

Self-Esteem, Attachment, Gender Roles and Social Approval as Predictors of the Attitudes Toward Dating Violence*

Flört Şiddetine Yönelik Tutumların Yordayıcıları Olarak Benlik Saygısı, Bağlanma, Toplumsal Cinsiyet Roller ve Sosyal Onay İhtiyacı

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Abstract. The main purpose of the current research was to investigate the predictive role of gender roles, attachment, self-esteem and social approval in attitudes toward dating violence among college students. The participants of the study were 842 college students studying at different faculties of Anadolu University. The instruments of the study were The Intimate Partner Violence Attitude Scale, Rosenberg Self-Esteem Scale, the Gender Roles Attitudes Scale, Experience in Close Relationships Inventory-II, Social Confirmation Scale and Personal Information Form developed by the researcher was used to collect the data of the study. T-test, ANOVA, Pearson Product-Moment Correlation Coefficient, and hierarchical regression analysis methods were employed to analyze the data and descriptive statistics and Pearson correlation coefficients were computed. Gender comparisons showed that male college students had higher scores in abuse, and control dimensions as well as the total score. Findings of the hierarchical regression analysis yielded that gender role attitudes had predictive role in all dimensions of dating violence attitudes. As avoidant attachment dimensions significantly predicted violence dimension of dating violence, anxious attachment dimension significantly predicted abuse and control dimensions. Furthermore, self-esteem significantly predicted control dimension. Findings of the study are discussed under the light of the current literature, and suggestions are.

Keywords. Dating violence, Attachment, Gender roles, Self-esteem, College students.

Öz. Bu araştırmada, toplumsal cinsiyet rolleri tutumu, bağlanma boyutları, benlik saygısı ve sosyal onay ihtiyacının romantik ilişkide şiddete yönelik tutumları yordayıcı rolünün incelenmesi amaçlanmıştır. Araştırmanın çalışma grubunu Anadolu Üniversitesi'ndeki 842 öğrenci oluşturmaktadır. Araştırmanın verilerini toplamak için Yakın İlişkilerde Şiddete Yönelik Tutum Ölçeği-Gözden Geçirilmiş Formu, Rosenberg Benlik Saygısı Ölçeği, Toplumsal Cinsiyet Roller Tutum Ölçeği, Yakın İlişkilerde Yaşantılar Envanteri-II, Kişisel Bilgi Formu ve Sosyal Onay Ölçeği kullanılmıştır. Verilerin analizinde betimleyici istatistikler, t-testi, ANOVA, Pearson Momentler Çarpımı Korelasyonu ve Doğrusal Çoklu Hiyerarşik Regresyon analizinden yararlanılmıştır. Analizler sonucunda, flört şiddeti tutum puanının şiddet alt boyutunun kadın ve erkek üniversite öğrencilerinde farklılaşmadığı; istismar, kontrol alt boyutları ve toplam şiddet düzeyinin erkeklerde daha fazla olduğu bulunmuştur. Hiyerarşik regresyon analizleri sonucunda, toplumsal cinsiyet rollerine yönelik tutumların flört şiddetine yönelik tutumların yordayıcısı olduğu; bağlanma boyutlarından kaçınan bağlanmanın, flört şiddetinin şiddet alt boyutunu; kaygılı bağlanmanın ise istismar ve kontrol alt boyutunu yordadığı bulunmuştur. Ayrıca, benlik saygısı değişkeninin flört şiddetinin kontrol alt boyutunu anlamlı düzeyde yordadığı bulunmuştur. Bu bulgular alanyazındaki bulgular çerçevesinde tartışılıp önerilerde bulunulmuştur.

Anahtar Kelimeler. Flört şiddeti, Bağlanma, Toplumsal cinsiyet rolleri, Benlik saygısı, Üniversite öğrencileri.

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Romantic relationships in university years, including the emerging adulthood, have an important place in gaining self-knowledge and self-awareness. Considering the fact that romantic relationships during college years serve as rehearsals for marriage and family relationships about to happen after college years, these intimate relationships in college years play a crucial role in one's life. Close relationships enable individuals to meet their love, belongingness (emotional intimacy, togetherness and close relationship) and esteem (control, power) needs, and also to discover their personal characteristics that they are unaware of in intimate relationships. In addition, it is observed that psychological and physical well-being of people who have deficiency in developing and maintaining meaningful interpersonal relationships are negatively affected (Baumestier & Leary, 1995). Developing and maintaining an intimate relationship gains more importance towards the end of adolescence period and is expressed with concepts such as 'flirting', 'romantic relationship', 'love', 'emotional relationship'. These concepts are used interchangeably throughout the article.

Violence developed as a cause or consequence of various problems has been the subject of considerable number of researchers from different fields with its increasing effect on the whole society (Sakarya, 2013). Violence in romantic relationships has been one of the subjects within the phenomenon, and is named mostly as "dating violence" or "partner violence" in the literature. Dating violence is one type of interpersonal violence involving verbal, sexual, emotional and physical violence or violent behaviors of couples in a dating relationship (Aslan et al., 2008). Research has shown that psychological and physical violence are interrelated, and psychological violence is a precursor to physical violence (Muñoz-Rivas et al., 2007; Straus et al., 1996). In addition, it has been reported that the prevalence of psychological violence is considerably higher than other types of dating violence (Zorrilla et al., 2009). Women show more psychological aggression than men (Hines & Saudino, 2003). In the case of physical violence, there are findings indicating that both sexes have equal proportions of victims and aggressors (Betz, 2007; Foshee, 1996; Matud, 2007; Taylor and Sorenson, 2004), yet, women are exposed to more severe physical injuries than men (Gover, 2004). When it comes to sexual abuse in dating, it is reported that women of all ages are the victims of sexual abuse, and men are mostly the perpetrators in sexual abuse cases (Betz, 2007; Wekerle & Wolfe, 1999).

Pioneering studies on dating violence literature were done by Makepeace (1981, 1983, 1987). The violence that occurs in romantic relationships draws attention especially on university campuses (Capezza et al., 2014; Reed et al., 2015). In close relationships, physical violence behaviors that intentionally use physical force, and may result in death or injury includes such as slapping, pushing, shaking, burning, pulling hair, or using a weapon against her/him. Sexual violence involves behaviors such as to forcing the partner who is not willing to have sexual intercourse to have sexual intercourse. Behaviors such as “threatening” the partner by using words, actions or weapons are considered as emotional or psychological violence. Furthermore, behaviors such as humiliating the partner, dragging her/him to illegal activities, controlling her/his behaviors or decisions, limiting her/his communication with her/his friends, checking her/his private life or demaging her/his belongings, hiding information from her/him, using her/his money are also within the scope of psychological or emotional violence (Saltzman et al., 2002).

Individuals who have been subjected to intrafamily violence are rapidly pushed to establish a dating relationship due to their unmet need for intimacy and feelings of rejection, and they are reported to convey their feelings of loyalty to their peers in an immature manner (Wekerle & Wolfe, 1999). Dutton (1999) states that the child's experiencing violence in the family or witnessing the violence of one of his parents is critical in learning the anger. Furthermore, low socio-economic status causes low socialization and difficulty in relationships. Low socio-economic status was found to be associated especially with violence coming from man (Spriggs et al., 2009). Although there are many complex factors predicting aggression, it is claimed that individuals with low self-esteem are more prone to aggressive and anti-social behaviors (Paulson, Coombs, & Landsverk, 1990). The fact that some types of violence experienced in romantic relationships are perceived less than the actual causes the necessary measures not to be taken. Besides, unfortunately, it has been reported that some college students consider violence in romantic relationships to some degree as acceptable (Foo & Margolin, 1995). Unilateral or bilateral acceptance of violence in romantic relationships can result in individuals developing beliefs that romantic relationships are being experienced in this way. Thus, violence in romantic relationships may be perceived as normal.

It has been early reported by researchers that attachment experiences in infancy are effective in future romantic relationships (eg, Hazan & Shaver,

1994). Individuals who have an avoidant or anxious attachment style may demonstrate harassing, offensive and unsatisfactory attitude due to fear of losing the partner, and it may cause problems in romantic relationships (Weiss & Sampson, 1986). In a research conducted in a large study group, individuals who are characterized by high level of anxious attachment were found to be more prone to dating violence. The relationship between avoidant attachment style and dating violence was found to be low (Bartholomew & Allison, 2006). Violence in romantic relationships can be related not only to the relationship between man and woman, but also to the cultural values of the society, and the relations with the soicety. In this context, one of the factors that encourages men to show violent behaviors in the relationship is gender roles (Meetoo & Mirza, 2007). Ostrov et al. (2005) state that this happening started with biased socialization process in preschool period, and increased with the reinforcement of gender roles later in life. In a study conducted by Burnett, Anderson and Heppner (1995), it was found that having a masculine tendency, such as being libertarian and competitive in American society, was associated with high self-esteem.

In terms of understanding the importance of dating violence, being aware of the concequences and effects of dating violence is as valuable as understanding the casues and related factors in dating violence. Research has demonstrated short-term and long-term traumatic consequences of dating violence. The consequences of such traumatic experiences experienced in close emotional relationships are discussed in three categories; psychological symptoms (posttraumatic stress disorder etc. psychological disorders), cognitive changes (biases in attributions and attitudes), problems in communication skills (using abusive communication) (Dutton, 1993). Exposure to physical violence has been related to several emotional disorders in women such as post-traumatic stress disorder (O'campo et al., 2006), depression (Campbell, 2002), anxiety disorder (Hathawayvd., 2000), sleep disorders (Humphreys et al., 1999), social behavior disorder, suicidal thoughts and attempts (Coker et al., 2002) and other behavioral disorders (Campbell, 2002; Golding, 1999).

A quick look at the studies on dating violence in Turkey show that there has been a growing interest on the subject in recent years. Investigation of the literature on dating violence in Turkey show that studies are basically about definition, classification and assessment (Koçak & Can, 2019) of it, the relationship between attitudes towards dating violence, gender roles, and exposure to dating violence (Selçuk et al., 2018), attitudes and behaviors of

college students regarding dating violence (Karatay, 2018), mediating role of relationship satisfaction on the relationship between insecure attachment and emotional violence in university students (Toplu-Demirtaş et al., 2018), factors affecting the level of acceptance of violence in couples (Kepir-Savoly et al., 2014), antecedents of violence in romantic relationships (Atakay, 2014), and abuse perceived by university students in their romantic relationships (Kılınçer & Tuzgöl-Dost, 2014). All these studies are far from examining dating violence within a multidimensional perspective.

Dating violence is a complex, multidimensional phenomenon (Heise, 2011; Heise & Kotsadam, 2015; Jewkes et al., 2015), and research on this issue needs to be based on multidimensional approach to take account of this complexity. There is a need to identify relative contribution of each dimension (individual, interpersonal, family, culture and society) to comprehend risk factors in dating violence (Gracia & Merlo, 2016). It can be concluded from studies in the literature that some factors that may be the cause of violent behaviors are grouped under the headings of individual, relational (contextual) and social factors. In order to explain dating violence, various theories such as feminist theory, social learning theory, intergenerational transfer theory, biological theory, socio-cultural theory attempted to reveal some factors associated with the emergence of dating violence. Thus, the present study aims to provide explanation to dating violence by especially benefiting from the multidimensional perspective such as feminist theory, socio-cultural theories and social learning theory with considering individual, interpersonal and family factors. At the same time, considering the scope of dating violence, it was hypothesized that multi-dimensional approach to this concept will be important in order to understand dating violence and to find out preventive and intervention methods. Considering the fact that the prevalence of dating violence has increased in recent years, we believe that this research is going to make valuable contribution to prevention studies in dating violence and establishing healthy romantic relationships. The main purpose of this research, therefore is to examine the role of the attitudes toward gender roles, attachment, self-esteem and need for social approval in attitudes toward dating violence experienced by university students. With this end, research questions are defined as follows;

1. What is the level of attitudes of university students towards dating?

2. Does attitudes toward dating violence of university students differ in terms of gender, class, exposure to parental violence, witnessing violence between parents, relationship duration, frequency of interviews and thought related to dating relationship?
3. Are there significant relationships between university students' level of dating violence, attachment dimensions, self-esteem, attitudes towards gender roles and social approval levels?
4. Do university students' attachment dimensions, attitudes towards gender roles, self-esteem levels, and need for social approval significantly predict the severity of dating violence?
5. Do university students' attachment dimensions, attitudes towards gender roles, self-esteem levels and need for social approval significantly predict the control dimension of dating violence?
6. Do university students' attachment dimensions, attitudes towards gender roles, self-esteem levels, and need for social approval significantly predict the abuse dimension of dating violence?

METHOD

Study Group

The study group of the research consists of college students attending different faculties of Anadolu University during the academic year of 2016-2017. Data were collected from 842 students in total. However, data filled in incorrectly, missing or left blank were excluded from the analysis. Additionally, the data with extreme values were excluded from the analysis. Thus, analyses were carried out on a data set of 727 students, 481 of whom were women (66.2%) and 246 of them were men (33.8%).

Ethics Committee Approval

Ethical approval was obtained from the Ethics Committee at Anadolu University. Anadolu University Ethics Committee Registration Date: 20.10.2016; Anadolu University Ethics Committee Signature Date: 25.11.2016 and Protocol No:110715.

Data Collection Tools

The Intimate Partner Violence Attitude Scale-Revised. The Intimate Partner Violence Attitude Scale-Revised developed by Fincham, Cui, Braithwaite, & Pasley (2008) measures the attitudes of university students towards psychological and physical violence in dating relationships. The scale has 17 items and 3 dimensions (8 items of abuse, 5 items of control, and 4 items of violence) with a 5-point Likert type scaling. Adaptation studies of the scale to Turkish was done by Toplu-Demirtaş (2015). The higher the score is the stronger the attitudes towards psychological and physical aggression. The internal consistency coefficients of the scale have been calculated as .72 for the violence dimension, .62 for the control dimension and .65 for the abuse dimension. In this study, the Cronbach alpha value for the total of the scale was found as .68.

Rosenberg Self-Esteem Scale. The original version of the scale was developed by Rosenberg (1965), and adapted to Turkish by Çuhadaroğlu (1986). It consists of 10 items answered on 4-point Likert type scale. The scores vary between 10 and 40. High score indicates high self-esteem. In a study (Öner, 1994), the test-retest reliability coefficient of the scale was found as .75. The internal consistency coefficient of the scale was found as .86 (Karancı, Dirik, & Yorulmaz, 2007). Cronbach Alpha coefficient was calculated as .71 (Çuhadaroğlu, 1986). Cronbach Alpha value was found .87 in the present study.

Gender Roles Attitude Scale. The scale was developed by Zeyneloğlu and Terzioğlu (2011) and consists of 38 items with five subscales, namely “egalitarian gender role”, “female gender role”, “gender role in marriage” and “traditional gender role” and “male gender role”. The items of the scale are answered on a 5-point Likert type scale (1= strongly disagree, 5= strongly agree). The Cronbach alpha value of the total scale was computed as .92, and the alpha values of the subscales varied between .72 and .80. Correlations among the subscales varied between .35 and .65 (Zeyneloğlu & Terzioğlu, 2011). Total alpha value of the scale for this study was found as .94.

Experiences in Close Relationships-ECR-II. The ECR-II inventory was originally developed by Fraley, Waller and Brennan (2000) to measure the attachment styles of adults and adapted to Turkish by Selçuk, Günaydın, Sümer and Uysal (2005). The inventory consisting of a total of 36 items is a 7-point Likert-type scale (1= never agree, 7= totally agree). Cronbach alpha

coefficients are .90 for the avoidant dimension, and .86 for the anxiety dimension. Test-retest reliability of the anxiety dimension was found as .82, and .81 for the avoidant dimension (Selçuk et al., 2005). In this study, the total alpha value of the scale was found to be .89.

Need for Social Approval Scale. The scale developed by Kardeş (2014) to measure the need for social approval, has a 5-point Likert type rating, and consists of 25 items with three subscales. High scores indicate high need for social approval (Kardeş & Öğülmüş, 2016). In this research, the positive impression subscale was used. The internal consistency coefficient of the three factors in the Social Approval Need Scale was .83 for the first factor, and .80 for the second and third factors. The internal consistency coefficient of the overall scale was found as .90. In this study, the alpha value of the total scale was found as .86.

Personal Information Form. A personal information form consisting of items for basic demographic characteristics of the participants such as gender, age, and grade level was developed by the authors. The form also included questions such as exposure to and witnessing parental violence in childhood, the number of previous dating relationships, and thoughts about the future of the current dating relationship.

Study Design

The present research is a correlational one aiming to determine the predictive roles of self-esteem, attachment, gender roles and the need for social approval in attitudes toward dating violence among university students. In order to test the main purpose, hierarchical regression analysis method was used. In addition, comparison tests (t-test, ANOVA) were used in order to determine the extent to which the attitude levels of dating violence differed with regard to being exposed to and witnessed domestic violence in childhood, thoughts about the current dating relationship, and frequency of dating out.

Process

The data collection tools used in the research were turned into a booklet with their rankings changed and distributed to university students studying in various faculties at Anadolu University in 2016-2017 academic year as groups in classrooms by the first author. Ethical permission was obtained from the Ethics Committee at Anadolu University. The data were collected from students who were present in the class on the specified time, and volunteered

to participate in the research. The researcher first introduced herself in each class, and then gave information about the purpose, importance of the research and how to answer the scale set. It was announced to students that students' identity information was not needed and that the collected data would be kept confidential.

Data Analysis

As a result of examining the data of 842 participants in the research, the data of 62 participants were excluded from the data set due to deficiencies in the personal information form and inappropriate answer on the scales. Additionally, the data of 53 participants were discarded from the data set due to extreme values. Analyses were performed on the data collected from 727 participants. IBMSPSS-21 Software Program was used to analyze the data. Descriptive statistics, Pearson Correlation Coefficient, t-test and hierarchical regression analysis methods were employed.

FINDINGS

The first question to be answered in the research is the level of attitudes towards dating violence among university students. Considering the fact that the minimum score obtained from violence subscale is 4, and the maximum score is 19, the mean score (5.73) indicates that the participants hold low level of attitudes about violence. The minimum score obtained from the abuse subscale is 7, and the maximum score is 32. Thus, the mean score (14.11) indicates that the participants hold moderate level of attitudes about abuse in dating violence. Finally, the lowest score is 9, and the highest score is 28 for the control dimension. The mean score (16.61) indicates that the participants hold low level of attitudes about control in dating violence.

Table1. Descriptive statistics of the intimate partner violence attitude scale (N= 727)

	M	Sd	Skewness	Kurtosis	Min.	Mak.	%		
							25	50	75
Violence	5.73	2.57	2.07	4.90	4	19	4	5	7
Abuse	14.11	3.99	.52	.34	7	32	11	14	17
Control	16.61	3.50	.27	-.15	9	28	14	17	19

Gender and Dating Violence Attitudes

In order to investigate gender differences regarding dating violence attitudes, t-test for independent groups was used. It was found that there was a significant difference between male and female students with regard to total scores [$t(725) = 5.98, p < .01$], abuse [$t(725) = 5.30, p < .01$] and control [$t(725) = 4.84, p < .01$] dimension. However, no significant difference was found in terms of the mean violence dimension. Mean scores of male students with regard to total dating violence attitudes scores ($\bar{X} = 38.48$), abuse dimension ($\bar{X} = 15.18$) and control dimension ($\bar{X} = 17.47$) are significantly higher than mean scores of female students obtained from total dating violence attitudes scores, abuse dimension ($\bar{X} = 13.56$) and control dimension ($\bar{X} = 16.16$).

Grade Level and Dating Violence Attitudes

One-way ANOVA method was employed to test differences among the participants of different grades regarding attitudes toward dating violence. One-way ANOVA analysis yielded no significant differences among the participants from different grades with regard to total scores obtained from the whole scale [$F(3,726) = .54, p > .05$], violence dimension [$F(3,726) = 2.20; p > .05$], abuse dimension [$F(3, 726) = .69; p > .05$] and control [$F(3, 726) = .04; p > .05$] dimension.

Exposure to Maternal Violence and Dating Violence Attitudes

According to the results of the t-test for independent samples, there was no significant differences between the participants who were exposed to maternal violence during childhood and those with no such exposure with regard to scores obtained from violence dimension [$t(723) = -2.24, p > .012$], abuse dimension [$t(723) = -2.05, p > .012$] and control dimension [$t(723) = -2.36, p > .012$]. However, there was significant difference between these two groups regarding total dating violence attitude scores [$t(723) = -3.27, p < .012$] in favor of the participants who experienced violence coming from mother during childhood.

Exposure to Paternal Violence and Dating Violence Attitudes

Another t-test analysis was performed to test differences between the participants who were exposed to paternal violence during childhood and those with no such exposure. The results showed that there was no significant

difference between these two groups in terms of total scores obtained from the whole scale [$t(724) = -1.90, p > .05$], and three sub-dimensions namely violence [$t(724) = -.72, p > .05$], abuse [$t(724) = -1.77, p > .05$] and control [$t(724) = -1.26, p > .05$].

Witnessing Violence Between the Parents and Dating Violence Attitudes

Likewise to being exposed to maternal violence during childhood, there was no significant difference between the participants who witnessed violence between the parents during childhood and those who did not regarding the scores obtained from abuse dimension [$t(724) = -1.30, p > .05$] and control dimension [$t(724) = -.94, p > .05$]. scores. However, there was significant difference between these two groups regarding total dating violence attitude scores [$t(724) = -2.52, p < .05$] and violence dimension [$t(724) = -3.54, p < .05$] scores.

Thoughts about Current Relationship and Dating Violence Attitudes

In order to examine the differences among the participants who has different thoughts about their current romantic relationship (how serious they are about their current relationship), one-way analysis of variance was employed. According to the results of the ANOVA analysis, there was a significant difference regarding control dimension [$F(3, 596) = 7.70; p < .05$], however, no significant differences were found regarding the total scores obtained from the whole scale [$F(3-596) = 1.39; p > .05$], violence dimension [$F(3-596) = 2.43; p > .05$] and abuse [$F(3, 596) = 2.45; p > .05$] dimension.

Correlations Among the Study Variables

Correlation coefficients among the variables of the study were computed by the Pearson Correlation Coefficient (Table 2). The highest correlation was between the scores obtained from the abuse dimension of the attitudes toward dating violence scale and the total scores obtained from the Gender Roles Attitudes Scale ($r = .33, p < .01$) and the “male gender role” sub-dimension ($r = .33, p < .01$), while the lowest correlation was found with the scores of avoidant attachment dimension ($r = .13, p < .01$). In addition, control dimension of the attitudes toward dating violence scale had the highest correlation with “female gender roles” subdimension ($r = .43, p < .01$) and the lowest correlation with the need for social approval ($r = .18, p < .01$).

Results of the Hierarchical Regression Analysis

Before proceeding to hierarchical regression analysis, the assumptions of the regression analysis were tested. First of all, the relationships between independent variables and dependent variable were evaluated in terms of collinearity problem. It can be seen that the correlation values between variables ranged between .01 and .50, so there was no collinearity problem. Correlation values between variables are expected to be below $r = .80$ (Field, 2009). Multivariate normality values were also evaluated with the Mahalanobis distance coefficient and the values were found to be within the limits of normal distribution.

Table2. Correlations among study variables (N=727)

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1.Duration (month)	-															
2.Dating out frequency	-.10*	-														
3.Violence	-.05	.00	-													
4.Abuse	.03	-.01	.34**	-												
5.Control	.07	-.09*	.11**	.27**	-											
6.Total Score	.02	-.05	.58**	.77**	.66**	-										
7.Anxious attachment	-.15**	-.07	.10**	.27**	.21**	.30**	-									
8.Avoidant attachment	-.18**	-.11**	.20**	.13**	.06	.17**	.34**	-								
9.Self-esteem	-.01	.14**	-.15**	-.23**	-.06	-.21**	-.40**	-.28**	-							
10.Need for social approval	-.02	-.09*	.06	.17**	.18**	.20**	.41**	.24**	-.40**	-						
11.Egalitarian gender role	-.08	-.06	.36**	.26**	.23**	.40**	.12**	.21**	-.17**	.05	-					
12.Female gender role	-.03	-.06	.17**	.22**	.43**	.40**	.13**	.21**	-.10**	.14**	.58**	-				
13.Gender role in marriage	-.08	-.04	.34**	.29**	.27**	.43**	.16**	.17**	-.15**	.07*	.75**	.65**	-			
14.Traditional gender role	-.06	-.01	.22**	.31**	.42**	.46**	.17**	.15**	-.07*	.11**	.55**	.75**	.62**	-		
15.Male gender role	-.07	-.08	.30**	.33**	.29**	.44**	.16**	.18**	-.15**	.15**	.56**	.62**	.65**	.67**	-	
16.Total scores of Gender Roles	-.07	-.06	.32**	.33**	.40**	.50**	.17**	.21**	-.14**	.13**	.80**	.87**	.85**	.87**	.81**	-
Mean	16.62	4.29	5.72	14.10	16.60	36.23	64.76	55.97	31.35	22.12	13.28	17.20	11.56	16.02	68.33	-
SD	20.34	1.82	2.56	3.99	3.49	7.40	16.02	15.84	5.52	6.78	5.06	6.52	6.64	6.39	22.65	-

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

Table3.Hierarchical regression analysis results for violence dimenison

Model		B	SE B	B	t	p	Part r	R²	R²Δ	SE R	F	p
1	Constant	5.81	.16		35.42	.00		.01	.01	2.57	.35	.56
	Gender	-.12	.20	-.02	-.59	.56	-.02					
2	Constant	3.70	.46		7.96	.00		.04	.04	2.52	11.10	.00
	Gender	-.17	.20	-.03	-.85	.40	-.03					
	Anxious attach.	.01	.01	.04	.95	.34	.04					
	Avoidant attch.	.03	.01	.19	4.98	.00	.18					
3	Constant	1.34	.50		2.68	.01		.20	.16	2.31	22.79	.00
	Gender	.72	.21	.13	3.42	.00	.13					
	Anxious attach.	.00	.01	.00	.05	.96	.00					
	Avoidant attch.	.02	.01	.12	3.23	.00	.12					
	Egalitarian gender role	.12	.03	.24	4.57	.00	.17					
	Female gender role	-.09	.02	-.23	-4.10	.00	-.15					
	Gender role in marriage	.12	.03	.21	3.56	.00	.13					
	Traditional gender role	.04	.02	.09	1.49	.14	.06					
Male gender role	.08	.03	.13	2.54	.01	.09						
4	Constant	2.30	.91		2.53	.01		.20	.01	2.31	2.46	.00
	Gender	.71	.21	.13	3.38	.00	.13					
	Anxious attach.	.00	.01	-.02	-.39	.70	-.01					
	Avoidant attch.	.02	.01	.11	3.01	.00	.11					
	Egalitarian gender role	.12	.03	.23	4.46	.00	.16					
	Female gender role	-.09	.02	-.23	-4.10	.00	-.15					
	Gender role in marriage	.12	.03	.21	3.54	.00	.13					
	Traditional gender role	.04	.02	.09	1.59	.11	.06					
	Male gender role	.08	.03	.12	2.45	.02	.09					
Self-esteem	-.02	.02	-.05	-1.27	.21	-.05						

Predictors of Attitudes Towards Dating Violence

Constant	2.41	.97		2.49	.01		.20	.01	2.31	18.40	.00
Gender	.71	.21	.13	3.39	.00	.13					
Anxious attach.	.00	.01	-.01	-.28	.78	-.01					
Avoidant attch.	.02	.01	.11	3.02	.00	.11					
Egalitarian gender role	.12	.03	.23	4.42	.00	.16					
5 Female gender role	-.09	.02	-.23	-4.05	.00	-.15					
Gender role in marriage	.12	.03	.21	3.52	.00	.13					
Traditional gender role	.04	.02	.09	1.59	.11	.06					
Male gender role	.08	.03	.13	2.46	.01	.09					
Self-esteem	-.02	.02	-.05	-1.31	.19	-.05					
Need for social approval	-.01	.02	-.01	-.33	.74	-.01					

Female:0, Male: 1 coded as Dummy variable.

In the first block of hierarchical regression analysis, the gender variable was entered as the predictive variable for violence dimension. Gender is defined as “Dummy” variable and female gender is coded as reference variable. It was found that the model explained approximately 1% of the observed variance ($F = .35, p > .01$) and gender did not have a significant contribution to the model ($\beta = -.02, p > .05$). As avoidant and anxious attachment dimensions were added to the model in the second block, the model explained 4% of the observed variance ($F = 11.10, p < .01$). The effect of avoidant attachment on the model ($\beta = .19, p < .05$) was significant, however, the effect of anxious attachment to the model ($\beta = -.04, p > .05$) was not significant. It is shown on the table that the addition of attachment dimensions to the model significantly contributes to the change in the model ($R\Delta = .04, F_{\text{change}} = 16.47, p < .01$). As gender roles attitudes are added to the model in the third block, the model explained 20% of the observed variance ($F = 22.79, p < .01$). Among the attitudes towards gender roles, the egalitarian gender role ($\beta = .24, p < .05$), female gender role ($\beta = -.23, p < .05$), gender roles in marriage ($\beta = .21, p < .05$) and male gender role ($\beta = .13, p < .05$) made significant contribution to the model, but traditional

gender role ($\beta = .09, p > .05$). The contribution of attitudes towards gender roles to the change in the model ($R\Delta = .16, F_{\text{change}} = 28.54, p < .05$) is significant. As self-esteem is added to the model in the fourth block, the model explained 20% of the observed variance ($F = 20.46, p < .01$). The effect of self-esteem on the model ($\beta = -.05, p > .05$) and its contribution to the change in the model ($R\Delta = .01, F_{\text{change}} = 1.61, p > .01$) is not significant. In the fifth and last block, we added the need for social approval variable to the model, and the model explained 20% of the observed variance ($F = 18.40, p < .01$). It is seen that the effect of the need social approval on the model ($\beta = -.01, p > .05$) and its contribution to the change in the model ($R\Delta = .01, F_{\text{change}} = .11, p > .01$) is not significant.

Table 3. Hierarchical Regression Analysis Results for Abuse Dimension

Model		B	SE B	β	<i>t</i>	<i>p</i>	<i>Part r</i>	R ²	R ² Δ	SE R	<i>F</i>	<i>p</i>
1	Constant	15.19	.25		60.74	.00		.04	.04	3.92	28.09	.00
	Gender	-1.63	.31	-.19	-5.30	.00	-.19					
2	Constant	10.32	.70		14.83	.00		.11	.07	3.77	30.06	.00
	Gender	-1.53	.30	-.18	-5.15	.00	-.19					
	Anxious attach.	.06	.01	.25	6.57	.00	.24					
	Avoidant attach.	.02	.01	.06	1.56	.12	.06					
3	Constant	7.67	.78		9.78	.00		.19	.08	3.62	20.49	.00
	Gender	-.53	.33	-.06	-1.60	.11	-.06					
	Anxious attach.	.05	.01	.21	5.87	.00	.21					
	Avoidant attach.	.00	.01	.01	.27	.79	.01					
	Egalitarian gender role	.05	.04	.06	1.18	.24	.04					
	Female gender role	-.08	.03	-.14	-2.45	.02	-.09					
	Gender role in marriage	.06	.05	.07	1.08	.28	.04					
	Traditional gender role	.10	.04	.16	2.72	.01	.10					
Male gender role	.17	.05	.18	3.42	.00	.13						
4	Constant	11.63	1.42		8.21	.00		.20	.01	3.59	19.71	.00
	Gender	-.56	.33	-.07	-1.70	.09	-.06					
	Anxious attach.	.04	.01	.17	4.42	.00	.16					

Predictors of Attitudes Towards Dating Violence

Avoidant attach.	.00	.01	-.01	-.22	.83	-.01				
Egalitarian gender role	.04	.04	.05	.93	.36	.04				
Female gender role	-.08	.03	-.14	-2.45	.02	-.09				
Gender role in marriage	.05	.05	.06	1.04	.30	.04				
Traditional gender role	.11	.04	.18	3.01	.00	.11				
Male gender role	.16	.05	.16	3.20	.00	.12				
Self-esteem	-.09	.03	-.13	-3.34	.00	-.12				
Constant	11.18	1.51		7.40	.00		.20	.01	3.61	17.80 .00
Gender	-.57	.33	-.07	-1.73	.09	-.06				
Anxious attach.	.04	.01	.16	4.02	.00	.15				
Avoidant attach.	.00	.01	-.01	-.27	.79	-.01				
Egalitarian gender role	.04	.04	.05	.99	.32	.04				
Female gender role	-.09	.03	-.14	-2.52	.01	-.09				
Gender role in marriage	.06	.05	.07	1.08	.28	.04				
Traditional gender role	.11	.04	.18	3.02	.00	.11				
Male gender role	.16	.05	.16	3.13	.00	.12				
Self-esteem	-.08	.03	-.12	-2.97	.00	-.11				
5 Need for social approval	.02	.02	.03	.85	.40	.03				

Female: 0, Male: 1 coded as Dummy variable.

The results of the hierarchical regression analysis regarding the predictors of the abuse dimension of the Intimate Partner Violence Attitude Scale are presented in Table 3. Gender was added to the model in the first block and it explained approximately 4% of the variance ($F = 28.09, p < .01$). It made a significant contribution to the model ($\beta = -.19, p < .05$). As attachment dimensions were added to the model in the second block of the analysis, the model explained 11% of the observed variance ($F = 30.06, p < .01$). The effect of anxious attachment on the model ($\beta = .25, p < .05$) was significant, but not

the avoidant ($\beta = .06, p > .05$). Addition of attachment dimensions to the model significantly contributed to the change in the model ($R\Delta = .07, F_{change} = 29.93, p < .01$).

As the attitudes toward gender roles are added to the model in the third block, the model explained 20% of the observed variance ($F = 22.79, p < .01$). Attitudes about female gender role ($\beta = -.14, p < .05$), traditional gender role ($\beta = .16, p < .05$) and male gender role ($\beta = .18, p < .05$) had main effect on the model, but not the egalitarian gender role ($\beta = .08, p > .05$) gender roles in marriage ($\beta = .07, p > .05$). The contribution of attitudes towards gender roles to the change in the model ($R\Delta = .08, F_{change} = 13.23, p < .05$) is significant.

In the fourth block, when self-esteem is added to the model, the model explained 20% of the observed variance ($F = 20.46, p < .01$). The main effect of self-esteem total score on the model ($\beta = -.13, p < .05$) and its contribution to the change in the model ($R\Delta = .01, F_{change} = 11.18, p < .01$) is significant. In the fifth and last block, when the social approval requirement total score is added to the model, the model explained 20% of the observed variance ($F = 18.40, p < .01$). The effect of the need for social approval on the model ($\beta = -.03, p > .05$) and its contribution to the change in the model ($R\Delta = .01, F_{change} = .72, p > .01$) is not significant.

The regression analysis results for the predictors of the control dimension of the Intimate Partner Violence Attitude Scale are given in Table 4.

Table 4. Hierarchical Regression Analysis Results for Control Dimension

Model		B	SE B	β	t	p	Part r	R ²	R ² Δ	SE R	F	p
1	Constant	17.47	.22		79.56	.00		.03	.03	3.44	23.44	.00
	Gender	1.31	.27	-.18	-4.84	.00	-.18					
2	Constant	14.45	.62		23.24	.00		.08	.04	3.37	19.54	.00
	Gender	-1.21	.27	-.16	-4.56	.00	-.17					
	Anxious attach.	.05	.01	.21	5.49	.00	.20					
	Avoidant attch.	.00	.01	.00	-.01	.99	.00					
3	Constant	10.80	.66		16.33	.00		.24	.17	3.06	28.95	.00
	Gender	.23	.28	.03	.83	.41	.03					
	Anxious attach.	.04	.01	.18	5.23	.00	.19					

Predictors of Attitudes Towards Dating Violence

Avoidant attach.	-.02	.01	-.09	-2.43	.02	-.09					
Egalitarian gender role	-.03	.04	-.04	-.84	.40	-.03					
Female gender role	.18	.03	.33	6.16	.00	.22					
Gender role in marriage	-.02	.04	-.03	-.45	.66	-.02					
Traditional gender role	.13	.03	.24	4.19	.00	.15					
Male gender role	-.04	.04	-.04	-.84	.40	-.03					
Constant	9.95	1.20		8.26	.00		.25	.01	3.06	25.80	.00
Gender	.24	.28	.03	.86	.39	.03					
Anxious attach.	.04	.01	.19	5.21	.00	.19					
Avoidant attach.	-.02	.01	-.08	-2.28	.02	-.09					
Egalitarian gender role	-.03	.04	-.04	-.77	.44	-.03					
Female gender role	.18	.03	.33	6.15	.00	.22					
Gender role in marriage	-.02	.04	-.03	-.43	.67	-.02					
Traditional gender role	.13	.03	.23	4.10	.00	.15					
Male gender role	-.03	.04	-.04	-.77	.44	-.03					
4 Self-esteem	.02	.02	.03	.86	.39	.03					
5 Constant	8.79	1.28		6.87	.00		.25	.01	3.05	24.08	.00
Gender	.22	.28	.03	.78	.43	.03					
Anxious attach.	.04	.01	.17	4.33	.00	.16					
Avoidant attach.	-.02	.01	-.09	-2.43	.02	-.09					
Egalitarian gender role	-.02	.04	-.03	-.58	.56	-.02					
Female gender role	.17	.03	.32	5.89	.00	.22					
Gender role in marriage	-.01	.04	-.02	-.31	.76	-.01					
Traditional gender role	.13	.03	.23	4.14	.00	.15					
Male gender role	-.04	.04	-.05	-.95	.34	-.04					
Self-esteem	.04	.02	.06	1.55	.12	.06					
Need for social approval	.05	.02	.10	2.58	.01	.10					

Female: 0, Male: 1 coded as Dummy variable.

As gender was added to the first block in the regression model generated to find out the predictive power of independent variables in control dimension of the attitudes toward dating violence, it explained 3% of the variance ($F = 23.44, p < .01$) in the first block, and made a significant contribution to the model ($\beta = -.18, p < .05$). In the second block of the analysis, when avoidant and anxious attachment dimensions were added into the model, the model explained 8% of the total variance ($F = 19.54, p < .01$). The effect of anxious attachment to the model ($\beta = .21, p < .05$) was significant, but the avoidant attachment ($\beta = .01, p > .05$). Addition of attachment dimensions to the model significantly contributed to the change in the model ($R\Delta = .04, F_{\text{change}} = 17.07, p < .01$).

When attitudes towards gender roles are added to the model in the third block, the model explained 24% of the observed variance ($F = 28.95, p < .01$). Among the attitudes towards gender roles, the female gender role ($\beta = .33, p < .05$) and the traditional gender role ($\beta = .24, p < .05$) made significant contribution to the model, but male gender role ($\beta = -.04, p > .05$), egalitarian gender role ($\beta = -.04, p > .05$) and gender roles in marriage ($\beta = -.03, p > .05$) The contribution of attitudes towards gender roles to the change in the model ($R\Delta = .17, F_{\text{change}} = 32.08, p < .05$) is significant.

In the fourth block, when self-esteem is added to the model, the model explained 25% of the observed variance ($F = 25.80, p < .01$). The effect of self-esteem on the model ($\beta = .03, p > .05$) and its contribution to the change in the model ($R\Delta = .01, F_{\text{change}} = .73, p > .01$) is not significant. In the fifth and last block, the need for social approval was added to the model, and the model explained 25% of the observed variance ($F = 24.08, p < .01$). The effect of the need for social approval on the model ($\beta = .10, p < .05$) and its contribution to the change in the model ($R\Delta = .01, F_{\text{change}} = 6.68, p < .01$) are significant.

DISCUSSION AND CONCLUSION

The main purpose of this study is to examine the relationships between the attitudes towards dating violence and attachment, self-esteem, attitudes towards gender roles, and need for social approval among university students. When the findings on attitude levels towards dating violence among university students are examined, it was found that violence and abuse dimensions of

dating violence were at moderate level, while control dimension was found to be at low level. One of the remarkable findings of the study is that male participants have higher scores on the attitudes of toward dating violence than female participants do. It was also found that self-esteem as an individual factor, attachment as an interpersonal factor and gender roles as social factors were found to be the significant predictors of the attitudes toward dating violence. Self-esteem has a predictive power in violence and control dimensions of dating violence. In the study, there is a significant relationship among gender role attitudes and all sub-dimensions of dating violence. Further, the attitudes of gender roles have predictive power in abuse, violence and control dimensions of dating violence. Moreover, anxious attachment significantly predicted control and abuse dimensions of dating violence, and avoidant attachment significantly predicted violence dimension of dating violence. Finally, it was found that the need for social approval predicted the control dimension of dating violence.

There are multiple sources of attitudes toward dating violence reported in the literature. In addition to individual and sociocultural risk factors, contextual factors also exist in the emergence of dating violence. Having young parents, the influence of friends or neighbors (Ackard, Neumark-Sztainer & Hannan, 2003) together with low socio-economic status and parents with limited educational background were found to be risk factors (Foshee et al., 2009). Further, gender role attitudes as a social factor also contribute to the attitudes toward dating violence and violence in general individuals. We encounter and internalize the gender roles determined by the society at very early ages in life (Güvenç & Aktaş, 2006).

According to the findings obtained from the research, it was found that the average scores of the participants in terms of violence, abuse dimensions and total scores on the attitudes toward dating scale varied between 50% and 75%. These results are consistent with the research conducted by Umana, Fawole and Adeove (2014), who stated that 42.3% of university students have experienced dating violence throughout their lives. Flake et al. (2013) also reported that dating violence is widely experienced among university students.

Considerable number of studies in dating violence literature evidenced that dating violence mostly directed to women by men, and thus, women are mostly the victim of dating violence. In a study, it was found that 18.7% of men experienced one of type of dating violence while 27.8% of women is exposed to one type of dating violence (Jonasvd, 2013). Similarly, most of the research findings state that women are more exposed to violence and injuries due to violence (Swart et al., 2002; Tucker-Halpern et al., 2001) and men appear to be more aggressive and accept violent behaviors than women (Downey et al., 2000; Özgür et al., 2011). However, we found that female and male participants did not differ regarding violence dimension which is consistent with the findings of a study (Woodward et al., 2002) in which both men and women had been subjected to violence. However, women and men differ in experiencing the type of violence in intimate relationships. While women mostly experience sexual violence and are affected by their consequences, men are more likely to experience psychological violence (Anasuri, 2016). Jonas et al. (2014) showed that women experience higher rates of violence and different types of violence than men, and thus, they are at greater risk of experiencing violence.

One of the salient findings of the current study is that attachment dimensions are significant predictors of the attitudes toward dating violence. While avoidant attachment was significant predictor of violence dimension, anxious attachment was the predictor of both abuse and control dimensions of the attitudes toward dating violence. This finding is consistent with the findings in numerous studies (Bond & Bond, 2004; Kesner & McKenry, 1998; Roberts & Noller, 1998) that attachment style is a predictor of dating violence. These studies revealed that anxious attachment dimension was related to violence in male, while anxious attachment dimension was related dating violence in close relationships. In the study by Pearson (2006), it was found that anxious and avoidant attachment reported by both spouses simultaneously were predictors of male verbal and physical dating violence. In the study conducted by Kuijpers et al. (2012), it was also found that anxious attachment significantly predicted both physical and psychological violence. Anxious individuals are more likely to be jealous and psychologically ill-treated (Buunk, 1997; Rodriguez et al., 2015) and constantly worry that their spouses will abandon them (Guerrero, 1998). Individuals with high levels of anxious attachment show behaviors of closely monitoring, and spying behaviors of their spouses

(behavioral jealousy) (Guerrero, 1998; Guerrero & Afifi, 1998). In support of the current research finding, it was also found that women with a high level of anxious attachment and low avoidant attachment are likely to display violence toward their partners (Orcutt et al., 2005). Additionally, it was found that anxious attachment in women predicted both male and female violence in close relationships (Doumas et al., 2008). As Collins and Read (1990) stated, anxiety is about fear of rejection or dislike in adult romantic relationships.

Another important finding of this study is that gender role attitudes predicted significantly violence dimension of the attitudes toward dating violence. Próspero (2008) found supporting evidence for this finding that the masculine attitude is the predictor of all types of dating violence. Similarly, the traditional gender role has been found to be the predictor of physical and psychological violence toward women (Herrero et al., 2017). Supporting current research findings, Locke and Mahalik (2005) found that gender roles are strong predictors of sexual aggression against women. However, in the current research, unlike studies in the literature, the role of the egalitarian gender has also emerged as a predictor violence. We hypothesize that this finding may be explained with manipulation of the items about egalitarian attitudes in which participants might have given the impression that as if they have egalitarian gender role attitudes despite the fact that they do not. It was also found in the present study that female gender role attitudes, male gender role attitudes and traditional gender role attitudes predicted abuse dimension in dating violence significantly. Further, female gender role attitudes and traditional gender role attitudes have predictive role in control dimension of dating violence. Theories about gender role conflict suggest that socially structured gender roles can physically and emotionally harm individuals and their relatives (Blazina & Watkins, 1996; Mahalik et al., 1998). A study in line with the current research findings showed that male gender role attitudes is related to abusive behaviors of young men in their romantic relationships (Conroy, 2013; Santana et al., 2006). These findings highlight a need to create a climate free of sexist attitudes for children at home and at school to lessen violence in intimate relationships.

Another finding of the study is that self-esteem significantly predicted abuse dimension of dating violence indicating that high self-esteem is negatively related to attitudes toward dating violence. This finding suggests that

participants with high self-esteem holds negative attitude about dating violence. The findings of the research carried out by Tagay et al. (2018) support these findings. According to a study by Papadakaki et al. (2009), low self-esteem may cause women to have doubts about themselves and thus, maintain their relationships with the abuser. Although there are research findings stating that low self-esteem predicts violent behaviors in intimate relationships, causative studies have contradictory findings indicating that high self-esteem was not related to reduced levels of dating violence in young people (Vezina & Hebert, 2007). It seems that new studies are needed to clear the relationship between self-esteem and dating violence.

We also found that the need for social approval was a significant predictor of the abuse dimension of dating violence attitudes stating that high need for social approval is related to high control attitudes in dating violence even though the relationship is weak. There is limited number of studies examining the relationship between dating violence attitudes and need for social approval. In a metaanalytic study about intimate violence and need for social desirability by Sugarman and Hotaling (1997), it was found concluded that there is a weak to moderate negative relationship between these two constructs regarding reviewed studies. They also reported that gender has little moderating effect on the violence reporting and social desirability relationship. Visschers et al. (2017) also reported that there was a negative relationship between reported intimate partner violence and impression management a part of social desirability. Similarly, Dutton and Hemphill (1992) found negative relationships between impression management and reports of both verbal and physical intimate partner violence perpetration, and reports of verbal, but not physical, intimate partner violence victimization. Our finding is contrary to these findings. We may explain our finding with some other related constructs. It was reported earlier (Huta & Hawley, 2010) that high need for social approval was negatively associated with low level of life-satisfaction, positive-affect and self-esteem and positively correlated with negative affect and depression. We also found a negative relationship between self-esteem and need for social approval. Thus, we may conclude that individuals with low self-esteem and high social approval need may be more dependent in both intimate relationships and social relationship. So, they may be more manipulating in their relationships. Thus,

they have high a need for control in the intimate relationship, thus, attempting to eliminate the risk of being abandoned by the partner.

As with any research, this research has some limitations, too. One of these limitations is that the research findings are limited to university students since the research is a cross-sectional study. In addition, the research was carried out with individuals considered to have a heterosexual relationship. Therefore, caution should be exercised in generalizing the findings to other age groups and homosexual relationships. Because multiple constructs (individual, parental, and social) were involved in the study to explain the attitudes toward dating violence, a large number of items had to be included in the data set. The loss of data in the study is related to using several measures causing tiredness or boredom during answering them. Finally, it should be also mentined that the kurtosis value of the total scores on the attitude toward dating violence scale is above the accepted limits.

This research is a cross-sectional study. There is no longitudinal study upto date on the subject in Turkey, and there is a limited longitudinal studies in the literature. Thus, such a longitudinal study will make important contribution to dating violence and intimate partner violence. In addition, there is a need to investigate dating violence among homosexual and transsexual couples in Turkey. Regarding multiculturalism, attitudes toward dating violence and intimate partner violence may be intestigated in different groups of different cultures, ages. In addition, considering the fact that dating violence is increasing among adolsecents, there is a need for research on attitudes towards dating violence among high school students. Most of the studies in the literature are quanttitative. Thus, there is a need for quantitative and mixed desing studies.

Although romantic relationships are generally a source of joy and comfort, the harmful attitudes in the relationship can be a great source of pain (Gordon et al., 2019). For this reason, it is thought that the psychological counseling and guidance centers in universities can have an important role in alleviating dating violence among college students by giving seminars to arouse awareness about the topic or providing trainings about how to begin and maintain a healthy intimate relationship or to cope with dating violence. They may also offer

intervention programs for the perpetrators of violence in close relationships or the victims of dating violence. Including subjects such as dating violence and gender equality in the curriculum of all educational levels, especially universities, will help and support individuals in developing their repertoire of living healthy romantic relationships.

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Author Contributions / Yazar Katkıları

The first author of the study, RT, was responsible in gathering the data, analyzing the data, and writing the Turkish draft of the manuscript. Second author of the study, BD, had mentored the first author about every details of the study and the manuscript, advised about analyses, written the English

version of the manuscript, and made corrections and additions on the manuscript.

Makalenin ilk yazarı olan RT, araştırma verilerinin toplanmasından, verilerin analizinden ve makalenin Türkçe metninin yazılmasından sorumlu olmuştur. Makalenin ikinci yazarı olan BD, araştırmanın gerçekleştirilmesi ve makalenin yazılmasında dair her ayrıntıda ilk yazara danışmanlık yapmış, makale üzerinde düzeltmeler ve eklemeler yapmış ve makalenin İngilizce metnini yazmıştır.

Conflict of Interest/ Çıkar Çatışması

The authors of the study declare that there is no conflict of interest.

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Genişletilmiş Türkçe Özet

Giriş: Romantik ilişkiler geliştirmek önemlidir, çünkü bazı psikososyal ihtiyaçları karşılamanın yanında, bir partnerin ilişkide partneri için bir ayna olmasına izin vererek bireylerin birbirlerini tanımalarını sağlar. Ayrıca, potansiyel bir evlilik ve aile hayatına hazırlanmada önemli işlev görür. Bireylerin romantik ilişkilerde nasıl düşündükleri, davrandıkları ve hissettikleri büyük ölçüde çeşitli bireysel/biyolojik etmenlerin yanı sıra, büyüdüğü kültür ve aile yapısına da bağlıdır. Bununla birlikte, romantik ilişkilerde işler ters gittiğinde, çiftin benimsediği stratejiler ve bu sorunlarla başa çıkarken tercih edilen davranış kalıpları bazen şiddeti de içeren ciddi olumsuz sonuçlara yol açabilir. Flört ilişkisinde şiddet kendisini fiziksel, cinsel ve psikolojik bağlamda gösterebilmekte. Özellikle ergenler ve üniversite öğrencileri arasında flört şiddeti türü davranışların arttığına dair bulgular rapor edilmektedir. Flört şiddetinin yetişkinlik yıllarında evlilikte yaşanan şiddetin yordayıcısı olduğuna dair bulgular da bulunmaktadır.

Flört şiddetine kaynaklık eden çeşitli etmenlerin sınıflandırmaları yapılmış olsa da, temelde üç alt başlıkta incelenmektedir: bireysel nedenler, bağlamsal nedenler ve sosyo-kültürel nedenler. Bu nedenler birbiriyle yakından ilişkili görünmektedir. Yakın ilişkilerde yaşanan şiddetin nedenleri hakkında daha fazla bilgi edinme yoluyla bu şiddet türünün altında yatan etmenleri daha iyi anlamamız ve daha etkili önleyici ve müdahale programlarının geliştirilmesi mümkün olacaktır. Dolayısıyla, bu çalışmada üniversite öğrencileri arasında flört şiddete yönelik tutumların ne düzeyde olduğunu ve bu tutumlar üzerindeki bireysel değişken olarak benlik saygısının, ailevi değişken olarak bağlanmanın, kültürel etmen olarak toplumsal cinsiyet rollerine yönelik tutumların ve sosyal değişken olarak da sosyal onay ihtiyacının bu tutumlar üzerindeki yordayıcı rolünün incelenmesi amaçlanmıştır.

Yöntem: Araştırmanın katılımcıları, Anadolu Üniversitesinin çeşitli fakültelerinde öğrenimine devam eden öğrenciler arasından uygun örnekleme yöntemiyle belirlenmiş gönüllü 727 öğrenciden oluşmaktadır. Araştırmada flört şiddetine yönelik tutumları belirlemek amacıyla Yakın İlişkilerde Şiddete Yönelik Tutum Ölçeği-Gözden Geçirilmiş Formu, benlik saygısını belirlemek amacıyla Rosenberg Benlik Saygısı Ölçeği, toplumsal cinsiyet rollerine yönelik tutumları belirlemek amacıyla Toplumsal Cinsiyet Rollerine Yönelik Tutum Ölçeği, bağlanma biçimlerini belirlemek amacıyla Yakın İlişkilerde Yaşantılar Envanteri-II ve son olarak sosyal onay ihtiyacını belirlemek amacıyla da Sosyal Onay İhtiyacı Ölçeği kullanılmıştır. Katılımcıları flört şiddetine yönelik tutum puanlarının ne düzeyde olduğunu belirlemek için yüzdeler ve merkezi dağılım ölçüleri kullanılmıştır. Diğer analizler için t-testi, ANOVA, Pearson Korelasyon Katsayısı ve hiyerarşik regresyon analizinden yararlanılmıştır. Araştırma öncesinde Anadolu Üniversitesi, Etik Kurulundan onay alınmış ve katılımcılardan bilgilendirilmiş onay formu alınmıştır.

Bulgular: Analizlerden elde edilen bulgular, şiddet tutum puanlarının erkek ve kız öğrenciler arasında şiddet boyutu açısından farklılık göstermediğini, ancak erkeklerde istismar, kontrol ve toplam şiddet puanlarının kadınlara göre daha yüksek olduğunu, erkek cinsiyeti değişkeninin istismar ve kontrol boyutlarının anlamlı yordayıcısı olduğunu göstermiştir. Hiyerarşik regresyon analizleri sonucunda güvensiz bağlanma boyutu olan kaçınmalı bağlanmanın şiddet boyutunu, kaygılı bağlanmanın ise istismar ve kontrol boyutlarını anlamlı düzeyde yordadığı bulunmuştur. Ayrıca, cinsiyet rollerine yönelik tutumların eşitlikçi cinsiyet rolü, kadın cinsiyet rolü, evlilik cinsiyet rolü ve erkek cinsiyet rolü boyutlarının flört şiddetine yönelik tutumların şiddet boyutunun anlamlı birer yordayıcısı olduğu bulunmuştur. İstismar boyutunda ise eşitlikçi rol ve evlilikte cinsiyet rolü botuları dışındaki tün boyuların anlamlı yordayıcılar olduğu bulunmuştur. Analizler geleneksel cinsiyet rol tutumlarının ve kadın rol tutumlarının kontrol boyutunu anlamlı düzeyde yordadığını göstermiştir. Ayrıca, benlik saygısı değişkeninin yalnızca istismar boyutunun anlamlı yordayıcısı olduğu bulunmuştur. Son olarak, sosyal onay ihtiyacının flört şiddeti tutumlarından yalnızca kontrole dair tutumları anlamlı düzeyde yordadığı bulgusu elde edilmiştir.

Tartışma ve Sonuç: Çalışmadan elde edilen bulgular, romantik ilişkilerde şiddete yönelik tutumlar ile cinsiyet, bağlanma, toplumsal cinsiyet rollerine yönelik tutumlar, benlik saygısı ve sosyal onay ihtiyacı arasında anlamlı ilişkiler olduğunu ortaya koymuştur. Bu konuda yapılan çalışmaların sınırlı olduğu düşünüldüğünde, özellikle ergen gruplarla, eşcinsel bireylerle, farklı kültürel özelliklere sahip bireylerle kesitsel ve boylamsal çalışmalar duyulan ihtiyacın yüksek olduğu görülmektedir. Ergenler ve üniversite öğrencileri arasında flört şiddetinin arttığına dair bulguların varlığı, özellikle liselerde okul psikolojik danışmanları, üniversitelerde de Psikolojik Danışma Merkezlerinde gören yapan ruh sağlığı uzmanlarının önlemeye ve müdahaleye yönelik çalışmalar yapmalarının elzem olduğu görülmektedir.

A Qualitative Study on the Investigation of Violence and Men who Inflict Violence from the Perspective of Men

Erkeklerin Bakış Açısından Şiddetin ve Şiddet Uygulayan Erkeklerin İncelenmesine Yönelik Nitel Bir Araştırma

Yunus Akan^{ID}, Binnaz Kıran^{ID}

Abstract.The purpose of this research is to reveal men's attitudes towards violence and thoughts about men who use violence. The sample of the study consists of 19 men selected using purposeful sampling according to the maximum diversity method. The data used in this research was obtained through an interview and a semi-structured interview form. Coding based content analysis was used to analyze the data. Some of the findings obtained from the research are: violence is perceived by 79% as more physical. The characteristics of men who implement violence are perceived by 68% as being "unable to control oneself, quick to anger, impatient." The social reasons for violence are seen mostly as "financial problems" (79%), as "psychological reasons" (68%), as "women's hurtful words, provocative behavior", and as "cultural reasons" (49%): "It's necessary to beat someone up out of a sense of decency." The findings obtained from this research are discussed in the context of literature and some suggestions, such as raising awareness about the types and effects of violence.

Keywords.Man Violence, Aggression, Violence Perception, Patriarchal Structure, Phenomenology

Öz.Bu araştırma, erkeklerin şiddet ile ilgili tutumlarını ve şiddet uygulayan erkekler ile ilgili düşüncelerini derinlemesine ortaya çıkaracak nitel bir çalışmadır. Araştırmanın örneklemini, amaçlı örnekleme yöntemlerinden maksimum çeşitlilik yöntemine göre seçilen 19 erkek oluşturmaktadır. Araştırmada kullanılan veriler yarı yapılandırılmış görüşme formu kullanılarak elde edilmiştir. Verilerin çözümlenmesinde kodlamaya dayalı içerik analizi kullanılmıştır. Sonuçlar, katılımcıların büyüdüğü yere ve anne-baba tutumlarına göre büyük farklılık göstermektedir. Araştırma sonucuna göre elde edilen bazı bulgular şunlardır: Şiddet %79 oranında daha çok fiziksel olarak algılanmaktadır. Şiddet uygulayan erkeklerin kişilik özellikleri olarak en çok %68 oranında "Kendini kontrol edemeyen, hemen öfkelenen, sabırsız" olarak algılanmaktadır. Şiddetin toplumsal sebebi olarak en çok %79 oranında maddi sıkıntılar, psikolojik sebebi olarak %68 oranında "Kadınların kalp kırıcı sözleri, tahrik edici davranışları", kültürel sebebi olarak en çok %49 oranında "Gerektiğinde dövmenin şart olduğu terbiye anlayışı" görülmektedir. Araştırmadan elde edilen bulgular alan yazınla ilişkisi çerçevesinde tartışılmış ve şiddetin türleri-etkileri konusunda bilinçlendirme gibi bazı önerilerde bulunulmuştur.

Anahtar Kelimeler.Erkek Şiddeti, Saldırganlık, Şiddet Algısı, Ataerkil Yapı, Olgubilim

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Many definitions have been provided for violence, which has become a destructive part of human. The World Health Organization defines violence as: “the individual’s use of threat or physical force, which may result in injury, death, physical and emotional harm, certain developmental disorders or deprivations aimed at themselves, others, a certain community or group” (WHO, 2002). According to Altun (2007), violence is the one in power taking control over the powerless and making them fulfill their demands. In general, violence arises as a result of the conflict of demands, needs, expectations and thoughts. What is destructive here is not the conflicts but individuals' efforts to resolve conflicts with violence (Deutsch, 2000).

Violence is generally classified in 4 ways: physical, psychological, economic and sexual. Physical violence includes behaviors that harm body integrity (Işıloğlu, 2006); psychological violence includes verbal and emotional behaviors such as criticism and jealousy (Karataş, 2009); sexual violence includes behaviors that show the opposite sex as a sexual object (WHO, 2002); economic violence, on the other hand, includes using money as an exploitative tool (Sezgin, 2007) and seeing the people around as an economic value (Kağıtçıbaşı & Ataca, 2005).

The results obtained from the researches conducted show that violence may have biological, psychological and social-cultural causes. The male hormone (Gustafson, 2009), high level of impulsivity (Chapple & Johnson, 2007; Seager, 2005), low levels of serotonin in the body (Erten and Ardali, 2007), neurochemical disorders in the brain (Subaşı and Akin, 2003) and drugs and addictive substances used (Gök, 2009) are shown among the biological causes of violence. The state of inhibition arising as a result of the dissatisfaction of needs and urges (Vatandaş, 2003), psychological disturbances such as paranoid personality disorders (Subaşı and Akin, 2003), exposure to violence in the past (Kesebir et al., 2011; Özdemir et. al., 2011; Wareham et. al., 2009; Willis et. al., 2010;) and learning violence through social learning at a young age (Straus, 1999; Willis et. al., 2010) are shown among the psychological causes of violence. The acceptance of and support for violence in society (Balcıoğlu, 2001), the patriarchal system, poverty, lack of education, wars, migrations (Çivi et. al., 2008) and media publications that lead to the development of positive attitudes towards violence (Durmuş, 2013) are shown among the social and cultural causes of violence.

When it comes to violence, it is known that, throughout human history, men

are generally more inclined to violence. According to Turkish Statistical Institute data between 2002-2011, a total of 15,181 people were convicted of committing the crime of violence. Of these people, 14,847 (98%) are men and 334 are women (TURKSTAT, 2011). In the studies conducted by Söğüt (2011), Taşçı (2003) and Yüksel Kaptanoğlu and Çavlin (2015), it has been revealed that violence is mostly performed in the family and by men.

We frequently encounter the incidents of violence committed by men in our country through the media (Eken, 1996). In these media publications, it is seen that, in addition to women, men inflict severe violence on children and other men as well. When the characteristics of men who use violence are examined, it is revealed that they are generally individuals who have been exposed to violence in the past, who see violence as a solution method, who are angry, who have irrational beliefs about the concept of “masculinity”, and who are not at peace with themselves (İşiloğlu, 2006; Tüzer and Göka, 2007).

It is seen that the laws protecting the victim in terms of preventing violence and honor killings alone are not sufficient (Yüksel, 2016) and, as a matter of fact, legal measures applied to men who use violence further provoke men (Mullaney, 2007). In the studies accessed, it is believed that men's education and change is effective in reducing violence (Akan and Kıran, 2019; Altınay and Arat, 2007; Efe and Ayaz, 2010; Körükçü et. al., 2012). However, men who have power and privileges do not make any efforts to change as they are pleased with this situation (Güleç and Kaptanoğlu, 2011; Pease, 2008). The United Nations also emphasizes the importance of change in men towards the solution of violence and ensuring male-female equality (Körükçü et. al., 2012). When the studies on violence are examined, it is seen that these studies are especially victim-focused. (Altun, 2006; Gök, 2009; İşiloğlu, 2006; Sezgin, 2007; Uluocak, Gökulu, and Bilir, 2014; Yanıkekrem, 2002; Yüksel Kaptanoğlu and Çavlin 2015). However, it is known that these studies do not contribute much to the solution of the problem..

In the studies conducted, it is emphasized that men who use violence lack skills such as communication (Çelik, 2015), conflict resolution (Loseke, 2005), anger management (Gök, 2009), emotion management (Tüzer and Göka, 2007), and empathy (Çelik, 2015). It is considered that this study will bring a different perspective to the solution of problems through understanding the violence

perceptions of men who use violence. Hence, the main objective of the study is to provide awareness of the underlying causes of the violence problem by revealing in depth the perceptions and attitudes of the men who are the main actors of the violence problem. Additionally, one other objective of the study is to provide a resource for school psychological counselors and family counselors for the solution of violence incidents that occur in the family and school.

METHOD

In order to shed light on an important problem like violence with a holistic approach, the research method used was qualitative-descriptive, while phenomenology was chosen as the research design.

Study Group

The sample of the study consists of 19 men. The sampling method in the qualitative research is divided into two parts as aimless (likely) sampling and purposeful (unlikely) sampling according to the study objectives and the clear expression of research questions (Liamputtong, 2013). In qualitative research, purposeful (unlikely) sampling methods are preferred more to achieve the objectives of the study (Grix, 2010). Accordingly, sampling was selected based on the purposeful sampling method of maximum diversity. Demographic information about the sample is provided in Table 1:

Table 1. Demographic Information of Participants

Demographics	Characteristics	Provided By	Number
Age Range	20-30	p8	1
	31-40	p1-p3-p4-p7-p12-p13-p14-p16-p17	9
	41-50	p10-p11-p2-p18	4
	51 - 60	p5-p6-p9-p15-p19	5
Economic Level	Low (0-1500tl)	p5-p8-p9-p11-p13	5
	Medium (1501tl-3500tl)	p4-p6-p10-p12-p15-p16-p18-p19-p14	9
	Good (3501tl-6000tl)	p1-p2-p17	3
	Very good (Over 6000tl)	p3-p7	2

Education Level	Primary School	p9-p11-p12-p18	4
	Secondary School	K5-K10-K15	3
	High School	p4-p8-p13-p19	4
	Undergraduate Degree	p6-p7-p2-p3-p17-p16	6
	Master's Degree	p1-p14	2
Place Raised	Rural Area	p2-p5-p9-p10-p11-p12-p14-p15-p17-p18	10
	City Center	p1-p3-p4-p6-p7-p8-p13-p16-p19	9
Family Environment	Authoritarian- Oppressive	p1-p2-p6-p7-p9-p10-p11-p13-p14-p17- p15-p16-p18	13
	Overprotective	p4-p8-p12-p19	4
	Over-permissive- Negligent	p5	1
	Democratic	p3	1
Marital Status	Married	p1-p2-p3-p4-p5-p7-p9-p10-p8-p11-p12- p13-p14-p17-p15-p16-p18-p19	18
	Married and polygamous	p9-p10-p15-p18	4
	Single	p6	1
Relationship with Father	Poor	p1-p2-p5-p6-p7-p9-p10-p11-p13-p14- p15-p16-p17-p18	14
	I didn't see him enough	p4-p8-p12-p19	4
	Good	p3	1
Relationship with Mother	It was good and full of love	p1-p3-p4-p6-p9-p10-p11-p12-p13	9
	Normal, she was always busy with work	p7-p14-p16-p17-p18	5
	It was not good, she was ignorant	p2-p5-p8-p15-p19	5

The data in Table 1 reveal that 9 of the participants are in the "31-40" age range. It is seen that the income status of 14 of the participants is not good. In literature, violence is frequently associated with financial situation (Balcioglu, 2001; Civi et. al., 2008; Wang et. al., 2002). Participants were interviewed in close numbers from all educational levels. In the studies conducted, violence is

often associated with the level of education (Çivi et. al., 2008; Wang et. al., 2002; Vatandaş, 2003).

It is seen that the vast majority of participants are married and have children. While analyzing the data obtained, it was revealed that 4 of the participants are currently polygamous. All of the polygamous participants grew up in the "rural area" and in a "repressive, authoritarian family environment"; it is seen that their level of education and economic conditions are not good. The majority of participants stated that they had more than four siblings.

A comparison of the responses given by participants about their own personality traits and that of their fathers reveals that participants' own personal characteristics and that of their fathers are compatible and that fathers transfer their personality traits to their child. Participants' relationships with their fathers are consistent with the family environment in which they are raised. The question, "How was your relationship with your father?" was answered by most of the participants as, 'It was not good'. While participants provided information about their father's personality traits, 14 people said "He was dignified", 12 people said "He was strict", 11 people said "He was quiet", and 10 people said "He was a leader", mentioning the traditional characteristics of a father having a patriarchal structure.

Ethics Committee Approval

The authors declare that they have carried out the research within the framework of the Helsinki Declaration and with the participation of volunteer students.

Data Collection Tools

The data to be used in the study were obtained by using "interview" technique and "semi-structured interview form". The interview form consists of 11 open-ended questions and numerous alternative questions or sounding questions prepared according to theoretical foundations and expert review.

Process

As participants' consent could not be obtained during the interviews, voice recordings could not be obtained; participants' statements were noted during the interview. The interviews lasted at least 120 minutes for each participant. In terms of the confidentiality of participants' identity, each participant was given

codes such as P1,..P8.

Data Analysis

Data was analyzed with content analysis based on coding. Themes (categories) and sub-themes were prepared in advance as a result of the literature research. The data obtained was coded via content analysis. It was checked whether the codes are consistent within themselves, and whether the sub-themes present integrity with the main themes and the main themes with the objective of the study. Thus, internal and external consistency was provided.

The validity and trustworthiness of the Reliability of the Study in Qualitative research is expressed with the concept of reliability (Altheide and Johnson, 2011). The reliability of the research is associated with the concepts of credibility and transferability. Credibility is related to the extent to which the findings are compatible with reality, while transferability is related to what extent the findings can be adapted to other contexts (Shenton, 2004).

In order to ensure the trustworthiness of the research, first, the principle of volunteering was sought in the participation of the participants in the study, and the interviews were conducted within the framework of the principles of sincerity and transparency. During the process of forming the interview questions, themes or categories, and new themes or categories in light of the data obtained, the researcher and the consultant as well as a field expert frequently gathered and made detailed evaluations. In order to prevent data loss, detailed notes were kept during the interview and these notes were presented to the participants for approval. The notes kept immediately after the interviews were reviewed in efforts to prevent data loss. The diversity of the research was provided by interviewing participants with different characteristics. The data obtained in the research were correlated with each other to try to collect deeply focused data. In addition, direct quotations have been included using detailed descriptions and the results obtained are supported with quantitative data. The results of different studies on the subject of violence were also compared with the results of this study.

FINDINGS

All of the participants stated that they used violence at least once in their lifetime. Fifteen participants stated that they used violence against their children, while 10 of them against their spouses. It is seen that male violence in the family is mostly directed towards children and then the spouse.

Participants answers to questions concerning the meaning of violence, the types of violence, the causes of violence, the characteristics of men who use violence, the purposes underlying men's use of violence, the relationship of violence between society and culture, and participants' reasons for using violence now are presented below in the form of tables:

Findings on the Thoughts of Men Who Use Violence About the Meaning of Violence:

Table 2.What is Violence?

Answers Provided	Provided By	Number
1 It is the strong overpowering the weak.	p5-p7-p9-p11-p12-p13-p15-p16-p17-p18	10
2 Harm to the body	p1-p4-p6-p8-p9-p12-p17	7
3 Harm to personality (inner world)	p2-p4-p7-p16	4
4 It is a momentary anger	p10-p11-p14-p15	4
5 A tool for oppression	p16-p19	2

The question, "What is Violence?" was answered by 10 participants as "The strong overpowering the weak", 7 participants as "Harm to the body", and 4 participants as "Harm to the personality (inner world)". The majority of the respondents, who answered "the strong overpowering the weak", grew up in a rural area, in an authoritarian-oppressive family environment, and their educational status is relatively lower. The following experiences were shared with respect to this question: P7, "There was an inheritance from my grandfather (my mother's father). My mother became stronger. My father, who had constantly been using violence, treated my mother better since that day." K9, "I saw a lot of violence from my brothers. When I grew up and my brothers tried to beat me again, I responded back. My brothers didn't beat me anymore because they were afraid of me".

Findings on the Thoughts of Men Who Use Violence About the Meaning of Violence:

Table 3.What Types of Violence Are There?

Answers Provided	Provided By	Number
1 Physical	p1-p2-p3-p4-p5-p7-p8-p11-p12-p14-p15-p16-p17-p18-p19	15
2 Psychological	p2-p3-p6-p7-p14-p16-p17-p19	8
3 Verbal	p1-p4-p5-p16	4
4 Emotional	p1-p15	2
5 Economic	p7	1
6 Sexual	p14	1

The question, "What Types of Violence Are There?" was answered by 15 participants as "Physical", 8 participants as "Psychological" and 4 participants as "Verbal". The majority of participants who answered "physical" are in the "31 -40" age range. The majority of participants who answered "psychological" have "undergraduate-graduate" education.

Findings Regarding the Thoughts of Men Who Use Violence About Physical Violence:

Table 4.What is Physical Violence?

Answers Provided	Provided By	Number
1 Beating, hitting, striking	p2-p3-p4-p9-p11-p13-p14-p15-p16-p17-p19	11
2 Slapping	p1-p4-p5-p7-p8-p9-p14-p15	8
3 Killing	p10-p15-p18	3
4 Staff, stick	p7-p9-p18	3
5 Wounding	p2-p11	2

The question, "What is Physical Violence?" was answered by 11 participants as "Beating, hitting, striking", 8 participants as "Slapping", and 3 participants as "Killing". Participants who answered "Killing", "Wounding" and "Staff, stick" grew up in the rural area and in an authoritarian-oppressive family environment. The participants who answered "killing" are all polygamous.

Findings Regarding the Thoughts of Men Who Use Violence About Emotional-Psychological Violence:

Table 5.What is Emotional-Psychological Violence?

Answers Provided	Provided By	Number
1 Scolding, yelling, getting angry	p2-p3-p4-p7-p14-p15-p19	7
2 Saying hurtful things	p1-p6-p14-p16-p17-p19	6

3	Putting Pressure	p7-p16-p17-p19	4
4	Scorning, humiliation	p2-p7-p14	3
5	Insulting, swearing	p2-p3-p17	3
6	Threatening, scaring	p1-p7	2
7	Not liking the woman, seeing her as worthless	p5-p15	2
8	Limiting freedom, not giving permission to go out	p9-p19	2

The question, "What is Emotional-Psychological Violence?" was answered by 7 participants as "Scolding, yelling, getting angry", 6 participants as "Saying hurtful words", and 4 participants as "Putting pressure". The majority of the men who answered, "putting pressure", grew up in the city center. Those who answered, "threatening, scaring" and "limiting freedom, not giving permission to go out", all grew up in an authoritarian-oppressive family environment. Regarding this question, P2 shared the following experience: "My aunt's husband constantly threatens my aunt saying he will take a second wife if she does not adhere to his wishes."

Findings Regarding the Thoughts of Men Who Use Violence About Physical Violence:

Table 6.What is Sexual Violence?

Answers Provided	Provided By	Number
1 Rape	p1-p2-p3-p4-p7-p8-p14-p15-p16-p19	10
2 Harassment, molesting with eyes	p17-p19	2
3 The woman has no right not to want it when the husband wants it	p1-p18	2

The question, "What is Sexual Violence?" was answered by 10 participants as "Rape", 2 participants as "Harassment, molesting with eyes", and 2 participants as "The woman has no right not to want it when the husband wants it". All those who answered "rape" grew up in an authoritarian-oppressive family environment. Regarding this question, P1 stated: "There can be no such thing as sexual violence between spouses; sexuality is the right of the husband and the woman must provide it".

Findings Regarding the Thoughts of Men Who Use Violence About Economic Violence:

Table 7.What is Economic Violence?

	Answers Provided	Provided By	Number
1	Making small children work	p4-p8-p9-p11-p14	5
2	Knowingly not meeting needs	p1-p3-p7	3
3	Giving little money and expecting a lot in return	p1-p3	2
4	Gaining power with money	p17	1
5	Intentional withdrawal of economic well-being	p1	1

The question, "What is Economic Violence?" was answered by 5 participants as "Making small children work", 3 participants as "Knowingly not meeting needs", and 2 participants as "Giving little money and expecting a lot in return". The economic situation of all those who replied "Making small children work" is not good. The following experiences were expressed with respect to this question: P7, "When my father and mother quarreled, my father wouldn't buy anything for the home; he would enjoy my mother suffering and being dependent on him". P1, "My aunt's husband would knowingly not buy clothes for my aunt". P7, "If my father was angry with us that day, he wouldn't give us money for the bus when going to school and would make us walk".

Findings Related to the Characteristics of Men Who Use Violence:

Findings on the Personality Traits of Men Who Use Violence:

Table 8.What are the Personality Traits of Men Who Use Violence?

	Answers Provided	Provided By	Number
1	Unable to control himself, quick temper, impatient	P1-p3-p4-p6-p7-p9-p10-p11-p12-p13-p14-p15-p18	13
2	Offensive, aggressive and angry	p1-p2-p3-p4-p6-p8-p10-p11-p12-p14-p16-p17-p18	12
3	Previously exposed to violence	p3-p5-p7-p8-p14-p15-p16-p18	8
4	He wants everything to be done his way, he presents fait accompli	p4-p6-p7-p9-p14-p15-p19	7
5	Vulgar, grim-faced, and tough temperament	p3-p6-p7-p9-p11-p13-p15	7
6	Grew up in a bad, uncaring environment	p1-p8-p9-p12-p17-p18	6
7	Self-centered, selfish	p4-p6-p7-p11-p13-p18	6
8	Overly jealous, delusional	p6-p7-p8-p9-p10-p15	6
9	Personality problem, no character	p2-p9-p13-p14-p16	5

10	Strict, prescriptive, over-disciplined	p1-p6-p7-p15-p18	5
11	Not at peace with himself and feels worthless	p1-p14-p16-p17-p19	5
12	Cannot think logically	p2-p7-p14-p18-p19	5
13	An unhappy person who cannot enjoy life	p7-p14-p17-p19	4
14	Sees violence as a solution method	p8-p12-p15	3

The question "What are the personality traits of men who use violence?" was answered by 13 participants as "Unable to control themselves, quick temper, impatient", 12 participants as "Offensive, aggressive", and 8 participants as "exposed to violence". All participants whose marital status is polygamous gave the answer, "Unable to control themselves, quick temper, impatient". P7 shared the following life experience with respect to this question: "My father saw me throw the apple on the ground while he was praying; he interrupted his prayer out of anger and gave me a good beating".

Findings on the Relations of Men Who Use Violence with the People Around Them:

Table 9.How are the Relations of Men Who Use Violence with the People Around Them?

	Answers Provided	Provided By	Number
1	He doesn't fight people he doesn't have the strength to beat	p5-p7-p9-p11-p13-p14-p15-p17-p18	9
2	Tries to seem good to people and get along with them	p1-p5-p6-p8-p13-p14-p15-p17-p18	9
3	Introvert, no communication, passive personality	p2-p3-p4-p7-p13-p15	6
4	Hypocritical and self-seeking	p6-p7-p8-p13-p17	5
5	Doesn't get along well with those around him in relationships, is not favored in society	p4-p7-p8-p15-p19	5

The question "How are the relations of men who use violence with the people around them?" was answered by 9 participants as "He doesn't fight people he doesn't have the strength to beat", 9 participants as "Tries to seem good to people and get along with them", and 6 participants as "Introverted, no communication, passive personality". The vast majority of the men who answered, "He doesn't fight people he doesn't have the strength to beat," grew up in an authoritarian-oppressive family environment and all men whose marital status is polygamous gave this answer.

Findings on Social-Cultural Characteristics of Men Who Use Violence:

Table 10.What are the Social-Cultural Characteristics of Men Who Use Violence?

Answers Provided	Provided By	Number
1 Economic status is low	p1-p2-p7-p11-p13-p14-p15-p18-p19	9
2 Violence is seen as a means of discipline and education.	p4-p7-p8-p12-p15-p16	6
3 Has family problems	p6-p9-p13-p14-p15	5
4 Has a traditional, patriarchal and oppressive social structure	p1-p4-p10-p14-p18	5
5 Firmly attached to culture and tradition because it serves his interests.	p1-p14-p15-p16	4
6 Ignorant and uneducated	p1-p12-p15-p19	4
7 Imitates the behaviors of the father who is the head of the family	p9-p15-p18	3

The question "What are the social-cultural characteristics of men who use violence?" was answered by 9 participants as "His economic situation is not good", 6 participants as "Violence is seen as a means of discipline and education", and 5 participants as "Has family problems". All of the participants whose marital status is polygamous answered, "His economic situation is not good", and the majority of the participants who gave this answer grew up in an authoritarian-oppressive family environment. Most of the participants who answered, "Violence is seen as a means of discipline and education", were brought up in rural areas. All of the participants who answered, "Has family problems", have low economic status and grew up in an authoritarian-oppressive family environment. Regarding this question, P13 shared the following experience: "Sometimes huge fights would break out in the house because of a simple clothing and food shortage; poverty is the reason behind whatever people do."

Findings Regarding the Causes Underlying Men's Use of Violence:

Findings Regarding the Biological Causes Underlying Men's Use of Violence:

Table 11.What are the Biological Causes of Men's Use of Violence?

Answers Provided	Provided By	Number
1 Men being naturally inclined to violence	p5-p13	2
2 Men having stronger muscle and body structure	p6-p7	2

The question "What are the biological causes of men's use of violence?" was answered by 2 participants as "Men are naturally inclined to violence", and 2

participants as "Men having stronger muscle and body structure".

Findings Regarding the Psychological Causes of Men's Use of Violence:

Table 12. What are the Psychological Causes of Men's Use of Violence?

	Answers Provided	Provided By	Number
1	Women's hurtful words, provocative behavior, nagging	p1-p2-p5-p7-p8-p9-p10-p11-p12-p13-p14-p15-p18	13
2	Injury to men's pride, honor	p1-p5-p8-p9-p10-p11-p12-p13-p14-p15-p18	11
3	Lack of love and affection between spouses	p1-p2-p5-p7-p9-p10-p11-p13-p14-p4-p5-p8-p11-p12-p13-p14-p15-p19	9
4	Uneducated and ignorant women	p6-p7-p8-p10-p14-p15-p16-p17-p18	9
5	Being exposed to and witnessing violence in the past	p5-p8-p9-p10-p12-p13-p15-p16-p18	9
6	Nobody uses violence on someone else for no reason, there are rightful reasons	p1-p2-p5-p7-p9-p10-p12-p18	8
7	Jealousy	p3-p7-p8-p11-p14-p15-p19	7
8	The family unconsciously teaching children wrong things and setting a bad example	p5-p7-p8-p12-p13-p15-p17	7
9	The woman not giving value and support to the man, the man's oppression in the family	p1-p8-p9-p10-p11-p14-p18	7
10	The woman being dissatisfied, constantly criticizing her husband	p3-p4-p5-p8-p9-p11-p15	7
11	Taking as example people who are inclined to violence	p2-p5-p7-p11-p12-p14-p18	7
12	Not receiving love, attention from parents	p1-p5-p9-p11-p14	5
13	Differences of opinion between spouses, different lifestyles	p5-p8-p14-p15-p18	5
14	The woman exaggerating the problem, not taking the path of least resistance, persisting on her opinion	p4-p5-p9-p10	4
15	Women not understanding men	p6-p9-p13	3
16	Psychological-mental illnesses	p9-p12-p18	3
17	Using violence becomes a habit or solution	p3-p5-p12	3
18	Women loving strong men and encouraging them towards this	p9-p11-p18	3
19	Men having bad habits or addictions	p4-p5-p7	3
20	Women being greatly influenced by their family and relatives	p1-p10-p14	3
21	Lack of good speaking skills between spouses		

The question "What are the psychological causes of men's use of violence?" was answered by 13 participants as "Women saying hurtful things, provocative behavior, nagging", 11 participants as "Hurting men's pride, honor", and 9 participants as "Uneducated and ignorant women". The following experiences were shared with respect to this question: K5, "While in traffic, the driver of the vehicle on the side opened the window and made a comment to me. I accelerated and drove off to avoid a fight, and my wife told me off, saying, 'Why didn't you talk back to him?' I was very offended when my spouse spoke to me in this way, but I did not respond to her to avoid an argument." P12, "The children had a fight and the child's mother came to our door shouting and disturbing the whole neighborhood. If I had no shame I was going to kill the woman there; look at what she turned a simple matter into". P11, "My brother's wife constantly belittles my brother and hurts his honor by saying, 'Everyone became a principal, why are you still not a principal; you are just a teacher'". P14, "Some of my spouse's words hurt me very much. She constantly insults me and my family by saying, 'How did I end up in such a family'". P12, "When my spouse notices flaws in me, she pushes me a lot with her words. My spouse's words sometimes feel like bullets to me".

Findings Regarding the Psychological Causes of Men's Use of Violence:

Table 13.What are the Social Causes of Men's Use of Violence?

Answers Provided	Provided By	Number
1 Financial difficulties	p1-p2-p3-p6-p7-p8-p9-p10-p11-p12-p13-p14-p15-p18-p19	15
2 Unhappy-restless families formed as a result of wrong marriages (e.g. arranged marriages)	p1-p5-p8-p9-p10-p11-p13-p14-p15-p18-p19	11
3 Growing up in a bad environment	p1-p4-p5-p7-p13-p14-p16-p17-p18-p19	10
4 People appreciating power and respecting the powerful only, men's desire to prove their power to society	p1-p4-p5-p7-p9-p13-p14-p15-p18	9
5 People around them provoking the man	p1-p2-p7-p12-p13-p14-p15-p18	8
6 Relatives intervening in the home, gossiping	p1-p2-p4-p5-p7-p15	6
7 Moral collapse	p1-p6-p9-p12-p19	5
8 Uneducated and ignorant society	p1-p9-p10-p12-p19	5
9 Unconditional obedience to family elders	p15-p19	2

The question "What are the social causes of men's use of violence?" was answered by 15 participants as "Financial troubles", 11 participants as "Unhappy family formed as a result of wrong marriages", and 10 participants

as "Growing up in a bad environment". The education level of the majority of the participants who answered, "unhappy family formed as a result of wrong marriages", is not good and their economic status is low. P1 shared the following experience with respect to this question: "Someone new came to the neighborhood. Their child fought with the children of the neighborhood. The man tried to solve the matter with politeness, but they repeatedly argued with the man because the children's fight. The man would salute the neighbors but nobody would respond to his salute. The man was patient; he did not say anything. One evening, overwhelmed by this pressure and not being taken seriously, the man grabbed his pistol and got on top of the roof. He fired numerous bullets into the air. They have not been meddling with the man since that day and have been more respectful towards him."

Findings Regarding the Cultural Causes of Men's Use of Violence:

Table 14. What are the Cultural Causes of Men's Use of Violence?

	Answers Provided	Provided By	Number
1	The notion of discipline that beating is necessary when needed	p4-p7-p8-p11-p12-p14-p15-p16-p19	9
2	Patriarchal, backward mentality	p1-p4-p9-p10-p12-p14-p18-p19	8
3	Lack of knowledge about the religion, its exploitation, practicing it partially or incorrectly	p1-p10-p13-p15-p16-p19	6
4	The understanding in which the woman is not valued and is secondary	p3-p10-p14-p18-p19	5
5	The superior roles society places on men	p2-p5-p9-p17	4
6	Beliefs such as harshness being considered bravery, which are the products of cultural degeneration	p5-p6-p9	3
7	Loss of cultural values	p1-p15-p19	3

The question "What are the cultural causes of men's use of violence?" was answered by 9 participants as "The notion of discipline that beating is necessary when needed", 8 participants as "Patriarchal, backward mentality" and 6 participants as "Abuse of religion and its partial-incorrect practice". The economic situation of the vast majority of the participants who answered, "The notion of discipline that beating is necessary when needed" and "Patriarchal, backward mentality", is not good. The following experiences were shared with respect to this question: K7, "When I could not memorize the things my father wanted while studying, he would insert the screwdriver in my legs and make me memorize it by force and fear. Now, when my daughter does not do what I want, I too can get angry with her." P2, "In our culture, when the bride takes

the first step into the man's house, the groom waits on the roof and throws hard objects like apples on the woman's head. They make you do this to intimidate your spouse from the first day". P8, "When my father used violence, he would defend himself by saying, 'beating is from heaven'". P14, "I was going to high school back then. When my mother could not cook that day due to her busy schedule, my father beat my mother on the grounds that her service was inadequate. When I asked my father why he was violent to my mother, he said someone who was knowledgeable about religion and valued by the community has said, 'If your wife does not listen to you, you can beat her to scare her so she does not go astray.'" P18, "With us, men would be the first to eat the food. Then, the women would sit and eat the remaining food." P10, "With us, before getting married, the money to be taken for the girl as dowry would be negotiated". P8, "My uncle would have a separate table set up for him. He would eat alone, and his wife and children would eat at another table next to my uncle." P6, "My uncle didn't like my aunt-in-law. He would constantly beat her. He would beat her so badly that the whole neighborhood would hear my aunt-in-law's cries. No longer able to endure it, my aunt-in-law could fled to her father's house. My aunt-in-law's father did not accept her back, saying 'you are that family's daughter now, your dead body alone can leave that house', and took her back to my uncle's house".

Findings Regarding Men's Reasons for Using Violence Now:

Table 15.What Do You Think a Man Has to Experience Before Resorting to Violence Today?

	Answers Provided	Provided By	Number
1	Destructive talk by the woman, her nagging and constant criticism of the man	p4-p9-p11-p12-p13-p14-p15-p18	8
2	The man not receiving service and not having his needs met	p1-p8-p9-p10-p11-p13-p15-p18	8
3	Flirting and cheating with someone else, for honor	p2-p3-p5-p7-p8-p12-p15-p18	8
4	To defend myself when I encounter injustice	p4-p6-p7-p10-p11-p12-p14	7
5	Not listening to the man and not doing what men say	p1-p3-p5-p11-p15-p18	6
6	Saying things that are damaging to the man's honor and get on his nerves	p4-p7-p12-p13-p14-p15	6
7	Women spending without permission or excessively	p1-p3-p7-p13	4
8	Women acting in accordance with what their own family says	p1-p7-p8-p13	4
9	The woman leaving the house without permission	p1-p8-p13-p15	4

10	The woman neglecting and beating her own children	p1-p12-p15	3
11	The woman telling me that I am wrong and humiliating me next to others	p7-p13-p15	3

The question "What do you think a man has to experience before resorting to violence today?" was answered by 8 participants as "The man not receiving service and not having his needs met", 8 participants "Destructive talk by the woman, her nagging and constant criticism of the man", and 8 participants as "Flirting and cheating with someone else, for honor". The economic condition of all participants who replied, "The man not receiving service and not having his needs met", is not good; they grew up in an authoritarian-oppressive family environment; and all men whose marital status is polygamous gave this answer.

Findings Regarding the Relationship Between Violence-Society-Culture-Masculinity:

Table 16. What is the Relationship Between Violence, Society, Culture and Masculinity According to You?

	Answers Provided	Provided By	Number
1	Violence is used to protect reputation, honor and to prove masculinity after being overwhelmed by the pressure of the people around them	p1-p2-p5-p7-p9-p10-p11-p12-p13-p15-p17-p18	12
2	Criticism and mocking of those who do not show their strength and harshness to the woman	p2-p4-p5 p6-p7-p9-p12-p14-p15-p18	10
3	There is the belief that the man is the head of the house, whatever he says is done, and nobody should interfere in his business	p1-p2-p7-p9-p10-p11-p13-p14-p15-p18	10
4	The society respecting and valuing the powerful, violence being perceived in society as a symbol of uprightness and masculinity.	p2-p3-p4-p5-p9-p13	6
5	There is an understanding in society that the man is superior and woman is valued less	p1-p2-p8-p10-p18-p19	6
6	There is a belief in society that men should control women	p2-p10-p11-p15-p17	5
7	Men's violence being considered normal and justified in society	p2-p3-p19	3

The question "What is the relationship between violence, society, culture and masculinity according to you?" was answered by 12 participants as "Men being overwhelmed by the pressure of the people around them and proving their masculinity and protecting their reputation", 10 participants as "Criticism and mocking of those who do not show their strength and harshness to the woman", and 10 participants as "The belief that the man (father) is the head of

the house, whatever he says is done, and nobody should interfere in his business". The majority of the men who answered, "Being overwhelmed by the pressure of the people around them and proving their masculinity and protecting their reputation", grew up in the rural area. Most of the men who answered, "The belief that the man (father) is the head of the house, whatever he says is done, and nobody should interfere in his business", grew up in an authoritarian-oppressive family environment. The following experiences were shared with respect to this question: P18, "The people around me wanted me to teach my wife the necessary lesson by saying things like are you not a man, do you not have pride and honor". P10, "You cannot bring yourself to be defeated in front of society because of women due to your manhood; you would not do it if they left you alone, you have no other choice". P9, "The society beats you with their words; they say go kill your daughter and then come to the coffeehouse; you will either flee from that area or kill her". P8, "They used to tell me to wear women's dresses and laugh at me because I treat my wife well". P15, "They called me henpecked husband because I help my wife". P18, "I was beaten by my father even though I was married because I did not blindly obey my father". P13, "I didn't ever do anything without my father without permission, even after getting married".

Findings Regarding the Primary Purposes of the Use of Violence:

Table 17. What Do Men Want to Achieve by Using Violence?

	Answers Provided	Provided By	Number
1	Prove their masculinity to the people around them and try to show that they are strong	p1-p2-p5-p9-p10-p12-p15-p17-p18	11
2	Silence those around them	p4-p7-p9-p11-p13-p14-p15-p18-p19	9
3	Some people understanding from violence and brute force rather than talking	p1-p4-p5-p11-p15-p17-p18	7
4	Achieve relief by directing tensions and anger related to something else to the weak	p2-p4-p8-p10-p14-p17-p19	7
5	Strengthen leadership and authority, gain superiority	p3-p4-p5-p6-p8-p16-p18	7
6	Overcome pressure from those around them and gain reputation	p1-p9-p10-p13-p15-p18	6
7	Have what they say done, ensure that his decisions are fulfilled	p1-p9-p10-p14-p15-p18	6
8	Tries to take wife under control with fear so as not to lose her	p1-p5-p7-p10-p14	5

9	To get out a problem when he fails to find a solution	p4-p9-p13-p18-p19	5
10	Seek and gain his right (compelled to do it)	p1-p4-p5-p11	4
11	Tries to gain favor by seeming strong to avoid losing the one he loves	p3-p5-p12-p14	4
12	Satisfy his ego and destroy his weakness through the weak	p4-p16-p17	3
13	Prevent their own mistakes from being discussed and cover their own faults	p7-p10-p14	3

The question "What do men want to achieve by using violence?" was answered by 11 participants as "To prove their masculinity to the people around them and try to show that they are strong", 9 participants as "to silence those around them", and 7 participants as "to strengthen their leadership and authority, to gain superiority". The vast majority of men who answered, "to prove their masculinity and try to show that they are strong", were raised in the rural area. The economic status and education level of the majority of men who answered, "to silence those around them", is not good.

DISCUSSION

The Meaning of Violence

The men who participated in the study perceive violence mostly as "the strong overpowering the weak". Altun's (2006) definition, "Violence is the establishment of dominance by the powerful over the powerless and making them accept their demands", and Kebabçı's (2001) definition, "Violence is the use of strength and brutal force instead of reconciliation", support this outcome. The majority of participants who answered, "the strong overpowering the weak", grew up in the rural area, in an authoritarian-oppressive family environment, and their educational status is relatively lower. Violence is usually used by the powerful men in the family against women and children who are weak. Men whose educational status is low may inflict more violence against women and children who are weaker than themselves compared to other men (Akkuş and Yıldırım, 2018; Altınay and Arat, 2007; Baykal, 2008; Çivi et. al., 2008; Olgun İzmirli, 2013; Tanrıverdi and Şıpkın, 2008; Yüksel Kaptanoğlu and Çavlin, 2015). This result shows that it is very important to carry out activities especially in rural areas, where the number of men with low education levels is intense, to increase their knowledge and skill levels related to violence. One who has been subjected to violence by a strong

person can also use violence against a person who is less powerful than themselves. Men are able to achieve relief by directing their tensions and anger related to something else to the weak. Men feel very overwhelmed and tense due to stressful experiences such as intense and tiring work. This feeling of tension is often reflected on the weak individuals around the man. Men are unable to spare themselves enough time to relax. Men need to be provided opportunities to spend enough time on artistic, sportive, cultural activities and hobbies to relieve their mental tension in a constructive manner.

Types of Violence

Men perceive violence mostly as "Physical violence". The majority of men who perceive violence as "Physical violence" are in the "31 -40" age range. The study conducted by Akkuş and Yıldırım (2018) reveals that the most intense age group of men who have used physical violence on women is in the 35-44 age range. Fernández et. al. (2017) have also found in their study that the most intense age range of men who have used violence is between 31-40. These results overlap with the results obtained in this study. Men are capable of being more inclined to physical violence because they are physically stronger at earlier ages. It is observed that men's awareness of "Psychological Violence" is directly proportional with their level of education. Economic and sexual violence is not considered as violence. The reason for this is that sexual violence is seen as the right of men and economic violence is seen as a necessity. In a study conducted on the types of violence encountered, participants have stated that they encountered physical violence at a rate of 48% and psychological violence at a rate of 16%. No participant gave any information about sexual violence (Genar, 2008). These results overlap with the results obtained in this study.

Participants perceive "physical violence" mostly as "beating, hitting, striking" and "slapping". Killing being the first thing that comes to some men's minds when it comes to physical violence is a thought-provoking result. In a study conducted by Genar (2008), 54.4% of women have suffered physical violence in the form of beating, and 26% in the form of slapping. These results are consistent with the results obtained in this study. In a wide-scale violence study conducted on 7,462 women in different regions of Turkey, it was revealed that 35% of women were exposed to physical violence (Çavlin Kaptanoğluand

Yüksel, 2015). According to the World Health Organization, physical violence can have serious negative results on those who are exposed to it, primarily children (WHO, 2002). It is seen that men resort to physical violence very frequently despite all the measures taken and sanctions applied, and that they are unable to realize the destructive effects of physical violence on those who encounter it. Serious activities should be conducted aimed at developing men's awareness about physical violence.

Participants perceive "emotional violence" more as "scolding, shouting, getting angry" and "saying hurtful things". These answers are seen as the easiest way to express anger. When men are unable to risk the results of using physical violence in cases they come against individuals who are stronger than themselves or are their equal in terms of strength, they may reflect their anger by using psychological violence. One study reveals that 59% of men who use violence criticize their wife, 45% do not converse with their wife unless necessary, 36% mock their wife, 29% humiliate their wife in front of other people, and 28% insult their wife (Yanikkerem, 2002). These results are indicative of the extent emotional violence is common in Turkey.

Participants perceive "sexual violence" mostly as "rape". Rape incidents constantly appearing in the media and thus leading to indignation in the society has developed awareness. According to some men, sexuality is seen as the duty of women and the right of men. In patriarchal societies where women are pushed to the background, sexuality is male-indexed and is experienced one-sided; women's wishes, desires and satisfaction are not taken into account. It is a noteworthy result that even individuals who have at least undergraduate education do not have knowledge about sexual violence.

Participants perceive "Economic violence" mostly as "Making small children work". The fact that some of the men who gave this answer stated that economic violence is not a bad thing and that children should work if necessary shows that economic violence is not perceived as violence. It is clear from these results that in the patriarchal society, the male child is regarded as an economic value (Kağıtçıbaşı and Ataca, 2005). It is a noteworthy result that even individuals who have at least undergraduate education do not have knowledge about sexual violence.

Characteristics of Men Who Use Violence

The men who participated in this study describe the personality traits of men who use violence as unable to control themselves, quick temper, impatient, and explain their lack of control over their anger as a moment of rage. Research has revealed that this answer is a defense mechanism and anger is related to the individual's pre-formed thoughts (Ellis and Harper, 2005; Salvucci, 2006; Yüksel, 1995). Participants' response, "He doesn't fight people he does not have the strength to beat", shows that violence is used consciously rather than in a moment of rage. This is due to the fact that it is not possible to explain men's inability to control their anger against individuals within the family, especially those weaker than themselves with a moment of rage while they are able to control their anger against the people outside. "Aggression", which is expressed as a characteristic of men who use violence, is a natural part of humans and can be controlled (Sears and Byers, 2010). In addition, aggression can be beneficial in the case it can be transferred to the right places, but if it cannot be transferred, it can cause spiritual tension and reflect onto those around them as violence (Ayan, 2007). Furthermore, "being exposed to violence" is one of the most common features of men who use violence and frequently emerges as the most important reason underlying violence (Akkuş and Yıldırım, 2018; Işiloğlu, 2006; Öyekçin Güleç et. al., 2012; Tilley and Brickley, 2005; Tüzer and Göka, 2007). Identification is a psychological defense mechanism. It is seen here that men who suffered violence later identified with the aggressive father and used violence.

While defining the relationships of men who use violence, men responded, "He doesn't fight with people doesn't have the strength to beat", and "He tries to get along well with people outside the family". These answers overlap with the answer, "Violence is the strong overpowering the weak", expressed in the definition of violence. Men inflict violence on people who are weaker than them, but if they are not stronger than them they try to get along with them. The answer, "Being introverted and lonely", to this question shows that men who use violence are excluded. The individual who is excluded perceives himself as an unloved, worthless person. This pushes the individual to further negativity. It should be remembered that men who use violence need social support more. Improving the social support network of individuals who are inclined to violence and strengthening their family bonds will prevent violence from emerging (Ulukol, 2009).

The men who participated in this study mostly stated bad economic situation as the social-cultural characteristic of men who use violence. In the studies conducted, "Poor economic situation" is among the basic characteristics of men who use violence and important causes of violence (Altınay and Arat, 2007; Balcıoğlu, 2001; Barutçu, 2013; Baykal, 2008; Çivi et. al., 2008; Wang and et. al., 2002). Financial problems being presented the most in this study as the social cause of violence is consistent with this result. Financial difficulty causes great pressure on the person. The man who experiences financially difficulty suffers the pain of his inability to provide good conditions for his family and considers himself inadequate. Sometimes he uses violence to cover up this inadequacy and to prevent this inadequacy from being discussed. Society has also burdened men with roles such as providing the family's livelihood, economic gain, all of which are equated to manhood. Financial difficulty causes men's "manhood" to be questioned. The man who does not fulfill these roles given to them by society faces psychological problems in fear of both having his manhood questioned and losing his power can reflect this situation on the woman in the form of violence (Yıldırım, 2016).

According to the participants, family problems are experienced in a house where there is violence. The response, "Wrongly established unhappy marriages", provided as the social cause of violence, and the response, "Lack of love and passion between couples", provided as the psychological cause of violence, are consistent with this outcome. These results show that the man who uses violence does not have a peaceful family atmosphere. Those who live an unhappy life will reflect their unhappiness to those around them in different ways and sometimes through violence. In a study conducted, it was revealed that men who get married by "getting to know each other-joint consent" use violence less compared to those who get married through "arranged marriage and elopement" (Akkuş and Yıldırım, 2018). Similar results were obtained in other studies (Altınay and Arat, 2007; Öyekçin Güleç et. al., 2012).

Participants provided the response, "Not seeing love and attention from parents", as the cause of psychological violence. Children will suffer the most in a hostile and tense family atmosphere, and they will not be able to show healthy development. As couples deal with their own problems, they will not be able to spare enough time for the child and the child will thus grow up without attention and love. One study shows that half of the men who use violence lacked love in their past (Kocacık, 2004). The basis of every aggressive

behavior is an inhibition, which means that physiological and emotional needs remain unsatisfied (Balcioglu, 2001). The feeling of compassion is atrophied in individuals who grow up deprived of love and attention since their childhood. According to Dodson (1993), parents' failure to meet the child's psychological needs and being very strict with their children gives rise to the feeling of hatred in children. The atrophied feeling of compassion is replaced through time by hatred. Though the apparent cause of murders is seen as a moment of rage and outburst of anger, the underlying cause is a sense of hatred instilled in the individual. According to Fromm (1994), this sense of hatred sometimes becomes manifest by turning into a violent reaction without showing any target. Becoming a live bomb and killing dozens of people or violently stabbing a woman to death and beheading people for the sake of religion can only be explained with the atrophy of positive emotions such as compassion and love. According to a study conducted by Çelik (2013), the September 11 attack, in which thousands of people died, occurred as a result of the intense feeling of hate turning into violent behavior. Additionally, in a study conducted by Özmen (2006), it is observed that men who use violence have feelings of hatred and hostility. These results show how important the establishment of right marriages based on love and logic is for parents and children. Furthermore, the considerable number of those who are easily capable of killing people today reveals the significance of individuals gaining a sense of love and compassion at an early age.

This study shows that fathers in particular are inadequate in showing love and attention to their children. All men, except participant P3, have stated that they did not see enough love and attention from their fathers. The majority of participants identified their fathers as, "he was strict", "he was disciplined", "he was harsh", "he was inconsiderate", "he was uncaring", and "he was unloving". Such a father has a negative affect on his child's personality development and mental health. These results show that fathers also have a great role in an innocent child's transformation in the future into an individual filled with feelings of hatred and animosity instead of love and compassion. While the father deprives their child of love so that they are not spoiled, and show their strict side and use violence for education and discipline, they are unable to realize that they are in fact doing harm to the child. In societies dominated by patriarchal mentality, men's emotions are pacified because showing emotions is

perceived as weakness. There is nothing more natural than a father loving, kissing and hugging his child. However, in patriarchal societies, the father to hugging and kissing his child while in company is considered shameful and the father is criticized for doing it. In this way, a father does the greatest harm to his child by depriving him/her from his own love. Nonetheless, having an accomplished and knowledgeable mother is the greatest opportunity for a child. Most women are unable to join the workforce and continue their lives as housewives. Being a housewife does not mean constantly dealing with housework for a woman. A woman should not limit herself in this way. The 0-6 age period is the period when a child's personality is shaped and the child spends time mostly with his/her mother during this period. This personality, which is formed in the child during the 0-6 age period, shaped the child's destiny and gives a positive or negative direction to the child's future.

Reasons Men Use Violence

The male hormone (Gustafson, 2009), high level of impulsivity (Chapple and Johnson, 2007; Seager, 2005), low levels of serotonin in the body (Erten and Ardali, 2007), neurochemical disorders in the brain (Subaşı and Akin, 2003) and drugs and addictive substances used (Gök, 2009) are shown among the biological causes of violence.. These data reveal that biological factors can be effective in being inclined to violence. It turns out that more scientific studies are needed to clarify the relationship of biological factors with violence.

Men think that the psychological cause of violence is mostly "Women's hurtful words, provocative behaviors, nagging". This answer overlaps with the answer, "The woman's destructive talk, nagging, constant criticism", given as response to the question, "Under what circumstance will I use violence today?". The fact that couples can say and do hurtful things to one another creates problems between couples and, over time, these problems can lead to violence. In one study, according to men, provocation by women is one of the important causes of violence (Yüksel, 1995). It is very important to utilize communication skills and for couples approach each other with sweet talk and a smile. This is because sweet talk and smiling dissipates the tense atmosphere between couples and enables them feel more positive emotions towards each other. Studies reveal that the lack of the communication skill prepares the ground for violence and violence can be reduced by providing communication skills (Balcıoğlu, 2001; Scott, 2004; Wang et. al., 2002). Expressing one another's

positive aspects will dissipate the tense atmosphere between couples and reduce violence. The response, "Hurting men's pride and honor", provided by men as the psychological cause of violence, is consistent with the answer, "Women's hurtful words, provocative behavior, nagging". This is so because being exposed to hurtful words will hurt one's pride. The response, "Uneducated and ignorant women", provided as the psychological cause of violence also leads to "Women's hurtful words and provocative behaviors" and "Hurting men's pride and honor". It is observed that the women's shelters established to protect women from violence and practices such as distancing men from the home are not adequately effective (Yüksel, 2016). As a matter of fact, it is seen that the legal measures taken against men who use violence further provokes them (Mullaney, 2007). In addition to women's rights, the development of women's skills alongside that of men will subside violence. Because in this way, the factors causing violence will be eliminated. Educating men and women on issues such as communication skills, conflict resolution skills, anger management, and emotional education is one of the most fundamental things that need to be done to solve violence (Akan and Kıran, 2019).

The majority of men provided the answer, "Growing up in a bad environment", as the cause of social violence. Studies also emphasize that growing up in a bad environment and the people around cause violence (Çivi et. al., 2008; Wang et. al., 2002). The answer, "Living in and growing up in a bad neighborhood, environment and friendship circle", provided in response to the question, "What are the risk factors that increase violence?", is consistent with the response, "Growing up in a bad environment". According to Bandura (1997), violence is learned like other behaviors. When, against whom and the frequency aggression, which is innate, will emerge is learned through experience. Cognitive schemes related to violence are formed by observing the social environment at an early age. Schemes related to violence stored in the memory are used later when necessary (Şahin, 2007). Men are exposed to negative experiences among the people they have been living among since childhood, especially in the slums where violence is considered normal. Since it is normal to show violence in such places, fights and swearing occur frequently in the friendship environment and during games. The child, who very frequently witnesses violent behavior both in their family and their

environment, learns violence by taking example. In the studies conducted, it is seen that parents and other people who are taken as example teach children violence without realizing or unconsciously (Akkuş and Yıldırım, 2018; Balcıoğlu, 2001; Çivi et. al., 2008; Freedman et. al., 1998). In this context, whether or not the people around them use violence is effective on children's violent behavior.

Some men provided the answer, "People do not appreciate kindness but power", as the social cause of violence. Individuals who especially live in patriarchal societies have greater respect for people with financial means, power and status. If the individual is not powerful, he tries to solve his problems with a constructive approach using communication skills, yet he is unable to receive the same response from the opposite person. In fact, his soft temper and sweet talk can be mocked, while he is perceived as weak, thus increasing the degree of violence inflicted on him. As a result of this, the individual may be forced to use violence to both seek their right and earn respect.

Men think the cultural cause of violence is mostly "the understanding of discipline that beating is necessary when needed". This response is consistent with the answer that "Violence is considered a tool for discipline and education". Violence is seen as a solution method particularly in introverted patriarchal societies that are built on discrimination (Kudat, 2007; Loseke, 2005; Yüksel, 1995). Violence being presented as a solution method by family members, the media and society cause violence to be embedded in the subconscious from an early age.

Men see the patriarchal mentality as another important cultural cause of violence. Analysis of the demographic characteristics of those who participated in this study shows that a high number of participants have numerous male traits specific to the patriarchal structure, such as growing up in an authoritarian-oppressive family atmosphere, being polygamous, having more than four siblings, and having are strict-tough-cold fathers. Violence is more common in patriarchal societies where men's dominance is beyond dispute (Delice, 2013). As violence is considered an important standard of judgment shared by the society in the patriarchal structure, men have the attitudes that approve his use of violence and the reasons to justify themselves in their violence (Hooks, 2012; Öztürk, 2014; Riggs et. al., 2000). Unless the patriarchal

mentality that sees violence as normal and necessary changes, all other efforts made will not be beneficial enough.

In addition, the men who participated in the study think that “the exploitation of religion and its partial-wrong use” as well as “the understanding in society that men are superior, and women are valued less than men” are the other cultural causes of violence. In patriarchal societies, certain customs like honor killings are presented as religious information, and some wrong beliefs such as, “the woman must serve the man” and “men should be able to beat women when necessary”, which have no place in religion, are taught as religious knowledge. In fact, the main goal of the exploitation of religion is to protect the patriarchal structure. The main reason why men adopt traditional roles and religious beliefs more is that these reinforce their power (KSGM, 2010; Öztürk, 2014). According to Hooks (2012), in patriarchal societies, men think that they need to take women under their control in order not to lose the blessings they gained, and they can resort to everything, primarily violence, to achieve these goals. As men reinforce their own power, they embrace these beliefs that have no place in religion, and can use these religious values as a trump card when necessary while also reminding the punishments in religion. It is known that the understanding in which women are not valued and are pushed to the background has existed since ancient times. Before Islam, girls were considered a source of shame for families in Arab societies. Hence, fathers would bury their daughters in the ground while alive. Today, customs are kept alive like they are religious rules, and pre-Islamic traditions still continue to exist by changing shape. The woman's inability to birth a male child is considered reason to divorce or bring a second wife. Women are treated as commodities under the name of dowry, and they are sometimes wed to people their father's and even their grandfather's age upon families' decision. Men can marry 3-4 women by exploiting religion and saying that it is supposedly accepted in Islam. Despite experiencing great difficulties in marriage, women are not permitted to divorce.

Men's Reasons for Using Violence Now

Men stated that they can use violence now mostly in cases of "flirting or cheating with someone else, for honor". Another reason why men use violence against women is the notion of honor accepted in society. When women do

not comply with this understanding, they are often punished by death. Sometimes, women can run away from home and even commit suicide because they cannot find another way out. In this notion of honor, men suppress their feelings of jealousy by using violence against their wives. Men who have no self-confidence and are jealous of their wife see all of their spouse's behaviors as potential betrayal because they are afraid of being abandoned, and thus use violence against them to avoid losing their spouse (Jacobson and Gottman, 1998; Riggs et. al., 2000).

Moreover, men stated that they can resort to violence to defend themselves and to silence those around them in the case of any injustice against them. Men who use violence have often witnessed the individuals around them mostly solve their problems by using violence up until now. Due to the fact that conflict resolution skills or alternative methods are not known, men believe that problems can be solved by using violence. One who is suppressed or silenced temporarily surrenders to the man for reasons such as fear and helplessness, but the problems have not been solved. Men who think that the problems have been solved are unable to realize that these problems will come up again, further intensified. Men should be given the awareness that violence cannot solve problems and that it cannot be a solution that, on the contrary, it will further increase problems (Şimşek et. al., 2004). Studies reveal the importance of teaching conflict resolution methods in reducing violence (Loseke, 2005; Scott, 2004; Yüksel, 1995).

Relationship Between Violence-Society-Culture-Masculinity

Men's capacity to use violence to prove their masculinity and protect their reputation after being overwhelmed by the pressure of those around them reveals the relationship between the society, culture and masculinity. This result is in line with the response, "provocation by the people around", provided as the cause of violence, and "to prove their masculinity to those around them and to show that they ate strong", which is considered the main purpose underlying the use of violence. These results clearly show that the environment or society prepare the ground for men to use violence. This is because as an individual, men live among society and, as a result of their nature, they want to be accepted by the society, be valued and establish good communication with those around them. In accordance with this, they strive to keep pace with the norms of their environment. The man is made to believe that he is required to

fulfill the masculinity roles that society casts for him and that he will earn respectability in society to the extent he shows his masculinity. As the “masculinity” of those who cannot fulfill the requirements of masculinity is questioned, it leads to a manhood crisis. In order to avoid having the power of manhood given to them by society questioned and taken away, men are capable of using violence on women and children within the patriarchal family order to heal their crushed power (Akkuş and Yıldırım, 2018). Additionally, participants stating that men who do not show their strength and harshness to women are criticized and ridiculed shows the existence of social pressure. Men who have a patriarchal mindset force other men to behave like themselves or try to derogate and exclude them from society by ridiculing them in efforts to maintain this order. Being subjected to criticisms and sarcastic attitude that will harm one’s masculinity will lead men to lose value in society and reduce their self-confidence and self-respect. Men can resort to violence to eliminate such a threat to themselves. The studies conducted also reveal that men resort to violence when they find themselves inadequate in matters related to the role of "Masculinity" (İşiloğlu, 2006; Tüzer and Göka, 2007).

Concerning the relationship between violence and society, culture and masculinity, men believe that “the man (father) is the head of the house, whatever he says is done, nobody should interfere his business”. This idea is consistent with the notions that "having what they say done, ensuring their decisions are fulfilled", provided as the main aim for using violence, and "men not receiving service, not having their needs met", provided as the reason men use violence. Here, violence is seen in the patriarchal society as a tool for men to have their demands met. According to Yaman (2007), the main purpose of violence is to threaten the victim through physical, sexual and psychological intimidation to have their demands fulfilled. Also, as stated by Fromm (1994), the man establishes full domination over male children and women in this way and makes them do whatever his heart desires. There is unconditional obedience servitude to the father, who is the head of the house in the patriarchal structure. As a result of this, the man can make the people around him do what he wants. Violence is the most important enforcement tool of this order. This is due to the fact that those who do not do what men want are punished in some way. The father, to whom unconditional obedience is required, being uneducated, devoid of consideration and having psychological-

mental disorders, can lead to great disasters. Every year, thousands of women, children, and even men are killed in Turkey due to reasons such as honor killings, feuds, and inheritance conflicts. The biggest reason for this is men, to whom unconditional obedience is required. Men should be provided training on leadership, and they should be given the awareness that leadership and authoritarianism are not the same thing.

Primary Reasons for Use of Violence

Men can use violence to "reinforce their leadership and authority, and establish superiority." The man who is strong tries to protect his power by resorting to violence the moment he feels his power is regressing or slipping out of his hands (Arendt, 2006). Circumstances such as the woman working and earning money, men's failure to provide household needs and sexual inadequacies lead men to think they are losing power. In such cases, men resort to violence to present themselves as strong, to cover their deficiencies, to prevent those around them from talking about them, and thus try to protect their power.

CONCLUSION and RECOMMENDATIONS

According to the results obtained in the study, violence is perceived as the strong overpowering the weak, and it is thought that men who use violence will not use violence against people who are stronger than themselves. Violence is mostly perceived to be physical. There is not enough awareness about sexual and economic violence. Sexual violence, on the other hand, is generally perceived as rape. Being quick tempered and being exposed to violence in the past is thought to be the primary personality traits of men who use violence.

Half of the participants think that using violence can be justified. Men do not consider biological causes as causes of violence. Factors such as women's ignorance, her hurtful words and provocative behavior, which are generally related to women, are thought to be the psychological causes of violence. The lack of love and passion between couples is seen as an important cause of violence. Financial difficulties, wrong marriages and being raised in a bad environment are considered as the primary social causes of violence.

Patriarchal, backward mentality, the exploitation of religion and violence being considered as a means of discipline and education are seen as the primary cultural causes of violence.

Proving their strength and masculinity to those around them, silencing those around them, relieving themselves and reinforcing their authority by directing their tensions to the weak are seen as the primary purposes underlying the use of violence.

Men who do not short their harshness to women being ridiculed, the obligation to do everything the father – who is the head of the house – says, society's appreciation of the powerful, and the acceptance that male violence is normal show that there is a strong connection between violence and social beliefs as well as gender roles.

Men who participated in the study think that they can resort to violence in the event they do not receive service, their needs are not met, they are provoked with words and are cheated on. In terms of recommendations, family counseling in particular should become common in order to ensure healthy communication in families and sole problems. Individuals should be provided communication and conflict resolution skills in the school environment especially by school psychological counselor from an early age. If the man who uses violence has mental disorders and addictions, they should first be directed to the necessary places to fight against these to ensure they receive support. Additionally, men who use violence should be enabled to receive psychological support through services such as personal counseling, group psychological counseling, and family counseling. Among the studies conducted in Turkey on violence, there is almost no study that analyzes the male viewpoint. It is recommended that more studies are conducted on this subject.

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Yunus Akan: Literature review, method, findings, discussion, reporting of the article

Yunus Akan: Literatür taraması, yöntem, bulgular, tartışma, makalenin raporlaştırılması

Binnaz Kıran: Data analysis, foreign language support, findings, discussion, supervision

Binnaz Kıran: Veri analizi, yabancı dil desteği, bulgular, tartışma, süpervizyon

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Genişletilmiş Türkçe Özet

Giriş: Bu araştırmanın temel amacı, erkeklerin şiddet ile ilgili tutumlarını derinlemesine ortaya çıkararak, şiddet probleminin altında yatan temel sebepleri fark etmek ve böylece şiddetin çözümü için doğru adımların atılmasını sağlamaktır. Bu doğrultuda şiddetin anlamı, şiddetin türleri, erkeklerin şiddet uygulama sebepleri, şiddet uygulayan erkeklerin özellikleri, şiddet-toplum-kültür-erkeklik arasındaki ilişki gibi değişkenler bu araştırmada erkeklerin bakış açısıyla ele alınmıştır. Şiddet sorununu çözmek için, şiddet mağduru bireyleri koruyucu ve geliştirici çalışmalar şiddeti azaltmada bir nebze de olsa etkili olsa da şiddet sorununun başaktörü erkekler değişmediği sürece yapılan çalışmalar yeterince etkili olamayacaktır. Masum bir çocuğu bir erkek canavara dönüştüren faktörlerin anlaşılması ve engellenmesi önemli görülmektedir. Bu araştırmanın bu alandaki eksikliklerinin giderilmesine katkı sağlayacağına inanılmaktadır.

Yöntem: Erkek şiddeti olgusunu bütüncül bir yaklaşımla ve derinlemesine aydınlatılabilmek için, araştırmanın yöntemi olarak nitel ve araştırmanın deseni olarak ise olgubilim seçilmiştir. Araştırmanın örnekleme, amaçlı örnekleme yöntemlerinden maksimum çeşitlilik yöntemine göre seçilen 19 erkek oluşturmaktadır. Araştırmanın örneklemini oluşturan katılımcıların özellikleri yaş, ekonomik durum, eğitim seviyesi, yetiştiği aile ortamı ve anne baba tutumlarına göre değişmektedir. Araştırmada kullanılan veriler görüşme yoluyla ve yarı yapılandırılmış görüşme formu kullanılarak elde edilmiştir. Verilerin çözümlenmesinde kodlamaya dayalı içerik analizi kullanılmıştır. Ulaşılan bulgular nicel anlatımlarla desteklenerek sunulmuştur. Zengin betimleme, uzman incelemesi, derin odaklı veri toplama gibi geçerliği ve güvenilirliği artırıcı çalışmalar yapılmıştır.

Bulgular: Ekonomik seviyeye, eğitim durumuna, babayla ilişkilere, yetiştiği yere, aile ortamına ve medeni durumunun çok eşli olup olmamasına göre çok farklı cevaplar verildiği görülmektedir. Fakat yaşa ve anneye ilişkilerine göre farklı cevaplar verilmediği görülmektedir. Şiddet gücünün güçsüzü ezmesi olarak algılanmakta ve şiddet uygulayan erkeklerin gücü yetmediği insanlara şiddet uygulamayacağı düşünülmektedir. Şiddet daha çok fiziksel olarak algılanmaktadır. Cinsel ve ekonomik şiddet hakkında yeterince farkındalık gelişmemiştir. Cinsel şiddet deyince genellikle tecavüz olarak algılanmaktadır. Hemen öfkelenmek ve geçmişte şiddete maruz kalmak şiddet uygulayan erkeklerin temel kişilik özellikleri olduğu düşünülmektedir. Katılımcıların yarısı şiddet uygulamanın haklı sebepleri olabileceğini düşünmektedir. Biyolojik sebepler erkekler tarafından şiddet sebebi olarak görülmemektedir. Kadının bilgisiz olması, kalp kırıcı sözleri ve tahrik edici davranışları gibi genellikle kadından kaynaklı faktörlerin şiddetin psikolojik sebepleri olduğu düşünülmektedir. Eşler arasında sevgi ve aşk eksikliği önemli bir şiddet sebebi olarak

görülmektedir. Maddi sıkıntılar, yanlış evlilikler ve yetişme ortamının kötü olması şiddetin temel toplumsal sebepleri olarak görülmektedir. Ataerkil, eskimiş zihniyet, dinin istismar edilmesi ve şiddetin terbiye ve eğitim aracı olarak görülmesi şiddetin temel kültürel sebepleri olarak görülmektedir. Medya, kötü çevre ve arkadaş ortamı, kötü okullar ve eğitimsiz öğretmenler şiddeti artırabilecek diğer önemli risk faktörleri olarak görülmektedir. Gücünü ve erkekliğini çevreye ispatlamak, etrafındakileri susturmak, gerginliklerini güçsüze yönelterek rahatlamak, otoritesini pekiştirmek şiddet uygulamanın temel amaçları olarak görülmektedir. Kadınlara sertliğini göstermeyen erkeklerin alaya alınması, evin reisi olan babanın her dediğini yapma zorunluluğu, toplumda güçlüye değer verilmesi, kadının erkekten daha az değer görmesi ve erkek şiddetinin normal karşılanması şiddet ile toplumsal inançlar ve cinsiyet rolleri arasında güçlü bir ilişkinin var olduğunu göstermektedir. Katılımcılar; kendilerine hizmet edilmemesi, ihtiyaçlarının karşılanmaması, erkeklerin damarına basacak lafların edilmesi, haksızlıklara maruz kalması ve aldatılması gibi durumlarda o an şiddete başvurabileceklerini düşünmektedirler.

Tartışma ve Sonuç: Şiddet en çok güçlünün güçsüzü ezmesi olarak algılanmaktadır. Altun ve Kebapçı'nın tanımları bu sonucu desteklemektedir (Altun, 2006; Kebapçı, 2001). Şiddet en çok fiziksel olarak uygulanmaktadır. Genar'ın (2008) araştırmasının sonuçları bu sonucu desteklemektedir. Şiddet uygulayan ekeğin kişilik özelliği olarak en çok "Kendini kontrol edemeyen, hemen öfkelenen, sabırsız" cevabı verilmiştir. Fakat yapılan araştırmalarda bunun bir savunma mekanizması olduğu ortaya çıkmıştır (Ellis ve Harper, 2005; Salvucci, 2006; Yüksel, 1995). Erkeklerle göre şiddetin psikolojik sebebi olarak en çok kadınların kışkırtması olarak görülmektedir. Yüksel (1995) tarafından yapılan araştırmada elde ettiği sonuçlar bu sonuçla örtüşmektedir. Erkeklerin şiddet uygulamasının toplumsal sebepleri olarak katılımcıların büyük çoğunluğu "Maddi sıkıntılar" cevabı vermiştir. Yapılan araştırmalarda elde edilen sonuçlar bu sonuçla örtüşmektedir (Balcıoğlu, 2001; Çivi ve ark., 2008; Wang ve ark., 2002). Katılımcılara göre şiddetin en önemli diğer toplumsal sebebi olarak "Yanlış evlilikler ile oluşan mutsuz aile" ve "Yetişme ortamının kötü olması" cevabı verilmiştir. Yapılan araştırmalarda huzursuz bir aile ortamının, kötü yetişme ortamı ve çevrenin şiddete sebep olduğu vurgulanmaktadır (Wang ve ark., 2002; Çivi ve ark., 2008). Şiddetin kültürel sebebi olarak en çok şiddetin bir çözüm yöntemi olarak görüldüğü anlayış cevabı verilmiştir. Şiddet, özellikle dışa kapalı ve ayrımcılık üzerine kurulu ataerkil toplumlarda çözüm yöntemi olarak görülür (Kudat, 2007; Loseke, 2005; Yüksel, 1995). Katılımcılar uyguladığı şiddetin temel amacı olarak "Erkekliğini çevreye ispatlamak ve güçlü olduğunu göstermeye çalışmak" olduğunu ifade etmiştir. Ataerkil toplumlarda erkekler, erkekliğini gösterdiği oranda toplumda saygınlık kazandığını düşünmektedir. Ayrıca yapılan araştırmalarda da erkeklerin, "Erkeklik" rolüne ilişkin

konularında kendini yetersiz bulduğunda şiddete başvurduğu ortaya çıkmaktadır (İşiloğlu, 2006; Tüzer ve Göka, 2007).

Elde edilen sonuçlar doğrultusunda aşağıda bazı önerilerde bulunulmuştur:

Şiddet sorununu çözmek ve toplumsal cinsiyete dayalı ataerkil zihniyeti değiştirmek için bütün kurumları içine alan köklü ve sistemli bir yaklaşımın olması gerekmektedir. Bu araştırma sonucunda erkeklerin, şiddeti daha çok fiziksel şiddet olarak bildiği görülmektedir. Özellikle şiddetin tanımına ve çeşitlerine yönelik bilinçlendirme çalışmaları gerekli görülmektedir. Bu araştırma sonucunda erkeklerin, şiddetin çözüm yöntemi olarak gerekliliğine inandığı ortaya çıkmıştır. Şiddetin çözüm olamayacağı daha çok sorun üreteceği bilinci erkeklerle kazandırılmalıdır. Ayrıca şiddetin bir eğitim ve terbiye aracı olamayacağı bilinci de kazandırılmalıdır. Bu araştırma sonucunda şiddet gören kadının korunmasının yanı sıra eğitilmesinin de önemi ortaya çıkmıştır. Şiddet uygulayan erkekte ruhsal ve mental bozukluklar, alkol, madde bağımlılığı varsa önce bunlarla mücadele edebilmeleri için gerekli yerlere yönlendirilmeli, destek almaları sağlanmalıdır. Ayrıca şiddet uygulayan erkeklerle bireysel danışma, grupla psikolojik danışma ve aile danışmanlığı gibi hizmetlerle psikolojik destek alması sağlanmalıdır. Bu destek hizmetlerin verileceği yerlerin sayısı artırılmalıdır.

How Critical is Preschool Attendance for Students to Build a Higher Science Self-efficacy? A Comparative Study of Finland, Singapore, and Turkey Using PISA 2015 Data

Okul Öncesi Eğitime Katılım Fen Öz-yeterliğinin Gelişmesi Açısından Ne Ölçüde Önemlidir? PISA 2015 Verisine Dayalı Finlandiya, Singapur ve Türkiye Karşılaştırması

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Abstract.Preschool attendance rates have been increasing in recent decades yet there is some level of deviation throughout the participating countries in PISA. Finland and Singapore are the countries with a very high level of preschool attendance rates while the attendance rate in Turkey lags evidently behind the OECD average. In this study, we investigate the association between preschool attendance and science self-efficacy for these countries using the PISA 2015 data. PISA is an international survey study on 15-year-old students' science, mathematics and reading literacies to evaluate the education systems in the participating countries. Regression analyses for each country have revealed that students' preschool attendance is associated with their science self-efficacy scores to some degree in all three countries. The difference in self-efficacy seems to be getting larger as the preschool attendance increases. Singapore has the highest effect size while Turkey has the lowest one considering the magnitude of the association.

Keywords. Science self-efficacy, preschool attendance, PISA 2015, science education

Öz.Okul öncesi eğitime katılım oranlarında son yıllarda artış gözlenmesine rağmen PISA'ya katılan ülkeler arasında bu katılım oranları açısından belirli düzeyde farklılıklar bulunmaktadır. Finlandiya ve Singapur okul öncesi eğitime katılım oranının çok yüksek olduğu iki ülke iken Türkiye'de bu oran OECD ortalamasının belirgin bir şekilde gerisindedir. Bu çalışmada, bu üç ülke için öğrencilerin okul öncesi eğitime katılımları ile fen öz-yeterlikleri arasındaki ilişki PISA 2015 verisi kullanılarak araştırılmaktadır. PISA, 15 yaşındaki bireylerin fen, matematik ve okuma alanlarındaki okuryazarlık düzeylerini ölçerek katılımcı ülkelerin eğitim sistemlerini değerlendirmeyi amaçlayan uluslararası bir çalışmadır. Her bir ülke için yapılan regresyon analizleri, üç ülkede de okul öncesi eğitime katılımın fen öz-yeterlik puanını belirli ölçüde yordadığını ortaya koymuştur. Diğer bir ifadeyle, öğrencilerin okul öncesi eğitime katılım süreleri arttıkça fen öz-yeterlik puanlarının da arttığı göze çarpmaktadır. Bu iki değişken arasındaki ilişkinin büyüklüğü dikkate alındığında Singapur en yüksek etki büyüklüğü değerine sahipken, Türkiye etki büyüklüğünün en düşük olduğu ülke olarak dikkat çekmektedir.

Anahtar Kelimeler.Fen öz-yeterliği, okulönceseğitimekatılım, PISA 2015, fen eğitimi

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The women's participation in salaried employment has been augmented in many countries since the 1970s. More than 60% of women between the ages of 15 and 64 are actively working in the labor market in OECD countries based on 2018 data (OECD, 2019), which is one of the reasons why preschool education has been gaining more attention in recent decades. Thanks to this increased attention, the effects of preschool education on different outcomes have been widely studied recently. These studies highlighted numerous benefits of preschool attendance for students in the ensuing years of education (Barnett, 1995; Berlinski, Galiani, & Manacorda, 2008; Burger, 2010; Camilli, Vargas, Ryan, & Barnett, 2010; Diamond, Barnett, Thomas, & Munro, 2007; Hayes, 2000; Melhuish, 2011; OECD, 2011, 2014). Most of these studies, however, focused on the effects of preschool attendance within the cognitive domain, leading to a need for research in the affective domain, such as self-efficacy. Concerning this gap in the literature, we aim to question the relationship between students' preschool attendance and their science self-efficacy using Programme for International Student Assessment (PISA) 2015 data in this study.

PISA provides us with extensive data including both 15-year-old students' science self-efficacy levels and how long they attended preschool when they were at preschool age. It is a triennial global assessment implemented by Organisation for Economic Co-operation and Development (OECD) to collect data about students' science, mathematics and reading literacies in the participating countries or economies (OECD, 2016). Unlike other international large-scale assessments (such as; TIMSS and PIRLS), PISA focuses on the students' literacies in these domains rather than the curricula implemented in each participating country. It is for this reason that there exists a slight association between curriculum and PISA performances (Addey, Sellar, Steiner-Khamsi, Lingard, & Verger, 2017). Each PISA implementation focuses on one of these three literacies in a consecutive cycle and collects detailed information about this major domain while covering the other two domains in a nutshell. Since science literacy is the major domain in PISA 2015 the resulting data gives us an index of students' science self-efficacy, the dependent variable of this study.

As a psychological construct, self-efficacy was first described by Albert Bandura in the 1970s. Bandura (1977) defines self-efficacy as someone's belief

or conviction that he/she can successfully perform a behavior to produce its desired outcomes. He states that self-efficacy can derive from four major sources: mastery experiences, vicarious experiences, verbal persuasion, and psychological states. Mastery experiences, the most dominant source of self-efficacy, can be defined as learners' direct experiences in a specific task. Vicarious experiences, on the other hand, are individuals' indirect experiences about their environment based on observations. Verbal persuasion, as another source of self-efficacy, is described as being convinced by influential people to accomplish a certain task and learners' psychological or emotional state (e.g. depression, stress, or happiness) is the final source to influence their self-efficacy. Furthermore, underlining the substantial importance of learners' self-efficacy, Bandura claims that there exists a strong connection between self-efficacy and behavioral change. That is the reason why he assigns a central role for self-efficacy in behavioral change procedures. In this regard, self-efficacy has been accepted as one of the most crucial factors affecting students' learning process.

Within this framework, science self-efficacy is defined as students' belief in their capability to accomplish tasks or activities about science (Britner&Pajares, 2006), so it is not surprising that self-efficacy is one of the important factors influencing science achievement (Loo & Choy, 2013; Pajares, 1997). Considering that preschool attendance increases students' readiness for school tasks and activities (Melhuish, 2011), science self-efficacy might be related to preschool attendance to some degree.

In this context, we aim to question if there is an association between students' science self-efficacy and how many years they attended preschool education. To investigate this relationship, we analyze the PISA 2015 data for three countries; Finland, Singapore, and Turkey. In addition to Turkey, we choose Finland and Singapore because they have been continually among the top achievers although they have different education systems. In brief, the purpose of this study is to investigate the relationship between the duration of students' preschool attendance and their science self-efficacy in Finland, Singapore, and Turkey using the PISA 2015 data.

METHOD

In this study, we aim to investigate the long-term effects of preschool attendance on students' science self-efficacy beliefs using a causal-comparative model. We deliberately choose three countries; Finland, Singapore, and Turkey to compare in terms of these effects. The main reason why we compare Finland and Singapore is that both of these countries are consistently among the most successful countries in all subject areas in PISA although they have contrasting cultural profiles (Soh, 2014) and their educational systems differ from each other regarding many aspects. Another reason is that both of these two countries have very high preschool attendance rates. Turkey, on the other hand, diverges from Finland and Singapore with a high percentage of low achievers in PISA and a very low preschool attendance rate. Therefore, we believe that the comparison of these countries will be illuminating to reveal the nature of the relationship between preschool attendance and students' science self-efficacy.

Research Questions

In this study, we aim to inquire about the following research questions:

1. What are the comparative rates of 15-year-old students who had attended preschool in Finland, Singapore, and Turkey?
2. What are the mean science self-efficacy scores in Finland, Singapore, and Turkey?
3. What is the relationship between students' preschool attendance and science self-efficacy in Finland?
4. What is the relationship between students' preschool attendance and science self-efficacy in Singapore?
5. What is the relationship between students' preschool attendance and science self-efficacy in Turkey?
6. How does the relationship between students' preschool attendance and science self-efficacy differ in Finland, Singapore, and Turkey?

Study Group

72 countries or economies, including all member countries of OECD, participated in PISA 2015. However, we focus on three of these countries in

this study, which reveals a sample including 5882 students in 168 schools in Finland, 6115 students in 177 schools in Singapore, and 5895 students in 187 schools in Turkey. Table 1 summarizes the sample characteristics (gender and grade level) in each country.

Table 1. Gender and grade level statistics in Finland, Singapore, and Turkey

	Sample Size	Gender (%)		Grade level (%)				
		Female	Male	7 th	8 th	9 th	10 th	11 th or 12 th
Finland	5882	2863 (48.7)	3019 (51.3)	26 (0.4)	749 (12.7)	5100 (86.7)	1 (0.0)	6 (0.1)
Singapore	6115	2973 (48.6)	3142 (51.4)	4 (0.1)	109 (1.8)	482 (7.9)	5508 (90.1)	12 (0.2)
Turkey	5895	2938 (49.8)	2957 (50.2)	16 (0.3)	105 (1.8)	1273 (21.6)	4308 (73.1)	193 (3.3)

Ethics Committee Approval

The data we used in this study was obtained from PISA 2015 dataset, which is publicly available for all researchers. PISA is organized by OECD, which gains all the necessary ethical approvals in all participating countries (De Boeck & Scalise, 2019).

Variables

We have one dependent and one independent variable in this study, which are students' science self-efficacy and their preschool attendance, respectively. Regarding the independent variable, in the PISA dataset, the variable of DURECEC (duration in early childhood education and care), is calculated to provide the number of years a student attended preschool by subtracting his/her starting age for preschool education and care (ISCED 0 in the PISA 2015 student data) from his/her starting age for primary school (ISCED 1 in

the PISA 2015 student data). However, when we examined the DURECEC, ISCED 1 and ISCED 0 variables, we needed to make some corrections in calculating the DURECEC variable. Some students reported that they started primary school when they were 4 years old or younger, which was not plausible. Thus, we excluded any data that reported starting age for primary school as four or less. Moreover, we made a listwise deletion for the students who did not report a valid answer for any of ISCED 0 and ISCED 1.

After cleaning data for those two variables, we calculated the difference between them to get the duration of preschool attendance. Finally, we created a categorical variable recoding the revised DURECEC variable into three categories: Students who did not attend preschool or attended less than a year, students who attended preschool at least one year but less than two years, and students who attended preschool two years or more.

Regarding the dependent variable, the PISA dataset provides us with a science self-efficacy index (SCIEEFF), which is derived from students' ratings of how their confidence level in performing a variety of science assignments. An example of these tasks is to "identify the science question that underlies a report published on a magazine about a health issue". Students self-evaluate their efficacy for each task based on a Likert scale with four options: "I could do the task easily", "I could do the task with little effort", "I would struggle to do the task on my own", and "I couldn't do the task". The responses are reverse-coded so that higher values refer to higher levels of self-efficacy. As a result, SCIEEFF is created with an OECD mean of zero and a standard deviation of one.

Data Collection Tools

Student Questionnaire. We used a refined version of the PISA 2015 dataset, which only covered respective data for three countries we focus on in this study. During each PISA implementation, in addition to the questions about science, mathematics and reading literacies, students were asked to respond to items about their demographic characteristics, home background, learning environment as well as their science self-efficacy, epistemological beliefs, and motivation. The data we used for preschool attendance and science-self-efficacy were pulled from this student-filled questionnaire, which was an online data collection tool including 56 items.

Process

During the implementation of PISA 2015, the data collection tools were administered to the randomly selected participants in two sessions. The first session, in which students completed science, mathematics and reading literacy tests, took 120 minutes. In the second session, which took 30 minutes, the student questionnaire was applied. In most of the participant countries including Finland, Singapore, and Turkey, the data were collected by a computer-based assessment instead of paper and pencil form.

Data Analysis

In this study, we aim to investigate the relationship between students' preschool attendance and their science self-efficacy. To examine this relationship, we first needed to check if there was any effect of this nestedness in the data before performing any other analyses since both the dependent and independent variables in our study were student-level data, which were nested in different schools. This was the reason why we calculated the intraclass correlation coefficient (ICC) for Finland, Singapore, and Turkey. A large ICC value would indicate a need for multilevel data analyses. However, Finland and Turkey's ICC values were very small (see Table 2) so we could safely ignore any effect of the hierarchy in data for Finland and Turkey. The ICC value for Singapore seemed to be more critical, yet it was not too large to be worried about any drastic effect of the nestedness in the data. Therefore, we decided to run an ordinary multiple regression rather than a multilevel one.

Table 2. The corresponding ICC values of the data for Finland, Singapore, and Turkey

	Finland	Singapore	Turkey
ICC values	0.025	0.088	0.022

We performed a multiple regression analysis with two dummy-coded predictor variables. To create dummy variables, the category 'students who did not attend preschool or attended less than a year' was considered as baseline. We created the first dummy predictor to compare 'students who attended preschool at least one year but less than two years' with the baseline, and second dummy predictor to compare 'students who attended preschool two

years or more' with the baseline. Using these two dummy-coded predictors about students' preschool attendance and their science self-efficacy as the outcome, we created a regression model to make inferences about the relationship between students' preschool attendance and their science self-efficacy.

FINDINGS

As we stated earlier, we aim to investigate if there is any effect of preschool attendance on students' science self-efficacy using the PISA 2015 data revealed from three countries: Finland, Singapore, and Turkey. Table 3 illustrates the corresponding preschool attendance rates in these three countries.

Table 3. Preschool attendance rates in Finland, Singapore, and Turkey

Duration of Participation	Finland	Singapore	Turkey
$0 \leq$ preschool attendance < 1	2.7 %	1.5 %	52.1 %
$1 \leq$ preschool attendance < 2	25.4 %	4.1 %	29.3 %
$2 \leq$ preschool attendance	71.9 %	94.4 %	18.6 %

Note: The highest percentage in each country is indicated in bold.

Table 3 clearly shows that Turkey diverges from the other two countries regarding preschool attendance rates. More than half of the participants (52.1 %) in Turkey either attended preschool less than a year or did not attend at all while a majority of Finnish (71.9 %) and most of the Singaporean (94.4 %) students attended preschool at least two years or more. On the other hand, Turkish students outperform their peers in Finland and Singapore in terms of their science self-efficacy scores. Table 4 shows the mean science self-efficacy scores for each country.

Before proceeding further, we firstly calculated ICC values for each country to check if the nested nature of the data has any significant effect on science self-efficacy scores in the corresponding countries. The relatively low ICC values led us to conduct ordinary regression rather than a multilevel one. Then, we created dummy variables for each category of preschool attendance, the

Table 4. Mean science self-efficacy scores in Finland, Singapore, and Turkey

Duration of Participation	Finland	Singapore	Turkey
$0 \leq$ preschool attendance < 1	-0.305	-0.281	0.262
$1 \leq$ preschool attendance < 2	-0.051	-0.028	0.402
$2 \leq$ preschool attendance	-0.003	0.119	0.449
<i>Grand Mean</i>	<i>-0.023</i>	<i>0.107</i>	<i>0.338</i>

independent variable of this study, and we selected the dummy variable of ‘students who did not attend preschool or attended less than a year’ as the baseline category so that we can compare the other two categories with it. In other words, we compared ‘students who attended preschool at least one year but less than two years’ and ‘students who attended preschool two years or more’ with ‘students who did not attend preschool or attended less than a year’. To prevent type 1 error inflation while comparing two dummy coded groups and the baseline group, we set alpha as .025, which is the ratio of the experimentwise alpha level (.05) to the number of comparisons for each country. Table 5 summarizes the result of the regression analysis for Finland.

Table 5. Summary of the regression analysis for Finland

Model	<i>B</i>	<i>SE B</i>	β
Constant	-.305	.104	
Dummy One	.254	.109	.095*
Dummy Two	.302	.106	.117**
<i>F</i>		<i>4.508*</i>	

*Notes: * $p < .025$; ** $p < .01$*

Constant refers to baseline category (‘students who did not attend preschool or attended less than a year’); Dummy One refers to the created dummy variable for ‘students who attended preschool at least one year but less than two years’; Dummy Two refers to the created dummy variable for ‘students who attended preschool two years or more’.

The regression model for Finland indicates that the self-efficacy of the ‘students who attended preschool at least one year but less than two years’ differs significantly from the ‘students who did not attend preschool or attended less than a year’ ($p = .020$). Besides, Dummy One has a positive coefficient of $B = .254$, which means that the ‘students who attended preschool at least one year but less than two years’ compared to the ‘students who did not attend preschool or attended less than a year’ will have a .254 increase in their self-efficacy scores on average in Finland. While interpreting these values, we need to keep in mind that the OECD mean is set to be zero with a standard deviation of 1. We also calculated Hedge’s g , which is an unbiased estimate of the effect size standardized by the pooled standard deviation of the groups. Our calculation revealed a small effect size of 0.209. Similarly, the self-efficacy of the ‘students who attended preschool two years or more’ is significantly different from the ‘students who did not attend preschool or attended less than a year’ ($p = .004$) and the former group is expected to have a .302 higher self-efficacy than the latter group ($B = .302$), which also results in a small effect size of 0.263.

Then, we performed another regression analysis to evaluate if the increase in preschool attendance led to a positive gain on the science self-efficacy of Singaporean students. Table 6 summarizes the results of the regression analysis for Singapore.

Table 6. Summary of the regression analysis for Singapore

Model	B	$SE B$	β
Constant	-.281	.137	
Dummy One	.254	.161	.044
Dummy Two	.400	.138	.081**
F	5.516**		

Notes: * $p < .025$; ** $p < .01$

Constant refers to baseline category (‘students who did not attend preschool or attended less than a year’); Dummy One refers to the created dummy variable for ‘students who attended preschool at least one year but less than two years’; Dummy Two refers to the created dummy variable for ‘students who attended preschool two years or more’.

The regression model for Singapore reveals that the difference between the science self-efficacy scores of the ‘students who attended preschool at least one year but less than two years’ and the ‘students who did not attend preschool or attended less than a year’ is not statistically significant ($B = .254, p = .115$) with a quite small effect size of 0.197. On the other hand, the science self-efficacy scores of the ‘students who attended preschool two years or more’ is significantly higher than the one for ‘students who did not attend preschool or attended less than a year’ ($B = .400, p = .004$) with a bigger effect size of 0.356.

In the final step of our analyses, we conducted another regression analysis for Turkey. Table 7 illustrates the model revealed from this analysis.

Table 7. Summary of the regression analysis for Turkey

Model	<i>B</i>	<i>SE B</i>	β
Constant	.262	.026	
Dummy One	.140	.043	.049**
Dummy Two	.188	.050	.056***
<i>F</i>	9.584***		

Notes: * $p < .025$; ** $p < .01$; *** $p < .001$

Constant refers to baseline category (‘students who did not attend preschool or attended less than a year’); Dummy One refers to the created dummy variable for ‘students who attended preschool at least one year but less than two years’; Dummy Two refers to the created dummy variable for ‘students who attended preschool two years or more’.

As shown in Table 7, the self-efficacy scores of the ‘students who attended preschool at least one year but less than two years’ is significantly higher than the ‘students who did not attend preschool or attended less than a year’ ($B = .140, p = .001$) but with a quite small effect size of 0.108. Similarly, the average science self-efficacy score of the ‘students who attended preschool two years or more’ is significantly higher than the one for ‘students who did not attend preschool or attended less than a year’ with a small effect size of 0.143 ($B = .188, p < .001$).

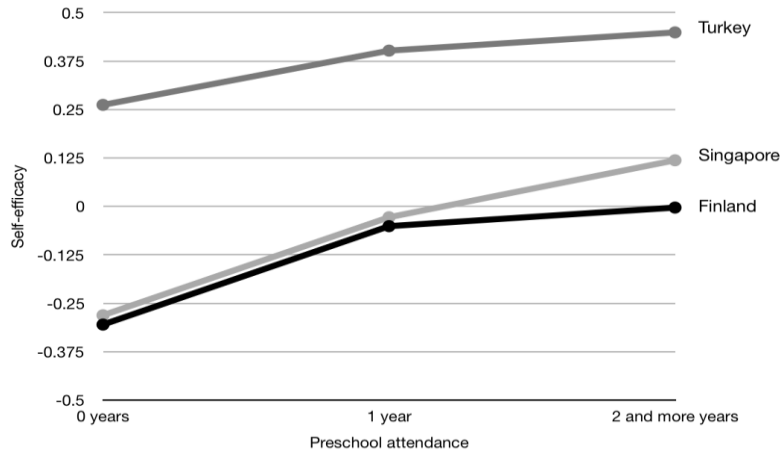


Figure 1. The change of students' science self-efficacy as their preschool attendance increases in each country comparatively

In addition, Figure 2 shows a comparison of effect size values for each country.

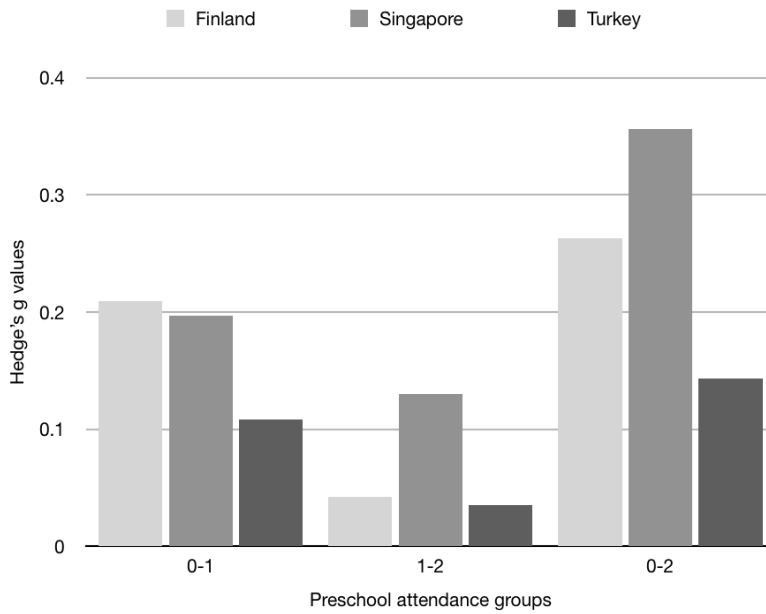


Figure 2. Hedge's g values comparing each category of preschool attendance in terms of science self-efficacy for each country

DISCUSSION

In this associational study, we compare three countries; Finland, Singapore, and Turkey, in terms of preschool attendance rates and the effect of preschool attendance on the students' science self-efficacy as measured in PISA when they are 15 years old. There is a long time lag between when the independent variable (preschool attendance) happens to occur and the dependent variable (students' science self-efficacy) is measured, yet the existing literature gives us enough motivation and confidence to check the long term effects of preschool attendance (Barnett, 1995, 1998; Melhuish, 2011; OECD, 2013; Pholphirul, 2017) especially on science self-efficacy which is well known to be constructed gradually on a long term experience.

Regarding the first aspect of our study, the comparison of these countries shows that Turkey lags evidently behind Finland and Singapore in terms of preschool attendance rate. More than half of the Turkish 15-year-old students did not attend preschool at all or attended less than a year, which points to an enormous percentage (52.1%) comparing to the percentages of Finland and Singapore, which are 2.7%, and 1.5% respectively. In 2012, the OECD average of the students who reported that they had attended preschool was 93% and it has been increasing (OECD, 2014). Considering the positive effects of preschool attendance on a variety of domains including the achievement (OECD, 2014), it is clear that this huge percentage of students not attending the preschool creates an important limitation for Turkey to reach the goal of building a scientifically literate society.

Although the preschool attendance rate in Turkey has been slowly going up, it is still much smaller than what it should be. The percentage of the students who reported that they had attended preschool at least one year was 30% in PISA 2009 (OECD, 2011) and increased by more than 1.5 times (47.9%) in PISA 2015 (see Table 3). However, the net percentage of Turkish five-year-old students attending kindergarten was only 59% in 2016 according to National Education Statistics published by the Turkish Ministry of National Education (MEB, 2017). In other words, the recent data shows that four out of 10 kids directly start primary school without any kinds of preschool education in Turkey, which is far behind the preschool attendance rates in Finland and Singapore.

In terms of students' science self-efficacy index, as illustrated in Table 4, Turkey has the highest one among these three countries. The index of 0.338 shows that the average of Turkish students' science self-efficacy scores departs 0.338 standard deviations from the OECD average in the positive direction. This result seems to be unexpected because, within each of these countries, students' science self-efficacy scores are positively correlated with their science literacy scores, which is what is expected based on the theoretical framework of self-efficacy, and yet Turkey is the country with the lowest science literacy and the highest self-efficacy averages among them. The elaboration of the reasons behind this result is out of the scope of this article but we believe further studies might be helpful to investigate this ambivalent data.

Concerning the second aspect of the study, which is the effect of preschool attendance on students' science self-efficacy scores on PISA 2015, Figure 1 illustrates that average science self-efficacy scores are escalated by increasing preschool attendance within all three countries. Comparing to 'preschool attendance less than a year', both the preschool attendance 'between one year and two years' and 'more than two years' are associated with higher average science self-efficacy scores for all countries. Moreover, all of these associations are statistically significant pointing out small to medium effect sizes as shown in Figure 2. The highest effect size is connected to the difference between students who attended preschool for less than a year and more than two years in Singapore. What is clear is that the longer period students attend preschool the better score they get in these three countries. However, the slopes of these escalations decrease as the number of years increases. That is, the effect sizes comparing students who attended less than a year and the ones who attended between one year and two years are larger than the effect sizes comparing the students who attended between one year and two years and those who attended more than two years. Further studies to reveal what happens after two years of preschool attendance might be helpful to understand the exact nature of the relationship between preschool attendance and science self-efficacy.

On another level, PISA results show that the relationship between preschool attendance and later learning outcomes is stronger in the countries having some quality features in preschool education (OECD, 2013) so we can argue that the degree to which preschool attendance affects students' science self-efficacy might be a measure of the quality of preschool education in the corresponding countries. Figure 2 evidently illustrates that the effectiveness of

preschool education in Turkey is smaller compared to Finland and Singapore. Focusing on the category that compares the students who attended less than a year and more than two years, it is obvious that preschool education in Singapore creates the biggest difference in students' science self-efficacy. From this point of view, what is revealed is that not only the 'quantity'; i.e. the attendance rate, but the 'quality' of the preschool education should be elevated in Turkey as well. OECD (2011, p. 4) highlights that extending preschool education can boost both students' performance and educational equity by decreasing the socio-economic gap as long as 'extending coverage does not compromise quality'. We believe that this is the harder-to-solve dimension of the issue because making the kindergarten education compulsory (after a solid structure has been built, of course) would change the preschool attendance rate drastically while increasing the quality of the education would require much more multifaceted and long term actions.

Taken together, preschool attendance seems to have long-term positive effects on students' science self-efficacy in all three countries we investigated in this study. The level of the effect not only changes from one country to the other but also depends on how long the students attended the preschool to some extent. Yet, it is obvious that longer duration results in higher self-efficacy levels in these countries. Although further investigations are required to question how preschool attendance affects students' science self-efficacy, based on what is revealed in this study, we can evidently claim that whether or how long students attend preschool is strongly associated with their science self-efficacy levels.

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Nurcan Cansız. She earned a B.S. degree in science education in 2006 and a Ph.D. degree in science education in 2014 at Middle East Technical University (METU). She was interested in socioscientific issues during her Ph.D. program. She was a visiting researcher at the University of Missouri between 2012 and 2013. After working as a research assistant at METU for seven years, she has been a member of the Department of Mathematics and Science Education at Artvin Coruh University since 2015. Her research interests include the analysis of PISA data, socioscientific issues, environmental education, teacher beliefs, and science literacy.

2006 yılında Orta Doğu Teknik Üniversitesi (ODTÜ) Fen Bilgisi Öğretmenliği bölümünde lisans eğitimini, 2014 yılında ise aynı bölümde doktora programını tamamlamıştır. Doktora eğitimi sırasında sosyobilimsel konular üzerinde çalışmaya başlamış ve 2012-2013 yılları arasında University of Missouri'de misafir araştırmacı statüsüyle doktora tezi üzerinde çalışmalarını devam ettirmiştir. ODTÜ'de yedi yıl boyunca araştırma görevlisi olarak çalıştıktan sonra 2015 yılından beri Artvin Çoruh Üniversitesi, Matematik ve Fen Bilimleri Eğitimi Bölümünde Dr. Öğretim Üyesi olarak halen görev yapmaktadır. Çalışma alanları arasında PISA verisinin analizi, sosyobilimsel konular, çevre eğitimi, öğretmen inançları, fen okuryazarlığı bulunmaktadır.

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Lisans, yüksek lisans ve doktora eğitimini ODTÜ'de tamamlamıştır. ODTÜ'de yedi yıl boyunca araştırma görevlisi olarak çalıştıktan sonra 2011 yılından beri Artvin Çoruh Üniversitesi Temel Eğitim Bölümünde Dr. Öğr. Üyesi olarak görev yapmaktadır. Araştırma alanları arasında PISA verisinin analizi, sanal deneylerin fen eğitiminde kullanımı ve fen öğretiminde eğitsel karikatürlerin kullanımı yer almaktadır.

Author Contributions/ Yazar Katkıları

This study was conducted by all the authors working together and cooperatively. All of the authors substantially and equally contributed to this work in each step of the study.

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Conflict of Interest/ Çıkar Çatışması

It has been reported by the authors that there is no conflict of interest.

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Genişletilmiş Türkçe Özet

Giriş: Kadınların ücretli işgücüne katılımı, 1970'lerden bu yana birçok ülkede artmaktadır. 2018 verisine göre, Ekonomik İşbirliği ve Kalkınma Örgütü (Organisation for Economic Co-operation and Development-OECD) üyesi ülkelerde, 15-64 yaş grubundaki kadınların % 60'ından fazlası iş gücüne aktif olarak katılmaktadır (OECD, 2019). Bu durum, okul öncesi eğitimin son yıllarda daha fazla dikkat çekmesinin sebeplerinden bir tanesidir. Bu artan ilgi sayesinde, okul öncesi eğitimin farklı boyutlardaki çıktıları son zamanlarda kapsamlı bir şekilde çalışılmaktadır. Bu çalışmalar, okul öncesi eğitime katılımın ileriki yıllarda öğrencilere birçok faydasının olduğunu altını çizmiştir (Barnett, 1995; Berlinski, Galiani ve Manacorda, 2008; Burger, 2010; Camilli vd., 2010; Diamond vd., 2007; Hayes, 2000; Melhuish, 2011; OECD, 2011, 2014). Ancak, bu çalışmaların çok büyük bir kısmı okul öncesi eğitimin bilişsel boyutundaki etkilerine odaklanmıştır ve bu durum öz-yeterlik gibi duyuşsal boyuta yönelik araştırmalar için ihtiyaç doğurmuştur. Literatürdeki bu boşluk dikkate alınarak, bu çalışmada Uluslararası Öğrenci Değerlendirme Programı (Programme for International Student Assessment-PISA) 2015 verileri kullanılarak öğrencilerin okul öncesi eğitime katılımı ile fen öz-yeterlikleri arasındaki ilişki araştırılmıştır.

Fen öz-yeterliği, öğrencilerin fen ile ilgili görev veya etkinliklerde başarılı olmaya yönelik kendi öz yeteneklerine olan inançları olarak tanımlanabilir (Britner ve Pajares, 2006). Bu nedenle öz-yeterliğin fen başarısını etkileyen önemli faktörlerden biri olması şaşırtıcı değildir (Loo ve Choy, 2013; Pajares, 1997). Okul öncesi eğitime katılımın, öğrencilerin okul görev veya sorumluluklarını yerine getirmede hazır bulunuşluklarını arttırdığı göz önüne alındığında (Melhuish 2011), fen öz-yeterliğinin belirli bir ölçüde okul öncesi eğitime katılımı ile ilişkili olduğu düşünülebilir.

Yöntem: Bu çalışmanın temel amacı, okul öncesi eğitime katılımın öğrencilerin fen öz-yeterlikleri üzerindeki uzun vadeli etkilerinin nedensel-karşılaştırma yöntemi ile araştırılmasıdır. Bu uzun vadeli etkiler açısından karşılaştırmak üzere Finlandiya, Singapur ve Türkiye bilinçli olarak seçilmiştir. Finlandiya ve Singapur'u karşılaştırmamızın temel nedeni, pek çok açıdan birbirinden farklı kültürel özelliklere (Soh, 2014) ve eğitim sistemlerine sahip olmalarına rağmen her ikisinin de, tutarlı bir şekilde, PISA'daki tüm konu alanlarında en başarılı ülkeler arasında yer almasıdır. Finlandiya ve Singapur'u seçmemizin diğer bir sebebi, her iki ülkede de okul öncesi eğitime katılımın çok yüksek olmasıdır. Öte yandan Türkiye, başarısı düşük öğrencilerin oranının yüksek olması ve okul öncesi eğitime katılımın düşük olması ile bu iki ülkeden ayrılmaktadır. Bu nedenle, bu üç ülkenin karşılaştırılmasının, okul öncesi eğitime katılım ile öğrencilerin fen öz-yeterlikleri arasındaki ilişkinin doğasının ortaya çıkarılmasında aydınlatıcı olacağına inanıyoruz.

Bu çalışmanın bağımlı değişkeni PISA veri setinde SCIEEFF olarak kodlanan öğrencilerin fen-öz-yeterlik düzeyleri, bağımsız değişkeni ise DURECEC kodlu öğrencilerin okul öncesi eğitime katılım süreleridir. Bu çalışma kapsamında DURECEC değişkeni, okul öncesi eğitime “hiç katılmayanlar” (bir yıldan az katılan öğrenciler de bu grupta yer almaktadır), “1-2 yıl katılanlar” (bir yıl katılan öğrenciler bu grupta yer almaktadır) ve “2 veya daha fazla yıl katılanlar” şeklinde gruplandırılmıştır.

Veri analizinde, ilgili üç ülkedeki okul öncesi eğitime katılımın öğrencilerin fen öz-yeterlikleri üzerindeki etkisini karşılaştırmak amacıyla her bir ülke için ayrı ayrı kukla değişkenli çoklu regresyon analizi yapılmıştır.

Bulgular: Okul öncesi eğitime katılım oranı göz önünde bulundurulduğunda Türkiye'nin diğer iki ülkeden ayrıştığı görülmektedir. Türkiye örneğinde katılımcıların yarısından fazlası okul öncesi eğitime ya hiç katılmamıştır ya da bir yıldan az katılmıştır. Diğer taraftan, Finlandiya ve Singapur'da katılımcıların büyük çoğunluğunu okul öncesi eğitime iki yıl veya daha fazla katılanlar oluşturmaktadır.

Finlandiya için oluşturulan regresyon modeline göre, hiç katılmayan öğrencilerin fen öz-yeterlik düzeyi 1-2 yıl katılan öğrencilere kıyasla anlamlı bir farklılık göstermektedir ($B = 0,254, p = 0,020$). Bu çalışmada, yansız bir etki büyüklüğü tahmini olan Hedge g değeri de hesaplanmıştır. Bu hesaplamının sonucu olarak küçük bir etki büyüklüğü değeri ($0,209$) elde edilmiştir. Benzer şekilde, okul öncesi eğitime 2 veya daha fazla yıl katılan öğrencilerin fen öz-yeterlik puanlarının, hiç katılmayan öğrencilere kıyasla anlamlı şekilde farklı olduğu görülmüştür ($B = 0,302, p = 0,004$). Bu fark yine küçük bir etki büyüklüğüne ($0,263$) karşılık gelmektedir.

Singapur için oluşturulan regresyon modeli, okul öncesi eğitime 1-2 yıl katılan öğrencilerle hiç katılmayanların fen öz-yeterlik ortalama puanları arasında istatistiksel olarak anlamlı bir fark bulunmadığını ($B = 0,249, p = 0,115$) ve bu farkın etki büyüklüğünün oldukça küçük ($0,197$) olduğunu göstermektedir. Diğer taraftan, okul öncesi eğitime 2 veya daha fazla yıl katılan öğrencilerin fen öz-yeterlik puanları, hiç katılmayanların puanlarından anlamlı derecede yüksektir ($B = 0,396, p = 0,004$) ve bu fark nispeten büyük bir etki büyüklüğüne ($0,356$) karşılık gelmektedir.

Türkiye için oluşturulan regresyon modelinde, okul öncesi eğitime 1-2 yıl katılan öğrencilerin fen öz-yeterlikleri, hiç katılmayanlarınkinden anlamlı bir biçimde yüksektir ($B = 0,140, p = 0,001$), ancak bu iki grup arasındaki fark küçük bir etki büyüklüğüne ($0,108$) karşılık gelmektedir. Benzer şekilde, 2 veya daha fazla yıl katılan öğrencilerin ortalama fen öz-yeterlik puanları, hiç katılmayan öğrencilerin puanlarından anlamlı şekilde yüksektir ($B = 0,188, p < 0,001$) ve bu iki grubun fen öz-yeterlik puanları arasındaki fark küçük bir etki büyüklüğüne ($0,143$) karşılık gelmektedir.

Tartışma ve Sonuç: Sonuç olarak, okul öncesi eğitime katılımın, bu çalışmada araştırdığımız üç ülkedeki öğrencilerin fen öz-yeterliklerine uzun vadeli olumlu etkilerinin olduğu görülmektedir. Okul öncesi eğitimin etki düzeyi, hem bir ülkeden diğerine hem de öğrencilerin okul öncesi eğitime ne kadar süre katıldığına bağlı olarak değişmektedir. Ancak, açık olan şey, bu ülkelerde okul öncesi eğitimde daha uzun süre geçirmenin daha yüksek öz-yeterlik düzeylerini beraberinde getirdiğidir. Her ne kadar okul öncesi eğitime katılımın, öğrencilerin fen öz-yeterliliğini nasıl etkilediğini sorgulayan daha fazla araştırmaya ihtiyaç olsa da, bu çalışmanın sonuçlarına dayanarak, öğrencilerin okul öncesi eğitime katılıp katılmamalarının ya da ne kadar süre katıldıklarının, onların fen öz-yeterlik düzeyleri ile güçlü bir şekilde ilişkili olduğunu açıkça söyleyebiliriz.

An Evaluation of the Relationship Between Physician (Doctor) and Patient in a Story in the Mevlana's Masnawi in terms of the Principles and Techniques of Psychological Counseling

Mevlana'nın Mesnevisindeki Bir Hikayede Hekim Hasta İlişkisinin Psikolojik Danışma İlke ve Teknikleri Doğrultusunda Değerlendirilmesi

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Abstract.The efforts to understand people who are at the core of psychological assistance services constitute the main base of all psychological counseling approaches. A doctor's effort trying to understand the negative emotions of his patient and his results after his reflection process have been told as a story in Mevlana's book entitled as Mesnevi. It can be noticed that the interaction between the doctor and the patient in the story has many similarities with the current psychological counseling principles such as empowerment, empathy, encouragement it was also observed that the style and techniques used by the doctor were in parallel with the current psychological counseling approaches and especially with the Client Centered Approach from Rogers. In addition, concepts such as questioning and effective listening, which are considered as auxiliary techniques in psychological counseling sessions, were used by the doctor in the story. In this study, it was emphasized that it would be beneficial to use culture-specific understanding at the right time and context in the field in conducting the psychological counseling process.

Keywords.Psychological counseling, Mevlâna, Mesnevi therapy, Mevlâna, East culture

Öz.Psikolojik yardım hizmetlerinin temelinde yer alan insanı anlama çabaları bütün psikolojik danışma yaklaşımlarının alt yapısını oluşturmaktadır. Mevlana'nın "Mesnevi" adlı eserinde bir hekimin hastasının olumsuz duygu durumunu anlama çabası ve almış olduğu sonuç hikâye edilerek anlatılmıştır. Hekim ve hasta arasındaki etkileşim, günümüz psikolojik danışma yaklaşımlarında kullanılan yöntem ve teknikler açısından değerlendirilmiştir. Yapılan değerlendirme sonucunda hekim ve hasta arasındaki etkileşimin; gizlilik, empati, cesaretlendirme, teşvik gibi güncel psikolojik danışma ilkeleriyle benzerlik gösterdiği, bununla birlikte hekimin kullandığı üslubun ve hastaya bakış açısının güncel psikolojik danışma yaklaşımlarıyla özellikle de Rogers'ın Danışandan Hız Alan yaklaşımı ile büyük ölçüde paralellik gösterdiği görülmüştür. Ayrıca psikolojik danışma oturumlarında yardımcı teknikler olarak nitelendirilen soru sorma ve etkin dinleme gibi kavramlar hekimin hastaya yaklaşımında destekleyici rolindedir. Ortaya konulan bu çalışmayla psikolojik danışma sürecinin yürütülmesinde kültüre özgü anlayışlardan uygun zaman ve zeminde yararlanmanın faydalı olabileceği vurgusu yapılmıştır.

Anahtar Kelimeler.Psikolojik danışma, Mevlâna, Mesnevi terapi, Mevlana terapi, Doğu kültürü

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Efforts to provide psychological help to people who are painful, unhappy, incompatible, and problematic are seen randomly or systematically in every period of history (Karahan&Sardoğan, 2004). It can be said that the efforts to understand the spiritual life and behaviors as the subject of psychology are as old as the history of humanity. Many people can take a position consistent with their individual efforts, family, religious beliefs or support from their friends in the face of difficulties they face in life. However, sometimes an individual may need professional help and special interventions in the confront of their experience (Hackney & Cormier, 2008). The help that the individual needs to solve problems and recover is provided by professionals.

The gaining of professional identity in psychological help relationships in the world dates back to the beginning of the 20th century as a very recent date. Focusing on humanitarian issues such as social reform structuring and migration flows to the United States, child and adult welfare, public education and guidance, legal reforms played a meaningful role in gaining a professional identity of psychological help services (Smith, 2012). Taking into consideration these issues at the center, important steps were taken in terms of professionalization of psychological assistance services, and some professions in the field of mental health such as psychiatry, psychological counseling and psychology began to improve.

Generally, psychological counseling is an applied field of psychology (Ivey, 1979) and deals with issues such as mental well-being and pathology, personal development, professional development, and career (Gladding, 2013; Watkins, 1985). In the 1970s, the opening and becoming more accelerated for new areas of activity, especially for disadvantaged individuals in units such as mental health centers and community centers, accelerated this professionalization process (Gladding, 2013). Today, psychological counseling, which is carried out through various qualifications to be obtained as a result of formal education, is an area that requires expertise. In this respect, the definition of professional counseling, adopted in 1997 by the American Counseling Association (American Counseling Association): “Mental health, psychology and development principles; through cognitive, affective, behavioral and interactive intervention strategies, the individual's well-being, personal and professional development, and its application to address pathology issues ” (Hackney & Cormier, 2008).

As can be seen, the professional development of psychological assistance services is based on very recent history. However, it is possible to state that both the psychological counseling process and the philosophical infrastructures of each theory are almost as old as human history (Beck, 1964). As a matter of fact, it is known that many representatives of eastern and western philosophy schools have direct or indirect contributions to the psychological counseling process. For instance, it is known that Aeron Beck, the representative of Cognitive Therapy, was influenced by the famous stoic Epictetus who also lived in the 1st century BC. In addition, the founder of Rational Emotional Behavior Therapy, Albert Ellis, was influenced by the concepts put forward by philosophers such as Spinoza, Kant, and Schopenhauer (Köroğlu, 2015). Thus, it is seen that the philosophical foundations of psychological counseling and psychotherapy theories that are widely used today are taken from the intellectual heritage of humanity.

Just as there is such an interaction in the western geography, the advice of Mevlana about the permanent development and change in the way of achieving perfection about eight centuries ago has had an impact on many people of all cultural backgrounds in the east (Yeniterzi, 2007). Therefore, It is seen that many philosophical and psychological studies have been done on his works from different cultures of the world (Friedlander, 1975; Mirdal, 2010; Nourazar, ShadManaman, Asadollahi, & Norouzi, 2018; Ahmadi, 2014). This effect is regarded as a concrete indication that the value given to people in Turkish-Islamic culture has a long-established past, even if it is not within a theoretical framework. If we go a step further, it can be said that especially positive psychology and its dynamics that make up this trend are a systematized form of subtleties in Mevlana's works (Tarhan, 2012). There are also numerous studies that shape and enrich the currents on the teachings of Mevlana such as cognitive therapy (Hakimi& Hakimi, 2018), and awareness-based therapy (Hall, 2015; Isgandarova, 2019; Mirdal, 2010; Mutter, 2014; Rosli, Shalisah, & Thomas, 2019; Thomas, Furber, & Grey, 2017).

It is known that Mevlana wrote his work, which was named Masnawi, in the 1200s. Masnawi, translated into various languages and had an effect on people, has dealt with various themes such as how to give value one's own self and others, how to respect and love, the 'we' understanding instead of 'I', love and self- esteem instead of fear, research and looking for information instead of

biased behavior, taking precaution instead of hurriedness, appreciation instead of criticism, interaction instead of hatred, friendship and sharing; jealousy, giving present and hep instead of fighting; hope instead of hopelessness; optimism instead of pessimism, innovation instead of sticking to past; curiosity instead of indifferentism; causality instead of fatalism; free way of thinking instead of stabil thinking, imagination and new ways of thinking (Friedlander, 1975; Mirdal, 2010; Yeniterzi, 2007,).

It is seen that Mevlana confronts the reader with a very rich content metaphorically while processing these themes (Nur, 2013). Metaphor is used to express thoughts in a more functional and aesthetic way (Kok et al., 2011). Amundson (1998) defined the metaphor as the use of two ideas that do not seem to be related to each other and give the definition to one another when the meanings are brought together. According to another definition, metaphor is a communication model that can contain each of the words, pictures, symbols, emotions, attitudes and physical movements (Huestis, 1991). Metaphors are widely used in daily life as a representation of the power of this richness. In this way, it is aimed for the individual to explicate his own situation with these metaphors, that is, to make an analogy and to overcome the problem (Tarhan, 2012). It also helps to express complex emotions during sharing (Kok et al., 2011). However, metaphoric narration in stories is not only valuable in terms of literature but also valuable in terms of the methods used by modern psychotherapy (Rowat, Stefano, & Drapeau, 2008). Metaphors (Lakoff, 1993) which were previously seen only as verbal expressions targeting indirect expressions, currently being considered as an integral part of the conceptual structure in psychological counseling by contemporary approaches (Lyddon, Clay and Sparks, 2001).

Metaphor plays an important role in making sense of the process and structuring (Leggo, 2011). Lee (1985) states that the use of metaphor in the psychotherapy process also contributes to the improvement the client's thinking process and changing the dysfunctional perspective. Metaphors, as an indirect expression, can also prevent the client's feelings the counselor as a Professional authoritarian (Huestis, 1991). Therefore, it is expected that the highest efficiency will be obtained in the psychological help relations by using the consultant's correct form and right time from the metaphor (Piştöf & Şanlı, 2013).

Therapists and clients use the language both metaphorically and interpretively during their interactions (Rowat, Stefano, & Drapeau, 2008). From this point of view, metaphors can help psychological counselors at two different levels of knowledge. These are the implicit information contained in the metaphor and the ones that are wanted to be explained deeper (Mays, 1990). In addition, metaphors have a more functional role in conveying emotion and content than an emotional expression or adjective (Lewitt, Kormanve Angus, 2000). There are various metaphors in every culture (Lee, 1985). Poetic expression in metaphors does not refer to raw subjective emotions, but rather to an effective component of human realities (Kok, Lim & Low, 2011). Metaphor has taken its place in the psychological help processes as the therapeutic tools (Güloğlu&Kararımak, 2012), which enable the psychological counselors to enter the inner world of the client more effectively by accelerating and strengthening the therapist-client cooperation.

The places and conditions lived directly affect people's lives, mental health and behaviors. (Plomin, DeFries& Loehlin, 1977). Some societies may be cooler and stagnant, while others may be more excited and deeply emotional. Even if impressive studies have been carried out with the view that the cultural structure that individuals belong to may affect the optimism and pessimism, the cultural effect has not been fully clarified yet (Chang, 2001). The most important deficiency of cross-cultural optimism comparisons is that the researches are carried out on individuals. Studies based on stories, myths, fairy tales and religious rituals that bear the traces of the tendencies of the society in this direction are thought to provide more generalizable data socially (Finucane, Slovic, Mertz, Flynn & Satterfield, 2000).

Revealing the traces of the eastern cultural heritage and society, Mevlana, through his Masnawî, helps people to make analogy through many metaphorically rich stories and thus to internalize moral values and principles. However, these stories also contain solutions that will be an remedy to the depressive moods that individuals have entered for various reasons and the conditions in which mental health is negatively affected. In one of these stories, it has been explained that the process of the diagnosis and treatment by a skilled physician for the wife of a sultan who has a serious illness. To the plot of the story; important dialogues between the doctor and the patient, details such as the style and method used by the doctor are included. The physician's

style towards the patient and the method he used, in general, was evaluated by emphasizing similar aspects in the in terms of approaches and principle techniques accepted in today's psychological counseling processes.

This evaluation was made by examining the couplets mentioned in the story in Masnawi. The information contained in the couplets has been evaluated in terms of current psychological counseling. When looking at the whole of the story, the details of the progress of a general interview process were revealed through the use of metaphors. Thus, the similarities of details in the story and the principles and techniques of current psychological counseling are stated and explained with examples. In the story, firstly, it is seen that the subject of "confidentiality and trust" was dealt with in the relationship between the patient and the physician.

Privacy and Trust

He said: "O king, make the house empty; send away both kinsfolk and strangers.

Let no one listen in the entrance-halls, that I may ask certain things of this handmaiden

The house was left empty, and not one inhabitant (remained): nobody save the physician and that sick girl

Confidentiality" is one of the vital factors in psychological counseling (Knapp & Vandecreek, 2010). Privacy is seen as the basis of a healthy counseling process (Myrick, 2003). A vital part of the psychological counseling assistance process is that the individual who receives help shares his experiences, feelings, and thoughts, which are quite confidential and cannot be shared with anyone, as a result of his trust in the consultant. Generally, the clients do not want the feelings, thoughts, experiences, and interactions they share with the psychological counselor to be learned by someone else (Oramah, 2012). Therefore, the counseling environment should have a reliable atmosphere and should be able to address the client's anxieties (Knapp & Vandecreek, 2010). Reliability is vital not only to make a positive impact on the client but also to help him/her express himself/herself more comfortably and to share easily about the special aspects of his life (Hackney & Cormier, 2008). When the

client realizes that the secrets he has opened to the psychological counselor are shared with others, he/she will find it difficult to apply to another specialist, and such events will lead to undermining the client's trust in these services (Taşdan&Yalçın, 2007). The responsibility of The establishment of the trust environment in psychological counseling and conserving the information shared as a result belongs to the consultant (Turkish Psychological Counseling and Guidance Association, 2006). Therefore, in individual and group psychological counseling, the counselor should define the limits of confidentiality (Turkish Psychological Counseling and Guidance Association, 2006). In the patient-doctor relationship in the masnavi, it is seen that privacy is given importance close to the psychological counseling relationship. As stated in the couplets at the beginning of the story, the physician has wanted to be alone with the patient. He efforts to ensure that the principle of confidentiality is fulfilled by saying “Everybody should go out, even the sultan”. Since the plot of the topics to be discussed contains details about the private life of the patient, ensuring this confidentiality will help the process to proceed more easily by providing the trust between the patient and the physician.

Rapport and Culture Sensitivity

Effective listening, which is at the core of psychological counseling, ensures that the client is included in the help process through care and attention. In this sense, listening, attentiveness and care by focusing attention on the client are important advisory skills, as well as effective elements of the counseling process (Carkhuff, 2011). Similarly, when asking the questions of the physician in the story, it is seen that it is particularly soft and moderate.

*Very gently he said (to her), “Where is thy native town? for the treatment
suitable to the people of each town is separate.*

*And in that town who is related to thee? With what hast thou kinship and
affinity?”*

The therapist's and patient's cultural background, their perception of both mental illnesses and treatment from a cultural perspective, their psychosocial environment, can be quite effective on the diagnosis, treatment, and

termination of psychiatric disease (Schaller & Crandall, 2003). Therefore, in order to understand the client and help his treatment, it is necessary to evaluate the socio-cultural conditions and the impact of the environment, to examine the symptoms accordingly, and to arrange the treatment process according to these conditions (Bektaş, 2006; Köknel, 1999). As a result of the differences of the client population, differences can be observed in nonverbal behavior, values system, needs, communication paths and beliefs (Karairmak, 2008). Cultural psychology attaches importance to understanding individuals' experiences and how they make sense of these experiences (Schaller & Crandall, 2003). It is vital to know the cultural norms very well, to make an accurate diagnosis, as well as understand the coping ways created by individuals and evaluate their functionality and to offer functional options to the client instead of non-functional ones (Erdur-Baker, 2007). In the story, "Where is your country? Because the medicine of the people of each city is different" It is understood from the statement that cultural differences are seen as an important criterion for determining the healing approach. In this couplet, the physician tries to learn the patient's background and the condition of his family by asking questions. By obtaining this information, he will provide a culture-sensitive ground for the support process.

Using Auxiliary Techniques

He laid his hand on her pulse and put questions, one by one, about the injustice of Heaven.

He inquired of the girl concerning her friends, by way of narrative,

It is stated that the physician put his hand on the pulse of anyone who offers help. In psychological help relationships, the counselor should use assistive techniques, if necessary, in order to get to know the client better and to give him the best support needed (Köknel, 1999). In this respect, it is seen that different psychotherapy models use different techniques. For example, EMDR (Eye Movement Desensitization and Reprocessing) approach is based on an assistant technique such as eye movement desensitization and reprocessing (Kavakçı, Doğan&Kuğu, 2010). Free association is one of the basic auxiliary techniques used by psychoanalysis. In this technique, the patient is given a

word and the patient is asked to share everything that the word evokes in him without any limitations (Snowden, 2012). The word connotation test method in C. G. Jung's Analytical Psychology can also be evaluated among such auxiliary techniques. In this method, Jung realized that his clients had difficulties in reacting to some words or other words related to these words, and thought that there could be interrelated groups of thought, emotions, and memories that have strong emotional content in the personal unconscious (Kirsch, 2018). As can be seen, techniques that help to better understand the emotional state of the client are actively used by many approaches today. In this respect, it can be said that the physician's use of the pulse to understand the patient's mood and intensity is an important technical approach. It is also important as an indicator of a professional approach when it is evaluated in terms of the time frame of the story.

Masters and towns, one by one, she told of, and about dwelling-place and bread and salt.

She told stories of many a town and many a house, (and still) no vein of her quivered nor did her cheek grow pale.

Her pulse remained in its normal state, unimpaired, till he asked about Samarcand, the (city) sweet as candy.

(Thereat) her pulse jumped and her face went red and pale (by turns), for she had been parted from a man of Samarcand, a goldsmith.

Another noticeable factor in the couplets of the story is auxiliary techniques such as effective listening and asking questions. Effective listening skill is one of the most basic qualities of psychological counselors (Corey, 2009). Also, in the society, it may not be desirable for everyone to listen to the sad experiences of other people (Erdur-Baker, 2007). Since not every individual can see the crucial points of the lives that touch the emotions, it can be possible that the sharing individual's efforts to being understood are inconclusive. If important elements such as empathy, unconditional acceptance, and sincerity of the psychological counseling process are a part of every individual's life, traumatic processes will be replaced by suitable experiences for healthy emotional states (Corey, 2009). However, instead of ideal emotions, thoughts and reactions,

comments and reactions under the influence of defense mechanisms and negative basic beliefs have devastating consequences for both the individual and his/her environment. Psychological counseling approaches reveal the importance of approaching the client with unconditional acceptance, sincerity, transparency and active listening (Hackney & Cormier, 2008).

The Importance of Getting Support from the Professional

Somebody sticks a thorn under a donkey's tail: the donkey does not know how to get rid of it: he starts jumping.

When a thorn darts into any one's foot, he sets his foot upon his knee,

He jumps, and the thorn strikes more firmly (pierces deeper): it needs an intelligent person to extract a thorn.

In order to get rid of the thorn, the donkey from irritation and pain went on kicking and dealing blows in a hundred places,

And keeps searching for its head with the point of a needle, and if he does not find it, he keeps moistening it (the place) with his lip.

In some periods of life, the individual faces such situations that the current coping resources may not be enough to save him/her from this situation, on the contrary, the non-functional solution methods used to solve the problem can drag the individual into an intense paradox (Crerar Gilbert, 1993). In many counseling theories, the continuation of dysfunctional experiences is accepted as a result of the wrong coping methods internalized by the individual (Corey, 2009) According to Ellis, the leading name of rational emotional therapy, people do not develop their capacity to make rational choices and as a result of this situation, they reinforce negative emotions even more by using irrational thoughts in the face of experiences (Nelson-Jones, 1982). In different counseling theories, it is emphasized that applying individuals to non-functional solutions is a trigger for neurosis. Psychoanalytic theory emphasizes that the neurotic individual continues his/her neurosis with the defense mechanisms used by the weak ego (Nelson-Jones, 1982). In such a situation, a professional and competent expert may need to be guided to adapt to these difficulties (Hackney & Cormier, 2008). Being a guide by guiding the client towards recovery is one of the important functions of the psychological

counseling process. The physician, who is an expert in the relationship between the patient and the physician, tries to show him/her solutions by communicating with the patient.

Lifestyle Analysis

Psychological counselor; it is not an expert who enlightens the client and informs him/her, but he/she is like an equivalent partner who tries to understand and evaluate his story (Larsson, 2012). In the Adlerian approach, the focus of the consultation process is *lifestyle analysis* (Massey, 2015). In this approach, the therapist tries to understand how the client maintains his/her daily life. This evaluation enough to include work, friendship, spouse and children, associations to which it is a member, social activities, hobbies, family structure and evaluation of family relationships (Karahan&Sardoğan, 2004). Getting information about the past experiences of the clients is also important for the development of the process. In the story, it is seen that the physician asks a number of questions to learn about the patient's history, the life story, just like a counselor. With this situation, S/he has thought that the problem experienced by the patient can be solved better. Today, especially consultants who adopt the Adler approach have concerned with the future without underestimating the importance of the effects of the past (Ansbacher&Ansbacher, 1964). In the part given below, especially questions about learning the patient's life story draw attention. The fact that the physician gets information in this way helps to know him/her the patient better. In the psychological counseling process, providing clients to talk about their life stories briefly and asking questions about some critique periods helps the counselor to continue of process.

He listened to her story (while) he continued to observe her pulse and its beating,

So that at whosoever's name her pulse should begin to throb, (he might know that) that person is the object of her soul's desire in the world.

He counted up the friends in her native town; then he mentioned another town by name.

He said: "When you went forth from your own town, in which town did you live mostly?"

*She mentioned the name of a certain town and from that too she passed on
(to speak of another, and meanwhile) there was no change in the colour of
her face or in her pulse.*

*Masters and towns, one by one, she told of, and about dwelling-place and
bread and salt.*

*She told stories of many a town and many a house, (and still) no vein of
her quivered nor did her cheek grow pale.*

Empathy and Encouragement

One of the most important elements of the psychological counseling process is “empathy”. In order for the psychological counselor to be useful to the client, s/he must first understand him/her (Köknel, 1999). Rogers defines empathy as the situation in which one puts himself/ herself in another’s shoes by looking from his/her point of view, and thus understanding that person’s emotions or feelings correctly and transmitting this evaluation process to the that person (Dökmen, 2008).

At the same time, empathy means communicating with someone else's experiences or what he is experiencing and helping him/her understand his subjective reality (Lux and et al., 2013). In the couplet below, the physician states that he has the patient's sadness and approaches him with compassion. In his communication with him, it is seen that he used auxiliary techniques such as empathic reactions, emotion reflection, and unconditional acceptance. The physician actually has reflected emotions by emphasizing the emotions experienced by the patient. The sentence-reflecting phrases, which are considered the first step of empathy, help the client feel understood and provide relief to open himself more. The physician has made the patient's feelings concrete in words and stated that he understood him.

*I will be anxious for you, be not you anxious: I am kinder to you than a
hundred fathers.*

*Beware! tell not this secret to any one, not though the king should make
much inquiry from you.*

In another couplet in the story, the physician states that in addition to encouraging the patient, they have taken the first step to solve the problem he is experiencing and the change has started. According to Dreikurs (1967), the

expectation of success in therapy is particularly important in the therapeutic relationship. The encouragement process is an important element that continues throughout the therapy process and can help implement a solution-oriented approach (Watts, 2000). In this couplet, it is seen that the physician, by saying "Here is my first step", both encouraged the patient and started the process.

Said he: "I know what your illness is and I will at once display the arts of magic in delivering you

The promises and soothing words of the physician made the sick (girl) safe (free) from fear.

There are true promises, grateful to the heart; there are false promises, fraught with disquietude

The promise of the noble is current (sterling) coin; the promise of the unworthy becomes anguish of soul

Encouragement, it encourages you to explore a new idea, try a different behavior. In particular, it helps the individual overcome the fears and worries that arise in attempts to change internal or environmental factors that he does not dare to try. It reduces anxiety and distrust in it. In this way, the individual feels the necessary strength and courage for the initiative he will find and finds the opportunity to move towards development that he cannot see now but will reach in the future. If the promises given are far from realism, it will lead to disappointment and loss of confidence in the client (Tan, 1992). Hackney & Cormier (2008) defined the reliability in psychological counseling as basically "Not promising more than you can do and fulfilling the promise." Therefore, while assuring, it should be noted whether it is realistic and how much it contributes to the therapeutic process. Also, the concept of 'being positive' in Reality therapy matches here. According to Glasser (1976), the emphasis of the psychological counselor is on positive action. From another point of view, there are two different qualities that depend on being positive, which is to see everything as an advantage and convey hope (Wubbolding and Brickel, 1998). The doctor is trying to provide exactly this. In other words, it is to give hope to

the patient that the problem is determined and use this part as a positive behavior for recovery.

Result

As a result, it is seen that many dynamics in this story between the doctor and a patient in Mevlana's Masnawi work are in many ways similar to a professional psychological counseling process today. When the relationship between the patient and the physician is examined, it is seen that privacy, which is one of the basic principles of the psychological counseling session, comes first. It is seen that in the story, the physician who said he wanted to be alone with the patient even took the sultan out. This shows the magnitude of the importance given to privacy. Also, it is seen that metaphors are used throughout the couplets. Metaphors used to explain things that cannot be said in the psychological counseling process with the individual and the group, to elaborate the subject and to embody some situations can help advance the therapeutic relationship between the consultant and the client (Güloğlu&Kararırmak, 2012; Piştöf&Şanlı, 2013). As a matter of fact, the analogy and metaphors used by the physician seem to work on the point of revealing the patient's distress. In addition to these, it is among the remarkable points that the patient constantly supports to client to encourage her during the meeting with the physician. Today, many therapy models, especially theorists such as Adler and Rogers, frequently use techniques of encouragement and assurance to the client that change will occur throughout the process (Kelly, 1999). In terms of the psychological counseling process, an effective questioning technique attracts attention as another auxiliary technique used by the physician in these couplets.

In the story, the physician not only listens but also benefits from an auxiliary technique. By listening to the pulse of the patient, he tries to understand more clearly which traumatic event he had experienced in the past. This situation is important as an indicator of a professional approach when evaluated in terms of the conditions of the time period of the story. Considering the writing date of the Masnawi, which is the subject of the study, the use of such details seems quite significant. One of the most important psychological counseling principles applied by the physician throughout the process is empathy. The physician, by putting himself in the patient's position, understanding and reflecting back the emotions he feels, strengthens their mutual relations and

makes the patient feel good. It is also noteworthy that while carrying out the process, it emphasizes the importance of getting help from someone with a driver's license in the face of emotional problems.

Finally, it is remarkable that the physician constantly encourages him to heal the patient and draws the limits of encouragement and assurance while doing this in direct proportion with contemporary approaches (Tan, 1992). Moreover, this attitude and effort to establish intimacy significantly reflect the effect of the therapeutic relationship on development and change. Based on all this; in literary works that reflect eastern culture and understanding, it is understood that important information, even if not systematized, in terms of mental health and psychological support process dynamics.

It is known that important studies were carried out in the field of mental health in the Seljuk and Ottoman periods, and mental and mental health hospitals known as "Bimarhane" and "Şifahane" were established (Acıduman, 2010). It is reported in historical documents that efforts are made to treat some mental illnesses in these hospitals through music and similar means (Koç, Başer, Kahveci, & Özkara, 2016). Also, Mevlâna, Farabi (Tamtürk, 2006), İbn-i Sina (Canda, 2005), Abu BakrerRazi (Karaman, 2004), Abu Zayd Ahmed el Belhi (Belhi, 2012; Kaya, 2006), İbn-i Rüşd (Many poets and writers such as Arkan, 2006) have examined in detail the situations that are among the most important topics of psychology and lead to human happiness and unhappiness. In their works, they have embroidered universal themes such as human love, tolerance, which form the basis of concepts such as unconditional acceptance, empathy, and transparency (Acıduman, 2010; Canda, 2005; Yeniterzi, 2007). These examples, which are found in many other poems and prose as in the couplets mentioned in the study, are important in terms of showing both the magnitude of the value given to the human and the approaches such as psychological counseling that have been applied in Anatolian culture since then.

This study is a product of an effort to study the literary work in terms of psychological counseling dynamics through systematic conceptual analysis. It is expected to contribute to the increase and understanding of such studies in the field of psychology. It is considered that it will be beneficial for experts to benefit from the rich content in Anatolian cultural heritage with the increase of similar studies. It is expected that this study will be particularly encouraging to

increase the variety of metaphors used in psychological counseling, to diversify empathy and reflection responses, to reveal new questions for the purpose of knowing the client, and to provide self-knowledge in general terms and to carry out similar studies. In general, psychological counseling training is based on an understanding of abstract concepts. Therefore, it is envisaged that the study of various works through such analyzes will also contribute to the teaching of principles and techniques in counseling education.

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Esat Şanlı. He received undergraduate education at Ondokuz Mayıs University in the Guidance and Psychological Counseling Program in 2005-2009. He worked as a psychological counselor at a private rehabilitation center in 2009-2010 and was appointed as a Research Assistant at the Ondokuz Mayıs University Guidance and Psychological Counseling Department in December 2010. He received his master's degree in the same program in 2012. He earned his doctorate degree in 2016 with his study on "The Effect of Logotherapy Based Psychoeducation Program on Adolescents' Creating a Healthy Identity Perception". He started his career as a faculty member in the department, where he completed his doctorate in 2017, and he still continues his duty.

Lisans eğitimini; Ondokuz Mayıs Üniversitesi, Rehberlik ve Psikolojik Danışmanlık programında 2005-2009 yıllarında almıştır. 2009-2010 yıllarında özel bir rehabilitasyon merkezinde psikolojik danışman olarak görev yapmış, 2010 yılının Aralık ayında Ondokuz Mayıs Üniversitesi Rehberlik ve Psikolojik Danışmanlık Anabilim Dalı'na Araştırma Görevlisi olarak atanmıştır. Aynı programda 2012 yılında yüksek lisans derecesini almıştır. Doktora derecesini "Logoterapiye Dayalı Psikoeğitim Programının Ergenlerin Sağlıklı Bir Kimlik Algısı Oluşturmasına Etkisi" konulu çalışmasıyla 2016 yılında elde etmiştir. 2017 yılında doktora tamamlamış olduğu bölümde öğretim üyesi olarak göreve başlamış halen bu görevini sürdürmektedir.

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While the study was being conducted, both authors contributed equally. Çalışma yürütülürken her iki yazar da eşit oranda katkı sunmuştur.

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Genişletilmiş Türkçe Özet

Giriş:Dünyada psikolojik yardım ilişkilerinin profesyonel bir kimlik kazanması günümüze oldukça yakın bir tarih olarak 20. yüzyılın başlarına dayanmaktadır. Bununla birlikte gerek psikolojik danışma sürecinin gerekse bu süreci şekillendiren her bir kuramın felsefi alt yapılarının hemen hemen insanlık tarihi kadar eski olduğunu söylemek mümkündür. Bu bağlamda, doğu ve batı coğrafyasında, güncel psikolojik danışma yaklaşımlarına kaynaklık eden birçok felsefe akımından bahsetmek mümkündür. Bu bağlamda Mevlana'nın yaklaşık sekiz yüzyıl önce insanın mükemmelliğe ulaşma yolundaki daimî gelişim ve değişimine ilişkin öğütlerinde, her kültür kuşağından konuya ilgi duyan birçok kimse üzerinde etki uyandırdığı bilinmektedir.

Doğu kültür mirasının ve toplumunun izlerini ortaya koyan Mevlâna, Mesnevi adlı eserinde metaforik açıdan zengin birçok hikâye yoluyla insanların analoji yapmasına, dolayısıyla ahlaki değer ve ilkeleri içselleştirmelerine yardımcı olmaktadır. Bununla birlikte bu hikayeler bireylerin çeşitli nedenlerle girmiş oldukları depresif duygu durumlarına ve ruh sağlığının olumsuz etkilendiği şartlara merhem olacak çözümleri de içinde barındırmaktadır. Bu hikayelerden bir tanesinde; bir hükümdarın hanımın yakalandığı vahim hastalığı, hastalığın ilk başta anlaşlamayıp sonra mahir bir hekim tarafından teşhis ve tedavisi anlatılmaktadır.

Hikâye içeriğinde; hekim ve hasta arasında geçen önemli diyaloglara, hekimin kullandığı üslup ve yöntem gibi detaylara yer verilmiştir. Hekimin hastaya karşı üslubu ve genel olarak kullandığı yöntem, günümüz psikolojik danışma süreçlerinde kabul gören yaklaşımlar ve ilke teknikler bağlamında benzer yönere vurgular yaparak değerlendirilmiştir. Hikâyede; özellikle *gizlilik*, *empati*, *cesaretlendirme*, *duygusal problemlerin çözümünde ehil (uzman) birisinden yardım alma*, *yaşam biçimi analizi*, *yakınlık*, *kültüre duyarlılık* gibi unsurların açıkça işlendiği görülmektedir. Aşağıda, hikâyeden yapılan kısmi alıntılarla bu örnekler sunulmaya çalışılmıştır.

Hekimin henüz görüşmenin başında, *“Ey padişah! Evi boşalt. Hem akrabayı hem de yabancıları uzaklaştır. Kimse dehlizlerde dinlemesin de bu hanıma bir şeyler sorayım”* diyerek hasta ile ilgilenirken padişahın bile ortamdan çıkması gerektiğini, bunun gizlilik için gerekli olduğunu vurgulayarak başlamaktadır. Bilindiği üzere “gizlilik” psikolojik destek süreçlerinin en önemli unsurudur ve sürecin başında sınırları uzman tarafından çizilmektedir.

Hikâyede, *“Kuyruğun altında olsun bir diken, Çifte sallar hep eşek durmaz bemen. Kıpraşırken başlamış çok batmaya, Bir akıllı lazım ordan almaya”* ifadeleriyle dönemin şartlarında binek vb. amaçlarla yaygın olarak kullanılan bir hayvanın durumu üzerinden yapılan metaforik anlatımla, yaşanan duygusal problemlerde konunun dışında olan ehil

birisinden yardım almanın gerekliliğine dikkat çekilmektedir. Günümüzde bu ifade, bu konuda ehil bir uzmandan yardım almanın önemine karşılık gelen bir tavsiye olarak değerlendirilebilir. Aynı zamanda, hikayenin devamında, “*Hem diken çıksın deyip sıçrar eşek, Çifteler atarmış, çoğalmış derdi pek.*” ifadeleriyle işlevsel olmayan başa çıkma davranışlarının problemi çözmek yerine daha da pekiştireceği yine metaforik bir anlatımla vurgulanmaktadır. Günümüzde; psikanaliz, bilişsel terapi, akılcı duygusal terapi gibi yaklaşımlar başta olmak üzere birçok danışma kuramında işlevsel olmayan yaşantıların sürekliliği, bireyin içselleştirmiş olduğu yanlış başa çıkma yöntemlerinin bir sonucu olarak değerlendirilmektedir.

“*Yumuşacık sormuş tabip: ‘Memleketin neresidir? Çünkü her şebirin balkının ilacı ayırdır. O şehirde yakınlarından kim vardır? Akıbalık ve bağlılık nelerdir?’*” ifadelerinde psikolojik danışma sürecinin önemli öğeleri arasında yer alan yakınlık kurma (rapport), kültüre duyarlılığın açık izleri görülmektedir. Geçmişine yönelik ayrıntılı bilgi olarak yaşam biçimini öğrenmesi hastanın yaşadığı sorunu anlamasında etkili olmaktadır. Hikayede; hekim, sadece dinlemekle kalmayıp kendine has bir teknikten de yararlanmaktadır. “*Elini nabzına koydu, Bir bir feleğin güçlüklerinden soruyordu. Sordu kızdan, neydi eski halini, Hep sorar eş dostunun abvalini.*” İfadelerinde görüldüğü gibi hekim, hastanın nabzını dinleyerek geçmişte yaşamış olduğu travmatik olayın hangisi olduğunu daha açık biçimde anlama çabasıdadır. “*Söylenen her söz nedir, vermiş kulak, Nabza dikkatten o, kalmasızken uzak. Nabzu söylemiş o sözden alsa biz, Biz de bundan derdi neymiş anlarız. Aniden hızlandı nabzu soldu yüz, Hem Semerkant’tan ederken tam da söz.*” İfadelerinde, hekimin bir taraftan nabza dikkat ediyor olmasının sebebi daha açık biçimde anlaşılmalıdır. Hekim nabız hareketliliğine göre hastanın duygu dünyasındaki hareketliliği anlamakta ve sorunun kaynağına ulaşmak için bu yolu, yardımcı bir teknik olarak kullanmaktadır. Bu yaklaşım, hikayenin geçtiği zaman diliminin şartları açısından değerlendirildiğinde profesyonel bir yaklaşımın göstergesi olarak oldukça dikkat çekicidir.

Problemin kaynağının anlaşılmasıyla birlikte hekim: “*Bitti say derdi, artık gam yeme, Ben babandan müşfikim, gam bekleme!*” diyerek muhatabının kendisini güvende hissetmesini sağlamakta ve koşulsuz kabul, empati gibi değerlerle sürece devam etmektedir. Güvence verme ve cesaretlendirme de hekimin yaklaşımında dikkat çeken noktalar arasındadır. “*Hekimin vaatleri ve lütufkâr sözleri, hastayı korkudan emin kaldı. Gerçek vaatler gönül alıcıdır; Mecazi/yalan vaatlerse keder vericidir. Cömert kişilerin vaatleri, büyük zenginliktir; Ehlîyetsiz kişilerin vaatleri ise ruha eziyet.*” ifadeleriyle güvence ve cesaretlendirme yaklaşımının nasıl kullanılması gerektiğinin sınırları çizilmektedir. Güncel literatürde de verilen vaatlerin gerçekçilikten uzak olması durumunda kısa zamanda danışanı hayal kırıklığına uğratacağının, güven yerine güvensizlik ve hayal kırıklığı sonuçlarını beraberinde getireceğinin altı çizilmektedir.

Tartışma ve Sonuç: Mevlana'nın Mesnevi eserinde hekim ile bir hasta arasında geçen bu hikâyedeki birçok dinamiğin günümüzde profesyonel bir psikolojik yardım sürecine birçok yönden benzediği görülmektedir. Hasta ve hekim arasındaki ilişki incelendiğinde, en başta psikolojik danışma oturumunun temel ilkelerinden biri olan gizliliğin geldiği görülmektedir. Anlatılan hikâyede hasta ile yalnız kalmak istediğini söyleyen hekim padişahı dahi dışarı çıkarmıştır. Bu da mahremiyete verilen önemin boyutunu göstermektedir. Ayrıca beyitlerde baştan sona metaforlar kullanılmaktadır. Bireyle ve grupla psikolojik danışma sürecinde söylenilemeyen şeylerin açıklanması, konunun ayrıntılarına inilmesi ve bazı durumların somutlaştırılması amacıyla kullanılan metaforlar danışman ile danışan arasındaki terapötik ilişkinin ilerlemesine yardımcı olabilmektedir. Nitekim, hekimin kullandığı benzetme ve metaforların hastanın yaşadığı sıkıntıyı ortaya çıkarmada işe yaradığı görülmektedir. Bunların yanı sıra hasta ile hekimin görüşmesi boyunca hastanın cesaretlenmesi için sürekli desteklediği de dikkat çeken noktalar arasındadır. Günümüzde birçok terapi modeli, süreç boyunca cesaretlendirme ve danışana değişimin gerçekleşeceğine dair güvence verme tekniklerini sıklıkla kullanılmaktadır. Genel olarak hikâyede; gizlilik, empati, cesaretlendirme, duygusal problemlerin çözümünde ehil (uzman) birisinden yardım alma, yaşam biçimi analizi, yakınlık, kültüre duyarlılık gibi unsurların açıkça işlendiği görülmektedir.

Bu çalışma; edebi bir eseri, sistematik biçimde kavramsal analizler yoluyla psikolojik danışma dinamikleri açısından inceleme çabasının bir ürünüdür. Psikoloji alanında bu tür çalışmaların artmasına ve anlaşılmasına katkı sağlaması beklenmektedir. Benzeri çalışmaların artmasıyla, Anadolu kültür mirasındaki zengin içerikten daha çok yararlanılmasının uzmanlar açısından faydalı olacağı değerlendirilmektedir. Özellikle, psikolojik danışmada kullanılacak metafor çeşitliliğinin artması, empati ve yansıtma tekniklerinin çeşitlenmesi, danışanı tanıma amacıyla sorulan yeni soruların ortaya konması ve genel manada bireyin kendini tanımasının sağlanmasında bu eserde edinilen faydaların başka eserlerin de incelenmesiyle artacağı düşünülmektedir. Genel olarak psikolojik danışmanlık eğitimi soyut kavramların anlaşılmasına dayalıdır. Dolayısıyla, çeşitli eserlerin bu tür analizler yoluyla incelenmesinin, psikolojik danışma eğitiminde ilke ve tekniklerin öğretilmesi sürecine de katkı sağlayacağı öngörülmektedir.

Psychological Counselor Candidates' Attitudes towards Gender Roles: The Predictive Role of Multicultural Personality Trait

Psikolojik Danışman Adaylarının Toplumsal Cinsiyet Rollerine Yönelik Tutumları: Çok Kültürlü Kişilik Özelliklerinin Yordayıcı Rolü

Mustafa Eşkisu^{ORCID}, Murat Ağırkan^{ORCID}, Oğuzhan Çelik^{ORCID}

Abstract. This study aims to investigate multicultural personality traits and attitudes towards gender roles of psychological counselor candidates (PCC). A total of 234 (156 female, 67%) PCCs completed measures of Gender Roles Attitude Scale, Multicultural Personality Scale and the Personal Information. Correlation analysis, variance analysis, independent samples t-test, regression analysis and mediation analysis were performed for data analyzing. This study showed that while attitudes towards gender roles of PCCs have a significant difference in terms of gender, mother working status and place where most of life is passed, no significant difference was observed according to the grade level. Furthermore, multicultural personality traits were related to attitudes toward the gender roles. In addition, gender, cultural empathy, flexibility and social initiative multicultural personality traits explained about 31% of the variance in the attitudes towards gender roles of PCCs. Lastly, cultural empathy and flexibility had a partially mediating effect on the predictive role of gender.

Keywords. Attitudes toward gender roles, multicultural personality, psychological counselor candidates

Öz. Bu çalışmada, psikolojik danışman adaylarının çok kültürlü kişilik özellikleri ile toplumsal cinsiyet rollerine yönelik tutumları arasındaki ilişkinin incelenmesi amaçlanmıştır. Araştırmanın çalışma grubunu rastgele örneklem yöntemiyle belirlenen 156'sı (%67) kadın olmak üzere toplam 234 psikolojik danışman adayı oluşturmaktadır. Araştırmada veriler Toplumsal Cinsiyet Rollerine Tutum Ölçeği, Çok Kültürlü Kişilik Ölçeği ve Kişisel Bilgi Formu ile toplanmış, elde edilen verilerin analizinde bağımsız örneklem t-testi, varyans analizi, Pearson korelasyon analizi, regresyon analizi ve aracılık analizi uygulanmıştır. Araştırma bulgularına göre, psikolojik danışman adaylarının toplumsal cinsiyet rollerine yönelik tutumları cinsiyete, anne çalışma durumuna ve yaşamın çoğunun geçirildiği yerleşim yeri değişkenlerine göre istatistiksel açıdan anlamlı derecede farklılaşırken, sınıf düzeyi değişkenine göre farklılaşmamıştır. Psikolojik danışman adaylarında, cinsiyet (kadın olma), kültürel empati, esneklik ve sosyal girişimciliğin birlikte toplumsal cinsiyet rollerine yönelik tutumların %31'ini açıkladığı sonucuna varılmıştır. Ayrıca kültürel empati ve esnekliğin cinsiyet ile toplumsal cinsiyet rollerine yönelik tutum arasındaki ilişkide aracı olduğu bulunmuştur.

Anahtar Kelimeler. Toplumsal cinsiyet rollerine yönelik tutum, çokkültürlü kişilik, psikolojik danışman adayları

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Based on the idea that the biological reasons cannot explain the differentiation between women and men, gender studies argue that the roles of men and women are different in various cultures and that these differentiations are established on the social level (Ökten, 2009). Although the concept of sex is a difference provided by biological existence, gender role is social patterns determined by the culture in the axis of masculinity and femininity (Zeybekođlu, 2010). Diversities from each other of women's and men's appearance, feelings and thoughts, abilities and even personality traits are extensions of biological sex differences (Çalıřır & Okur-Çakıcı, 2015). In the light of gender role, the difference between men and women does not only arise from biological origin, but it also derives from socio-cultural value differentiations resulting from biological differences. Thus, categories related to gender roles are categories created in social and cultural platform such as existing behaviors of femininity, masculinity, personality traits, and roles (Dedeođlu, 2000). On the other hand, discussions about whether gender roles are a biological necessity or a result of socialization continue. From a bio-psycho-social perspective, gender role includes social, cultural and behavioral features related to being women or men by considering from a psychological perspective. According to this, while sex expresses the biological aspects of being male or female, the gender roles are formed in the process of socialization. In the socialization process beginning with birth, individuals learn gender roles and what behaviors are ethical by distinguishing patterns that society considers acceptable and unacceptable behavior (Çam, Çavdar, Seydoođulları, & Çok, 2012; Wienclaw, 2011). Acquired gender roles become valid by internalizing with the contribution of the culture, social relations and family (Avřar, 2017).

As a result of interactions between gender roles of individuals, groups and societies, gender roles are based on the values, beliefs and expectations of every society, including economic equality, marriage policies and violence against women (Lindsey, 2015). Appropriate gender roles are patterns that are defined according to the beliefs of the society about sexes (Blackstone, 2003). As these patterns are formed on the social level, they are get changed and transformed together with social change as well as being constant and universal. The concept of gender, which refers to value judgments, roles and expectations that society deems appropriate for women and men, can be characterized as a

changed gender position in the historical process as it can change from society to society (Çalışır & Okur-Çakıcı, 2015).

As gender perception shapes the life of both men and women, gender perception in individual terms also forms the gender roles of society (Öngen & Aytacı, 2013). Therefore, the gender perception of the society significantly affects the participation and representation form of male and female in a society. The order of gender roles shaped by the economic, cultural and social structure of the society also produces miscellaneous mechanisms accordingly. These methods and mechanisms vary according to the time, place, race or class as well as the economic and political structure of that society in the historical process (Ökten, 2009).

The gender and gender role together with social patterns have an impact on help-seeking attitudes and behaviors (Özbay, Terzi, Erkan, & Cihangir-Çankaya, 2011). This highlights the need that psychological counselor candidates (PCC), who are likely to work with clients with different gender roles, to take into account the gender roles and to be aware that gender roles may have an impact on clients' lifestyles (American Psychological Association, 2003), to realize that their gender roles may affect the psychological counseling process (Mintz & O'Neil, 1990). Consequently, psychological counselors may need to have egalitarian attitudes toward gender role for effective counseling process.

Another concept related to social diversity like gender roles is multiculturalism. Having multicultural personality traits may be useful in showing egalitarian gender-role attitudes and providing counseling services sensitive to gender roles. Because of the developments arising from political, economic and technological factors, the world is becoming more global in general and countries are becoming more and more multicultural among themselves (Çelik, 2008). As a natural consequence of this, interest in concepts such as nationality, intercultural rapprochement, multiculturalism, multilingualism and international harmony is increasing day by day (Polat, 2009). Multiculturalism is a system that created by the various kind of societies or different groups within the society, recognizes their own cultural lives and supports them. In this sense, multiculturalism can be defined as the diversity and richness of culture within the social system (Rosado, 1996). Along with this diversity in the social

structure, individuals' being sensitive to the thoughts and behaviors of people in different cultures come to the fore as a necessity of their common lives. Individuals should be aware of cultural differences, adapt their behavior in a flexible way, respect in order to be open to other cultures and be sufficiently sensitive to adapt to other culture (Kortmann, 2016). Shortly, the individual must have a personality structure that is sensitive to the cultural differences of the other individuals in social spaces such as workplace, school, private life etc. (Van der Zee & Van Oudenhoven, 2001).

Multicultural personality is a multidimensional structure comprising of emotional stability, cultural empathy, open-mindedness, social initiative and flexibility (Van Der Zee & Van Oudenhoven, 2000). Open-mindedness corresponds to a clear and prejudicial attitude towards cultural differences. Cultural empathy expresses to understanding the emotions, behaviors and thoughts of individuals from different culture. Social initiative refers to approaching social situations and showing initiative in these interactions. Emotional stability reflects the skill to stay calm under stressful and new conditions. Flexibility means evaluating new situations as a positive challenge and behaving accordingly these situations (Van der Zee & Van Oudenhoven, 2001). Nowadays psychological counseling approaches have addressed the concept of multiculturalism and culturally sensitive psychological counseling practices become increasingly important (Bektas, 2006). Especially in recent years, it is questioned whether the traditional psychological counseling theories arising from the needs of Western societies meet the cultural, ethnic, sexual and religious needs of different groups (Kararmak, 2008). Therefore, PCCs, who are likely to work with clients from different cultural backgrounds in multicultural countries such as Turkey, should also consider the cultural diversity, should have multicultural personality as well as culturally sensitive counseling competence.

Multicultural counseling competencies began to be discussed in the early 1980's with a call argued that helping professionals had to be culturally skilled to cope with the challenges of cultural diversity (D. W. Sue et al., 1982) and they were defined as skills to provide ethical and effective counseling interventions to culturally diverse clients (D. Sue, Arredondo, & McDavis, 1992). Moreover, multicultural counseling is not only a relationship between the clients and the counselor, but also an effective way to increase intercultural communication and interaction in counseling groups. This interaction and

communicational environment also allows the dissolution of resistance between groupmembers (Umucu & Acar, 2011). At the same time, the cultural themes or needs, shared in the sub-group in which the individual feels that s/he belongs, may occur in the psychological counseling process and may have a determining role in the intervention methods of the psychological counselor (Karairmak, 2008). On the other hand, psychological counselors who know that they should have cultural sensitivity, empathetic and unconditional acceptance, may have difficulty to practice what all they know when they come together with a client from different culture. Even, their cultural background may bias them during counseling process. For this reason, knowing that his/her clients have a different cultural background, the counselors should have cultural awareness for an effective psychological counseling relationship, should have cultural knowledge to better understand them and should have cultural skills to use culturally sensitive methods and techniques (Kağnıcı, 2016). Furthermore, multicultural training is related to gender-role attitudes and therefore American Psychological Association (2003) and D. W. Sue and Sue (2012) proposed that through multicultural training counselors may enhance their awareness in gender-role attitudes and may have more egalitarian attitudes, which, in turn, may enhance their counseling skills. Otherwise, counselor may have difficulties in implementing culturally sensitive counseling with diverse clients without realizing the gender role attitudes (Wester, 2008)

As a result, of external migrations in recent years (Türkiye İstatistik Kurumu, 2018), Turkey's existing multicultural structure has enriched. Schools are one of the most important indicators of this diversity. In addition to this diversity in schools, the individual educational needs of the students with disabilities, in disadvantaged groups or with different developmental characteristic require "inclusive education". The 2023 Education Vision, which includes the "inclusive education" as the target, aims to ensure that school psychological counselors have competencies to cover these differences (Milli Eğitim Bakanlığı, 2018). In particular, it is important to educate PCCs with a service understanding that is sensitive to the roles of multiculturalism and gender (American Psychological Association, 2003). Also, on the one hand having multi-cultural personality such as emotional stability, open-mindedness, cultural empathy, flexibility and social initiative of psychological counselor provides support for more inclusive and effective work for clients from

different cultures, on the other hand these features may be useful in the light of having a more egalitarian perspective on gender roles. Therefore, the aim of the present study is the investigation of the relationship between multicultural personality traits and gender-role attitudes of PCCs. Furthermore, despite the social infrastructure of PCCs, we expect that attitudes toward gender roles differentiate according to the grade levels due to the psychological counseling education and training. Thus, we examine the relationship between attitudes toward gender roles, grade level and some socio-demographic variables (gender, mother working status, permanent residence).

METHOD

We used correlational research design that aims to determine the presence or degree of relationship between two or more variables (Creswell, 2012). In the current study, we examined the relationship between multicultural personality and attitudes toward gender roles.

Study Group

Participants of this research which are 234 PCCs (156 females, 67%) at Erzincan Binali Yıldırım University were randomly recruited. The age range of the sample is 17-28, having an average of 20,44 and standard deviation of 1.72.

Ethics Committee Approval

The authors declare that they have carried out the research within the framework of the Helsinki Declaration and with the participation of volunteer students.

Data Collection Tools

Gender Role Attitude Scale developed by Zeynelođlu and Terziođlu (2011), Multicultural Personality Scale adapted by Polat (2009) and Personal Information Form including socio-demographic variables such as gender, mother working status etc. are used to collect data.

Gender Role Attitude Scale: Gender Role Attitude Scale, consists of 38 items, was developed by Zeynelođlu and Terziođlu (2011) to determine the gender-role attitudes. The scale is a Likert-type scale that is scored between 1

(absolutely disagree), 2 (disagree), 3 (neutral), 4 (agree) to 5 (exactly agree). The highest score of the scale is 190 and the lowest score is 38. The higher score indicates the egalitarian gender-role attitude, and the lower score indicates the traditional attitude. The Cronbach's Alpha internal reliability coefficient of the scale was .92 and it was calculated as .93 in this study (Table 2).

Multicultural Personality Scale: Multicultural Personality Scale, developed by Van Der Zee and Van Oudenhoven (2000), was used to determine the level of participants' multicultural personality traits. Scale consisting of five sub-dimensions including flexibility, social initiative, emotional stability, open-mindedness and cultural empathy is a Likert-type scale that is scored between 1 (absolutely disagree) and 5 (exactly agree). The Cronbach's Alpha internal consistency coefficients of the original form of the scale vary between .72 and .87. The high score indicates that the perceived multicultural personality traits are high and the low score indicates that the perceived multicultural personality traits are low. The original form of the scale consists of 91 items, but shorter forms have been used in different studies (Van Oudenhoven & Van der Zee, 2002). The adaptation of the scale to Turkish culture (Polat, 2009) showed that the five-factor structure of the scale, consisting of 33 items, was verified. The Cronbach's Alpha internal reliability coefficients for the Turkish form of the scale were between .65 and .87. The internal consistency coefficients calculated within the scope of this study are shown in Table 2.

Process

Data were obtained in the spring semester of the 2017-2018 academic year. Participants completed the surveys in paper form during class time after an informed consent process.

Data Analysis

We applied independent samples t-test, variance analysis, Pearson product-moment correlation analysis, multiple regression analysis and mediation analysis. For preliminary analyzes, firstly, we examined the normality distribution of data, skewness-kurtosis (-1 - +1) values, average, median, mode, scatter, and histogram graphs and homogeneity of variance (Levene F Test). We tested whether there are outliers by Mahalanobis distance (17.22) and Cook's (Cook's <1) values, no data were extracted from the data set because there were no outliers to affect the analysis. As a result of preliminary analysis,

we found that the data were normally distributed and suitable for parametric statistics. We tested the assumptions of multiple linear regression analysis: There was no multicollinearity between predictor variables (all correlations were below than .80), the tolerance value is higher than .20, VIF value is less than 10, CI is less than 30 and the value of Durbin-Watson is between 1-3 (DW = 1.81). These results showed that the data were suitable for multiple linear regression analysis. Moreover, gender was coded as a dummy variable with 1 female and 0 male for regression analysis. We conducted stepwise regression analysis in which order of entry of variables depends on statistical criteria. Because the subject of the current study has relatively not been tested before, stepwise regression analysis, which is a model-building rather than model-testing, may be more beneficial to define variables in order to build structural models in future researches (Tabachnick&Fidell, 2013).

FINDINGS

First phase of this section contains the findings of the demographic characteristics of the participants. In this context, Table 1 demonstrates descriptive statistics on the grade level, permanent residence and mother working status.

Table 1. Descriptive statistics of demographic variables

Variable	Level	n	%
Grade level	1	64	27.4
	2	64	27.4
	3	55	23.5
	4	51	21.8
Permanent residence	Village	51	21.8
	Town	66	28.2
	City	117	50
Mother working status	Not working	213	91
	Working	21	9

Table 1 including the findings of the various demographic variables indicated that 27.4% of the participants (64 people) were both in the 1st and 2nd grades, 23.5% (55 people) were in the 3rd grade and 21.8% (51 people) were in the 4th grade. When we look at the permanent residence, it can be seen that 21.8% of

the participant (51 people) were from the village, 28.2% (66 people) from the town and of 50% (117 people) were from the city. In addition, 91% of the participants (213 people) stated that their mothers do not work in any job; only 9% (21 people) stated that their mothers have a job. The mean, standard deviation, Cronbach's alpha and correlation values of the variables are given in Table 2.

Table 2. Descriptive statistics of the study variables

	Min- Max	\bar{X}	Sd	α	r (Gender role)
Gender Role	89-190	151,47	21,48	.93	1
Cultural Empathy	16-55	46,01	5,04	.87	.316**
Social Initiative	6-30	20,59	3,62	.71	.147*
Emotional Stability	14-32	22,62	3,45	.42	-.022
Open-mindedness	11-25	18,84	2,53	.56	.181**
Flexibility	5-20	14,68	2,46	.46	.286**

r= Pearson correlation value; * = p<.05; ** = p<.01; α = Cronbach's alpha internal consistency coefficient.

As seen in Table 2, attitudes towards gender roles of PCCs were related to cultural empathy ($r = 0.316, p < .01$), social initiative ($r = 0.147, p < .05$), open-mindedness ($r = .181, p < .01$) and flexibility ($r = .286, p < .01$) multicultural personality traits; but it was not related to emotional stability ($r = -.022, p > .05$) multicultural personality trait. Table 3 shows the results of the independent samples t test in order to detect whether the attitudes towards gender roles differ significantly according to gender and mother working status.

Table 3. Independent samples t-test results of the attitudes towards gender roles according to gender and mother working status

Score		N	\bar{X}	Sd	df	t	p
Gender	Male	78	138.74	21.36	232	7.05	.000*
	Female	156	157.84	18.56			
Mother working status	Working	21	160.86	18.22	232	2.11	.036*
	Not working	213	150.55	21.60			

* = p < .05

Independent samples t-test results demonstrated that male candidates had less egalitarian attitudes towards gender roles than female candidates ($t_{(232)} = 7.05$, $p < .001$). Moreover, the attitudes of candidates whose mothers work in a job were also more egalitarian than the attitudes of candidates whose mothers do not work in a job ($t_{(232)} = 2.11$, $p < .05$). The results of the One Way ANOVA, which examines whether the attitudes towards gender roles differ according to the permanent residence and grade level, are presented in Table 4.

Table 4. One-way ANOVA test results related to the attitudes towards gender roles according to the settlement where most of their lives spent and grade level

Variable		Sum of Squares	df	Average of Squares	F	p	LSD
Permanent Residence	Between Groups	3136.68	2	1568.34	3.462	.033*	B-A C-A
	In-group	104192.8	230	453.01			
	Total	1077329.5	232				
Grade Level	Between Groups	1769.63	3	589.88	1.283	.281	
	In-group	105777.2	230	459.90			
	Total	107546.8	233				

*= $p < .05$; A= Village, B= Town, C= City center

The attitudes of PCCs towards gender roles were not found to be significantly different according to the grade level ($F_{3-230} = 1.283$, $p > .05$) while it differed according to the permanent residence ($F_{2-230} = 3.462$, $p < .05$). Post-hoc LSD test demonstrated that the significance was between city center and the village and town in favor of city center. Students who lived mostly in cities have more egalitarian attitudes than students who live mostly in village or town. In consequences of the correlation analysis, variance analysis and t-test, we performed the regression analysis on gender, mother working-status, permanent residence and four multicultural personality traits relate to the attitude towards gender roles (Table 5).

Table 5.The results of multiple regression analysis for predicting the attitudes towards gender roles

Model	B	SE	β	t	r	Partial r	R	R ²	F
1 Constant	138.744	2.212		62.712**					
Gender	19.101	2.710	.420	7.049**	.420	.420	.420	.173	49.690**
2 Constant	90.907	11.321		8.030**					
Gender	17.127	2.653	.377	6.456**	.420	.391			
Cultural Empathy	1.068	.248	.251	4.303**	.316	.272	.487	.231	35.977**
3 Constant	68.460	12.834		5.334**					
Gender	15.358	2.643	.338	5.812**	.420	.358			
Cultural Empathy	1.030	.243	.242	4.242**	.316	.269	.524	.275	29.084**
Flexibility	1.728	.501	.198	3.450*	.286	.222			
4 Constant	45.270	14.247		3.177*					
Gender	16.129	2.592	.355	6.222**	.420	.380			
Cultural Empathy	.968	.238	.227	4.067**	.316	.260	.557	.311	25.782**
Flexibility	1.882	.492	.216	3.828**	.286	.245			
Social Initiative	1.130	.329	.190	3.433*	.147	.221			

*= p<.05; **= p<.001

ANOVA results for stepwise regression analysis showed that, explained variance is statistically significant ($F_{1-232}=49.690$; $F_{2-231}=35.977$; $F_{3-230}=29.084$; $F_{4-229}=25.782$; $p<.001$). Since the predictive variables successfully performed the procedure on the model, we conducted a stepwise multiple regression analysis to predict the attitude towards gender roles in the next stage.

In the first step of the stepwise regression analysis, the Beta (β) coefficient was .420 in predicting the attitudes towards gender roles of the PCCs of *gender* (0= male). Consequently, gender (being female) singly explained 17.3% of the variance in the attitudes towards gender roles of PCCs ($R=.420$; $R^2=.173$; $p<.001$). In the second step of the stepwise regression analysis, *cultural empathy*

was added to the model as well as *gender*. The beta coefficient of *gender* was .377; β coefficient of *cultural empathy* was .251 and when we controlled other variables, *gender* and *cultural empathy* explained together 23.1% of the variance in the attitudes towards gender roles of PCCs ($R=.487$; $R^2=.231$; $p<.001$).

The model consisted of *gender*, *cultural empathy* and *flexibility* in the third step. β coefficient of *gender* was .338; β coefficient of *cultural empathy* was .242; β coefficient of *flexibility* was .198. *Gender*, *cultural empathy* and *flexibility* explained together 27.5% of the variance in the attitudes towards gender roles of PCCs ($R=.524$; $R^2=.275$; $p<.001$). *Social initiative* was added to the model in the last step and β coefficient of *gender* was .355; β coefficient of *cultural empathy* was .227; β coefficient of *flexibility* was .216, β coefficient of *social initiative* was .190. *Social initiative* explained additional 3.6% of variance in the attitudes towards gender roles ($R=.557$; $R^2=.311$; $p<.001$). In summary, considering the beta values in the model, *gender*, *cultural empathy*, *flexibility* and *social initiative* significantly predicted the attitudes towards gender roles of PCCs. In other words, the relative importance of predictive variables on attitudes towards gender roles was lined up as *gender*, *cultural empathy*, *flexibility* and *social initiative* respectively.

To examine whether the predictive role of gender is accounted for the multicultural personality, we run a mediation analysis using gender as independent variable (0= male), attitudes towards gender roles as dependent variable and multicultural personality traits (cultural empathy, flexibility and social initiative) as mediators. We used multiple mediation model and cultural empathy, flexibility and social initiative entered simultaneously to the model. Following the methods of Hayes (2018), we used bootstrapping procedure, using 5000 bootstrapping sample, to calculate SEs and %95 confidence intervals of indirect effects. The fact that the confidence interval does not contain zero indicates that indirect effects are significant. The SPSS macros Process V3 provided by Hayes (2018) were performed for this analysis. Table 6 includes the results of mediation analysis. We also provided regression/path coefficients in Figure 1.

Table 6. Bootstrap results for indirect effect of gender on gender-role attitudes through multicultural personality traits.

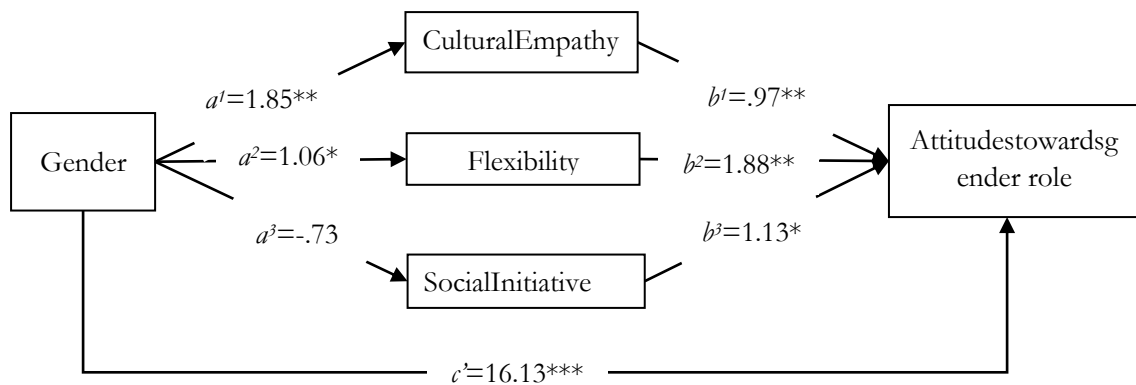
	Coefficient	SE	95% Confidence Interval	
			Lower	Upper
Total effect	19.1006	2.7096	13.7619	24.4392
Direct effect	16.1288	2.5924	11.0208	21.2369
Indirect effects				
Total	2.9717	1.3667	.4898	5.7788
Cultural	1.7890	.8793	.4025	3.7927
Empathy				
Flexibility	2.0024	.8158	.6106	3.8043
Social Initiative	-.8197	.5778	-2.0703	.2084
Contrast				
C1	-.2134	1.2247	-2.5145	2.3045
C2	2.6087	.9740	.9386	4.7362
C3	2.8221	1.0318	.9625	4.9547

Boldface type indicates a significant effect as determined by the 95% bias-corrected and accelerated confidence interval based on 5000 bootstrap samples.

C1= Cultural empathy - Flexibility; C2= Cultural empathy - Social Initiative; C3= Flexibility - Social Initiative

Although the total indirect effect was significant ($B=2.97$; $SE= 1.37$; 95% confidence interval= .49-5.78; $p<.001$), only the indirect effect of cultural empathy ($a^1.b^1= 1.79$; $SE= .88$; 95% confidence interval= .40-3.79) and flexibility ($a^2.b^2= 2.00$; $SE= .82$; 95% confidence interval= .61-3.80) showed significance but social initiative ($a^3.b^3= -.82$; $SE= .58$; 95% confidence interval= -2.07-.21) did not gain significance. The paths from gender to the cultural empathy and flexibility and the paths from culturalempathy and flexibility to

the attitudes towards gender roles were significant (Figure 1). These findings demonstrated that female students were more likely to state higher rate of cultural empathy and flexibility, which, in turn, had positive predictive effect in attitudes towards gender role. On the other hand, as seen Figure 1 and Table 6, gender still had a significant direct effect on attitudes towards gender role ($c' =$



16.13; $t_{(229)} = 6.22$; $p < .001$), indicating that even when we controlled the indirect effect of gender on attitudes towards gender role through cultural empathy, flexibility and social initiative, the direct effect of gender on attitudes towards gender role was still significant.

Figure 1. Multi-mediation model(*= $p < .05$; **= $p < .001$)

DISCUSSION

The current study showed that the attitudes towards gender roles of PCCs significantly differed according to the gender, the working status of the mother, and permanent residence, however it did not significantly differ according to the grade level. In addition, present study indicated that except from *emotional stability* all multicultural personality traits related to the attitudes of gender roles whereas only *cultural empathy*, *flexibility*, *social initiative* and *gender* significantly predicted the attitudes towards gender role. Moreover, gender has an indirect effect on attitudes towards gender role through *cultural empathy* and *flexibility*. Female PCCs have higher state of cultural empathy and flexibility level, which predicts the higher level of egalitarian attitudes.

The fact that male PCCs have less egalitarian attitude towards gender roles may be an indication that male PCCs do not want to lose their power and authority

both within the family and in the society. These findings are similar to the findings of Özmete and Yanardağ (2016)'s study related to the gender roles with the perspective of men. Özmete and Yanardağ (2016) stated that as males grow older and their education levels decrease, they have moved away from the perception of equitable gender roles. Especially understanding about the sanctity of motherhood that encumbered by cultural structure in Turkey to the girls in the family may be a reason for the differentiation of women's and men's attitudes towards gender roles (Seçgin & Tural, 2011). However, theories examining the moral development from a gender perspective stated that women take more responsibility in line with people's needs and act with care thinking (Çam et al., 2012). In this context, the fact that male PCCs have lower egalitarian gender roles than female PCCs may be a result of this understanding within the family.

Another finding of the study demonstrated that the candidates whose mother works in a job has more egalitarian attitude towards gender roles. Women, working in a job, have masculine roles such as working outside the home, being responsible for the livelihood of the family, having control over material resources (Zeyneloğlu & Terzioğlu, 2011). Supporting these findings, another study found that stay-at-home fathers who took the feminine roles such as child rearing had more egalitarian gender-role attitudes. Thus it demonstrated the effect of working status on gender-role attitudes (Fischer & Anderson, 2012). Sharing the roles loaded in the family to the women with men may also have been influential in having more egalitarian attitudes of children in this family. Likewise, similar findings in studies show that children of working women have more egalitarian gender-role attitudes (Öngen & Aytaç, 2013; Pınar, Taşın, & Eroğlu, 2008; Tuck, Rolfe, & Adair, 1994). On the other hand, the fact that parent with traditional attitudes had more conventional expectations of their children (Gervai, Turner, & Hinde, 1995) showed the effect of parents on the attitudes of children.

The present study also showed that PCCs who came from rural areas (village or town) had less egalitarian attitudes towards gender roles. Other studies stated that university students living in the cities have more equitable attitudes however university students living in rural areas have more traditional attitudes (Aylaz, Güneş, Uzun, & Ünal, 2014; Pınar et al., 2008). Similarly, Istenič (2007) found that men and women from rural areas have more traditional

attitudes than their urban counterparts. Nevertheless, rather than place of residence, more traditional attitudes towards gender roles are principally related with lower-education level and conventional view about marriage. Therefore, rural residents who have more liberal family life and are well educated, demonstrates more egalitarian gender attitudes similar to urban residents. Urban life may provide more resources such as the inclusion of women in working life and social life and the coexistence of different cultures etc. Thus, with the effect of these resources, PCCs who grow up in the cities may have more egalitarian attitudes.

Another finding demonstrated that the attitudes of PCCs towards gender roles was not differed according to the grade level. While we expect an increase and differentiation in the egalitarian attitudes towards gender roles of PCCs in the end of a four-year period of a social-oriented program such as psychological counseling training, we found a reverse finding. Similarly, in a study was carried out with 6933 students by Aylaz et al. (2014), found that freshman and senior students' attitudes towards gender roles did not differentiate. However, a study with nursing students indicated that fourth grade students had more equitable attitudes (Atış, 2010). In the process of "socialization of the gender" that begins with the birth of the baby, learning the gender roles was realized almost unconsciously and these stereotypes, which are reinforced from the childhood, get structured before the university period (Giddens, 2008). In this context, these findings may be considered as a need for more comprehensive education and experience in order to change these attitudes.

While *cultural empathy*, *open-mindedness*, *flexibility* and *social initiative* multicultural personality traits are related to the attitudes towards gender roles of PCCs, there was no significant relationship between *emotional stability*. In addition, *gender*, *cultural empathy*, *flexibility* and *social initiative* explained together for about 31% of the attitudes towards gender roles of PCCs. Individuals with high *cultural empathy* (having the ability to understand actions, feelings and thoughts of individuals from diverse or different population), with high *flexibility* (having a tendency to the active participation in social life) and with high *social initiative*, (having the ability to adapt to new situations) (Van der Zee & Van Oudenhoven, 2001), may have more egalitarian attitudes towards gender roles. Similar to the present study, another study demonstrated that adolescents with social, enterprising and artistic personalities showed more egalitarian gender-role attitudes. The explanation of this differentiation could be that social and enterprising personalities tend to seek and value social interaction and artistic

personalities may be sensitive, expressive and nonconforming. Considering the fact that attitudes towards gender roles of adolescents are expression of their personality, this tendency could make them have more egalitarian attitudes (Tuck et al., 1994). Similar to the present study, egalitarian gender-role attitudes are positively related to multicultural awareness and knowledge (Chao, 2012). Moreover, the relationship between traditional gender-role attitudes and psychological distress (Sweeting, Bhaskar, Benzeval, Popham, & Hunt, 2014) and between authoritarianism consisting of conventionalism, submission, aggression (Duncan, Peterson, & Winter, 1997) may explain the association between egalitarian gender-role attitudes and cultural empathy, flexibility and social initiative.

In the present study, gender's effect on the prediction of gender-roles attitudes is relatively larger than multicultural personality traits. Likewise, Tuck et al. (1994) also stated that the effect of gender on attitudes was relatively larger than the effect of personality features. Furthermore, we examined the mediating role of the multicultural personality traits on the predictive role of gender on gender-roles attitudes and found that the gender has an indirect effect on attitudes towards gender role through *cultural empathy* and *flexibility*. These findings showed that female PCCs have higher level of cultural empathy and flexibility, which predict the higher level of egalitarian attitudes towards gender role. We may interpret this result as enhancing the cultural empathy and flexibility may lead to increasing in egalitarian attitudes towards gender role. Supporting the findings of the current study, Chao (2012) found that multicultural training reinforced the relationship between gender-role attitudes and multicultural knowledge and awareness. Multicultural training enabled the counselors to understand their gender-roles attitudes and develop an awareness on egalitarianism. Thus, we might claim that enhancing in the multicultural personality features may lead to have more egalitarian gender-role attitudes.

Emotional stability personality trait is used to describe individuals who are confident, open to criticism, and are able to cope with patient and stressful situations (McCrae & John, 1992). Considered in terms of multiculturalism, it expresses the ability of people living in different cultures to remain calm in the face of situations that may cause contradictions, tensions and fears (Polat, 2009). In a study examining the association between opposition attitudes and big-five personality, people with higher level of emotional stability who are defined as objective, obedient, peaceful and calm, have been able to maintain

their calmness by controlling their emotions in the face of cultural events (Ötken & Cenkci, 2013). In this context, we expected that there would be a relationship between gender roles and emotional stability personality trait. However, results of the present study suggest that extensive studies may be beneficial to investigate the relationship between emotional stability and gender roles.

In today's world, cultural diversity, created especially by political factors (war, migration, etc.) and the individual diversity, created by the existing social structure (students with disabilities, students with different developmental orientations, gender roles, etc.) require the education-learning environments to be inclusive. This requirement makes essential that PCCs have egalitarian attitudes towards differences and have multicultural personality traits. Therefore, it can be said that adding multicultural personality skills such as cultural empathy, social initiative, flexibility and open-mindedness to the curriculum is more crucial to train the PCCs. This research also showed that PCCs with more multicultural personality traits have more egalitarian gender-role attitudes. These findings show that teaching multicultural personality skills to the PCCs can be useful in gaining an egalitarian attitude towards gender roles as well as having the multicultural psychological counseling competences. At the same time, the target "A new role, task and function structure will be established for the school counselors to meet the needs arising from migration and similar reasons" (Milli Eğitim Bakanlığı, 2018) for the school psychological counselors in the 2023 Educational Vision, which was announced in 2018 emphasizes to have multicultural personality traits by PCCs. As a result of the fact that, attitudes towards gender roles of PCCs do not differ according to grade level, this result emphasizes the necessity to take these factors into consideration and to evaluate the content of Guidance and Psychological Counseling curriculum. Moreover, researchers and practitioners may develop and examined the efficiency of educational programs aimed at improving the multicultural personality traits and egalitarian attitudes of PCCs.

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Mustafa Eşkisü, PhD, is an assistant professor at the department of Psychological Guidance and Counseling at Erzincan Binali Yıldırım University. He completed his undergraduate education at Ankara University and graduate education at Istanbul University. He received is PhD. degree from Ankara University. His research area contains cognitive and behavioral therapy, mental health, child behavioral problems, parent training, problematic internet use, and social media use.

Mustafa Eşkisü, Dr., Erzincan Binali Yıldırım Üniversitesi Eğitim Fakültesi Rehberlik ve Psikolojik Danışmanlık Anabilim Dalı'nda öğretim üyesi olarak görev yapmaktadır. Lisans eğitimini Ankara Üniversitesi'nde, yüksek lisans eğitimini İstanbul Üniversitesi'nde, doktora eğitimini ise Ankara Üniversitesi'nde Rehberlik ve Psikolojik Danışmanlık alanında tamamlamıştır. Çalışma alanları arasında bilişsel ve davranışçı terapi, ruh sağlığı, çocuk davranış problemleri, anababa eğitimi ve problemlili internet ve sosyal medya kullanımı yer almaktadır.

Murat Ağırkan. Lisans ve yüksek lisans eğitimini Erzincan Binali Yıldırım Üniversitesi Psikolojik Danışmanlık ve Rehberlik Anabilim dalında tamamlamıştır. Hacettepe Üniversitesi Rehberlik ve Psikolojik Danışmanlık bilim dalında doktora eğitimine devam etmektedir. Erzincan Binali Yıldırım Üniversitesi Eğitim Fakültesi Psikolojik Danışmanlık ve Rehberlik Anabilim dalında araştırma görevlisi olarak görev yapmaktadır. Araştırma ilgi alanları arasında okul psikolojik danışmanlığı, sosyal ve duygusal öğrenme, okula bağlılık ve akademik motivasyon bulunmaktadır.

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Oğuzhan Çelik, Erzincan Binali Yıldırım Üniversitesi Psikoloji Bölümü'nde araştırma görevlisi olarak çalışmaktadır. Lisans eğitimini Karadeniz Teknik Üniversitesi Psikolojik Danışmanlık ve Rehberlik alanında, lisansüstü eğitimini ise Erzincan Binali Yıldırım Üniversitesi Psikolojik Danışmanlık ve Rehberlik Programı'nda almıştır. Doktora eğitimi Ankara Üniversitesi Rehberlik ve Psikolojik Danışmanlık alanında devam etmektedir. Araştırma ilgi alanları arasında aile danışmanlığı, boşanma danışmanlığı, bilişsel davranışçı aile yaklaşımı, psiko-eğitim faaliyetleri ve bağımlılıklar yer almaktadır.

Author Contributions/ Yazar Katkıları

ME and MA were involved in the design of the study, literature research, summary of previous research studies and data collection. ME conducted the statistical analysis. ME, MA, and OÇ contributed to developing all manuscripts draft, writing the discussion and approved the final manuscript.

ME ve MA çalışmanın planlanması, alanyazın taraması, önceki araştırmaların özetlenmesi ve veri toplama sürecine dahil olmuştur. ME istatistiksel analizleri gerçekleştirmiş, ME, MA ve OÇ çalışmanın taslağının oluşturulmasına, tartışma bölümünün yazılmasına ve son halinin verilmesine katkı sağlamıştır.

Conflict of Interest/ Çıkar Çatışması

Authors declare that no conflict of interest.

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Genişletilmiş Türkçe Özet

Giriş: Cinsiyet kavramı biyolojik varoluşun getirdiği bir farklılık olmasına karşın, toplumsal cinsiyet rolleri bireyin yaşadığı kültür tarafından erillik ve dişilik ekseninde belirlenen ve bireyden bireye farklılık gösteren sosyal kalıplardır (Zeybekoğlu, 2010). Bu sosyal kalıplar, farklı toplumsal cinsiyet rollerine sahip danışmanlarla bir araya gelmesi muhtemel olan psikolojik danışmanların, kendilerinin sahip olduğu cinsiyet rollerinin farkında olmaları, toplumsal cinsiyet rollerindeki çeşitlilik faktörünü göz önünde bulundurmaları ve danışmanların yaşam tarzlarında cinsiyet rollerinin de etkisi olabileceğinin bilincinde olmaları gerekliliğini ön plana çıkarmaktadır. Psikolojik danışman adaylarının daha eşitlikçi cinsiyet rolleri göstermesinde etkili olabilecek bir kavram da çok kültürlülüktür.

Çok kültürlülük, çeşitli türden toplumların veya toplum içerisinde yer alan farklı grupların buldukları sosyo-kültürel sistem içerisinde oluşturdukları, kendilerine ait kültürel yaşantılarını tanıyan ve bu yaşantıları destekleyen bir sistemdir. Çok kültürlülük, toplumsal sistem içerisinde oluşan kültür çeşitliliği veya zenginliği olarak da tanımlanmaktadır (Rosado, 1996). Çok kültürlülükle birlikte bireylerin farklı kültürlerdeki insanların düşünce ve davranışlarına duyarlı olması ortak yaşamlarının bir gereği olarak ön plana çıkmaktadır (Kortmann, 2016). Dolayısıyla farklı kültürel öğelere sahip danışmanlarla bir araya gelmesi muhtemel olan psikolojik danışmanların kültürel çeşitlilik faktörünü de göz önünde bulundurmaları, kültüre duyarlı danışma yeterliliğinin yanında çok kültürlü kişilik özelliğine de sahip olmaları gerekmektedir (Bektas, 2006).

Türkiye'deki kültürel çeşitliliğin en önemli göstergelerinden biri de okullardır. Son yıllardaki siyasi, toplumsal ve ekonomik gelişmeler eğitim alanına da yansımış, '2023 Eğitim Vizyonu' başlığıyla oluşan paradigma değişiminde, "Kapsayıcı Eğitim" adı altında; herhangi bir engele sahip olan, dezavantajlı grupta yer alan veya farklı gelişimsel özellikleri olan öğrencilerin bireysel eğitim ihtiyaçlarının giderilmesi öncelikli olarak hedeflenmiştir (Milli Eğitim Bakanlığı, 2018). Doğal olarak, okul psikolojik danışmanlarının bu farklılıkları kapsayacak yeterliklere sahip olması, özellikle günümüz koşullarında önem kazanan çok kültürlülük ve toplumsal cinsiyet rollerine duyarlı bir hizmet anlayışıyla yetiştirilmesi önem kazanmaktadır. Bu düşüncelerden hareketle bu araştırmada, çeşitli değişkenlerle birlikte psikolojik danışman adaylarının mevcut çok kültürlü kişilik özellikleri ile toplumsal cinsiyet rollerine yönelik tutumları arasındaki ilişkinin incelenmesi amaçlanmıştır.

Yöntem: Araştırmanın örneklem grubunu Rehberlik ve Psikolojik Danışmanlık programında öğrenim görmekte olan öğrenciler arasından rastgele örneklem yöntemiyle belirlenen 156'sı (%67) kadın, 98'i (%33) erkek olmak üzere toplam 234 üniversite öğrencisi oluşturmaktadır. Araştırmada veri toplama araçları olarak,

Toplumsal Cinsiyet Rollerini Tutum Ölçeği (Zeyneloğlu, 2008), Çok Kültürlü Kişilik Ölçeği (Polat, 2009) ve Kişisel Bilgi Formu kullanılmıştır. Araştırmadan elde edilen verilerin analizi için bağımsız örneklem t-testi, varyans analizi, Pearson korelasyon analizi, regresyon analizi ve aracılık analizi yöntemleri uygulanmıştır.

Bulgular: Araştırma bulgularına göre, psikolojik danışman adaylarının toplumsal cinsiyet rollerine yönelik tutumları cinsiyete, anne çalışma durumuna ve yaşamın çoğunun geçirildiği yerleşim yeri değişkenlerine göre istatistiksel açıdan anlamlı derecede farklılaşırken, sınıf düzeyi değişkenine göre farklılaşmamıştır. Psikolojik danışman adaylarının toplumsal cinsiyet rollerine yönelik tutumları ile kültürel empati, açıklık, sosyal girişimcilik ve esneklik çok kültürlü kişilik özellikleri arasında pozitif ilişki gözlemlenirken, duygusal denge çok kültürlü kişilik özelliği ile arasında anlamlı düzeyde bir ilişki tespit edilememiştir. Psikolojik danışman adaylarında, cinsiyet (kadın olma), kültürel empati, esneklik ve sosyal girişimciliğin birlikte toplumsal cinsiyet rollerine yönelik tutumların %31'ini açıkladığı sonucuna varılmıştır. Ayrıca cinsiyetin toplumsal cinsiyet rollerine yönelik tutumları açıklamasındaki rolünde, kültürel empati ve esnekliğin kısmi olarak aracı olduğu bulunmuştur. Bu bulgulara göre, kadın psikolojik danışman adaylarının daha yüksek düzeyde kültürel empati ve esneklik özelliklerine sahip olması onların daha eşitlikçi tutumlara sahip olmasında aracı bir rol oynamaktadır.

Tartışma ve Sonuç: Günümüz dünyasında özellikle politik faktörlerin (savaş, göç, vb.) oluşturduğu kültürel çeşitlilik ve mevcut toplumsal yapının oluşturduğu bireysel çeşitlilikler (engeli olan öğrenciler, farklı gelişimsel yönelimleri olan öğrenciler, toplumsal cinsiyet rolleri vb.) eğitim-öğretim ortamlarının kapsayıcı olmasını gerekli kılmaktadır. Dolayısıyla eğitim öğretim ortamında, psikolojik danışman adaylarının da çok kültürlü kişilik özelliklerine, farklılıklara yönelik eşitlikçi tutumlara sahip olması ve bu özelliklerin psikolojik danışman adaylarına kazandırılması önem kazanmaktadır. Yine, Milli Eğitim Bakanlığı tarafından açıklanan 2023 Eğitim Vizyonu'nda okul psikolojik danışmanları için belirlenen "Göç ve benzeri nedenlerle oluşan ihtiyaçları karşılamak üzere rehber öğretmenlere yeni bir rol, görev ve fonksiyon yapısı oluşturulacaktır" (Milli Eğitim Bakanlığı, 2018) hedefi de psikolojik danışman adaylarının çok kültürlü kişilik özelliklerine sahip olmasının önemine vurgu yapmaktadır. Nitekim bu araştırmada da, daha fazla düzeyde çok kültürlü kişilik özelliklerine sahip olan psikolojik danışman adaylarının, toplumsal cinsiyet rolleri açısından daha fazla düzeyde eşitlikçi tutuma sahip olduğu görülmüştür. Çok kültürlülüğe yönelik bilgi ve farkındalık kazandıran eğitimlerin, psikolojik danışmanlarda eşitlikçi cinsiyet rollerinin oluşmasında etkili olduğu göz önüne alındığında, çok kültürlü kişilik özelliklerinin psikolojik danışman adaylarına kazandırılmasının psikolojik danışma yeterliklerini de geliştireceği ileri sürülebilir (Chao,

2012). Diđer taraftan, psikolojik danıřman adaylarının toplumsal cinsiyete ynelik tutumlarının sınıf dzeyine gre farklılařmaması, psikolojik danıřman adaylarına sunulan Rehberlik ve Psikolojik Danıřmanlık eđitiminin ieriđinin deđerlendirilmesi gerekliliđini n plana ıkarmakta, psikolojik danıřman eđitiminde bu faktrlerin dikkate alınmasına ihtiya olduđunu gstermektedir.