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The Role of Islamic Religious Beliefs and Acceptance of Ambivalent Sexism in Supporting the Cancellation of the Istanbul Convention

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November, 2022



CIÊNCIAS SOCIAIS
E HUMANAS

Department of Social and Organizational Psychology

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Acknowledgements

Endless thanks to my mentor, Carla Mouro, who has been patiently and attentively helping me, teaching me over the past year. I would not have been able to finish this thesis without your support and patience. I confidentially hope that all students you will have in future appreciate to have your guidance during this journey.

I would like to express my gratitude to my parents who supported me financially and morally during this process. Especial thanks to my father to show his trust on me, and my mother for preventing me from giving up by sternly warn me not to do so. You both showed a great example of good cop-bad cop as you always do with sincere love for me.

To all my friend, especially Yaren and Cavid to be always there to show support, making me feel good about what I am doing, and asking questions about my project even though you do not understand anything from it, many thanks.

I thank my aunts who love me just like their own daughter and want me to get the education and the experience that they couldn't get in their youth.

And lastly Turkish women who inspired this study by their resistance, thank you.

Without you, this thesis would never be completed.

Resumo

O objetivo deste estudo é investigar as dinâmicas de apoio ao cancelamento da Convenção de Istambul na Turquia, com a hipótese de uma moderação mediada da religiosidade islâmica, idade, educação, gênero e dinâmica de sexismo ambivalente. Com o presente estudo, pretende-se examinar se as pontuações de sexismo ambivalente mudariam para diferentes dados demográficos como idade, religiosidade e gênero, bem como para ver as atitudes da Convenção de Istambul a partir dessa perspectiva, que não foi estudada desde o cancelamento da convenção. Os resultados mostraram que a religiosidade está significativamente relacionada ao apoio ao cancelamento, uma vez que uma religiosidade mais alta prediz significativamente o apoio ao cancelamento da Convenção de Istambul. Esse efeito foi mediado pelo sexismo hostil apenas para os homens, onde o HS mais alto para os homens prevê o apoio ao cancelamento, mas não para as mulheres. Por fim, a relação foi moderada por idade e sexo, mostrando que os mais velhos apoiam mais o cancelamento do que os mais jovens e os homens apoiam mais o cancelamento do que as mulheres. Portanto, religiosidade, sexismo hostil, idade e gênero foram fatores significativos na investigação do mecanismo de apoio ao cancelamento da Convenção de Istambul. Em conclusão, pessoas com alta religiosidade mostram mais apoio ao cancelamento da Convenção de Istambul, machismo hostil acredita mediar a relação entre religiosidade e apoio ao cancelamento, com moderação de gênero e idade que o efeito foi significativo para homens e idosos.

Abstract

The aim of this study is to investigate the supporting dynamics of cancellation of Istanbul Convention in Turkey, with the hypothesis of a mediated moderation of Islamic religiosity, age, education, gender, and ambivalent sexism dynamics. With the current study, it is intended to examine whether ambivalent sexism scores would change for different demographics as age, religiosity, and gender, as well to see the Istanbul Convention attitudes from this perspective, which has not been studied since the cancellation of the convention. Results showed that religiosity is significantly related to support for the cancellation since higher religiosity significantly predicts the support for the cancellation of Istanbul Convention. This effect was mediated by hostile sexism for men only, where Higher HS for men predicts the support for the cancellation, but not for women. Lastly, the relationship was moderated by age and gender, showing that older people support the cancellation more than younger people and men support the cancellation more than women. Therefore religiosity, hostile sexism, age, and gender were significant factors on investigating the mechanism of support for the cancellation of Istanbul Convention. In conclusion, people with high religiosity show more support to the cancellation of Istanbul Convention, hostile sexism believes mediate the relationship between religiosity and support for the cancellation, with moderation of gender and age that the effect was significant for men and older people.

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Introduction

Sexism is a phenomenon that has shaped the history, social life, and mindset of humankind since the beginning of recorded time. During ancient times, the inferiority of women and the superiority of men was an accepted rule of nature within the laws and philosophy documents, which are still internalized to different degrees globally, even with significant and positive improvements over the last centuries. Aristotle declared the superiority of men over women by the nature of women's role of being dependent whereas men take on the role of ruler (Smith, 1983). His words indicate that "as regards the sexes, the male is by nature superior and the female inferior, the male ruler and the female subject" (Amber, 1987). Since his work influenced Christian philosophy, after the recovery of original Greek Documents by Islam philosophers during the Middle Ages (*Greek Sources in Arabic and Islamic Philosophy (Stanford Encyclopaedia of Philosophy)*, 2022), it would not be an unexpected assumption that updated versions of his thoughts on gender would continue to shape daily life even today.

It can be presumed that the rapid increase of social status of women during the last century would also drastically improve perspective on women with the same pace on academic areas. However, many academic works show otherwise.

Even in psychology, the founder of psychoanalysis Freud whose work inspire others to build modern psychology, is known for some of his stereotypical sexist beliefs, the most obvious example being the "penis envy".

On the other hand, Madonna-Whore Complex term, which was also generated by Freud brings an entirely new perspective to sexism studies and this term opens new ground for many future works. This complex argues that men see women as either saintly Madonna or debased prostitutes. Men with this complex desire a sexual partner who has been degraded (the whore) while they cannot desire the respected partner (Madonna). It is proposed by Freud that this complex was caused by a split between the affectionate and the sexual currents in male desire.

Ambivalent Sexism Theory was developed by Peter Glick and Susan Fiske at the beginning of 21st Century from the starting point of Madonna-Whore complex. According to this theory, sexism has two sub-components: "hostile sexism" (HS) and "benevolent sexism" (BS). Hostile sexism reflects overtly negative evaluations and stereotypes about a gender (e.g., the ideas that women are incompetent and inferior to men). Benevolent sexism represents evaluations of gender that may appear subjectively positive (subjective to the person who is evaluating) but are damaging to people and gender equality

more broadly (e.g., the ideas that women need to be protected by men). According to this theory, so far psychologists had studied hostile forms of sexism.

One of the most fitting examples of Ambivalent Sexism Theory would be monotheistic religions to state that women are precious gifts from God and needed to be protected but also inferior to men and needed to be controlled.

Similarly, the Qur'an consists of many verses that hold on to ambivalent sexism, stating that women would be cherished by men if they obey holy rules and men are allowed to punish them for breaking those rules.

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand. (Surah An-Nisa - 34, n.d.)

This excerpt from Quran indeed demonstrates the ambivalent perception against women that men are responsible of women and their protectors, but again allowed to punish them in case of their disobedience. Ambivalent Sexism manifest its two-sided components within social issues of today's life also, one recent example is attitudes against Istanbul Convention in Turkey of people that support the cancellation, that men is the protector of the family, therefore an international convention as Istanbul Convention unrightfully limits their natural rights

Further to that, the Council of Europe Convention on Preventing and Combating Violence against Women and Domestic Violence, better known as Istanbul Convention, was cancelled in Turkey on March 2021 (Cerami, 2021). This cancellation caused a broad division in the country on whether it was a relevant decision or not. As it seems, the support for the cancellation of the Istanbul Convention was not supported highly or sufficiently by the public (Konda, 2020). A public survey, by Konda (2020), shows that only 7% of people state their support for the cancellation of the Istanbul Convention. This survey shows also that people who support the cancellation of Istanbul Convention also majorly support conservative parties that claim to be nationalist and are more preponderantly religious with deep Islamic roots. No further motivation for these people to support the cancellation of Istanbul Convention has been investigated so far, after the debates of 2021 around the cancellation and possible decision of reversal of this law. And by 2022, the issue seemed to have been forgotten, even if the number of women murders are getting higher for the last 5 years, from 292 murders in 2016 to 425 murders in 2021, the year that the convention was cancelled (*Anıt Savaş : Şiddetten Ölen Kadınlar İçin Dijital Anıt*, n.d.) an increase started even before Covid-19 pandemic that has caused domestic violence to become more prevalent (Sharma, 2020) .

This study aims to contribute to the literature by investigating motivational factors for people's support for the cancellation of the Istanbul Convention for people in Turkey, other than their political tendencies. Possible explanations for their level of support for the cancellation of Istanbul Convention were investigated through demographics such as age and gender, socio-cultural factors as their education level and religiosity level, and sexism levels. Also, it has been observed that the support of for the cancelation of Istanbul Convention stems from their arguments of religious rules and sexism largely. Therefore, it is expected to see a correlation between Ambivalent Sexism and support for the cancelation of the Convention through this study. Moreover, this study aims to implicate not only university students on an ambivalent sexism- religiosity relationship study, which has not been conducted with a more inclusionary participant group of the population for Islamic religiosity before. The upcoming chapters present a detailed explanation of the current study's reference points of previous research on literature review, followed by the study design, results, discussion and a conclusion to emphasize the limitations of the current study and possible areas to research in the future.

CHAPTER 1

Literature Review

1.1. Istanbul Convention and support for its cancelation

In March 2021, Turkey withdrew from the Council of Europe Convention on Preventing and Combating Violence against Women and Domestic Violence, better known as Istanbul Convention (Cerami, 2021). Disputes on the topic have even started before this announcement and caused controversial disagreements on public opinion.

A public survey from August 2020, particularly about Istanbul Convention has shown that people's support for the convention differs by their age, gender, education level and political opinion (Konda, 2020). According to the results of the Konda Survey (2020), 7% percent of the people in Turkey support the cancellation of Istanbul Convention in total, with 4% support from women and 10% support from men. The difference of distributions for the cancellation of the Istanbul Convention for men and women is in line with traditional hostile sexism principle that men show more hostile sexism than women (Glick et al., 2000). It also demonstrates that support for the cancellation of the Istanbul Convention depends on the education level and indirectly age, since less educated people and older people support the cancellation more (Konda, 2020). Moreover, honor beliefs and victim-blaming expressions from daily life have been questioned as "Men beat and also love", "For honor of men the law can be dismissed", "Women should watch out their outfit to prevent assault at work and school." With the same public survey (Konda,2020). Results show that religiosity level causes difference on support for those hostile equotes for both men and women (Konda,2020).

Moreover, a report published by a women's platform focusing particularly on the Istanbul Convention indicates that their support for the cancellation of the Istanbul Convention is based on the clash of the convention with cultural and more importantly religious values by enforcing gender equality to society which does not fit their belief system (Istanbul Sozlesmesi Calisma Platformu, 2020).

1.2. Ambivalent Sexism

The notion that prejudice is only about antipathy (Allport, 1954) has shaped sexism studies for a long time. However, the Ambivalent Sexism Theory has introduced another perspective of two components

of sexism as Hostile Sexism (HS) and Benevolent Sexism (BS) complement each other (Glick & Fiske, 1996) as two opposite sides of a coin. Similarly, ambivalent perspective of sexism, and prejudiced thoughts against women in history have always combined with a polarized tendency to see women as either precious treasures or defiled temptresses such as with the virgin-whore dichotomy (Tavris & Wade, 1984).

Hostile sexism is described as the dimension of Ambivalent Sexism that is related to negative evaluations and stereotypes about one gender (male or female), whereas benevolent sexism accommodates thoughts sound more positive and gentil on surface comparing to hostile sexism (Glick & Fiske, 2001). According to that definition, hostile sexism covers the most common perspective of what is sexism as it defines the antipathy part of being aggressive and being in conflict with the opposite side. Comparatively, benevolent sexism seems positive in a way of providing some privileges to the targeted group, however it contributes to gender inequality just as hostile sexism (Glick et al., 2000). Furthermore, even they seem unrelated because one includes negative feelings toward women while the other is used to express relatively positive prejudices, research shows that hostile and benevolent sexism are positively correlated (Glick & Fiske, 2001) .

Contributions of Ambivalent Sexism to gender inequality can be seen on one of the main reason for its being, as a punishment/ rewarding system to maintain the gender rules, thus hostile sexism puts boundaries and punish women in case they try to become free from the gender roles while benevolent sexism praise and honors women who fits to traditional gender roles (Glick & Fiske, 2001). The more positive part of ambivalent sexism, benevolent sexism shows itself in three subgroups as protective paternalism, complementary gender differentiation and heterosexual intimacy (Glick & Fiske, 2001).

A well-known study of ambivalent sexism conducted in 19 countries with 15.000 participants has demonstrated that both hostile sexism and benevolent sexism are prevalent across nations with some cultural variances and differences for genders (Glick et al., 2000). This international study has shown that mean scores of hostile and benevolent sexism in men predict hostile and benevolent sexism scores in women in general (Glick et al., 2000). However, women tend to embrace benevolent sexism more than they do hostile sexism (Glick et al., 2000). This outcome would be comprehensible since hostile sexism creates danger to women`s own social group, whereas benevolent sexism provides protection and valuable virtues that compensate for the distress of being in a disadvantaged group. Moreover, in conditions that hostile sexism scores are higher for men, women also get higher benevolent sexism scores compared to the condition with lower hostile sexism scores for men (Glick et al., 2000). This finding complements the protective role of benevolent sexism for women against the hostility of men as the superior group in society that comes with higher H.S.(Glick et al., 2000).

Although higher acceptance of benevolent sexism by women comparing hostile sexism can be understandable because of its protective and morale boosting features, both hostile sexism and benevolent sexism work together to make certain its acceptance by women as a system (Jackman, 1994). Also, even though the acceptance of hostile sexism by women is lower than its acceptance by men, women still show some degree of acceptance of hostile sexism as well as a group (Glick et al., 2000), which openly works unfavorably against their own social-status. System Justification theory is used to explain the reasoning of this hostile sexism attitudes of women (Jost & Kay, 2005). According to System Justification Theory, people more likely tend to defend and legitimize the system they are in to preserve the psychological and social conditions stable (Jost et al., 2012), and even weak groups accept the ideologies of dominant groups that serve as an assurance of continuation their status of subordinate groups for the same reason (Jost & Banaji, 1994). From this perspective, both hostile sexism and benevolent sexism would be ideologies of men as the dominant group that are used to keep women stable. Nevertheless, these acceptances of benevolent and hostile sexism by women would have their own limits since the extremeness of hostile sexism poses a threat to both group and personal interests (Jost et al., in press). From this point of view, it would be logical to presume that in case of feeling more belongingness to one of the groups people are included, the acceptance of supported ideologies of the other group can be deserted in case of acting this way complement the identity of the majorly preferred group. One example can be religious belongingness for women, if they feel more belongingness to their religious role than their gender role.

Another confirmation that hostile sexism as a system justification ideology would exist in the limits of the interests of ingroup and individuals can be seen in a study conducted with German participants that women have shown a tendency to endorse hostile sexist beliefs not when they think about themselves and women with similar backgrounds but for non-traditional roles such as feminists and women with career goals (Becker, 2010)

1.2.1. Religiosity and Ambivalent Sexism

Apart from gender, the level of sexism is affected by the religious beliefs of the group and individuals as well. Many studies in the field of religiosity and sexist beliefs have been conducted to show the relationship between two sexism and religiosity.

An experiment conducted by a female sample that majority of the participants were Christians, although consists of participants with different religious beliefs demonstrates that higher religious fundamentalism is associated with lower relationship quality, mediated by internalized misogyny, traditional gender roles and hostile sexism (Dehlin & Galliher, 2019). Nevertheless, the study has examined not religiosity directly but religious fundamentalism, which was described as the belief of

unquestionability and a certain superiority of a sacred text (Alderdice, 2010) with a grand difference from religiosity.

A study conducted with Catholic Polish women demonstrated that participants with higher levels of religiosity also presented higher benevolent sexism scores but not hostile (Mikołajczak & Pietrzak, 2014). Another research on Catholic religiosity and sexism with Spanish participants of both genders, with different age groups and education levels, showed a positive relationship between religiosity and benevolent sexism but not hostile sexism (Glick et al., 2002) in accordance with the previous study. Similarly, contemporary Catholic institutions have been showing support for benevolent types of sexism (Glick et al., 2002).

Another study with participants from Poland has focused on the relationship between narcissism types (male, religious, national) and sexism. It evidenced that Catholic collective narcissism, which is different from religiosity, predicts acceptance of violence against women for both genders (Golec de Zavala & Bierwiazzonek, 2020). This suggests that in extreme versions of fundamentalism, Catholic Christianity could also show a correlation with hostile sexism.

A study about the moderator effect of gender on Christian Orthodox Religiosity and protective paternalism beliefs of benevolent sexism has shown that men with Christian Orthodox religiosity tend to have more benevolent sexist beliefs than women with Christian Orthodox religiosity but not any significant difference in hostile sexism levels (Maltby et al, 2010). In sum, for Christianity studies conducted on Western cultures shows that religiosity has predicted benevolent sexism instead of hostile sexism, in accordance with the argument of Burn and Busso (2005) that traditional religions support benevolent sexism more than hostile sexism.

A study focusing on the relationship between Jewish religiosity and ambivalent sexism toward men and women shows that both women and men support more benevolent sexism with increased religiosity, whereas a negative correlation has been founded for religiosity and hostile sexism, especially among men (Gaunt,2012). The fact that Jewish religiosity predicts less hostile sexist beliefs can be a proof that not only the religiosity levels but also different religious traditions and roots which are shaped by many factors are crucial to determine the sexist attitudes of people (Gaunt,2012). Lastly, a review of several rape myths such as “husbands cannot rape their wives,” “women enjoy rape,” “women ask to be raped,” “women lie about being raped” and the origins of them has shown that Christian religious institutions and religiosity of men contribute to the continuity of rape myths on US society (Edwards et al., 2011). It is also stated that Christianity and Judaism meet at a common point regarding rape myths, maybe because they both share some sources of information for their implementation (Franiuk & Shain, 2011; Blenkinsopp, 1984).

1.2.2. Islam and Religiosity

The problem with analyzing the relationship between Islamic religiosity and ambivalent sexism is that the numbers of studies in the field are limited and mostly conducted in Turkey, which is a secular state due to the segregation of religion from laws in principle and distinct from many Muslim countries in that regard. So, generalizations about the relationship between Islamic beliefs and sexism based on Muslim religiosity in Turkey may not be valid.

A study was conducted to indicate how ambivalent sexist beliefs and religiosity levels would predict the acceptance of honor beliefs for men and women in Turkey (Glick et al., 2016). Honor beliefs consist of acceptance of patriarchy by the subordination of females to male relatives and honor gained by women who conserve sexual purity (Vandello & Cohen, 2003). According to the results of the study, honor beliefs, which can be seen as a hostile legitimizing ideology, can be predicted by benevolent sexism scores for women, hostile sexism scores for men and religiosity for both genders but more for men (Glick et al., 2016).

Another study which was also carried out in Turkey with university students demonstrates that Islamic Religiosity correlates with benevolent sexism for women and hostile sexism for men (Tasdemir & Sakalli-Ugurlu, 2010). This contradicts the hypothesis that traditional religiosity only supports benevolent sexism (Burn & Busso, 2005) which was argued based on studies conducted with Christian samples.

Lastly, as a different example of a Muslim sample, a study from Tanzania, religious identification of Islam showed a positive correlation with victim blaming in rape scenarios more than other religions (Muganyizi et al., 2010).

1.3. Religiosity

The comparison of the studies on the effect of common monotheistic religions such as Christianity, Judaism and Islam on sexist beliefs have demonstrated that for different religions, men and women have shown various levels of support for sexism subtypes as hostile and benevolent sexism. For Christian religiosity, both genders hold on benevolent sexism on higher religiosity condition (Mikołajczak & Pietrzak, 2014; Glick et al., 2002; Maltby et al, 2010; Burn & Busso, 2005); for Judaism, both women and men hold more benevolent sexist beliefs, similar to Christian religiosity but with the distinction of lower hostile sexism of religious men (Gaunt, 2012); and for Islam it has been found a higher correlation between hostile sexism-religiosity for men but not for women (Tasdemir & Sakalli-Ugurlu, 2010). Findings above indicate that not only the religiosity level of individuals, but also the content of the religion they believe in might be relevant to understand how religiosity relates to ambivalent sexism.

Other important factors affecting levels of ambivalent sexism could be also age and education level. Effects of education for sexism and religiosity were demonstrated as a negative correlation for both hostile-benevolent sexism scores, also a positive correlation between age and benevolent sexism but not hostile sexism scores of religious Catholics (Glick et al,2002). It has also been showed in longitudinal studies that the level of religiosity increases with age (Bengtson et al. 2015). Arguing that for different religions, age and education level of participants have dissimilar effects on relationship with ambivalent sexism would not be irrational from that perspective. For the only study about the relationship between Islamic religiosity and ambivalent sexism directly, all participants were university students, with, a mean age of 20.78 years old (Tasdemir & Sakalli-Ugurlu, 2010). As it was explained above, the results of this study indicate higher hostile and benevolent sexism for religious men and only higher benevolent sexism for religious women, which means religiosity does not correlate with hostile sexism for women (Tasdemir & Sakalli-Ugurlu, 2010).

1.4. Goal and Hypotheses

The main question that this study addresses is whether religiosity in Turkey for Muslim people predicts support for the cancellation of Istanbul Convention and if this relationship is mediated by hostile sexism and benevolent sexism . Moreover, the study examines if the association between sexism beliefs and support for the cancelation differs by education level, age and gender, which means these variables moderate the support for the cancellation of Istanbul Convention ultimately.

The first hypothesis H1 is that religiosity level is associated to support for the cancellation of the convention. It is expected that higher levels of religiosity would be related to higher support for the cancellation of Istanbul Convention.

H2 presumes that sexism beliefs mediate the above relationship. H2a) is that hostile sexism would mediate the relationship between religiosity level and support for the cancellation of the Istanbul Convention, with higher hostile sexism relating to higher support for the cancellation. H2b) states that benevolent sexism mediates the relationship between religiosity level and support for the cancellation in a positive direction.

For the moderation part, H3a) is that gender would moderate the relationship between hostile sexism and the support for the cancellation. More concretely, this relationship will be stronger for men comparing to women.

H3b) suggest that gender also have a moderation effect between benevolent sexism and the support for the cancellation, and this relationship would be stronger for women comparing to men.

For the second moderator, H4a) is that age moderates the relationship between hostile sexism and support for the cancellation of Istanbul Convention, and the relationship would be stronger for older people.

H4b) suggests that age moderates the relationship between benevolent sexism and support for the cancellation, this relationship would be stronger for younger people.

For the last hypotheses of moderation, H5a) education level moderates the relationship between hostile sexism and support for the cancellation, that the relationship would be stronger for people with lower education. Lastly H5b) suggests education level moderates the relationship between benevolent sexism and support for the cancellation of Istanbul Convention that the relationship will be stronger for people with higher education.

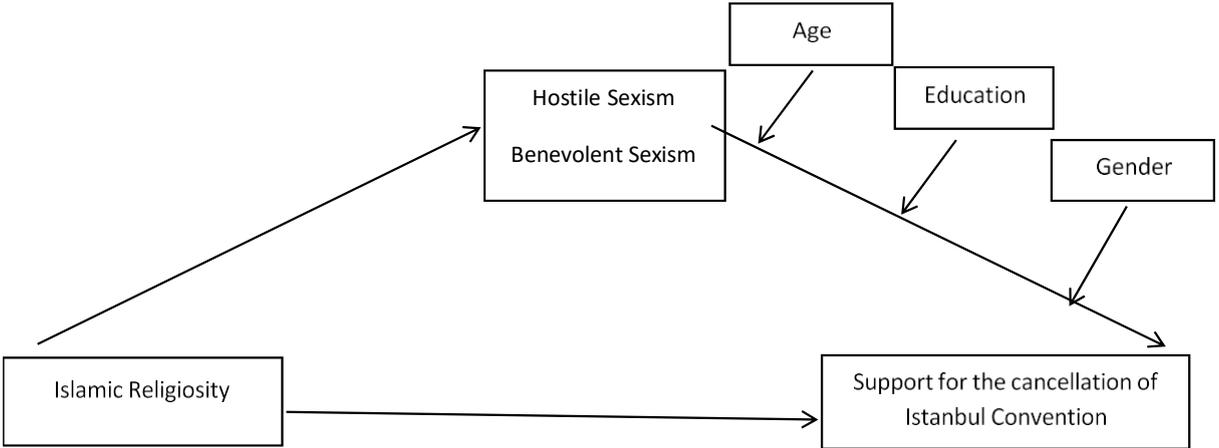


Figure 1.1. Research model

Methods

2.1. Participants

The criteria for participating in the study was being a Turkish citizen. In total 285 participants accessed the study's questionnaire between March and May 2022. 118 participants were eliminated due to not having completed the obligatory parts of the questionnaire. In total participants 167 participants were eligible for the study, 63,5% were female, and 35,5% were male. 69,5% of participants stated their religion as Islam, 14,4% indicated that they were raised as Muslim but non-believers now, 9,6% non-believers in general, and 6,6% others. The age distribution of participants was in between 16 and 30 was 60,5 %, and 39,5% between 31-69 with ($M_{age} = 31.27$; $SD = 12.367$) . As for their education level, 24% of the sample had a high school degree or lower, and 76% of the sample hold a bachelor's degree or more.

2.2. Procedure

A cross-sectional correlational design was developed to test the hypotheses of the study. The study's design and materials were reviewed and approved by ISCTE's Ethics Committee (process number 1624447240970_1624447003007). Data was collected online by using the Qualtrics platform. Participants were recruited via social media posts on Instagram about the study. Participants were informed that the research goal was observing diversity of opinions that exists regarding the role of men and women in the Turkish society. Participants were guaranteed on anonymity of their responses and identifications. After providing their consent, participants proceeded to fill out the questionnaire. First, they were asked to fill in their demographics that include age, education, gender, and religious belief questions. Then they were asked to continue with Ambivalent Sexism Inventory. After that, participants proceed with Religiosity scale. Later, they were asked whether they knew the content of Istanbul Convention, and their attitude regarding the cancellation of Istanbul Convention in Turkey. Lastly, they expressed their level of agreement with some components of Istanbul Convention related to gender roles that were protected by the Convention before the cancellation. At the end of the survey, participants once again were reminded that the study aimed to look for the diversity of opinions that exists regarding the role of men and women in the Turkish society.

2.3. Measures

2.3.1. Religiosity

Religiosity scale (Mutlu,1998) is used to measure the belief in the principles of Islam and their effect on daily life. The scale consists of 14 items with 5 points like “In daily life, I make all my decisions according to the principles of the Qur’an.” and “The Qur’an conveys the commands of God.” Mutlu (1989) reported high reliability ($\alpha=.94$) for this scale. In the current study religiosity showed good internal consistency ($\alpha=.89$).

2.3.2. Support for the Cancellation of Istanbul Convention

This measure was prepared for this study to evaluate the acceptance of Istanbul Convention and opinions on the cultural effects of Istanbul Convention. This part consists of six items responded with a 5 points Likert scale between 1 “strongly agree” and 5 “strongly disagree, that higher score on the scale means supporting the cancellation of Istanbul Convention”. This questionnaire showed fair reliability ($\alpha=.71$). One item from the scale has not been used on analyses for it weakened the reliability of the model.

2.3.3. Acceptance of Istanbul Convention Principles

This part was also created for the current study, and aims to investigate the acceptance of principles of Istanbul Convention such as condemnation of violence against women, of women/children abuse, defense of gender equality, etc. Items did not mention the Istanbul Convention to prevent the effect of prejudice coming with the name or political opinions that participants have. This was a seven items questionnaire with 5 points scale between strongly agree-strongly disagree that higher score means participants were not implementing principles of Istanbul Convention into their daily lives. Outputs of this measure were not used on this study.

2.3.4. Ambivalent Sexism Inventory

22-item Ambivalent Sexism Inventory (ASI; Glick & Fiske, 1996) measures hostile and benevolent sexist attitudes by 11 hostile sexism (HS) and 11 benevolent sexism (BS). HS includes items like “Many women are actually seeking special favors, such as hiring policies that favor them over men, under the guise of asking for “equality,” and “Women seek to gain power by getting control over men.”. BS includes items like “Women should be cherished and protected by men.” and “Many women have a quality of purity that few men possess.”. Each item is rated using a 5-points Likert scale, ranging between 1 “strongly agree” and 5 “strongly disagree”. The Turkish version of this inventory holds sufficiently high reliability and good validity (Sakallı-Uğurlu, 2002). In this study, the HS scale and the BS scale showed good internal consistency ($\alpha = .89$ and $\alpha = .86$, respectively), and a mean score was calculated for use in subsequent analysis.

CHAPTER 3

Results

Data were analyzed using the program IBM SPSS Statistics 27 for calculating descriptive statistics, correlations, one-way ANOVA and t-tests. Also, the macro Process, version 4.1 from Hayes (2018) was used to run the mediation and moderation models. Results will be presented in the following section, starting with descriptive statistics and correlations among variables, followed by the test of the hypothesis regarding the mediation for religiosity, Ambivalent Sexism, and support for the cancellation of the Istanbul Convention and moderation effects of age-religiosity-education levels.

3.1. Descriptive and Correlational Results

Religiosity mean score of the sample was moderately high ($M=3,86$, $SD=1,12$), indicating that the religiosity level was close to average, however with a high standard deviation.

Ambivalent sexism inventory shows that participants display similar levels of hostile sexism ($M=2,91$, $SD=1,06$), and benevolent sexism ($M=3,05$, $SD=1,05$), having a moderate position towards both.

For Istanbul Convention questionnaire, response rate dropped drastically to 162 valid answers, possibly because of its political undertone and the social conflicts created around the topic. For the question about the support for the cancellation of Istanbul Convention. The sample was more in favor of Istanbul Convention that agreeing with the cancelation of Istanbul Convention was low ($M_{cancelation}=1,88$, $SD=1,382$) whereas people were thinking that the convention needs to become valid again more ($M_{support}=4,79$, $SD=1,68$).

Correlation coefficients were calculated using Spearman's Rho considering the categorical nature of some of the variables. Regarding correlations among variables, the results show that support for the cancelation was significantly correlated with religiosity ($\rho=.294$, $p < .001$), hostile sexism ($\rho=.322$, $p < .001$), benevolent sexism ($\rho=.314$, $p < .001$), gender ($\rho=.256$, $p < .001$), and religion ($\rho=.260$, $p < .001$). This indicated that people with higher religiosity, higher hostile and benevolent sexism, male gender, and people who describe themselves as Muslims would support the cancellation of Istanbul Convention more.

Islamic Religiosity was significantly correlated with hostile sexism ($\rho=.390$, $p < .001$), benevolent sexism ($\rho=.501$, $p < .001$) and religion ($\rho=.623$, $p < .001$). This means that the more religious people support more the cancellation, and they display higher agreement with both hostile and benevolent beliefs. For the religion option of the survey, participants only choosed "I am Muslim", "I was raised to be a Muslim, not anymore" and "I do not believe in anything" options, and not the other religion options. Therefore, religiosity level questionnaire and religion question almost

identically cover the same issues on this study since the majority of participants choose I am Muslim option.

Hostile sexism was significantly correlated with benevolent sexism ($\rho=.533, p<.001$), age ($\rho=.334, p < .001$) gender ($\rho=.393, p < .001$), and religion ($\rho=.367, p < .001$). What is in a similar direction here with the previous studies is that hostile and benevolent sexism are highly correlated. Results are also in line with literature, showing higher hostile sexism for older people, and men.

Like hostile sexism, benevolent sexism was significantly correlated with age ($\rho=.407, p < .001$), gender ($\rho=.197, p < .005$), and religion ($\rho=.385, p < .001$). this indicates that older people hold more hostile and benevolent sexist beliefs, and that men have more hostile and ambivalent sexist thoughts. It seems that the correlation between benevolent sexism and gender is less than the hostile sexism and gender.

Age is significantly correlated with gender ($\rho=.144, p < .005$), education ($\rho=.272, p < .001$), and religion ($\rho=.192, p < .005$). this indicates that older people they are more likely female in our participants, they are more highly educated, and they have more likely have a religion.

No significant correlation was found between education and other items of the mediation model, as religiosity and support for the cancellation of Istanbul Convention. The only significant correlation for education was with age, which makes sense for younger participants were still proceeding with their studies mostly. However, lack of significant correlation might not imply that education does not have any impact on the model given that the hypothesis was that it has a moderation effect.

Table 1.

Correlation Coefficient

		Support							
		IC	Religiosity	HS	BS	Age	Gender	Education	Religion
Sperman's	Support IC	1,000	,294**	,322**	,314**	,112	,256**	-,058	-,260**
Rho	Religiosity	,294**	1,000	,390**	,501**	,108	,028	-,106	-,623**
	HS	,322**	,390**	1,000	,533**	,334**	,393**	-,006	-,315**
	BS	,314**	,501**	,533**	1,000	,407**	,197*	,006	-,385**
	Age	,112	,108	,334**	,407**	1,000	,192*	,278**	-,184*
	Gender	,256**	,028	,393**	,197*	,192*	1,000	-,040	-,044
	Education	-,058	-,106	-,006	,006	,278**	-,040	1,000	,037
	Religion	-,260**	-,623**	,315**	,385**	-,184*	-,044	,037	1,000

**Correlation is significant at the .001 level (2-tailed)

*Correlation is significant at the .005 level (2-tailed)

3.2. Mediation and Moderation Results

Model number 4 from Process was used to test the mediation effect of ambivalent sexism on the relation between religiosity and support for the cancelation of the Istanbul Convention, and Model number 14 tested the moderation effect of age, gender, and education, over the relationship between hostile and benevolent sexism and support for the cancelation of the Convention. Therefore, three moderation effects were examined for two different mediators.

The first hypothesis stated that religiosity predicts support for the cancelation; this hypothesis is supported ($B = .269$, $p < .000$, Table 1), meaning that people with higher religiosity support the cancellation of the Istanbul Convention more than people with lower religiosity.

Our second hypothesis stated that Hostile Sexism (H2a) would mediate the relationship between the religiosity level of our participants and their support for the cancellation of Istanbul Convention. Results indicate that participants with higher religiosity also present higher hostile sexism ($B = .392$, $p < .000$). Results also demonstrate that hostile sexism ($B = .223$, $p < .05$) predicts support for the cancellation of the Istanbul Convention (Table 1). The mediation effect of hostile sexism on the relationship between religiosity and support for the cancellation is significant (Indirect effect = $.087$, 95%CI $[.014, .170]$). This means support for the cancelation of the Istanbul Convention is predicted through high religiosity linked to higher hostile sexism.

The second part of this hypothesis (H2b) states that Benevolent Sexism scores would differ for different religiosity levels. Results show that for higher religiosity, people have higher benevolent sexism scores ($B = .479$, $p < .000$). However, Benevolent Sexism does not predict the support for Istanbul Convention cancellation ($B = .065$, n.s.). The mediation effect is non-significant (Indirect effect = $.031$, 95%CI $[-.042, .097]$).

Thus, the second hypothesis that both Ambivalent Sexism components Hostile and Benevolent Sexism would mediate the relationship between religiosity and support for the cancellation of Istanbul Convention was confirmed only for Hostile Sexism.

Table 2.

Regression analysis for mediations by sexism beliefs

Variables	<i>Hostile sexism</i>		<i>Benevolent Sexism</i>		<i>Support Cancellation IC</i>	
	B	SE	B	SE	B	SE
Total effect						
Constant					.496	.330
Religiosity					.269***	.065
Gender					.490**	.150
					$R^2 = .15, F(2,164) = 14.061, p < .000$	
Direct effect						
Constant	.220	.311	.636*	.317	.406	.327
Religiosity	.392***	.061	.479***	.062	.151*	.076
Hostile sexism					.223*	.087
Benevolent Sexism					.065	.086
Gender	.858***	.141	.428**	.144	.271	.162
	$R^2 = .32, F(2,164) = 39.245, p < .000$		$R^2 = .30, F(2,164) = 34.341, p < .000$		$R^2 = .20, F(4,162) = 9.847, p < .000$	
Indirect effect	.087, 95%CI [.014, .170]		.031, 95%CI [-.042, .097]			

Notes: B = non-standardized coefficients; CI = confidence interval

* $p < .05$. ** $p < .01$. *** $p < .000$.

The third hypothesis (H3) is that gender would moderate the relationship between sexism beliefs and support for the cancellation. Table 2 presents the analysis of these relationships. Results show that for hostile sexism (H3a) there is a moderation effect of gender ($B = .353, p < .01$): hostile sexism predicts support for the cancellation for men ($B = .452, 95\%CI [.187, .717]$) but not for the women ($B = .099, 95\%CI [-.115, .312]$) ($\Delta R^2 = .021, F(1,160) = 4.335, p < .05$, Table 3).

Table 3.

Regression analysis for mediations by sexism beliefs and moderation by gender

Variables	<i>Hostile sexism</i>		<i>Benevolent Sexism</i>		<i>Support Cancellation IC</i>	
Direct effect	B	SE	B	SE	B	SE
Constant	-1.515***	.270	-1.850***	.255	1.374**	.402
Religiosity	.392***	.067	.479***	.063	.136	.075
Hostile sexism					-.255	.251
Benevolent Sexism					-.122	.235
Gender					.162	.163
Int_1					.353**	.170
Int_2					.147	.161
	$R^2 = .17, F(1,165) = 34.104, p < .000$		$R^2 = .26, F(1,165) = 57.062, p < .000$		$R^2 = .24, F(6,160) = 8.416, p < .000$	

Notes: B = non-standardized coefficients; Int_1: Hostile Sexism x Gender; Int_2: Benevolent Sexism x Gender; CI = confidence interval

* $p < .05$. ** $p < .01$. *** $p < .000$.

Table 4.

Conditional effects of Hostile Sexism by Gender

<i>Gender</i>	Effect	SE	LLCI	ULCI
Female	.099	.108	-.115	.312
Male	.452**	.134	.187	.717
	$\Delta R^2 = .021, F(1,160) = 4.335, p < .05$			

Notes: LLCI = lower limit confidence interval; ULCI = upper limit confidence interval

* $p < .05$. ** $p < .01$. *** $p < .000$.

It was also hypothesized that gender also has a moderation effect between benevolent sexism and the support for the cancellation (H3b). Results show that gender has no moderation effect for Benevolent Sexism ($B = .147, n.s; F(1,160) = .838, n.s.$).

Therefore, gender has a moderation effect for Hostile Sexism, but not for Benevolent Sexism. Hypothesis 3 was thus partially confirmed.

The fourth hypothesis (H4) suggests that age moderates the relationship between sexism beliefs and support for the cancellation of the Istanbul Convention. Table 4 presents the analysis of

these relationships. Results show that for hostile sexism (H4a) there is a moderation effect of age ($B = .182, p < .01$): hostile sexism predicts support for the cancellation for older people ($B = .414, 95\%CI [.190, .637]$), but not for the middle age ($B = .186, 95\%CI [.013, .359]$), and young age ($B = .014, 95\%CI [-.254, .226]$, $\Delta R^2 = .036, F(1,159) = 7.392, p < .05$, Table 5).

It was also hypothesized that age also has a moderation effect between benevolent sexism and the support for the cancellation (H4b). Results show that age has no moderation effect for Benevolent Sexism ($B = -.130, n.s.; F(7,1590) = 3.533, n.s.$).

Therefore, age has a moderation effect for Hostile Sexism, but no moderation effect for Benevolent Sexism. Hypothesis 4 was thus partially confirmed.

Table 5.

Regression analysis for mediations by sexism beliefs and moderations by age

Variables	<i>Hostile sexism</i>		<i>Benevolent Sexism</i>		<i>Support Cancellation IC</i>	
	B	SE	B	SE	B	SE
Direct effect						
Constant	-2.683 ***	.311	-2.433 ***	.317	1.072**	.410
Religiosity	.392***	.061	.479***	.062	.179*	.077
Hostile sexism					.186*	.088
Benevolent Sexism					.057	.091
Age					.039	.71
Int_1					.182**	.067
Int_2					.130	.069
Gender	.858***	.141	.428**	.144	.325*	.161
	$R^2 = .32, F(2,164) = 39.245, p < .000$		$R^2 = .30, F(2,164) = 34.341, p < .000$		$R^2 = .23, F(7,159) = 6.949, p < .000$	

Notes: B = non-standardised coefficients; Int_1: Hostile Sexism x Age; Int_2: Benevolent Sexism x Age; CI = confidence interval

* $p < .05$. ** $p < .01$. *** $p < .000$.

Table 6.

Conditional effects of Hostile Sexism by Age

Age	Effect	SE	LLCI	ULCI
-1SD	.014	.121	-.254	.226
Mean	.186	.088	.013	.359
+1SD	.414	.113	.190.637	

$\Delta R^2 = .036, F(1,159) = 7.392, p < .05$

Notes: LLCI = lower limit confidence interval; ULCI = upper limit confidence interval

* $p < .05$. ** $p < .01$. *** $p < .000$.**Table 7.**

Regression analysis for mediations by sexism beliefs and moderations by education

Variables	<i>Hostile sexism</i>		<i>Benevolent Sexism</i>		<i>Support Cancellation IC</i>	
	B	SE	B	SE	B	SE
Direct effect						
Constant	-2.683***	.311	-2.433***	.317	1.371*	.544
Religiosity	.392***	.061	.479***	.062	.151	.078
Hostile sexism					-.109	.317
Benevolent Sexism					-.023	.331
Education					.068	.168
Int_1					.066	.178
Int_2					.050	.183
Gender	.858***	.141	.428**	.144	.272	.165
	$R^2 = .32, F(2,164) = 39.245, p < .000$		$R^2 = .30, F(2,164) = 34.341, p < .000$		$R^2 = .20, F(7,159) = 5.633, p < .000$	

Notes: B = non-standardized coefficients; Int_1: Hostile Sexism x Age; Int_2: Benevolent Sexism x Gender; CI = confidence interval

* $p < .05$. ** $p < .01$. *** $p < .000$.

The last hypothesis (H5) suggests that education moderates the relationship between sexism beliefs and support for the cancellation of the Istanbul Convention. Table 6 presents the analysis of these relationships. Results demonstrate that for hostile sexism (H5a) there is no moderation effect of education ($B = .066, n.s.; F(1,159) = .138, n.s.$): the relationship between hostile sexism and support for the cancellation is similar for both education levels.

The last hypothesis suggests that age education has a moderation effect between benevolent sexism and the support for the cancellation (H5b). According to the results age has no moderation effect for Benevolent Sexism ($B = .130$, n.s; $F(1,159) = .076$, n.s.).

Therefore, education has no significant moderation effect for Hostile Sexism, and no moderation effect for Benevolent Sexism in general. Hypothesis 5 was not confirmed.

Table 8 presents a summary of the results by hypothesis.

Table 8.

Summary of hypothesis and their confirmation

H1	Religiosity level is associated to support for the cancellation of the convention. Higher levels of religiosity predict higher support.	Confirmed
H2a	Hostile sexism mediates the relationship between religiosity level and support for the cancellation. Higher levels of religiosity predict higher HS, which then predicts higher support.	Confirmed
H2b	Benevolent sexism mediates the relationship between religiosity level and support for the cancellation. Higher levels of religiosity predict higher BS, which then predicts higher support.	Not confirmed
H3a	Gender moderates the relationship between hostile sexism and support for the cancellation: this relation is stronger / is significant only for men.	Confirmed
H3b	Gender moderates the relationship between benevolent sexism and support for the cancellation: this relation is stronger for women.	Not confirmed
H4a	Age moderates the relationship between hostile sexism and support for the cancellation of the Istanbul Convention: this relation is stronger for older ages.	Confirmed
H4b	Age moderates the relationship between benevolent sexism and support for the cancellation: this relation is stronger for younger ages.	Not confirmed

H5a	Education level moderates the relationship between hostile sexism and support for the cancellation: this relation is stronger for those with less education levels.	Not confirmed
H5b	Education level moderates the relationship between benevolent sexism and support for the cancellation: this relation is stronger for those with higher education levels.	Not confirmed

Discussion and Conclusion

This study aimed to investigate the conditions that influence the support for the cancellation of the Istanbul Convention in Turkey. More specifically, to see if there is a relationship between the religiosity level of people and their support for the cancellation, and if this is mediated by their sexist beliefs. Moreover, how their demographics would play a role in their support for the cancellation was one of the main focuses of the study, which lead to testing the moderation effect of their age, gender, and education level between their sexist beliefs and their support for the cancellation of the convention.

Results of the study show that religiosity level affects people's support for the cancellation of the Istanbul Convention. In addition, this relationship was mediated by their hostile sexist beliefs but not their benevolent sexist beliefs, with a stronger and significant effect for hostile sexism comparing to benevolent sexism.

Also this study shows that hostile sexism mediates the relationship between support for the cancellation of Istanbul Convention and religiosity. As it was predicted, higher hostile sexism predicts higher support for the cancellation of the Istanbul Convention. This corresponds to the hostile component and religious roots of the campaign (Istanbul Sozlesmesi Calisma Platformu, 2020) against the convention which was mentioned priorly. However, benevolent sexism does not show any significant effect on this model, therefore benevolent sexism does not mediate the relationship between religiosity and the support for the cancellation.

According to the results, gender has a significant effect on this model, in line with our hypothesis for hostile sexism, but not benevolent sexism, and only for men but not for women. Our results shows that HS is significant to predict the support for the cancellation for men, yet BS is not significant to predict the support for the cancellation for women. Similar results have been founded for men on religiosity and sexism study conducted by Tasdemir and Sakalli-Ugurlu (2020), in that Muslim religiosity was a significant correlate of HS for men, when BS was controlled, but not for women.

The moderation effect of age has partially confirmed, showing that age moderates the relationship between religiosity and support for the cancellation, only for hostile sexism but not benevolent sexism. According to our results older people support the cancellation of Istanbul Convention more than younger people.

Education level doesn't show any significant effect for this model, therefore this hypothesis was not confirmed. Although a previous study (Glick et.al. 2002) demonstrated the effect of education over sexism and religiosity for a Christian sample, it yielded no significant outcome for this model and for Islam.

Consequentially, the model of this study shows effectiveness for hostile sexism as a mediator between religiosity and supporting canceling the convention, and gender and age as moderators of the effect of hostile sexism on support for the cancellation of the convention. Our model failed to provide any operational reasoning for women to explain their support behavior at all, apart from their religiosity.

4.1. Theoretical Implications

□

The main focus of the present study was to investigate the precipitating factors for supporting the cancellation of the Istanbul Convention in Turkey, which is still legally debatable and not supported by the mainstream. Initially, Istanbul Convention aspires to protect women but also all citizens against domestic violence by providing international obligations to the countries that adopt the convention to regulate their constitutional, social, and cultural formations. Since the emphasis is on protecting women from violence, this makes the support for the cancellation of the Istanbul Convention exists within the structure of Hostile Sexism directly. Therefore, the relationship between hostile sexism and support for the cancellation of the convention is not enigmatic at all. Yet testing also the effect of Benevolent Sexism over support for the cancellation would help to clarify whether both components of ambivalent sexism intertwine and how they affect each other (Glick& Fiske, 2001) in consequential dimensions of daily lives. However, results showed no significance for benevolent sexism, which means the only significant relationship is with hostile sexism as a mediator between religiosity and support for the cancellation of Istanbul Convention. It would be interesting to investigate if the same results would be found for other gender-related policies and also if it remains the same in other countries and religious communities.

Another essential part of this study was to add new information to the literature about Ambivalent Sexism and religiosity, which has not focused adequately on other religious perspectives apart from Christianity. The main study that this research got inspiration from(Sakalli&Ugurlu, 2002) was completed with only university student participants, which might have prevented to see some effects because of the limitations with demographics.

4.2. Practical Implications

The main practical importance of this study is to show the reasoning behind supporting the cancellation of the Istanbul Convention, which has been mainly argued from a political perspective and not a sociocultural frame since the debates on the Istanbul Convention started in Turkey. Although the

Istanbul Convention contains many problematic issues for Turkey, such as gender equality, domestic violence, civil rights and political suppression, it has not been studied adequately in line with its importance. Since the announcement of the cancellation in 2020, it has caused countless protests and resistance from the public, yet the academic sources investigating the topic are still scarce.

This study aims to explain which demographics support the cancellation of Istanbul Convention more in line with their religiosity level, which has not been investigated properly since the cancellation was announced. Although age and gender have a significant role in our model, education does not show any significant effect. This should be studied further with a wider range of the population to see if the limitations of this study on finding participants with lower education background caused this insignificance or if indeed education does not have any remarkable effect on this component of Hostile sexism as the support for the cancellation.

4.3. Limitations and Future Directions

There are some limitations needed to refer about the study such as having limited diversity regarding demographics of the sample like education level, and age to some degree, which causes difficulty since this study aims to achieve more robust outputs than similar studies conducted with university students in Turkey regarding the religiosity and Ambivalent Sexism.

Another issue to refer is that the proposed model was not effective in demonstrating enough reasoning for women to support for the cancellation of the Istanbul Convention, apart from their religiosity level. For women, support for the cancellation was only predicted by religiosity, whereas for men support for the cancellation is explainable by religiosity and also hostile sexism beliefs. According to Konda (2022) public survey, women support the cancellation less, but the factors for women to support cancellation are still waiting to be enlightened. In that regard, future studies can focus to explain better the rationalizing mechanism for women on supporting the cancellation of Istanbul Convention, for which a qualitative research could make a relevant contribution.

One of the most important limitations of this study was the distribution method of the questionnaire, which was online. Online contents might be more difficult to be reached by some demographics like older and less educated people. Therefore, this could be the main cause of the unbalanced distribution of participants in terms of education level and age to some degree, given that technology is more reachable for younger and highly educated people. Future studies can be conducted face-to-face to prevent this impact.

4.4. Conclusion

This study aimed to examine the effect of Islamic religiosity over support for the cancellation of the Istanbul Convention in Turkey, the role of ambivalent sexism components as hostile and benevolent sexism in this relationship and the effects demographic factors as gender, age and education in this dynamic. Results of the study indicate the importance of religious beliefs to understand the reasoning for supporting the cancellation of the Istanbul Convention. Hostile sexism has a significant role on mediating the relationship between religiosity and support for the cancellation. Moreover age and gender are moderating factors for the relationship between religiosity and support for the cancellation of Istanbul Convention for hostile sexism, particularly for men and older people. At the end, sexism affects the support for the cancellation of the Istanbul Convention and puts in cause not only protecting women from violence, but also protecting men that are in danger of domestic violence, causing severe damages to the society in general.

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Appendix

Appendix A- Translated Questionnaire

INFORMED CONSENT

This survey is part of a research project conducted at Iscte - Instituto Universitário de Lisboa (Iscte-iul). The survey aims to know the diversity of opinions that exists regarding the role of men and women in the Turkish society.

The survey is coordinated by Ilgin Atila (aiaan1@iscte-iul.pt), whom you may contact if you have any questions or wish to share any comments.

Your participation, which is highly valued, consists of answering some questions and takes around 10 minutes to be completed. There are no right or wrong answers, we are only interested in your personal opinion. There are no significant expected risks associated with the participation to the survey. Although you might not benefit directly from your participation, your answers will contribute to a better understanding of the topic.

The participation in this study is strictly voluntary: you may choose to participate or not. If you choose to participate, you can interrupt your participation at any time without having to justify. In addition to being voluntary, participation is also anonymous and confidential. The data is for statistical processing only and no response will be analysed or reported individually.

If you agree to participate, please click on the button below and proceed to the next page. The completion of the questionnaire assumes that you understood and accept the conditions of this study, consenting to participate.

Thank you very much for your participation!

First, we would like you to indicate some personal data that will be used only for statistical purposes. Please note that your answers are anonymous and confidential. Choose the option that best describes your current situation.

Please answer each of the following questions, selecting the option that best describes your opinion.

Age (by year):

Gender: Male, Female, Do not wish to state

Nationality: Turkish citizen, other (please indicate)

Education (Lastly completed): Primary School (5th year), Secondary School(8th year), High School(12th year), Bachelor, Master, Postgraduate, I have not attended formal education

Religious Belief: Islam (Sunni), Islam (Alevi), Christianity, Judaism, I do not believe in any religion, other (indicate)

We will now present a set of statements that describe different ways of thinking about men and women. Please state to what extent you agree with the statements below by picking the option that better illustrates your opinion between 1(totally disagree) and 6(totally agree).

1. No matter how accomplished he is, a man is not truly complete as a person unless he has the love of a woman.
2. Many women are actually seeking special favors, such as hiring policies that favor them over men, under the guise of asking for "equality."
3. In a disaster, women ought not necessarily to be rescued before men.
4. Most women interpret innocent remarks or acts as being sexist.
5. Women are too easily offended.
6. People are often truly happy in life without being romantically involved with a member of the other sex.
7. Feminists are not seeking for women to have more power than men.
8. Many women have a quality of purity that few men possess.
9. Women should be cherished and protected by men.
10. Most women fail to appreciate fully all that men do for them.
11. Women seek to gain power by getting control over men.
12. Every man ought to have a woman whom he adores.
13. Men are complete without women.

14. Women exaggerate problems they have at work.
15. Once a woman gets a man to commit to her, she usually tries to put him on a tight leash.
16. When women lose to men in a fair competition, they typically complain about being discriminated against.
17. A good woman should be set on a pedestal by her man.
18. There are actually very few women who get a kick out of teasing men by seeming sexually available and then refusing male advances.
19. Women, compared to men, tend to have a superior moral sensibility.
20. Men should be willing to sacrifice their own well being in order to provide financially for the women in their lives.
21. Feminists are making entirely reasonable demands of men.
22. Women, as compared to men, tend to have a more refined sense of culture and good taste.

To better understand your opinion, we would also like to better know your religious beliefs. Please state to what extent you agree on statements above by picking the best fitting option between 1(totally disagree) and 6(totally agree).

1. Religion means searching for reality and beauty.
2. In daily life, I make all my decisions according to the principles of the Qur'an.
3. The religious subjects should not be discussed.
4. I am interested in religious subjects.
5. God and nature mean the same thing.
6. Even a person who does not believe in God may be happy and restful in daily life.
7. Heaven and hell do not exist.

8. Everybody will face with God in the day of judgement.

9. God really exists.

10. I am not interested in religious subjects.

11. Day of reckoning exists.

12. Worship is useful only for psychological health.

13. The Qur'an conveys the commands of God.

14. There are heaven and hell.

Council of Europe Convention on Preventing and Combating Violence against Women and Domestic Violence, better known as Istanbul Convention is an international contract aims to prevent violence against women and domestic violence. Turkey withdrew from the Convention on March 2021.

Do you have any knowledge of the content of Istanbul Convention?

- I have detailed knowledge about the convention and what it advocates
- I have a general idea about the convention and what it advocates
- I have heard of this convention but know very little about it
- I have never heard of this convention until today

Do you think the issue of Istanbul Convention and debates regarding the withdrawal of Turkey from the Convention are still on the current agenda for Turkey?

- I do not think the issue is current at all.
- I think it is partly current.
- I think it is very current .
- I do not have any opinion on the topic.

Please state to what extend you agree on statements above by picking the best fitting option between 1(totally disagree) and 6(totally agree).

1. I support Turkey's withdrawal from Istanbul Convention
2. I believe Istanbul Convention does not fit to our cultural values.
3. I believe Istanbul Convention does not fit to our religious values.
4. I think that what the Istanbul Convention proposes pose danger against social orders.
5. I think women rights which are provided by the convention endanger unity of families.
6. My opinions regarding Istanbul Convention corresponds to the position of political party that I support.
7. I believe that the decision of withdrawal from Istanbul Convention should be cancelled.
8. I believe the Istanbul Convention is an enforcement of European values on the Turkish way of living

Please state to what extend you agree on statements above by picking the best fitting option.

1. I hold the view that someone who is exposed to violence by their spouses (I use spouse term instead of partner to prevent any negative reaction) should be protected by the state.
2. I believe that women have some responsibilities to their husbands and when they do not perform these men can use violence.
3. I believe there are situations where parents need to be violent with their children to educate them.
4. Family problems should be solved within the family in private even if violence was performed.
5. I believe child marriages should be banned strictly.
6. I do not approve the usage of honor beliefs to legitimize violence against women.
7. I support equal rights for men and women.

DEBRIEFING

Thank you very much for participating in this study. As stated at the beginning of your participation, the survey aimed to know your opinion on gender roles in accordance with specific beliefs. More specifically, we want to understand how beliefs of gender are shaped by religious beliefs for different age groups and education levels. We also wanted to understand the opinion about the Istanbul Convention; you may have more information about this convention in this website:

<https://www.coe.int/en/web/istanbul-convention/home> (in English); or by reading this leaflet (in Turkish) :

<https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=090000168046fc89>

We would like to remind you of the contacts in case you wish to make a question, share a comment, or show your intent to receive information about the main results and conclusions of the study: Ilgin Atila(aiaan1@iscte-iul.pt).

Once again, thank you for your participation!