite, 2010). Buna karşılık, *dışsal* dini yönelime (DDY) sahip bireyler dışsal ödüllerle motive olurlar, diğer bir deyişle, "güvenli hissetme ve teselli, sosyallik ve avuntu, statü ve kendini haklı çıkarma" (Allport ve Ross, 1967, s. 434) gibi kazançları kazanmak için dini kullanırlar.

Diğer taraftan, Batson (1976) ve Batson ve Ventis (1982) Allport'un açıklamalarını eleştirmiş ve *sorgulayıcı* dini yönelim (SDY) adında yeni bir çeşit yönelim önermiştir. İçsel ve dışsal dini yönelimlerden farklı olarak, SDY'ye sahip bireylerin inancı bir amaç ya da araca bağlı değildir. Bu kişiler, cevabını hiç bulamayacakları ya da bulacakları cevapların zaman içinde değişebileceği ihtimallerinin farkında olmalarına rağmen nihai gerçeği ararlar (Batson ve Ventis, 1982). Bu yüzden, dini inançlar konusunda şüpheci olma ve bunları sorgulama eğilimindedirler.

Bu tezde ele alınan dördüncü ve son dini yönelim, *tutucu* dini yönelimdir (TDY). Dine dair çalışmalarda sıkça kullanılan bir olgu olmasına rağmen kesin olarak tanımlaması zor bir kavramdır. Bunun sebebi ise, TDY'nin ortodoksluk, kiliseye gitme sıklığı ya da dini inanç gibi çoğunlukla birbiri yerine kullanılan çok sayıda kavramı içermesidir. Dini tutuculuk için çok çeşitli tanımlar önerilmişse de, bu tezde ilk olarak Altemeyer ve Hunsberger (1992) tarafından önerilen "insanlık ve tanrı hakkında esas, temel, içsel, önemli, yanılmaz doğruyu içeren dini öğretiler dizisi olduğu inancı" (s.118) tanımı kullanılacaktır.

Genel olarak dini inanç ve KYŞ üzerine çok sayıda araştırma yürütülmüşse de, dini yönelim ile KYŞ'ye yönelik tutumlar arasındaki ilişki üzerine az sayıda ampirik çalışma bulunmaktadır. Bunlardan bir tanesi dinin şiddete yönelik tolerans üzerindeki etkisinin, kurbanın kim olduğuna göre değişip değişmediğini sorgulayan Burris ve

Jackson'ın (1999) çalışmasıdır. Burris ve Jackson (1999) bu çalışmalarında İDY'li olan kişilerin kurbanın özelliklerine göre karar verdiklerini, kurbanı kınadıkları durumlarda şiddeti onayladıklarını bulmuşlardır. Ercan (2009) tarafından yürütülen bir diğer çalışmada, aksine, İDY ile kadına yönelik fiziksel şiddet arasında bir ilişki bulunmazken, DDY ile şiddet arasında pozitif korelasyon bulunmuştur.

Yapılan yazın taraması SDY'nin KYŞ üzerindeki etkisi ile ilgili çok az çalışma olduğunu göstermiştir. Jankowski ve arkadaşları (2011) tarafından yapılan bir çalışmada, sorgulayıcı yönelim ve aile içi şiddetin kabulü arasında anlamlı bir ilişki bulunmamıştır. Benzer şekilde, Burris ve Jackson (1999) tarafından yapılan çalışmada SDY'nin ne şiddete yönelik toleransı ne de saldırgana yönelik olumlu tutumları yordadığı bulunmuştur. Bu bulgulara paralel olarak, Ercan (2009) TDY ile evlilikte kadına yönelik fiziksel şiddet arasında bir ilişki olmadığını bulmuştur.

Dini tutuculuk üzerine çok sayıda araştırma olmasına rağmen, KYŞ ile ilişkisi az çalışılmıştır. Saldırganlığı, şiddetin kabul edilirliği, psikolojik saldırganlık ve fiziksel şiddet olmak üzere üç değişken ölçümüyle araştırdıkları çalışmalarında Koch ve Ramirez (2010) tutucu inanç arttıkça şiddeti onaylama ve eş şiddeti uygulama ihtimallerinin arttığını bulmuştur. Benzer şekilde, Ercan (2009) TDY'nin evlilikte kadına yönelik fiziksel şiddeti haklı görmeyi olumlu olarak yordadığını göstermiştir.

1.4 Cinsiyetin Etkisi

Türkiye'de (örn., Ercan, 2009; Sakallı, 2001; Sakallı-Uğurlu ve Ulu, 2003) ve dünyada (örn., White ve Kurpius, 2002), KYŞ'ye yönelik tutumlarda cinsiyet farklılıkları üzerine yapılan çalışmalar incelendiğinde, erkeklerin kadınlara kıyasla saldırganın davranışını daha çok kabul ettiği görülmektedir. Ancak, namus temelli şiddete yönelik tutumlarda cinsiyet farkları üzerine yapılan araştırmalarda ortak bir sonuç elde edilememiştir. Örneğin, Vandello ve Cohen (2003), Brezilyalı öğrencilerin namus çatışmasından kaynaklı kadına yönelik şiddete dair tutumlarını incelemiş ve bu şiddeti

meşru görmede bir cinsiyet farkı bulmamıştır. Diğer taraftan, Türkiye'de namusu korumak adında KYŞ'ye ilişkin tutumları ölçen bir ölçek geliştiren Işık ve Sakallı-Uğurlu (2009), yüksek puanların namus temelli KYŞ'ye ilişkin olumlu tutumları gösterdiği ölçekte, kadın katılımcıların erkek katılımcılara göre daha düşük puan aldıklarını bulmuştur. Haj-Yahia (2002) ise yürüttüğü çalışmada Ürdünlü kadınlarda saldırganı meşru görme ve kurbanı suçlama tutumlarına rastlamıştır. İtalya ve Türkiye'yi karşılaştıran yakın zamanda yapılan bir çalışmada (Caffaro, Ferraris ve Schmidt, 2014) Türk kadınlara kıyasla Türk erkekleri saldırgana daha az sorumluluk atfetmiştir. Görüldüğü üzere, namus temelli KYŞ'ye yönelik tutumlarda cinsiyet farklılıkları konusunda araştırmalar farklı bulgular ortaya koymuştur. Bu yüzden, bu tez yazındaki tutarsız bulgulara açıklık getiren bir çalışma olmayı hedeflemektedir.

1.5 Çalışmanın kapsamı ve amacı

Bu tez iki ana çalışmadan oluşmaktadır. Birinci çalışmanın amacı, namus kavramı konusuna sosyal psikolojik açıdan yaklaşarak namus kodlarını içeren geçerli ve güvenilir bir ölçüm aracı kazandırmaktır. İkinci çalışmanın amacı ise, namusa verilen önem (NÖ), çatışma nedeni (ÇN), dini yönelim (DY) ve toplumsal cinsiyet arasındaki ilişkiyi incelemektir. Bu kapsamda, temel olarak şu sorulara yanıt aranmıştır:

1. Çatışma nedenine yönelik manipülasyon (namus-temelli çatışma ya da finans-temelli çatışma) katılımcıların SDK ve KDK puanlarını etkiler mi?

2. Dini yönelim ile SDK ve KDK arasındaki ilişkide, namusa verilen önem aracı değişken olarak rol oynamakta mıdır (aracı model)?

3. Aracı modeldeki ilişkiler ne ölçüde çatışma nedeni ve toplumsal cinsiyet bakımından farklılaşmaktadır (düzenleyici aracı model)?

2. ÇALIŞMA I

Bu çalışmanın amacı, yazına geçerli ve güvenilir bir namus ölçüm aracı kazandırmaktır. Bu ölçekte temel olarak dört namus kodu bulunmaktadır: kadınlık-namusu, erkeklik-namusu, aile-namusu ve sosyal bütünlük. Bu boyutlar için yurt dışından ölçek çevirisinin yanı sıra yeni maddeler de eklenerek farklı kültürlerin kendilerini ifade edebileceği bir araç oluşturulmaya çalışılmıştır. Böylece, oluşturulan ölçek ile onur ve namus kültürleri arasında farklar olup olmadığı, varsa hangi kodlar ve boyutlar açısından fark olduğu geçerli ve güvenilir şekilde belirlenebilir.

2.1 Yöntem ve Bulgular

Namus Ölçeği geliştirmek amacıyla 251 kadın, 169 erkek olmak üzere 422 kişiden veri toplanmıştır. İki kişi cinsiyetini belirtmemiştir. Katılımcıların yaşı 19 ile 63 arasındadır (*Ort.* = 28.84, *S* = 6.84).

Namus Ölçeği'nin yapı geçerliğini incelemek amacı ile 63 madde üzerinde yapılan varimaks rotasyonlu faktör analizi sonucunda The Kaiser-Meyer-Olkin (KMO) testi verinin faktör analizi için uygun olduğunu göstermiştir, $KMO = .92$, $\chi 2(435) = 6419.92$, $p < .001$ (bkz., Tabachnick ve Fidell, 2007). Ancak sonuçlar 12-faktörlü bir yapı ortaya koyarak ölçeğin orijinalinde önerilen dört faktörlü yapıyı ortaya koymamıştır. Bu nedenle, veriler çalışmanın hedefi doğrultusunda, orijinal ölçeğin önerdiği dört faktöre zorlanmıştır. Ancak faktörlerden birinde sadece iki madde yer aldığından ve ayrıca incelenen scree plot grafiği 3 faktörü gösterdiğinden, verilerin 3 faktöre zorlanmasına karar verilmiştir. Oluşan faktör yapısı incelendiğinde aile namusuna verilen önem maddelerinin KNÖ ve ENÖ faktörlerine dağıldığı görülmüştür. Son durumda, 30-maddeli 3-faktörlü yapı toplam varyasyonun %52.42'sini açıklamaktadır. Her bir faktörün maddeleri, özdeğeri, açıkladığı varyans ve Cronbach Alfa iç tutarlık katsayıları Tablo 2.2'de verilmektedir.

3. ÇALIŞMA II

3.1 Yöntem

3.1.1 Katılımcılar

Bu çalışmada, 581 kadın, 237 erkek olmak üzere Türkiye'de çeşitli üniversitelerde okuyan 818 öğrenciden veri toplanmıştır. Katılımcıların yaş ortalaması 21.30'dur (*S* = 2.15). Katılımcıların ekonomik düzeylerinin ortalaması 6-puanlı ölçek (1 kötü, 6 iyi) üzerinden *Ort.* = 4.01; herhangi bir dine inanmayanlar çıkarıldığında kalan katılımcıların dindarlık ortalaması 6-puanlı ölçek (1 hiç dindar değil, 6 çok dindar) üzerinden *Ort.* = 3.79 (çıkarılmadığında *Ort.* = 3.36); politik yönelimlerinin ortalaması 6-puanlı ölçek (1 sol, 6 sağ) üzerinden *Ort.* = 4.01'dir (*S* = .95). Katılımcılar ile ilgili diğer demografik bilgiler Tablo 3.1'de sunulmaktadır.

3.1.2 Veri toplama araçları

3.1.2.1 Namus Ölçeği

Birinci çalışmada bahsedildiği gibi, bu çalışmada orijinal Namus Ölçeğindeki (Rodriguez Mosquera ve ark., 2002) 24 madde kullanılmıştır. Bu maddeler bursiyer tarafından Türkçe'ye çevrilmiş, daha sonra iki tane ikidilli (bilingual) araştırmacı tarafından geri-çevirisi yapılmış ve proje yürütücüsü tarafından kontrol edilerek son haline getirilmiştir.

Katılımcılardan sorulan her bir maddedeki durum karşısında kendilerini ne derece kötü hissedeceklerini 6 dereceli Likert tipindeki ölçekte belirtmeleri istenmiştir. Bu ölçekte 1 "hiç kötü hissetmezdim", 6 ise "çok kötü hissederdim" yanıtına karşılık gelmektedir. Ölçekten elde edilen yüksek puanlar namus kavramını tehdit eden çeşitli durumlar

karşısında kendilerini kötü hissedeceklerini, yani namus kavramına verdikleri önemi yansıtmaktadır.

3.1.2.2 Dindarlık Ölçeği

Katılımcıların dindarlık düzeylerini ölçmek amacıyla, Ercan ve Sakallı Uğurlu'nun (2009) geliştirdiği 22 maddeli Müslüman Dini Yönelim Ölçeği (Muslim Religious Orientation Scale – MROS) kullanılmıştır. Ölçeğin, içsel dini yönelim, dışsal içsel dini yönelim, sorgulayıcı dini yönelim ve tutucu dini yönelim olmak üzere dört alt boyutu bulunmaktadır.

3.1.2.3 Şiddete Yönelik Tutumlara ilişkin Ölçekler

Katılımcıların şiddete yönelik tutumları, sosyal-istenirliği mümkün olduğunca azaltmak adına deneysel yöntemle ve öyküler kullanılarak ölçülmüştür. Bunun için Vandello ve arkadaşlarının (2009) izlediği yöntemden yararlanılmıştır. Deney koşullarına seçkisiz olarak atanan katılımcıların yarısına namusla ilgili öykü, diğer yarısına kontrol grubu olarak finans ile ilgili öykü, gerçek bir gazete haberiymiş gibi hazırlanarak okutulmuştur (bkz. Ek G).

Katılımcılara, koşullarına göre olan gazete haberi okutulduktan sonra, haberde geçen karakterlerle (saldırgan ve kurban) ilgili sorular sorulmuştur. Saldırgan Davranışının Kabul Edilirliği (SDK) ölçeğinde katılımcıların haberde eşine şiddet uygulayan kocanın davranışlarını ne derece kabul edilebilir buldukları; Kurban Davranışının Kabul Edilirliği (KDK) ölçeğinde katılımcıların haberde eşinden şiddet gören kadının davranışlarını ne derece kabul edilebilir buldukları incelenmiştir (bkz. Ek H).

3.2 Bulgular

3.2.1 Manipülasyon Etkisine Yönelik Bulgular

Çatışma nedeni ve cinsiyetin SDK ve KDK üzerinde etkisini incelemek için verilere 2 (çatışma nedeni: namus-temelli veya finans-temelli) x 2 (katılımcı cinsiyeti: kadın veya erkek) faktörlü varyans analizi uygulanmıştır.

Sonuçlar, çatışma nedeni temel etkisinin SDK, $F(1, 809) = 10.50$, $p < .01$ ve KDK, $F(1, 809) = 20.21$, $p < .001$ için anlamlı olduğunu göstermiştir. Finans koşulundakilere kıyasla, namus koşulundakilerin SDK puanı (*Ort.* = 2.07, *S* = .05 vs. *Ort.* = 1.83, *S* = .05) anlamlı ölçüde yüksek, KDK puanı ise (*Ort.* = 1.79, *S* = .05 vs. *Ort.* = 2.11, *S* = .05) anlamlı ölçüde düşüktür.

Aynı zamanda sonuçlar, cinsiyet temel etkisinin SDK için anlamlı olduğunu, $F(1, 809) = 21.80$, $p < .001$; ancak KDK için anlamlı olmadığını göstermiştir, $F(1, 809) = .03$, $p = .860$. Kadın katılımcılara kıyasla, erkeklerin SDK puanı anlamlı ölçüde yüksektir (*Ort.* = 2.12, *S* = .06 vs. *Ort.* = 1.78, *S* = .04). Bulgular Şekil 4.1'de gösterilmektedir.

3.2.2 Aracı Model Testine Yönelik Bulgular

Bu kısımda namusa verilen önemin, dini yönelim ile SDK ve KDK arasında aracı (mediator) rol oynayıp oynanmadığı incelenmiştir.

Sonuçlara bakıldığında, SDK açısından, *tam aracı modelin*, χ^2 (22) = 101.23, $p < .001$, *GFI* = .97, *CFI* = .95, *RMSEA* = .068, 90% *CI* [.05, .08]), *aracı olmayan modelin* χ^2 (22) = 93.46, $p < .001$, *GFI* = .97, *CFI* = .95, *RMSEA* = .069, 90% *CI* [.04, .07]) ve *yarı aracı modelin*, χ^2 (21) = 88.87, $p < .001$, *GFI* = .97, *CFI* = .95, *RMSEA* = .069, 90% *CI* [.05, .08]) kabul edilebilir uygunlukta oldukları görülmüştür (modellere dair parametreler ve fit endeksleri için, bkz. Tablo 4.17).

Aracı olmayan model incelendiğinde, DY'nin NÖ, SDK ve KDK üzerinde anlamlı etkisi olduğu görülmektedir. Yarı aracı model incelendiğinde, DY'den KDK'ye giden bağlantının artık anlamlı olmaması, NÖ'nün bu iki değişken arasında tam aracı olduğunu göstermektedir. Ancak DY'den SDK'ya giden bağlantı anlamlılığını korumakta ve değeri azalmamaktadır, bu durum baskıcı etkisine (suppression effect) işaret etmektedir.

3.2.3 Düzenleyici Aracı Model Testine Yönelik Bulgular

Bu kısımda, yukarıda test edilen aracı değişken modelinin çatışma nedeni ve cinsiyet bakımından farklılaşıp farklılaşmadığı incelenmiştir.

3.2.3.1 Çatışma Nedeninin Düzenleyici Rolü

SDK bakımından, sonuçlar DY'den NÖ'ye giden bağlantının her iki koşul için de pozitif ve anlamlı olduğunu göstermiştir. Benzer şekilde, DY'den SDK'ya giden bağlantı da her iki koşul için pozitif ve anlamlı bulunmuştur. Ancak NÖ'den SDK'ya giden bağlantı namus koşulu için anlamlı, kontrol koşulu için anlamsız bulunmuştur.

KDK bakımından, sonuçlar DY'den NÖ'ye giden bağlantının her iki koşul için de pozitif ve anlamlı olduğunu göstermiştir. Benzer şekilde, DY'den KDK'ya giden bağlantı da her iki koşul için pozitif ve anlamlı bulunmuştur. Son olarak, NÖ'den KDK'ya giden bağlantı hiç bir koşul için anlamlı bulunmamıştır.

Tüm modeller her iki koşul için karşılaştırıldığında, hiç bir karşılaştırmanın anlamlı olarak farklılaşmadığı bulunmuştur. Diğer bir değişle, DY'nin SDK ve KDK üzerindeki NÖ aracılığıyla olan dolaylı etkisi namus koşulunda daha iyi fit edecektir hipotezi desteklenmemiştir.

3.2.3.1 Cinsiyetin Düzenleyici Rolü

SDK bakımından, sonuçlar DY'den NÖ'ye giden bağlantının her iki cinsiyet için de pozitif ve anlamlı olduğunu göstermiştir. Benzer şekilde, DY'den SDK'ya giden bağlantı da her iki cinsiyet için pozitif ve anlamlı bulunmuştur. Ancak, NÖ'den SDK'ya giden bağlantı cinsiyetlerin ikisi için de anlamlı bulunmamıştır.

KDK bakımından, sonuçlar DY'den NÖ'ye giden bağlantının her iki cinsiyet için de pozitif ve anlamlı olduğunu göstermiştir. Benzer şekilde, DY'den KDK'ya giden bağlantı da her iki cinsiyet için anlamlı bulunmuştur. Son olarak, NÖ'den KDK'ya giden bağlantı cinsiyetlerin ikisi için de anlamlı bulunmamıştır.

Tüm modeller her iki cinsiyet için karşılaştırıldığında, SDK bakımından anlamlı farka rastlanmıştır. DY artan NÖ ve SDK ile ilişkilidir, ancak bu ilişkinin gücü erkeklerde kadınlara nazaran daha kuvvetlidir. Benzer şekilde, KDK bakımından da iki cinsiyet arasında anlamlı farka rastlanmıştır. DY artan NÖ ve azalan KDK ile ilişkilidir, ancak bu ilişkinin gücü de erkeklerde kadınlara nazaran daha kuvvetlidir.

4. TARTIŞMA

Bu tez, namus kültürü olan Türkiye'de, bireylerin kadınlara yönelik erkek şiddetine karşı neden hoşgörülü tutumlar sergilediklerini sorgulayarak araştırmaya başlamıştır. Öncelikle, bu soru, tutumları saldırgan davranışının kabul edilirliği (SDK) ve kurban davranışının kabul edilirliği (KDK) olarak ele almıştır. Başka bir deyişle, saldırgan davranışına göz yumma (örn., SDK'de yüksek skorlar;) ve kurban davranışını kınama (örn., KDK'de düşük skorlar) kadına yönelik şiddetin kabul edilebilirliğinin göstergesi olarak değerlendirilmiştir. İkinci olarak, dört kavram, çatışma nedeni, namusa verilen önem, dini yönelim ve cinsiyet, saldırgan ve kurban davranışlarının kabul edilirliğini etkileyen unsurlar olarak öne sürülmüştür.

Bu tezde yukarıdaki soruyu cevaplamak amacıyla iki ana yol izlenmiştir. Birincisinde, evli bir çift arasındaki çatışma nedeni, namus-temelli neden veya finans-temelli neden olarak manipüle edilmiştir. Şiddetin kökeninin finans temelli nedenle ilişkili olduğu koşula kıyasla, namusla ilişkili olduğu koşulda, katılımcıların saldırgan davranışını daha fazla kabul edeceği ve kurban davranışını daha az kabul edeceği beklenmiş ve bulgular bu beklentiyi doğrulamıştır. Bu bulgu, namus kültürlerinde namusu koruma adına, namusa yönelik tehdide karşı, şiddet de dahil olmak üzere her türlü tepkinin meşrulaştırıldığı açıklamaları ile tutarlıdır (örn., Cohen ve Nisbett, 1997; Vandello, Cohen ve Ransom, 2008).

Bununla birlikte, Türkiye'de yürütülen geçmiş araştırmalarla tutarlı olarak (örn. Sakallı, 2001), erkek katılımcıların kadın katılımcılara kıyasla, saldırganın davranışını daha fazla kabul ettiği gözlemlenmiş, ancak kurbanın davranışını değerlendirmede kadın ve erkek katılımcılar arasında farka rastlanmamıştır. Öte yandan, bulgular, cinsiyet ve çatışma nedeni ortak etkisinin anlamsız olduğunu göstermiştir. Bu durum erkeklerin saldırgan davranışını kabul etme eğilimlerinin namus ve kontrol koşullarına göre farklılaşmadığı anlamına gelmektedir. Diğer bir deyişle erkekler, koşuldan bağımsız olarak saldırganın davranışını hoşgörür gibi görünmektedirler. Bu bulgu, kadına yönelik şiddete göz yuman tutumlarda güçlü bir cinsiyet ayrımının olduğuna işaret eder niteliktedir (Flood ve Pease, 2009). Öte yandan, şunu göz önünde bulundurmak gerekir ki, erkeklerin kadına yönelik şiddete dair olumlu tutumlar sergilemesine neden olan husus, cinsiyetlerinin erkek olması değil, kadınla erkeği eşit görmeyen geleneksel cinsiyet rollerine olan bağlılıklarıdır (örn., Wade ve Brittan-Powell, 2001).

İkinci olarak, namus kavramı, kadınlık, erkeklik ve sosyal-bütünlük olarak adlandırılan namus kodları bakımından ele alınmıştır. Ayrıca, dini yönelim de araştırmaya dahil edilerek dışsal, içsel, sorgulayıcı ve tutucu dini yönelimler olarak incelenmiştir. Bunun için, iki temel model test edilmiştir. İlkinde, namusa verilen önemin, katılımcıların dini yönelimi ve saldırgan ve kurban davranışını kabul etmeleri arasında aracı değişken rolü

oynayacağı öne sürülmüştür. İkincisinde çatışma nedeni ve cinsiyetin bu aracı model üzerindeki düzenleyici rolü incelenmiştir.

İlk olarak aracı modelde, saldırgan davranışının kabul edilirliğini test eden analizlerde baskılayıcı değişken (suppressor) etkisi bulunmuştur. Yani, dini yönelim ile namusa verilen önem arasında SDK'dan bağımsız olarak öyle güçlü bir ilişki vardır ki, namusa verilen önem modele dahil edildiğinde, azaltacağı ya da aynı kalacağı yerde dini yönelimin yordayıcı geçerliğini artırmıştır.

Bu bulgu Türkiye gibi namus kültürlerinde, din ve namusun kimi zaman eş anlamlı bile kullanılabileceğini gösteren önceki araştırmalarla (Kardam, 2005) tutarlıdır. Bu da muhtemelen namus kavramının sosyo-kültürel kurallar yoluyla üretilmesinden ve dinin de bu sosyal ilişkilerin düzenlenmesi ve korunmasıyla ilgili olmasından kaynaklanmaktadır (Rai ve Fiske, 2011). Belirli bir dine inanmak değil ancak, genel olarak dini inancın nasıl tecrübe edildiği, geleneksel cinsiyet rollerinin sürdürülmesini destekleme ve meşrulaştırma eğilimindedir (Moxnes, 1996). Buna ilişkin olarak, daha dindar insanlar namusu daha çok kadının cinselliğiyle bağdaştırma eğilimindedirler (Metin-Orta ve ark., 2013). Benzer şekilde, Cihangir (2012) Türk ve Faslı katılımcıların namuslarını tanımlamalarında dinin önemli bir faktör olduğunu göstermiştir. Ayrıca, Glick ve arkadaşları (baskıda) tarafından yakın zamanda yürütülen bir araştırmada dindarlığın, katılımcıların (Türk, Müslüman, kadın ve erkek öğrenci) namus kavramını kabul etme durumlarını olumlu olarak yordadığı bulunmuştur. Bu bulgular, dini inançların ve namus inancının nasıl güçlü bir şekilde bağlı olabileceğine işaret etmektedir.

Öte yandan, beklendiği gibi, namusa verilen önem, dini yönelim ve kurban davranışının kabul edilirliği arasındaki ilişkide tam aracı değişken rolü oynamıştır. Bu bulgular, dini yönelimin kurban davranışının kınanmasını tek başına belirlemediğini ortaya koymaktadır. Namusa verilen önem, dini yönelimin KDK üzerindeki anlamlı etkisini yok etmiştir. Bu bulgu iki ilişki yoluyla açıklanabilir: (1) dini yönelimin namusa

verilen önemi yordayıcı rolü ve (2) namusa verilen önemin KDK'yi yordayıcı rolü. İlki, yani dini yönelimin namusa verilen önemi nasıl yordadığı yukarıda tartışılmıştır. İkincisi ise, namus kavramının namus kültürlerinde nasıl algılandığıyla, namusun kadınların üzerine nasıl bir yük yüklediğiyle, nasıl kadınlardan nasıl belirli şekillerde davranmalarının beklendiğiyle, beklenildiği gibi davranmadıklarında nasıl suçlandıklarıyla ve beklenmeyen davranışları nedeniyle cezalandırıldıklarında bu durumun nasıl hoş karşılandığıyla ilişkili tüm yazın ile tutarlıdır (daha geniş bilgi için bkz. Sakallı-Uğurlu ve Akbaş, 2013; ayrıca bkz. Sev'er ve Yurdakul, 2001).

İkinci olarak, düzenleyici aracı modelde sonuçlar, çatışma nedeninin düzenleyici bir rolü olmadığını ortaya koymuştur. Diğer bir ifadeyle, dini yönelimin, SDK ve KDK'yi namusa verilen önem aracılığıyla yordamadaki rolü, namus ve kontrol koşulları için aynıdır. Dolayısıyla, dini yönelimin, SDK ve KDK üzerindeki dolaylı etkisinin namus koşulunda daha iyi bir uyum göstereceği hipotezi desteklenmemiştir.

Aracı modelde baskılayıcı değişken etkisi bulunması nedeniyle, bulguları SDK açısından tartışmak zordur. Ancak, KDK'ya ilişkin aracı modelde çatışma nedeninin düzenleyici etkiye sahip olmaması oldukça bilgilendirici gözükmektedir. Bulgular, namusa verilen önemin, dini yönelim ve KDK arasındaki tam aracı etkisinin farklı koşullarda değişmediğini, yani, çatışma nedeninin namus ya da finans kaynaklı her iki durumda da aynı olduğunu göstermektedir. Bu nedenle, namusa verilen önemin bir şekilde içinde bulunulan koşullardan daha etkili bir husus olduğu düşünülebilir. Leung ve Cohen (2011) namus kültürü olan ve olmayan ülkelerde, kültür içi ve kültürlerarası çeşitlilikleri, bireysel farklılıkları ve kültürel mantığı incelemek amacıyla KBK (kültür x birey x koşul) perspektifini öne sürmüştür. Bu araştırmanın bulguları, Leung ve Cohen'in (2011) yaklaşımına (bu araştırma namus kültürü olan ve olmayan ülkeleri karşılaştırmadığından, en azından birey x koşul ilişkisi için) ampirik veri sağlayabilir. Bu çalışmanın sonucuna göre, bireye dair boyut (yani, bu çalışma bakımından, namus kodlarının kabulü) koşulun farklı olduğu durumda bile (yani, bu çalışma bakımından, çatışmanın nedeni) etkisini koruyarak, belirleyici bir rol oynamaktadır.

Cinsiyetin düzenleyici rolünün incelendiği aracı modelde sonuçlar, anlamlı bir etki ortaya koymuştur. Bulgular, dini yönelim, namusa verilen önem ve SDK arasındaki bağlantılarda cinsiyet farkı göstermektedir. Bir başka ifadeyle, dini yönelim, yüksek NÖ ve SDK ile ilişkilidir, ancak bu ilişkiler kadınlara göre, erkeklerde anlamlı olarak daha güçlüdür. Benzer şekilde, KDK açısından da cinsiyet farkı gözlenmektedir. Yani, dini yönelim, yüksek NÖ ve düşük KDK ile ilişkilidir ve bu ilişki yine erkeklerde kadınlarda olduğuna kıyasla anlamlı olarak daha güçlüdür. Özetle, dini yönelimin namusa verilen önem aracılığıyla SDK'yi ve KDK'yi yordamadaki rolü iki cinsiyet arasında farklılık göstermektedir, yani kadınlara göre erkeklerde daha güçlüdür. Bu sonuçlara ulaşılmasında önemli bir neden erkeklerin bu sosyal yapıdan daha fazla fayda sağlıyor olma ihtimali ve dolayısıyla bu süregelen yapıya kadınlara kıyasla daha fazla bağlanmaları olabilir.

Bu tezin sosyal psikoloji araştırmalarına katkı sağladığı çeşitli alanlar vardır. İlk olarak, bu araştırma, bir namus kültürü olan Türkiye'de hem erkek saldırgana ve hem de kadın kurbana yönelik tutumları ele alarak, kadına yönelik şiddet hakkındaki var olan bilgilere ışık tutmuştur. Namus kültürlerinde, namus kavramına çok önem verilmesine rağmen, bu konu yaklaşık son yirmi yılda sosyal psikologların dikkatini çekmeye başlamıştır (örn., Cohen ve Nisbett, 1997; Cross ve ark., 2013; Ijzerman ve ark., 2007; Rodriguez Mosquera ve ark., 2002a, 2002b; Vandello ve ark., 2009). Bununla birlikte, Türkiye'de yürütülen sosyal psikolojik namus araştırmaları ise daha yakın geçmişte ortaya çıkmıştır. Işık ve Sakallı-Uğurlu'nun (2009) namusa ve namus adına kadına uygulanan şiddete ilişkin tutumlar ölçeği geliştiren çalışması Türkiye'de namusla ilgili sosyal psikoloji araştırmalarının ilki olabilir. O zamandan günümüze bu konuyla ilgili çeşitli çalışmalar yapılmıştır (örn., Cihangir, 2012; Cross ve ark., 2013; Glick ve ark., baskıda; Üskül ve ark., 2012, 2013, 2014; Van Osch ve ark., 2013), ancak bilindiği kadarıyla, namus olgusu, dini yönelim ve hem saldırgan hem de kurban davranışına yönelik tutumları içeren bir araştırma bulunmamaktadır. İkincisi bu tez Türkiye'de namus konusunda yürütülen açık (explicit) yanıtlara dayalı ölçekler veya görüşmeler kullanan önceki araştırmaların aksine, olası sosyal istenirlik etkisini azaltmak amacıyla

saldırgana ve kurbana yönelik tutumları ölçmede deneysel bir yöntem uygulamıştır. Üçüncüsü, farklı dini yönelimlerin (dışsal, içsel, sorgulayıcı ve tutucu) namusa verilen önemin unsurlarıyla farklı ilişkilere sahip olabileceği ilk defa bu tezde ortaya konmuştur. Son olarak, bu tezin ilk araştırması, Türkiye'de namusa verilen önemin doğasını anlamaya yönelik önemli bulgular sunmuştur. Yarı yapılandırılmış mülakatlar yoluyla, namus kavramına yönelik sosyal temsiller incelenmiş ve yanıtlar namus ölçeğini geliştirmede kullanılmıştır. Bu doğrultuda, katılımcıların namusa ne derecede önem verdiğini ve hangi namus türüne (kadınlık, erkeklik, sosyal bütünlük) daha fazla önem verdiğini araştırmak amacıyla geçerli ve güvenilir Türkçe Namusa Verilen Önem Ölçeği oluşturulmuştur.

Bu tezin bulgularını değerlendirirken göz önünde bulundurulması gereken bazı sınırlılıkları vardır. Her ne kadar örneklem sayısı yeterince büyük olsa da ve ülkenin genelinde çeşitli üniversitelerden katılımcıları içerse de, katılımcıların sınırlı bir yaş aralığından ve eğitim seviyesinden (üniversite öğrencileri) olmasının, büyük şehirlerde yaşamasının ve orta ve yüksek sosyo-ekonomik statüden olmasının dikkate alınması önem taşımaktadır. Araştırmanın ikinci sınırlılığı, araştırma bulguları namus kültüründe olmaya atfedilse de, namus kültürü olmayan bir kültürle karşılaştırma yapılmadan bu sonuç hakkında kesin yargıya varmanın zor olmasıdır. Bu bulgular hiyerarşi normlarına büyük önem veren görünür imaj (face) kültürlerinde veya namusun ahlaki bütünlük, erdem, değer ve etik kurallar olarak tanımlandığı onur (dignity) kültürlerinde farklılık gösterebilir (görünür imaj ve onur kültürleri hakkında daha detaylı bilgi için bkz. Kim ve Cohen, 2010). Bu tezin üçüncü sınırlılığı, araştırmada kısıtlı çeşitlilikte kısa hikayelerin kullanılmış olmasıdır. Hikayeler, karısına namus ya da finans temelli nedenlerden dolayı şiddet gösteren bir eşi içermektedir. Gelecek araştırmalarda, namus cinayetlerini, tutku cinayetleriyle kıyaslamak ve karşılaştırmak amacıyla, saldırganın koca değil, baba veya erkek kardeş olduğu kısa hikayelerin oluşturulması uygun olabilir (Abu Odeh, 1997). Ek olarak, yeni senaryolar sadece namus temelli fiziksel şiddeti değil, namus temelli psikolojik ve cinsel şiddet gibi diğer şiddet türlerini de içerebilir. Son olarak, bu teze saldırgana ve kurbana yönelik tutumları yordayan önemli

değişkenler dahil edilmiş olsa da gelecek araştırmalarda karışık duygulu cinsiyetçilik (bkz., Sakallı-Uğurlu, 2002) diğer önemli kavramların da ele alınması önem arz etmektedir.

APPENDIX M. Thesis Photocopying Permission Form

ENSTİTÜ

Fen Bilimleri Enstitüsü ☐

Sosyal Bilimler Enstitüsü ☐

Uygulamalı Matematik Enstitüsü ☐

Enformatik Enstitüsü ☐

Deniz Bilimleri Enstitüsü ☐

YAZARIN

Soyadı : Ceylan
Adı : Suzan
Bölümü : Psikoloji

TEZİN ADI (İngilizce) : Social Psychological Predictors of Violence against Women in Honor Cultures

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: