

“PUT YOURSELF IN HER SHOES, IT MIGHT CHANGE YOUR
ATTITUDES”. MANIPULATING EMPATHY TO IMPROVE ATTITUDES
TOWARD RAPE VICTIMS

A THESIS SUBMITTED TO
THE INSTITUTE OF SOCIAL SCIENCES
OF
ANKARA YILDIRIM BEYAZIT UNIVERSITY

BY

ALBULENA HAJRAJ

IN PARTIAL FULFILLMENT OF REQUIRMENTS

FOR

THE DEGREE OF MASTER OF SCIENCE

IN

THE DEPARTMENT OF PSYCHOLOGY

JUNE, 2019

Approval of the Institute of Social Sciences

Assoc. Prof. Dr. Seyfullah Yıldırım

Manager of Institute

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science.

Prof. Dr. Cem Şafak Çukur

Head of Department

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Science.

Assoc. Prof. Özden Yalçinkaya Alkar

Examining Committee Members

Assoc. Prof. Dr. Özden Yalçinkaya Alkar (AYBÜ, Psychology) _____

Asst. Prof. Dr. Gülten Ünal (AYBÜ, Psychology) _____

Assoc. Prof. Dr. Eda Karacan (UFUK, Psychology) _____

I hereby declare that all information in this thesis has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work; otherwise I accept all legal responsibility.

Name, Last name: Albulena Hajraj

Signature: _____

ABSTRACT

“PUT YOURSELF IN HER SHOES, IT MIGHT CHANGE YOUR ATTITUDES”. MANIPULATING EMPATHY TO IMPROVE ATTITUDES TOWARD RAPE VICTIMS

Hajraj, Albulena

M.Sc., Department of Psychology

Supervisor: Assoc.Prof. Dr. Özden Yalçınkaya Alkar

June 2019, 95 pages

Victim blaming and stigmatization are significant problem for rape victims' well-being and healing. Taking others' perspective has shown to improve attitudes toward stigmatized groups. This study investigated attitudes toward rape victims after manipulating empathy to 240 young adults from Kosovo and 240 from Turkey. Attitudes toward wartime rape victims remain understudied despite being a very important and sensitive problem in the case of Kosovo. Participants responded to demographic form and Ambivalent Sexism Inventory to measure Benevolent Sexism (BS) and Hostile Sexism (HS). They were randomly assigned to the low empathy (be objective) or high empathy group (put yourself in the victim's place). Participants randomly read one of the four scenarios that were manipulated as taken place in a non-war situation (daytime vs. nighttime) and in a war situation (daytime vs. nighttime). They reported their emotions on a list with 12 emotional state adjectives including empathy. Lastly, responded to Attitudes toward Rape Victims Scale (ARVS).

Kosovar participants scored higher on ARVS, as compared to Turkish participants. The High Empathy group showed significantly fewer negative attitudes toward rape victims. However, there was no significant difference among scenario groups on the ARVS score. The results showed that there was significant interaction effect between Empathy and Scenario, when age and gender were also controlled. As expected, HS and BS showed significant positive correlation, whereas self-reported empathy negative correlation with ARVS. Self-reported empathy, HS and BS were significant predictors of participants' ARVS.

The main contributions of this thesis are (1)sample from a country with war-rape history(Kosovo) and one with no such history(Turkey); (2)wartime scenarios; (3)manipulation of empathy to improve attitudes. This thesis suggests that awareness programs with a focus on empathy might improve attitudes toward rape victims.

Keywords: attitudes toward rape victims, rape myths, empathy, hostile and benevolent sexism

ÖZ

‘‘KENDİNİ BAŞKASININ YERİNE KOYMAK TUTUMLARINZI DEĞİŞTİREBİLİR’’.
TECAVÜZ MAĞDURLARINA YÖNELİK TUTUMLARI DEĞİŞTİRMEK İÇİN EMPATİ
MANİPÜLASYONU.

Hajraj, Albulena

Yüksek lisans, Psikoloji

Tez Yöneticisi: Doç. Dr. Özden Yalçınkaya Alkar

Haziran 2019, 95 sayfa


Mağdurun suçlanması ve damgalanması, tecavüz mağdurlarının iyileşme süreci ve psikolojik iyi oluş için önemli bir sorundur. Başkalarının bakış açısını almak, damgalanmış gruplara yönelik tutumları iyileştirmektedir. Bu çalışmada, tecavüz mağdurlarına yönelik tutumlar, Kosova'dan 240 ve Türkiye'den 240 genç yetişkine empati manipülasyonu yapılarak incelenmiştir. Savaş zamanı tecavüz mağdurlarına karşı yönelik tutumlar, Kosova örneğindeki gibi çok önemli ve hasas bir sorun olmasına rağmen hala yeterince araştırılmamıştır. Katılımcılar, Demografik Bilgi Formu ile beraber düşmanca ve korumacı cinsiyetçiliği ölçmek amacıyla geliştirilen Çelişik Duygulu Cinsiyetçilik Ölçeğini tamamlamışlardır. Ardından, katılımcılar düşük empati (objektif olun.) veya yüksek empati (kendinizi kurbanın yerine koyun.) koşullarına rastgele atanmıştır. Katılımcılar, savaş olmayan (gündüz / gece) ve savaş olan (gündüz / gece) koşulların bulunduğu 4 senaryodan birini okumuşlardır. Duygularını, empati dahil olmak üzere, 12 duygusal durum sıfatının yer aldığı bir listede bildirmişlerdir. Son olarak, Tecavüz Kurbanlarına İlişkin Tutumlar Ölçeğini tamamlamışlardır.

Kosovalı katılımcılar, tecavüz kurbanlarına ilişkin tutumlar ölçeğinden Türk katılımcılara göre daha yüksek puan almıştır. Yüksek empati grubundakiler, tecavüz mağdurlarına karşı daha az

olumsuz tutum göstermiştir. Ancak, tecavüz kurbanlarına ilişkin tutumlarda, farklı senaryo grupları arasında anlamlı bir farklılık bulunamamıştır. Sonuçlara göre, yaş ve cinsiyet kontrol edildiğinde, empati ve senaryo grupları anlamlı bir etkileşim etkisi göstermektedir. Beklendiği gibi, düşmanca cinsiyetçilik ve korumacı cinsiyetçilik anlamlı pozitif korelasyon gösterirken, kendinden bildirilen empati, tecavüz kurbanlarına ilişkin tutumlar ile negatif korelasyon göstermiştir.. Kendinden bildirilen empati, düşmanca cinsiyetçilik ve korumacı cinsiyetçilik katılımcıların tecavüz kurbanlarına ilişkin tutumlarında önemli yordayıcılar olarak bulunmuştur.

Bu tezin en önemli katkıları (1) savaş tecavüzü tarihine sahip Kosova'dan ve Türkiye'den katılımcılar, (2) savaş senaryoları (3) ve tutumları iyileştirme yolu olarak empati manipülasyonudur. Bu tez, empati odaklı bilinçlendirme programlarının tecavüz mağdurlarına yönelik tutumları geliştirebileceğini göstermektedir.

Anahtar Kelimeler: Tecavüz kurbanlarına ilişkin tutumlar, tecavüz mitleri, empati, düşmanca ve korumacı cinsiyetçilik



To my father who would have been so proud, and my mother who is my strongest motivator.

ACKNOWLEDGMENTS

Alhamdulillah, all praises to Allah (swt) Alhamdulillah, for His Greatness and for giving me the strength and courage to complete this thesis. Firstly, I would like to express my sincere gratitude to my advisor Assoc. Prof. Dr. Özden Yalçinkaya Alkar. Her patience, enthusiasm, enormous knowledge and guidance helped me during my master's research and the writing of this thesis. I must thank my Committee Members, Asst. Prof. Dr. Gülten Ünal and Assoc. Prof. Dr. Eda Karacan for their consideration and insight, they have greatly enriched my work.

My acknowledgement would be incomplete without thanking the biggest source of my strength, my family. Most of all, I thank my mother for being the best role model of a strong and determined woman, she has always given me strength and faith and taught me the greatest lessons in life. I owe it all to her and her infinite love. I owe a debt of gratitude to my father whom I have lost years ago, but his lessons and my memories of him still serve as a strong motivation for me to always seek for knowledge and keep going on to pursue my dreams.

My most heartfelt thanks to my brothers: Shkumbin, Korab, Labinot (his memory will always be with me), Shkelzen, Dukagjin, Pashtrik, they have always encouraged and motivated me, and especially to my little brother Erzen, who with his extra Down Syndrome chromosome gives me the purest love on earth. I extend my thanks to my sisters in law, nephews and nieces for always keeping my spirit up and being a great source of happiness throughout this journey. I want to also thank my aunt Fatime and uncle Jusuf for their limitless motivation, help and support .

I want to express my gratitude to my fiancé Rilind, for his unconditional love, encouragement and support given to me at all times, without him this journey wouldn't be this beautiful. I want to extend my gratitude to his family too, for being a second family and supporting me.

And of course, I owe my gratitude to all my friends and roommates for always being there, listening and supporting. I would like to express my deep and sincere gratitude to my best friends Akylai, Fatlume, Linda and Manel for bringing positivity to my life, for always believing in me, and sharing my anxiety. I have special thanks to my friends from the department Seyma, Erva and Dilan, for listening, offering advices and making my life in Turkey easier and unforgettable.

TABLE OF CONTENTS

ABSTRACT	iv
ÖZ.....	vi
ACKNOWLEDGMENTS	ix
LIST OF TABLES.....	xiv
LIST OF FIGURES	xv
LIST OF ABBREVIATIONS	xvi
CHAPTER 1	1
INTRODUCTION	1
1 Rape, rape myths and victim related rape myths	3
1.1 Definition of rape	4
1.2 Theories on rape	5
1.3 Rape myths	6
1.4 Victim related Rape Myths	8
1.4.1 Victim Blame.....	9
1.4.2 Victim Responsibility	10
1.4.4 Victim denigration and Derogation	11
1.4.5 Victim credibility.....	11
1.4.6 Victim resistance	12
1.4.7 Trivialization of victim’s experience.....	12
2.Social psychological concepts:	13
2.1 Attributions.....	13
2.1.1 Situational characteristics	16
2.1.1.1 Victim characteristics	16
2.1.1.2 Victim-attacker acquaintance	17

2.1.1.3	Victim resistance	17
2.1.1.4	Victim’s behaviors before the attack	18
2.1.2	Perpetrator’s characteristics.....	18
2.2.	Individual characteristics.....	19
2.2.1	Demographic characteristics	19
2.2.2	Empathy	21
2.2.3	Empathy in the rape context.....	22
2.2.4	Ambivalent sexism.....	24
3.	Turkish and Kosovar studies on Attitudes toward rape victims	26
4.	The aim of this thesis	27
5.	Hypothesis :	28
CHAPTER 2	29
METHOD	29
2.1	Participants	29
2.2	Measures.....	29
2.2.1.	Attitudes toward rape victims scale	30
2.2.2	Ambivalent Sexism Inventory.....	30
2.2.3	Manipulation of empathy.	31
2.2.4	Scenarios (Vignettes).	31
2.2.5	Emotional Responsiveness Questionnaire	32
2.3	Procedure.....	32
CHAPTER 3	36
RESULTS	36
3.1.	Demographic information of the sample.....	36
3.2	Descriptive information on the variables used in this study	39

3.3. Effectiveness of the empathy manipulation	41
3.4 Comparison of Kosovar and Turkish samples on the main variables of this study	42
3.5 Results for empathy manipulation and scenario variations for Kosovar and Turkish participants	43
3.7 Intercorrelations among the study variables.....	52
3.8 The predictive power of self-reported Empathy, Hostile Sexism (HS) and Benevolent Sexism (BS) on predicting negative Attitudes Toward Rape Victims	54
CHAPTER 4	57
DISCUSSION.....	57
4.1 Induction of Empathy to Improve Attitudes toward Rape Victims and Scenario Differences	58
4.2 The relationship and the predictive power of empathy, hostile and benevolent sexism.....	60
4.3 The Main Contributions and Conclusions of this study.....	61
REFERENCES	64
APPENDICES	78
DEMOGRAPHIC FORM.....	78
Demografik bilgi formu	79
Attitudes Toward Rape Victims Scale- English	80
Attitudes Toward Rape Victims Scale- Turkish.....	82
Ambivalent Sexism Inventory -English.....	84
Ambivalent Sexism Inventory- Turkish.....	86
Scenarios- English	88
Scenarios – Turkish.....	90
Emotional Responsiveness Questionnaire- English.....	92
Emotional Responsiveness Questionnaire- Turkish	93

Consent Form.....	94
Consent Form – Turkish	95



LIST OF TABLES

Table 1 Demographic Information (N=480)	38
Table 2 Descriptive information on the variables used with the Kosovar sample (N=240)	40
Table 3 Descriptive information on the variables used with the Turkish sample (N=240).....	40
Table 4 Mean, Standard Deviation and range of Self-Reported Empathy for Empathy Manipulation.....	41
Table 5 Comparison of means for Kosovar and Turkish participants on the main variables of this study.....	43
Table 6 Mean Levels of Attitudes toward Rape Victims score by Empathy Group and Scenario Variations.....	46
Table 7 Analysis of Covariance Results for the Main and the Interaction Effects of Gender, Age, Empathy and Scenario on Attitudes toward Rape Victims (ARVS)	46
Table 8 Mean Levels of Attitudes toward Rape Victims score by Nationality, Empathy Group and Scenario Variations.....	48
Table 9 Analysis of Covariance Results for the Main and the Interaction Effects of Gender, Age, Empathy and Scenario on Attitudes toward Rape Victims (ARVS) for Kosovar and Turkish Sample.....	49
Table 10 Pearson bivariate correlation between Age, Hostile Sexism (HS), Benevolent Sexism (BS), Self-reported Empathy and Attitudes toward Rape Victims (N=480).....	53
Table 11 Summary of the Hierarchical Multiple Regression Analysis for Variables Predicting Participants' Endorsement of Negative Attitudes toward Rape Victims (N=480).....	56

LIST OF FIGURES

Figure 1 Flow chart of the survey.....	34
Figure 2 Flow chart of the study.....	35
Figure 3 Mean Level of Attitudes toward Rape Victims score by Empathy Group and Scenario Variations.....	47
Figure 4 Mean Level of Attitudes toward Rape Victims score by Empathy Group and Scenario Variations for the Kosovar Sample	51
Figure 5 Mean Level of Attitudes toward Rape Victims score by Empathy Group and Scenario Variations for the Kosovar Sample	52

LIST OF ABBREVIATIONS

ARVS	Attitudes toward Rape Victims Scale
ASI	Ambivalent Sexism Inventory
HS	Hostile Sexism
BS	Benevolent Sexism
RMA	Rape Myth Acceptance

CHAPTER 1

INTRODUCTION

Rape as sexual violence, among other types of violence is an important public health problem and is one of the most widespread sexual crimes all around the world. There are a limited number of studies on rape on other countries but according to the studies from the United States in 2011, it is learnt that around 19.3% of women have reported that they have been raped during their lifetimes. In half of the cases the perpetrator was an acquaintance, and half of the victims reported that the perpetrator was an intimate partner. In addition, 43.9 % of women experienced other forms of sexual violence and the majority of them knew their perpetrator (Breiding et al. , 2014).

It is estimated that there are around twenty thousand (20 000) war rape victims from the last war in Kosovo (1998-1999) (Rushiti, 2019). This number exceeds the estimated 12 000 killed victims and around 3000 disappeared civilians by the Serbian army, yet no compensation is done for the rape victims and they did not find justice (Amnesty International,2017) . During this period, rape was used as a war weapon and as part of the ethnic cleansing strategy of Serbia. The reason why Serbia choose this method was because woman is considered as the honor of the family in Albanian culture, and by hurting them they would also hurt the family. The director of Kosovo Rehabilitation center for Victims of Torture says that even 20 years after the war, rape victims still feel stigmatized because their families still see them as shame and sometimes this even turns into domestic violence (Rushiti, 2019). According to research, victims of rape in Kosovo have received discriminatory approaches, abandoned from their families and struggled with housing or employment opportunities (Kosova Rehabilitation Center for Torture Victims, 2017). Report of rape cases in Kosovo remain very low, however 64% of women have reported that they have been sexually assaulted at least once in their life (Qosja - Mustafa & Morina, 2018). As cited in Qosja-Mustafa and Morina (2018), in the report given by the Police of Kosovo, there have been 37 reports of sexual harassment in 2017, from them 3 rape cases.

According to the Turkish Ministry of Justice (1999) there were 15.948 investigations made for rape, attempted rape toward children and adults in 1999. However, from the files judged in 2017, there were 15 cases of sexual harassment (Turkish Ministry of Justice, 2017) .Rape victims face second victimization from the stigmatization by the society, and this also effects rape report, that is why statistical data is very low (Yalçın, 2006).

Rape has accompanied war of revolutions, religions and has been used as a weapon of terror all along the history of humans and there were even times when rape was justified as socially acceptable behavior. The winning side is the side that does the raping because it is considered as the act of a conqueror and within the warfare rules it was seemed as legitimate. (Brownmiller, 1975).

Women who have experienced rape or other forms of sexual assaults, experience prejudices and judgmental attitudes not only from the society but even from their closest people, like family, friends, etc. Some of them even do not recognize or categorize rapes as violence. They perceive rape or sexual assaults as consensual sexual relations and thus they even blame the victim for what has happened. That is why rape survivors feel dishonored for the incidents they have gone through (Herman, 1992).

Rape victims show physical, behavioral and psychological responses to this traumatic event which obviously violates the person through the most intimate sexual contact (Herman,1992; Brownmiller, 1975). These violent acts not only shatter the victim's assumptions and beliefs she holds about the world and the society she lives in, but it also questions culture's responsibilities and principles. That is why the society gives different meanings, therefore creates different myths for such horrific acts. Such myths help a culture resolve internal conflicts. In this manner rape myths allow our cultures to rationalize the prevalence of rape by offering explanations for its occurrence. (Brinson, 1992).

Besides the physical and emotional trauma that victims of sexual violence go through, many victims of sexual assault are also at risk for secondary trauma which is associated with the negative reactions of others (Suarez & Gadalla, 2010; Ulman, 1996; Williams, 1984) as mentioned in Gravelin, Biernat & Baldwin (2017). Individuals have tendencies to rely on stereotypes and carry on such stereotypes about sexual assaults such as rape myths (Burt,1980)

and blaming the victims for the assault (Ryan, 1971). Such tendencies are very common and potentially damaging for the victims. Self-blame is very common among rape victims, and it has been hypothesized that their self-blame is just a mirror of how the society blames them. Either by blaming the victim or by blaming their behavior that put them into that situation.

Due to the importance and the seriousness of the issue in the healing process of rape victims, prevalence and the legal issues, this thesis will explore the attitudes toward rape victims in two different societies (Kosovo and Turkey). The reason why this thesis aims to study attitudes toward rape victims among Kosovar and Turkish participants is because, Kosovo has a history of war time rape, thus the number of victims is very high, as compared to Turkey that has not gone through war and so does not have war time rape victims. Despite the similarities between these two countries in culture, religion etc, there is a difference related to the war time crimes in general and rape in particular, that is why a comparison of these two samples can give more insight on the effect of war time rape history of a country.

Additionally, it will investigate some observer-related factors, traditional gender roles or sexism, empathy etc., and other situation related factors such as the timing (day vs. night) and war and non-war condition. The aim of this thesis is to evaluate the effect of these variables in the attitudes toward rape victims and victim blaming, and to make a comparison between the Kosovar and Turkish sample in such variables.

1. Rape, rape myths and victim related rape myths

Rape and other forms of sexual assault have been dismissed as fantasies by Freud and others, until feminist movements started raising awareness about the issue in the 20th century in America (Herman,1997). These movements also led to investigation and research, that documented widespread sexual violence. In addition, feminist movement entered the public discussion and offered a new language for understanding its impact. They redefined rape as a crime of violence and not a sexual act, so they established the understanding that rape is cruelty (an atrocity) (Herman, 1997). Susan Brownmiller (1975), who systematically worked on the issue of rape, argued that rape can be as a means of maintaining male power.

1.1 Definition of rape

Attempts to define and understand rape from different fields, from different directions and on different levels have resulted in to a plenty of definitions, each of them considering a different mechanisms and different elements.

In the legal system, the most important element in defining rape is the use of force and vaginal penetration (Katz & Mazur, 1979) whereas for the feminists the crucial element here is the non-consent and the use of force (Brownmiller, 1975).

Albin (1977) pointed out that research on rape was a traditional male-dominated approach, that lead to suggestions that rape was basically caused by the victim. Freudian or psychoanalytical theories and researchers aimed to find and identify psychopathology in the sex offenders. Rapists were characterized as people who lack social skills and are impulsive and irresponsible. Furthermore, causes of rape would be dominating mothers and wives. They even traced the causes to pregnant wives, claiming that they deprive their husbands from sexual fulfillment. Other than that, women who have provocative dressing and masochistic tendencies were told to cause rape. Albin (1977) suggests that the fact the culture was a male-dominated culture, reflected in the research design and thus dominated the literature in psychology.

As it was mentioned above, it was feminist movements that changed the conception and understanding of rape. The early psychology definition of rape proposed a concept known as women machoism- saying that women either by fantasy or in real satisfy their self-destructive desires with rape. Such ideas were mostly raising from psychoanalytic, specifically from Freud and Deutsch (Albin, 1977).

The simplest definition would be that of a woman, as Brownmiller says. A woman would define rape in just one sentence: “If a woman chooses not to have intercourse with a specific man and the man chooses to proceed against her will, that is a criminal act of rape” (Brownmiller, 1975).

1.2 Theories on rape

Biological theorists such as Thornhill (1999) argue that rape in humans can be explained as a trait difference when it comes to selection or differential reproductive success among people. There are even some biological theories that describe men as suffering from irresistible forces that compel them to rape. However, some Darwinian biological theorists say that if something is considered to have biological basis does not necessarily mean that it is good, or socially acceptable (Wright, 1994). In the other hand there are some commodification theorists that argue that sex is a commodity and might be stolen. The theft in this case is the rapist, and rape is a crime of property. (Baker,1997).

There are other theorists like Malamuth and colleagues that propose that rape is caused by developmental events that involve learning, and not due to genetic variations. They explain this by saying that men who have the tendency to rape, come from harsh families or backgrounds where social relationships are built on manipulation and violence (Malamuth & Heilmann, 1998).

Forced sexual contact shows disrespect for women, even when it is in the name of passion and it is argued that it is a hate crime that is based on gender (Goldscheid, 1999). In line with such theories, some other studies emphasize that rape is not a matter of sexuality, instead it is a way of expressing control (Gold, 1996)

The fact that there are different definitions and different theories in explaining what rape is and thus who is considered a victim of rape and who is not, tells about the fact the people perceive it differently and have different criteria when defining it. Just as scholars that vary in the way they perceive and explain rape, individuals also vary in their attitudes toward rape, toward the victim and the perpetrator. By giving different meanings society creates different myths for such horrific acts. Such myths help a culture resolve internal conflicts. In this manner rape myths allow cultures to rationalize the prevalence of rape by offering explanations for its occurrence. (Brinson, 1992).

1.3 Rape myths

Statements that claim, 'women ask for it', or that 'only bad girls get raped' and 'if a woman wants she can resist' the rapist, are considered myths and they rationalize rape by blaming the victim. Rape myths create a very hostile climate for the victims of rape by offering prejudicial, stereotyped and false belief about rape, the rapist and the victims (Burt, 1980). Holding such beliefs about rape transfers the blame from blaming the perpetrator to blaming the victim (Suarez & Gadalla, 2010). Even though there is a huge amount of research that tries to explain and understand such myths, there are still no precise definition of rape myths. Lonsway and Fitzgerald (1994) after reviewing and criticizing the literature on rape myths acceptance, they offer a theory-based definition by saying that rape myths are widely and persistently held attitudes that most of the time consist of false beliefs regarding rape and the victim. Such attitudes tend to deny the male sexual aggression and even justify it.

The authors added that such myths might be of use to men and women differently. They claimed that these myths for men might serve to justify sexual aggression by men, whereas for women these myths' function might be that it helps them deny their personal vulnerability (Lonsway & Fitzgerald, 1994, 1995).

These attitudes are quite similar to other oppressive beliefs toward different other deprived or underprivileged groups in the society, that fit under the umbrella of racism, homophobia, classism, religious intolerance etc. (Aosved & Long, 2006).

Research has shown that not only lay people, but professionals as well and people who interact with rape victims have such beliefs and make such statements (Barber, 1974). These myths are prevalent even in the media. Brinson (1992) made a research about the use and opposition of rape myths in television, particularly in dramas. 26 storylines were collected and analysed for the content of rape myths. The rape myths of "asking" for it, "wanting" it, "lying" about it, and "not being hurt" were used extensively in the 26 rape storylines. Such use of these rape myths in prime-time television is very concerning, because what is presented in television tells and represents the society's mentality by showing social elements. Moreover, they can also send

these myths one step further and in this way promote them to the society, by reinforcing the belief that it is women who are responsible for the rape.

The effect of these myths is very crucial and vastly important because they don't only effect how the victim will feel about herself for what has gone through, but it also effects the likelihood of reporting their cases to the police or justice system (Brownmiller, 1975). It was reported that women who held higher levels of rape myths they were less likely to report their experiences to the police (Heath et al, 2013). In addition to that, when the other way of the relationship was studied, it was also found that rape victims who did not report their rapes to the police, had higher levels of rape myths compared to the victims who reported their rapes (Egan and Wilson, 2012).

Such myths serve several functions. Instead of putting the blame on the rapist, individuals blame the victim because it protects them and the society in general from having to confront the extent of sexual violence and the reality in general and they also want to believe that bad thing will not happen to good people (Lonsway & Fitzgerald, 1994). Additionally, another function of rape myths, as the literature suggests, is to oppress and to have social control over women (Brownmiller, 1975: Burt, 1980)

Rape myths have been shown to be strongly related to some attitudes such as sex roles and stereotypes and the acceptance of interpersonal violence. Acceptance of interpersonal violence refers to the idea that violence is normal and can be justified. Women who do not fit the stereotypical sex roles are often rejected whereas women who behave accordingly with the traditional gender roles are praised, that is hostile and benevolent sexism (Chapleau et al., 2007; Glick & Fiske, 1996).

According to Hill & Marshall (2018) there are gender-traditional cultures and egalitarian cultures. Gender-traditional cultures or countries refer to cultures where the roles depend and are defined by the biological sex, where women are supposed to take care of their house and kids whereas men are supposed to take care of the financial aspect (Read, 2003), and usually in such countries gender inequality is higher (Schwartz & Rubel-Lifschitz, 2009). In the other side, the egalitarian cultures promote that both men and women are equal and they can do the same duties at home, within the family or at work (Scott et al, 1996). It has been

reported that men show more traditional-gender roles (Olson et al, 2007). Additionally, countries that are more developed or more industrialized have shifted toward egalitarian gender roles in the last semi century (Boehnke, 2011). Research has reported that such traditional gender roles are related to rape myth acceptance (Lutz-Zois et al, 2015) and are positively correlated to unfavorable attitudes toward rape victims (Costin, 1985; Costin & Schwartz, 1987).

According to UNFPA Turkey (2019) although there have been a progress after the year 2000, Turkey still remained the 130th on the list of 145 countries on the Gender Gap Index in year 2015, which puts Turkey quite down when it comes to gender equality. Similarly, although there has been a focus on gender issues in the post war Kosovo, its society can be still considered marginal and gender gap remains one of the most challenging issues for the Kosovar society (Haug, 2015).

Furthermore, these attitudes are hard to change, unless it is worked on from a very young age (Burt, 1980). A meta-analysis which included 72 studies found out that men show more negative attitudes toward rape victims and showed less empathy towards the raped women (Anderson, Cooper & Okamura, 1997). Academical background, or education seem to be an important factor in attitudes held toward rape and the victims. Research suggests that people with higher education hold less rape myths as compared to those with less education (Suarez & Gadalla, 2010).

1.4 Victim related Rape Myths

Ward (1988) who developed Attitudes toward Rape Victims Scale (ARVS), extracted seven themes (attitudes that have negative impact on victims of sexual assault) in the scale, based on the social psychological and clinical literature on rape. So, the scale included seven categories, namely: victim blame, victim responsibility, victim denigration, victim credibility, victim resistance, victim deservingness and trivialization of victim's experiences (p.131). In this section these concepts are briefly explained.

1.4.1 Victim Blame

Rape in addition to being a very traumatic experience is the only crime where the victim can be blamed and socially stigmatized for what has happened to her (cited in, Russell, 1984, p.33). Victim blaming, and stigmatization are a significant problem for the psychological well-being and the healing process for the rape victims. Such attitudes toward rape victims affect victim care in legal, medical and social spheres (Ward, 1988) Often rape victims are criticized for being careless and putting themselves in such situations.

Amir (1971) explained that victim precipitation refers to the situation when the perpetrator interprets the victim's behaviors as direct or indirect invitation for sexual relations or interprets the victim's behavior as a sign that she will be available for sexual relations if he continues to demand it. To be considered as invitation such behavior might consist of either commissive acts (agreeing to have a drink) or omissive act (not reacting as strong as she should to sexual suggestions). Amir (1967) studied and analyzed 646 cases of forcible rape to see what characteristics were represented in victim precipitation (when the victim's behaviors were considered as either inviting to sexual relations or being available for it). The characteristics that were revealed from the analysis: when the victims were between 15 to 19 years old, when alcohol was included (especially the victim, or both), when the victim had "bad" reputation, when the victim had met the offender in a party, bar or so, when coercion is used to seduce the victim, when they are raped outside their or the offender's home, when the victim-offender were of the primary relationships, such elements were higher in the victim precipitation cases.

Weis and Borges (1977) mentioned that people do not identify with the victim and neither hold her in high regard. By doing so and by additionally blaming the victim, not only the behavior of the perpetrator is justified, but the victim is also considered as guilty for what has happened to her. As mentioned above such perceptions can affect negatively the psychological wellbeing of the victim and can also stop many victims from telling and reporting their traumas.

1.4.1 Victim Responsibility

Victim responsibility and victim blame are often used as indistinguishable; however, they are distinct from one another (Weiner, 1995). Shaver (1985) states that causality is what first determines responsibility. Whereas as he mentions, the definitions in standard dictionaries correspond the word responsibility with accountability (either for praise or blame). In the rape context as well, observers often are biased and make such attributions that keep the victim responsible or accountable for the misfortune.

Brownmiller (1975) when describing attitudes toward rape that suggest that women want to be raped and such attitudes suppose they are responsible for it because they provoke it by their appearance, and accuse men who are innocent, and such rape related attitudes are supported by psychological research (Ward, 1995). Some studies found that rape victim empathy was negatively correlated with perceived victim responsibility

Additionally, the same study found that participants who empathized with the perpetrator were holding the victim more responsible, and those who emphasized with the victim were assigning less responsibility to the victim (Smith & Frieze, 2003). By attributing the responsibility of the rape to the victim alone, all the load and the hardship is also assigned to the victim alone (Denmark & Friedman, 1985).

1.4.2 Victim deservingness

For people to keep believing that in this world bad things happen to only bad people, they often claim that the victim deserved and initiated the incident themselves (Lerner,1980). In this way, people feel protected and safe, by reinforcing the belief that nothing will happen to them unless they deserved it. Additionally, they will not feel the responsibility as a citizen, to stop such incidents, because they chose to believe that rape will only happen to those who

deserved it (and that does not fall under the responsibility of others). The literature also supports that people often tend to think and claim that when a woman is raped, she did something to cause it and she deserved it (Lonsway & Fitzgerald, 1994).

1.4.3 Victim denigration and Derogation

In some cases, people not only unfairly criticize and blame the victim, they also reject them for their misfortune (Heider, 1958). In an experimental study (Lerner & Simmons, 1966) when the observer could not 'help' the suffering victim, the observer devalued and rejected the victim (derogation). Interestingly, when observer could make attributions about the victim's suffering to something that the victim did or to something that the victim failed to do, the observer had less need to devalue personal characteristics. By doing so, the observer can hold the belief that the world is a just place. As cited in Kay, Jost and Young (2005) there is evidence from the literature that people want to believe that the social system is fair and there is justice in the world. That is why often the victims are blamed for their disadvantages for their misfortune (e.g. Furnham & Gunter, 1984). In line with this, derogation can serve to justify the system (Kay, Jost & Young, 2005). In a study where participants rated some videotaped patients that were either rape victims or patients with problems that were not related to rape, participants rated the rape victim as more emotionally unstable compared to the other patients with other problems (Barnett, Tetreault & Masbad, 1987).

1.4.4 Victim credibility

Victim credibility is one of the most crucial components in rape victim literature, as it is one of the common rape related myths. Kanekar and colleagues (1985) pointed out that as compared to other crimes, it is only with rape victims where credibility becomes an issue. Even close family members and friends do not trust the rape victim, unless there is adequate and enough proof (Katz & Mazur, 1979). Often people believe that women are lying when telling their rape situations. Many people question the credibility of the incident by claiming

that those women are lying just to get revenge from that person or to protect their image. That is why Ward (1988) in the Attitudes toward Rape Victims Scale (ARVS) included statements regarding the credibility of the rape. It is important to note that victim credibility not only has a great impact on the victim and her feeling unsupported by others, but it will directly affect reporting the case to the police.

1.4.5 Victim resistance

When people fail to defend the rights of the rape victims, they often express beliefs that contain myths about resistance. Not only lay people, but lawyers, attorneys and police officers also express such beliefs implying that the rape could have been avoided if the women showed resistance, meaning that the victim had a choice, so she is responsible for what has happened (Schwendinger & Schwendinger, 1974).

A study with undergraduate participants, who read testimonies of rape victims after being exposed to slides containing aggression, interactions between women and men, and women being portrayed as sex objects, and then were asked to make judgments about the victim and the perpetrator. Participants considered the victim that did not resist, as more responsible, they also claimed they were less harmed and they also assigned them less credibility (Wyer, Bodenhausen & Gorman, 1985).

1.4.6 Trivialization of victim's experience

Another way of decreasing the importance and the severity of rape, is to make it seem less important than it is. Making rape look less serious than it is, is another rape myth related to the victim, as considered by Ward (1988), trivialization of the experience of the victim. Such myths tend to reduce the caused damage. Field and Ward (1995), gave examples of myths that fall in this category, as follows: women exaggerate the damage caused by rape; they are

responsible for not preventing it; women with prior sexual experience are not damaged by rape; etc. Once more, this myth also can affect the reporting rate of the rape cases, because the victim might feel that her incident is not taken serious by the authority.

2. Social psychological concepts:

Attribution, in addition to being one of the very important factors and variables in psychology, particularly in social psychology, it also has a great importance in the rape context. The way people understand and explain rape, is very important for the society, the system and the victims as well. The following section will briefly explain attributions in general and attributions about rape and rape victims.

2.1 Attributions

The Austrian, Gestalt psychologist, Fritz Heider (1958) suggested that people give explanations about other people's behaviors, which are or are not accurate. With his "attribution theory" he explains how people tend to see and find the causes of behaviors and explain them. People either make internal attributions (explaining situations with factors related to the person) or external attributions (which are related to the situation). Heider (1958) suggests that attributions shape our understanding and how we make sense of the environment that surrounds us, as well as it determines how we react to environment and situations.

Ross (1977) suggests that human beings seek to give explanations to behaviors and make inferences about the person who is acting and the situation. To do so, they (people) have implicit assumptions about people's nature and their behavior, and they also rely on previous experiences, which are usually product of communications and relations with others, be it from the media or other sources that are not direct to the individual. People just like a scientist would do, they analyze and try to make sense of that data to get meaning and inferences.

Theorists have been interested in knowing how people decide on what to hold responsible, or what has caused the action or behavior. The individual has two tasks when making social observations, firstly to find and attribute the cause of the action (a causal judgment) and then to infer those attributes to either the person or to the situation (Jones et al., 1971).

Following Piaget (1932) who suggested that there are developmental stages regarding attributions as well, and pointed out that a child makes more primitive attributions because he doesn't not weigh intentions much, whereas the more mature people do not ignore intentions and their attributions are not primitive anymore (as cited in Ross & Ditecco, 1975). As expressed by Ross and Ditecco (1975), Heider was conscious that even mature people do make primitive attributions. Heider (1958) has further suggested that there are five levels when attributing responsibility: The first level is association, in this stage the person is held responsible for anything that has happened and s/he relates to. Commission is the second level, here the person is held responsible although s/he did not know or couldn't anticipate the outcome of his/her behavior. The third level is foreseeability, and here the person is held responsible for everything that s/he could have anticipated even if the person did not mean or plan it. At the fourth level, which is intentionality, the person is held responsible only for what he meant, planned or intended to do and not any longer for the outcome s/he has not intended. In the last level which is justification, even for the outcome that the person has intended s/he is no longer held as responsible. In this final stage the behavior is justified, and the person is held responsible only for what he cannot be justified.

Making attributions to the situations or the offender might make people feel insecure and unsafe, because it means that if at some point in life go under the same circumstances the same incident might happen to them. Therefore, if the observer makes attributions that a mischance or a disaster happens due to chance it means that such an accident can happen to the observer as well. That is why by attributing the responsibility and blaming the victim (such as saying that he/she could have acted differently to avoid the accident) the observer will make him/herself calm about it not happening to him/her (Walster,1966).

As cited in Workman and Freeburg (1999) attribution theory puts three types of attributions in an order, and they are cause, responsibility and blame (Calhoun & Townsley, 1991). They further suggest that blame requires responsibility and responsibility requires cause. However, this doesn't mean that cause will lead to responsibility or responsibility to blame (p.262).

Many researchers (e.g., Jones and Davis, 1965; Kelly, 1967; Shaver, 1970; Weiner, 1974) indicate that there are many factors that influence attributions / attributions of responsibility that we make, causing internal or external attributions. Among many factors they have suggested individual needs and wishes, people's own interests, intelligence, the information given about the event and the victim as well, empathy, behavior's social desirability etc.

Because this topic is about rape victims, attributions to the victims in general and rape victims in particular, should be covered at this point. An experiment by Walster (1966) had noted that more responsibility was attributed to the victim when the consequences of the accident were more severe. Walster argues that the observer blames the victim to assure him/herself that such an accident would not happen to him/her. Shaver (1970) could not replicate Walster's results that the higher the relevance the higher the attributions to the victim, however Shaver's experiments noted that a degree of relevance plays a role in blame attribution. Chaikin and Darley (1973) have proposed the terms "personal relevance"(whether observer is similar to the stimulus person) and "situational relevance"(whether the observer will find him/herself in a similar situation someday). In line with the literature by Shaver and Chaikin and Darley, Workman and Freeburg (1999) made a study to examine the existing notions. They designed an experiment with a date rape situation (the victim was female and the perpetrator was male). The results showed that the observers that were relevant to the victim (female) attributed less responsibility to the victim. In the same way, perceivers that were relevant to the perpetrator (male) attributed less responsibility to the perpetrator. Therefore, it was noted that "blame avoidance" was a significant factor in attributing responsibility.

In this section findings about attitudes toward rape victims will be presented in two parts, the first one will cover the findings concerning the situation and its characteristics (victim characteristics) whereas the second part will cover the findings regarding individual differences (observer's characteristics) .

2.1.1 Situational characteristics

Pollard (1992) has reviewed observers' judgments and attitudes toward rape victims on depicted rapes in different experimental studies. Pollard (1992) came up with classifying four situational characteristics that impact observer's attitudes toward rape victims: victim's characteristics, victim-attacker acquaintance, victim resistance and victim's behaviors before the attack.

2.1.1.1 Victim characteristics

Situational and victim characteristics are important in determining the judgment of rape victims and rape cases in general, they have demonstrated to influence both explicit and implicit judgments of the rape case (Süssenbach & Bohner, 2016). In line with these findings there are other studies with results that support the idea that victim characteristics influence attitudes toward them. In Gotovac and Towson's (2015) study, male participants held the attacker significantly less responsible than did female participants if the victim had several previous sexual partners. Clarke & Lawson (2009) on the other hand found that attributions of fault to the victim were positively associated with rape myths and victim's external factors such as victim's weight made a difference in blame attribution because in their study more fault was attributed toward thin victims than overweight victims. Other characteristics like victim's respectability, good-looking and provocativeness moderate the chance to assign responsibility to the victim (Larsen&Long, 1988).

Thornton & Ryckman, (1983) studied the influence the victim's physical attractiveness on observers' attributions of responsibility and found that there is an attractiveness bias (more blame was assigned to the non-attractive victims) and that bias was more prominent for the male participants. Other studies have examined the influence of the dressing matter, and found that more responsibility was attributed to the victim who was wearing a short skirt as compared to the long skirt victim (Workman & Freeburg, 1999). Attitudes toward rape victims and attribution of blame usually have used rape scenarios. Whatley has made a meta-analysis (1996) of such studies that were previously reviewed by Pollard (1992). When the

victim was described as not wearing properly, they were perceived as more responsible compared to those that were described as being dressed properly. Another victim characteristic that was considered in different studies is the character of the victim. Results from meta-analysis by Whatley (1996) showed that the less respectable victim, or the victim with a questionable character was held responsible more than the more respectable victim. Whatley argues that the popular view is that a woman with a questionable character (e.g. a prostitute) is more deserving than a respectable woman (e.g. a virgin).

2.1.1.2 Victim-attacker acquaintance

The relationship between the victim and the perpetrator is another factor that influences attitudes toward the victim and thus the attributions toward her. Another concerning issue is that the closer the relationship between the perpetrator and the victim, the less likely for the observers to consider the act as rape (Klemmack & Klemmack, 1976). Additionally when the victim was acquainted to the perpetrator the rape was considered as less serious (Gerdes, Damman & Heiling, 1988) and date rape is not considered as distressing as the stranger rape (Heath et al., 2013). Observers tend to ignore the forced sex with a date or an acquaintance as rape, and even more, they tend to blame the victim for not controlling the situation (Bridges, 1991). Whatley's meta-analysis (1996) showed that if the victim was acquainted with the perpetrator, more responsibility was assigned to her as compared to the cases where the victim was not acquainted with her perpetrator.

2.1.1.3 Victim resistance

Victim resistance was one of the categories mentioned by Pollard (1992), but because victim resistance was also mentioned in the first part of this thesis, as one of the rape myths, here it will only be mentioned briefly. The resistance shown by the victim in the time of the rape is considered as a factor that might impact attributions. If the victim was reported that did not resist observers attributed more responsibility (Wyer, Bodenhausen & Gorman, 1985), and such pro victim judgments were more common among male observers (Pollard, 1992).

2.1.1.4 Victim's behaviors before the attack

Victim's behaviors before the attack seem to have an impact on how people perceive the victim, and on the attribution of blame and responsibility. According to findings from Grubb & Turner (2012) victims who fit the traditional gender roles are blamed less than those who do not fit such roles. Additionally, being drunk or sober also impacts the observers' attitudes toward the victims. Participants blamed more the victims who consumed alcohol as compared to those who were not drunk (Grubb & Turner, 2012). Pollard (1992) argued that if the victim took precautions against the incident, it would lead to less negative attitudes toward her. Pallack & Davis (1982) provided evidence that if the victim changed her way while going home (taking precaution), the observers reported less blame and attributed less responsibility for the victim.

Pre attack behaviors not only effect observers' perception and blame towards the victim, but it also impacts victims themselves. Ullman (2010) pointed out that in rape incidents when alcohol is involved, self-blame is very common among victims and can affect the reporting of rape. Janoff-Bulman (1979) has categorized two types of self-blame: behavioral (the cause of rape is assigned to some specific behaviors of the victim), and, characterological (the cause of rape is assigned to factors related to the person).

2.1.2 Perpetrator's characteristics

As it was mentioned in the first section of this thesis, sexual assaults might be motivated by the need for power (Brownmiller,1975; Burt, 1980), therefore power factors within a rape incident can have an influence in the attitudes toward the victim and the attribution of blame. Black and Gold (2008) experimentally studied power differentials defined by the socioeconomic status, by manipulating the status of the perpetrator as either a doctor or a bus driver. According to their findings, female participants attributed more responsibility to the victim when she was assaulted by the bus driver and less responsibility to the victims assaulted by a doctor. In line with these findings, Sepncer (2016) found that both female and male participants attributed more blame to the perpetrator that was depicted as an accountant

as compared to the cashier perpetrator. The perpetrator's social status doesn't only influence lame people's perception, according to findings from a meta-analysis (Devine & Caughlin, 2014), it also affects members of jury's judgment, being more likely to declare as guilty perpetrators from the low socioeconomic status.

Findings from a recent study showed that when the perpetrator is popular or a powerful person, his success can influence the evaluation of the rape case and predicts moral judgments of the rape and the rapist, especially when the rape has ambiguities (Nyúl, et. al., 2018).

Because people have the tendency to see members of their own group more positively than out group members (Tajfel & Turner, 1979) research has also shown that a perpetrator who is from an out group is blamed more than a perpetrator that is perceived as being a member of the ingroup (George & Martinez, 2002)

There have been some other studies on the other hand that have shown the other way of the relationship, arguing that rape myth acceptance also influences participants' attention toward the victim and perpetrator, participants who showed higher rape myth acceptance focused more on the victim and showed more anti victim judgments (Süssenbach, et. al., 2015).

2.2. Individual characteristics

2.2.1 Demographic characteristics

Individual differences have been a matter of interest for many researchers interested in the perception of rape victims, rape myths and rape in general. Among the observers' characteristics the factors that are considered and studied the most in the context of attitudes toward rape victims are gender, age, the level of education, socio economic status, profession (Anderson, Coper & Okamura, 1997; Lonsway & Fitzgerald, 1994; Ward, 1995)

Because information about gender is easy to reach, gender is one of the demographic variables that is examined the mostly in the literature. Different demographic variables have often inconsistent results; however gender is one variable that has shown a significant main effect on observers attributions for the rape victims, even when tested on different populations (Nagel, Matsuo, McIntyre, & Morrison, 2005; Anderson et al., 1997; Lonsway& Fitzgerald,1995; Larsen&Long,1988; Burt,1980; Field,1978). Reviews from the meta-analysis conducted by Anderson and her colleagues (1997), from 72 studies it revealed that men accepted rape more than women did. Women are more sympathetic toward the victim of rape (Nagel, Matsuo, McIntyre, & Morrison, 2005; Struckman-Johnson & Struckman-Johnson, 1992) and reject rape myths more (Gilmartin, 1988) as compared to men. Men attribute more responsibility to the victim (Lonsway & Fitzgerald, 1994), have more negative attitudes toward them (Ward, 1998) and blame the victim more (Burt, 1980). However in some other studies, the gender of the observers influenced their judgments only indirectly, through implicit evaluation (Süssenbach & Bohner, 2016). This gender effect that reflects in the literature might simply be because of the endorsement of gender roles and because the participants might identify with one's gender identity (Gravelin, Biernat, & Bucher, 2019).

In terms of age, older people tend to accept rape myths more (Anderson et. al., 1997) as compared to younger people who reveal less stereotypical attitudes and less rape myth acceptance (Burt, 1980). Similarly, participants who were more educated have shown more positive attitudes toward the victims and showed less pro violence beliefs (Nagel, Matsuo, McIntyre, & Morrison, 2005, Burt, 1980)

When it comes to other demographic variables, people from lower socio-economic status accept rape more (Anderson et.al., 1997) and participants with better income hold more favorable attitudes toward the victims (Nagel, Matsuo, McIntyre, & Morrison, 2005). According to literature, conservative political beliefs predicted rape acceptance (Anderson et al., 1997) and the more politically conservative that the participants were, they blamed the victim more (Lambert & Raichle, 2000). The literature on the relationship between religiosity and attitudes toward rape and rape victims, is inconsistent, some studies show that high religiosity is positively correlated with higher rape myth acceptance (Mulliken, 2005) and others showing no correlation (Carr, 2006.)

2.2.2 Empathy

For more than two centuries, the concept of being able to understand the feelings of others without necessarily experiencing it has been studied by many researchers in different social sciences. It has been recognized as including the cognitive element which refers to the ability to take the other person's perspective, and the emotion element which refers to the emotional reactivity or the affective response. (Davis, 1980). In consistency with this approach, according to Levenson and Ruef (1992), the concept of empathy has three qualities or characteristics and that is knowing what another person is feeling, feeling what the other person is feeling and responding with empathy to the person's anxiety or distress. This explanation of empathy includes both cognitive and emotional or affective elements.

Literature on empathy tries to give answers to two basic but different questions. The first question is how do we know what other people are feeling or thinking? And the other question is what makes us sensitive and caring to people who are suffering or going through difficulties (Decety & Ickes, 2009). The theorists explain that for people to understand the internal states of others, they have to use the information and theories they have regarding mind, so that they can make such meanings. In the other hand simulation theorists propose that people can understand what another person is feeling or thinking by imagining themselves in such situations. When it comes to the second question, what leads people to be sensitive and thus show empathy for others, researchers from different fields have answered that empathy works as motivation to help the person who is suffering.

The term empathy is used differently and Decety & Ickes (2009) list eight different concepts or psychological states. The first one is knowing what another person is thinking and feeling. There are researchers that refer to this as "cognitive empathy" (Zahn-Waxler, Robinson & Emde, 1992) and others as "empathic accuracy" (Ickes 1993). The second concept suggests that once a person perceives the other's state in a situation, the observer's neural response will harmonize and go with the state of the person, as automatic imitation. The third definition of empathy that is often used is feeling what the other person is feeling. The fourth concept is

about imagining oneself into the other person's situation. The fifth concept has to do with imagining and trying to understand what that person is thinking or feeling. The sixth concept has to do with talking the role or the place of the other and trying to imagine what and how it would feel like to be in the other person's place. The seventh definition includes negative feelings such as distress and anxiety caused by seeing another person suffering, not as the person or by the person but by the state of the person. Whereas the eighth concept involves feeling distress for the person who is suffering.

Studies have shown that there is an overlap between the neural circuits that is responsible for the self-experience of pain, and the neural circuit that is responsible for the perception of another people's pain. Otherwise the simple insight on another person's pain activates the same neural network that is activated when the observer experiences pain him-herself (Decety & Lamm, 2009).

As it is mentioned above there is not a single definition of the concept of empathy (Levenson & Ruef, 1992) that is why effort is made by many researchers to clarify what empathy is and distinguish it from other similar concepts. Wispe (1986) pointed out that empathy is about understanding and knowing another person, without reducing self-awareness.

Emotional experience of empathy can be considered as a source that can change attitudes towards a person, group or issue. When some participants in a study were asked to travel around campus in a wheelchair or they were told to watch another person do that, their attitudes toward persons with disabilities were improved and persisted even when measured 4 months later (Clare & Jeffrey, 1972).

2.2.3 Empathy in the rape context

As it was mentioned above, rape prevalence is very high, that is why chances to face situations related to rape are very high. One might either be a victim itself, meet or know a victim, and in such situations it is required from the person to give responses (directly or indirectly) such as perceiving and judging /blaming both the victim and the perpetrator. Because empathy can and

might influence the observer's perception of the victim or the rapist, empathy is considered as one of the most important factors or variables in the rape context (Deitz, Blackwell, Daley & Bentley, 1982, 1984). In addition to that it can also play an enormous important role when taking decisions during rape trials (Smith & Frieze, 2003).

Mehrabian and Epstein (1972) had developed Questionnaire Measure of Emotional Empathy (QMEE) and it was one of the most widely used measure for general empathy. This questionnaire examines empathy toward one target- usually the suffering other (the victim) however the observer or the attributor can actually empathize with the perpetrator as well. Because there can be different points of view and empathize with the victim or the rapist or with both of them, now Rape Empathy Scale (RES) is widely used in the rape context (Dietz, Blackwell, Dailey & Bentley, 1982).

Kruelewitz (1981) suggested that for men it is more difficult to identify with the victim. And according to Smith & Frieze (2003) this explains the findings that men score lower in rape victim empathy and higher on victim responsibility.

It has been suggested that knowing a victim might increase victim empathy, but studies have not been consistent (Barnett et al., 1992; Weiner et al., 1989). In this context Smith & Frieze, 2003 suggests that just knowing a victim is not enough to make the person empathize with other victims, instead the degree of relationship might induce it that is why the degree of relationship and contact should be assessed.

There are studies who show gender differences when it comes to empathy, where women score show higher scores on rape victim empathy, whereas men have the tendency to show higher scores on rape perpetrator empathy (Smith & Frieze, 2003). Men are also less empathic than women toward rape victims (Anderson, Cooper & Okamura, 1997).

In Deitz (1980), participants who scored higher on the Rape Empathy Scale (RES) expressed more positive feelings toward the rape victim compared to those who scored lower on RES. In addition to that they had fewer positive feelings for the accused person and also reported that rape is a serious crime. They also appraised the psychological effects of the rape as more serious, compared to participants who scored lower on RES. Moreover, they supported the

rape victim to the same degree, regardless of the victim resistance or nonresistance to the perpetrator, whereas participants who scored lower on RES, were less positive to the victim who resisted to the perpetrator verbally (as cited in Deitz, Blackwell, Daley & Bentley, 1982)

In general, having similarities with the victims of rape has been found to influence one's reactions to the victim. People who find the victims similar to themselves are generally more understanding of the situation that the victim has gone through and tend to evaluate the victim more favorably (Barnett, Tetreault & Masbad, 1987).

It was reported that women blame the victim less (Deitz, Littman & Bentley, 1984) tend to better foresee the possible psychological effects of rape on a victim more accurately compared to men (Kurlowitz, 1982) .

When women who have been raped, watched videotapes of rape victims, they reported more empathic responses compared to the participants who were not rape victims (Barnett, Tetreault, Esper, & Bristow, 1986). Further studies have shown that rape victims gave more empathic responses to a rape victim patient and not to patients who had problems that were not related to rape (Barnett, Tetreault & Masbad, 1987) indicating that having experienced similar situations results in having more empathic evaluation.

2.2.4 Ambivalent sexism

The reason why sexism, as a form of prejudice, is important for this thesis is because it has been pointed out that holding stereotypical attitudes affects people's reactions (Howard, (1984). Sexism is a form of prejudice, but different from other prejudices it is marked by an ambivalence (Glick & Fiske, 1996), which means having different and contradictory ideas. That is why Glick and Fiske (1996) have presented a theory of sexism that includes two components of sexism toward women: "sexist antipathy or Hostile Sexism (HS) and a subjectively positive (for sexist men) orientation toward women, Benevolent Sexism (BS)". Hostile sexism encompasses negative attitudes toward women such as unequal or unfair sexist prejudice. On the other hand, benevolent sexism represents attitudes that might seem like

positive (for the perceiver) but they are stereotypical (Glick & Fiske, 1996). Additionally, the authors have suggested that Hostile and Benevolent sexism involve three shared sources of male ambivalence: Paternalism, Gender Differentiation and Heterosexuality; and each of them has both constructs of sexism. Dominative paternalism (male domination- the hostile aspect of sexism) and protective paternalism (male protection for women- the benevolent aspect of sexism) are two categories of paternalism. Gender differentiation has also two categories, competitive gender differentiation (believing that men are superior and capable of governing) and complementary gender differentiation (romantic objects, wives, mothers who complete men). The competitive aspect justifies the male structural power whereas the second one justifies traditional division of work. Heterosexuality has also two components: heterosexual intimacy (men's sexual motivation toward women) and heterosexual hostility (the belief that women use this aspect to have power over men) (Glick & Fiske, 1996).

Cross-culturally, both hostile and benevolent sexism have a positive correlation with one another (Chapleau, Oswald & Russell, 2007) which means that both rationalize male power (Glick & Fiske, 1996, Gick et. al. 2004) and sexual assaults committed by men (Malamuth et. al., 1991; Burt, 1980; Brownmiller, 1974).

Furthermore, it is suggested that ambivalent sexism has its roots in biological and social condition, since patriarchy (men holding the power in the society) is cross-cultural (Stockard & Johnson, 1992). Having sex-role stereotypes has been shown to be a strong predictor of rape myth acceptance level (Burt,1980) and there is a link between such traditional gender roles and negative attitudes toward rape victims (Ward,1995)

There has been a positive relationship between participants' BS and victim blame for acquaintance rape and again a positive relationship between participants' hostile sexism and their inclination or tendency to commit acquaintance rape (Abrams, Viki, Masser & Bohner, 2003) whereas HS had a positive relationship with rape proclivity (Masser, Viki, & Power, 2006).

Participants who scored higher on BS, attributed less blame and recommended shorter sentences for the perpetrator in the cases where the victim was acquainted to the rapist (Viki, Abrams, & Masser, 2004). In some other studies, BS was the only significant predictor of the

victim of a date rape being more blame than a victim of a stranger rape (Pedersen & Strömwall, 2013). There are some specific components of benevolent sexism that effect acceptance of rape myths.

Believing that women are sophisticated and pure (which is considered a complementary gender differentiation), reflects in beliefs that if women do not fit such stereotypes and act differently they are responsible themselves because by doing so they make themselves unsafe to sexual assaults (Chapleau, Oswald & Russell, 2007).

3. Turkish and Kosovar studies on Attitudes toward rape victims

As it can be noted from the literature review of this thesis, most data on attitudes toward rape victims comes from the western world population. However, there have been several studies in Turkey, and they have revealed consistency with the findings from across the world (Akvardar & Yuksel, 1993; Costin & Katpanoglu, 1993). Akvadar & Yuksel (1993) investigated attitudes toward rape victims in the Turkish sample and found that consistent with findings from other countries, male participants held more negative attitudes toward the victim and perceived rape as less severe. Costin and Kaptanoglu (1993) also found that the results from Turkey were consistent with other countries, with rape myth acceptance being highly correlated with restrictive beliefs about women and their rights. Additionally, other studies from Turkey also found that male university students gave more responsibility to the victim, than the female participants did and they also found that in Turkey there are stronger myths regarding date rape(Golge, Yavuz, Mderrisoğlu, & Yavuz, 2003). Kosovar society's attitudes toward rape victims have not really been evaluated with scientific studies, however as cited in Qosja-Mustafa and Morina (2018), 74% of a Kosovar sample, blame the victim as being responsible for sexual assault because of her dressing or her behaviors.

Although the literature in Turkey is not as wide as the one in the Western countries, there are still referencing articles and researches as the ones mentioned above. However, there is yet no study regarding attitudes toward rape victims in Kosovo, using such psychometric tools.

4. The aim of this thesis

The aim of this thesis and the present study is to examine the effects of empathy, ambivalent sexism, on attitudes toward rape victims. Additionally, this study aims to provide a comparison of a Turkish and Kosovar sample. Firstly, this thesis combines social psychological concepts as well as demographic factors to explore their effect on victim blaming and attitudes toward rape victims. As mentioned above, there have been other studies that examined the relationship between empathy and attitudes toward rape victims, however this thesis studies empathy by manipulating it. Secondly, it tries to fill the gap on the literature with Kosovar samples and provide a cross cultural comparison with the data from Turkish sample. Because there is lack of attention to wartime rape and war time rape victims (Gottschall, 2004), this study also examines attitudes toward war time rape vicims and non-war time rape victims by including different scenarios (war and non-war ; day time and night time). That is why this thesis aims to raise awareness for war timer ape victims too.

5. Hypothesis :

1. It is expected that participants on the High Empathy group will show less endorsement of negative attitudes toward rape victims, as compared to the participants on the Low empathy group.
2. It is expected that there will be differences on Attitudes toward Rape Victims based on the scenarios they have read due to the darkness and war elements, as mentioned below:

Scenario 2 : Nighttime- Non-War (darkness element) > Scenario 4: Nighttime-War (darkness element, but war) > Scenario 1: Daytime-Non-War (no darkness element) > Scenario 3: Daytime-War (no darkness element, plus war)

3. It is expected to be an interaction effect for Empathy manipulation and Scenario
4. It is expected that both Hostile and Benevolent Sexism will be positively correlated with negative attitudes toward rape victims.
5. It is expected that self-reported empathy will be negatively correlated to attitudes toward rape victims.
6. it is expected that HS, BS and self-reported empathy have predictive power on the dependent variable (ARVS).

CHAPTER 2

METHOD

2.1 Participants

A total of four hundred eighty participated in this study (240 Kosovar and 240 Turkish young adults). Kosovar participants ranged in age 16 to 38 with a mean of 25.74 (SD =4.6) . from them 92 (38%) were male and 148 (62%)female. Turkish participants ranged in age from 16 to 45 with a mean of 24.92 (SD=4.2), from them 57(23.8%) male, 183 (76.3%)female. Participants randomly received one of the 8 forms of the survey (were assigned to one of the 8 groups) so each group had 30 participants.

2.2 Measures

There were two forms or surveys used in this study, one in English and the other one in Turkish. The Kosovar participants responded to the questionnaire in the English language, Turkish participants responded to the Turkish form. The scale that only English-form was available (, Emotional Responsiveness Questionnaire) was translated into Turkish by two bilingual students, using backward translation technique. There were four main sections in this study. There were questions regarding demographic information such as sex, age, religion, education, financial status and political orientation, in the first section (see Appendix A and B). The question regarding the war experience was removed to the end of the survey to reduce the possible influence on the other measures of this study. The second section included Ambivalent Sexism Inventory. The third section included the instructions regarding the scenario (empathy manipulation), the scenario (4 conditions) and the check for empathy manipulation (Emotion Response Questionnaire). The fourth section included the questions regarding the Attitudes Toward Rape Victims Scale.

2.2.1. Attitudes toward rape victims scale

Attitudes toward Rape Victims Scale (ARVS) is a 25 item questionnaire which was designed by relying on three major features (1) it evaluates attitudes toward rape victims in particular and not towards rape in general (as Field, 1978) or to rape prevention (Riger & Gordon, 1979), neither to rape tolerance (Hall, Howard & Boezio, 1986); (2) the language is more simple and it has left out some idiomatic expressions that were used in the previous scales (Burt, 1980); and (3) the items are cross-culturally relevant. ARVS assesses both positive and negative attitudes toward rape victims. It measures attitudes that blame or unfairly criticize the victims, minimize or undervalue victim's experiences, victim's deservingness or undermine victim's credibility. (Ward, 1988). The Turkish version of ARVS (Tecavüz Kurbanlarına İlişkin Tutumlar ölçeği) (Yalçın,2006) was used for Turkish participants (see Appendix C). Their reported Cronbach's alpha was .90, whereas Cronbach alpha in this study was .84. The original version of ARVS has shown Cronbach's alpha level more than .80 in most of the studies (Nagel et al., 2005), whereas the Cronbach's alpha in the present study was .83.

With a total of 25 items and a Likert type scale (1= strongly disagree, 5= strongly agree) has a range from 25 to 125 score, the higher the score the more negative the attitudes are, otherwise the higher scores represent less favorable attitudes toward rape victims. Items 3, 5, 7, 10, 12, 15 and 22 were reversed. (see Appendix D)

2.2.2 Ambivalent Sexism Inventory

Ambivalent Sexism inventory (ASI; Glick & Fiske, 1996) was used to measure the two opposing elements of sexism, benevolent and hostile sexism.(see Appendix E) Hostile sexism reflects negative attitudes toward women such as unequal or unfair sexist prejudice (e.g. hostility toward women, negative feelings and attitudes toward their abilities. On the other hand benevolent sexism is having attitudes that seem like positive but are still sexist because they perceive women in restricted ways and such beliefs do not fit gender equality (women are weak and should be protected by men) (Glick & Fiske, 1996).

The Ambivalent Sexism Inventory is consisted of two scales, each having 11 items. All the 22 items were used in the present study. Participants were asked to respond to the 22 statements using a 6-point Likert type scale (1= totally disagree; 6=totally agree). Higher scores on the inventory represent more hostile and more benevolent sexism, otherwise the higher scores the more sexist the attitudes of the participants.

Kosovar participants responded to the original (English) ASI with Cronbach alphas higher than .87 and .87 for hostile and benevolent sexism respectively (Glick & Fiske, 1996). The Cronbach's alpha for Hostile sexism was .91 whereas for Benevolent sexism was .89 in the current study. Whereas Turkish participants responded to the Turkish version (see Appendix F) which was adapted by Sakalli-Ugurlu, with .87 and .78 Cronbach's alpha for hostile and benevolent sexism respectively (2002). The Cronbach's alpha for Hostile sexism in this study was .93 and for Benevolent sexism .91.

2.2.3 Manipulation of empathy.

As in Batson et al. (1997), participants were assigned randomly to the High empathy or low empathy manipulation. Instructions in the low-empathy condition required participants to "take an objective perspective toward what is described, just remain objective and detached." Whereas the participants in the high empathy condition were instructed to "imagine how the woman feels about what has happened and how it has affected her life. Try to feel the full impact of what this woman has gone through and how she feels as a result."

2.2.4 Scenarios (Vignettes).

In this study there were a total of four scenarios (see Appendix G and H), created based on vignettes used before in the literature. The vignettes were manipulated so that they differ on the time the rape scenario has occurred (daytime versus nighttime) and the situation (non-war situation- war situation). The time manipulation (daytime-nighttime) resulted in scenarios that differed on the presence of rape myths. The scenario during nighttime, specified that it was dark, and darkness is considered as an element of rape myths (Glge, Yavuz, Mderrisoğlu, &

Yavuz, 2003). Whereas the situation manipulation (war-nonwar) was to result in scenarios that can make comparisons on wartime rape victims and nonwartime rape victims. When combining the two manipulated factors, there are a total of four scenarios: non-war -daytime (1), non-war – nighttime (2), war -daytime (3) , war-nighttime (4). The participants were randomly assigned to read one of the four scenarios (vignettes).

2.2.5 Emotional Responsiveness Questionnaire

After reading the vignette, participants completed Emotional Responsiveness Questionnaire (see Appendix I) in order to check the effectiveness of empathy manipulation. The original questionnaire had a list of 24 adjectives describing different emotional states used to assess empathic response. In this study we focused on the two main emotions, empathy and distress. That is why only the 6 adjectives describing empathy and 8 adjectives describing distress were included. For each adjective, participants were asked to report how much (1 = not at all, 7 = extremely) they had experienced that emotion while reading the story. The list of six adjectives that provided a check on the effectiveness of the empathy manipulation included empathy, sympathetic, compassionate, soft-hearted, warm, tender, and moved (Cronbach's alpha .92) (Batson, 1991), as used in previous research. Emotional Responsiveness Questionnaire was translated into Turkish by two bilingual students, using backward translation technique (See Appendix J). The Cronbach's alpha for the original version was .82 whereas for the Turkish translated version was .83.

2.3 Procedure

Ethical approval was obtained from Social and Humanities Ethics Committee at Ankara Yildirim Beyazit University before collecting data. Participants were asked to respond to the survey online, through their own devices (phone, laptop, tablets and so.). Before getting started, it was made sure to the participants that their responses will remain confidential and

that they can withdraw at any point of the study. Participants were asked to read and agree with the informed consent form (see Appendix K and L) to be able to continue with the study. Participants randomly received one of the 8 forms [2(empathy) X 4 (scenario)]. Participants were not informed about the precise aim of the study they were about to participate to. Instead they were instructed as it follows:

‘In this study we will ask you to read a short story and leave your thoughts and opinions. You will begin by indicating the degree that you agree or disagree with some statements regarding how you felt and what you think about the story. Additionally, you will read some statements regarding men and women and their relationship in contemporary society and you will indicate the degree to which you agree or disagree with each statement. ‘

Participants were debriefed about the actual purpose of the study after they completed the survey and were thanked for their contribution. It required approximately 20 to 30 minutes to complete (answer) the survey. Data collection lasted around 3 months (May- July 2018).

Below is provided a flow chart of the survey (see Figure 1) and a flow chart of the study (See Figure 2):

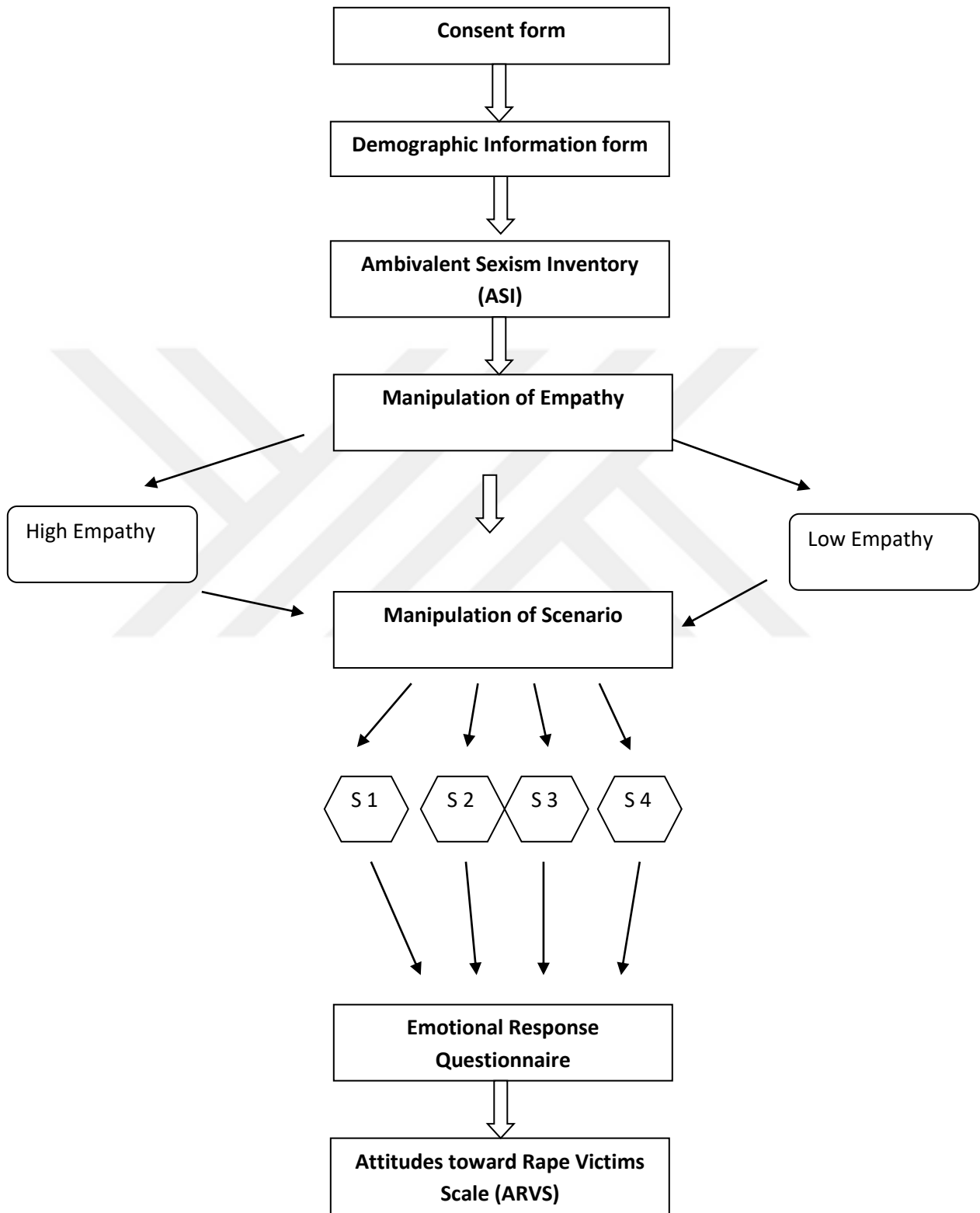


Figure 1. Flow chart of the survey.

S1=Day-Non war; S2= Night-non war; S3= Day-war; S4=Night-war

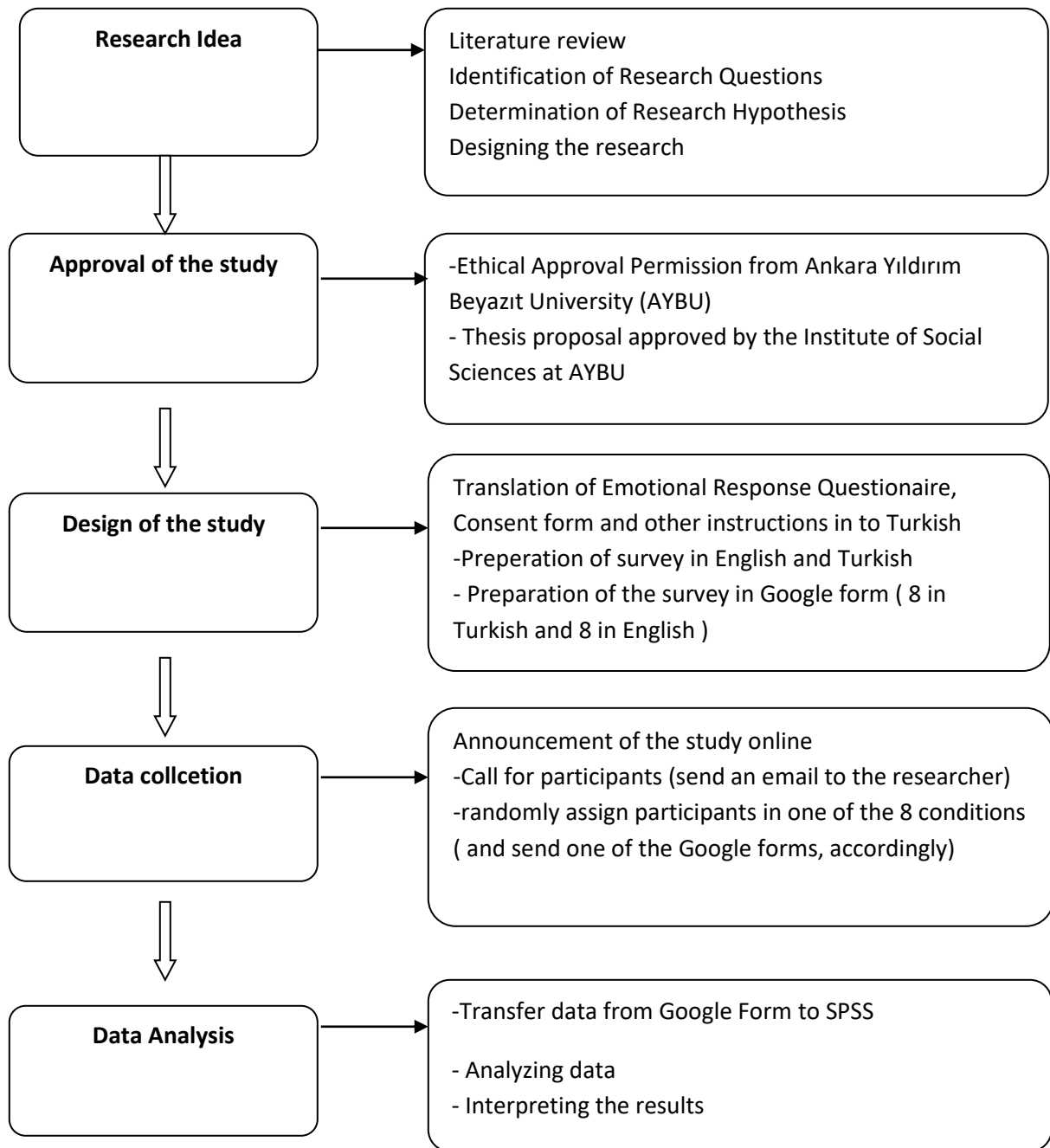


Figure 2. Flow chart of the study

CHAPTER 3

RESULTS

3.1. Demographic information of the sample

A total of four hundred and eighty (480) participants participated in this study. Descriptive statistics were conducted based on the demographic information, gender, age, education, religion, region they live, employment status, marital status, whether they have experienced war and if they know someone who has experienced any form of sexual assault.

From the Kosovar sample, there were two hundred and forty (240) participants. The level of education completed was reported to be 1(0.4%)secondary school ; 48 (19.8%) of them completed high school; 5(2.1%) of them technical school, there were 134 (55.4%) participants that have a bachelor degree; with a master's degree are 48 (19.8%) and 1 (0.4%) with a PhD degree. Most of the participants reported that they have experienced war 160 (66.1%), and 78 participants (32.2%) reported that did not experience war. Around half of the participants reported that they live in an urban area are 133 (55.6%), whereas 50 (20.7%) of participants live in a suburban area; and the other 56 (23.1%) live in rural area.

While the majority of participants were students 104 (43 %), there were 81 (33.5%) participants employed for wages , and 26 (10.7%) that reported they are self-employed, 20(8.3%) of participants reported they are unemployed but looking for work and 3 (1.2%) are unemployed but are not looking for work 3 (1.2%), there were 4 (1.7%) homemakers and 1 (1.2%) reported unable to work.

The majority of the participants are single 155 (64%), whereas 77 (31.8%) married , 5(2.1%) reported to be living with another, 1 (0.4%) divorced and 2 (0.8%) widowed. Most of the participants reported to be Muslim 227 (93.8%), followed by Agnostic 3 (1.2%), Atheist 2 (0.8%), Catholic 1 (0.4%), Protestant 1 (0.4%), Jewish 1 (0.4%) and Orthodox 1 (0.4%).

When asked if they have experienced war, 160 (66.1%) reported they have, whereas 78 (33.2%) reported that they have not experienced war.

When asked whether they know someone who has experienced any form of sexual assault, the majority of them 174 (71.9%) said no, whereas 50 (20.7%) of them reported they have a friend who has experienced sexual assault, and 8(3.3%) said themselves have been sexually assaulted, and another 8 (3.3%) said they have a family member who has experienced some form of sexual assault.

From the Turkish sample there are two hundred forty (240) participants. The level of education completed showed that there were 3(1.3%) participants who completed primary school, secondary school was completed by 7 (2.9%) participants, there were 41 (17.1%) who completed high school, 20 (8.3%) who completed technical school, 142 (59%) of participants have a bachelor degree, and with a master's degree there were 25 (10.4%) participants, and 2 (0.8%) of participants have a PhD degree. Only 15 of Turkish participants (6.3%) reported that have experienced war, whereas the rest 225 (93.8%) have not experienced war. Most participants 175 (72.9%) live in an urban area, 57 (23.8%) live in suburban area and only 8(3.3%) live in a rural area.

Half of the participants reported to be students 122 (50.8%), and from those working, there were 71 (29.5%) employed for wages and 10 (4.2%) self-employed participants. There were 15 (.6.3%) participants who were unemployed but looking for work and 10 (4.2%) who were also unemployed but not looking for work, another 10 (4.2%) reported to be homemakers and there were 2 (0.8%) retired participants. 185 (77.1%) of the participants were single, whereas 52 (21.7%) married and 3(1.3%) divorced. Most of the participants were Muslim 229 (95.4%), followed by 4 (1.7%) Agnostic, 3 (1.3%) Atheists and 3(1.3%) reported to belong to Deism.

Most of the Turkish participants 225 (93.8%) reported that they have not experienced war, whereas 15 (6.3%) of the participants said that they have. When asked if they know someone who has experienced any form of sexual assault, 147 (61.3%) of the participants said no, 35 (14.6%) said themselves have experienced some form of sexual assault, 10 (4.2%) said they know a family member, and 48 (20%) said they have a friend who has been assaulted sexually. Further details about the sample are given in the Table 1:

Table 1

Demographic Information (N=480)

	Kosovar sample		Turkish sample	
	N	Participation rate (%)	N	Participation rate (%)
Gender				
Male	92	38 %	57	23.8%
Female	148	62 %	183	76.3 %
Age	25.74 (SD=4.66) range: 16-38		24.92 (SD= 4.21) range: 16-45	
Completed education				
Primary school			3	1.3%
Secondary	1	0.4%	7	2.9%
High school	48	19.8 %	41	17.1 %
Technical school	5	2.1%	20	8.3 %
Bachelor	134	55.4 %	142	59%
Master	48	19.8%	25	10.4 %
phD	1	0.4%	2	0.8%
Region				
Urban	133	55.6%	175	72.9%
Suburban	50	20.7%	57	23.8%
Rural	56	23.1%	8	3.3%
Employment status				
Employed for wages	81	33.5%	71	29.6%
Self-employed	26	10.7%	10	4.2%
Looking for work	20	8.3%	15	6.3%
Not looking for work	3	1.2%	10	4.2%
Homemaker	4	1.7%	10	4.2%
Student	104	43 %	122	50.8 %
Retired			2	0.8%
Unable to work	1	1.2%		
Marital Status				
Single	155	64%	185	77.1%
Married	77	31.8%	52	21.7%
Living w/ another	5	2.1%		
Divorced	1	0.4%	3	1.3%
Widowed	2	0.8%		

Religion				
Catholic	1	0.4%	0	
Protestant	1	0.4%	0	
Muslim	227	93.8%	229	95.4%
Jewish	1	0.4%	0	
Orthodox	1	0.4%	0	
Agnostic	3	1.2%	4	1.7%
Atheist	2	0.8%	3	1.3%
Deism			3	1.3%
Experienced war				
Yes	160	66.1%	15	6.3%
No	78	33.2%	225	93.8%
Know someone who experienced sexual assault				
No	174	71.9%	147	61.3%
Themselves	8	3.3%	35	14.6%
A friend	50	20.7%	48	20%
A family member	8	3.3%	10	4.2%

3.2 Descriptive information on the variables used in this study

As it can be seen in Table 1, the mean of the participants age for Kosovar sample was 25.74 (SD=4.66) and for Turkish sample was 24.92 (4.21), that is why this study will present mostly attitudes of young people, or young adults.

Table 2

Descriptive information on the variables used with the Kosovar sample (N=240)

	Mean	Std. Deviation	Min.	Max.	Cronbach's alpha
Self-reported Empathy	22.21	9.15	3	42	.82
Hostile Sexism	3.34	1.13	1	6	.91
Benevolent Sexism	3.85	1.14	1	6	.89
Attitudes Toward Rape Victims	57.92	13.77	25	92	.84

When Kosovar scores on several scales were observed, it was found that the participants show a moderate endorsement of unfavorable attitudes toward rape victims ($M=57.92$, $SD=13.77$). They showed higher endorsement of Benevolent Sexism ($M=3.85$, $SD= 1.14$) and Hostile Sexism ($M=3.34$, $SD=1.13$). They also showed moderate self-reported empathy ($M=22.21$, $SD=9.15$).

Table 3

Descriptive information on the variables used with the Turkish sample (N=240)

	Mean	Std. Deviation	Min.	Max.	Cronbach's alpha
Self-reported Empathy	24.78	9.97	3	42	.83
Hostile Sexism	3.1	1.28	1	6	.93
Benevolent Sexism	3.1	1.21	1	6	.91
Attitudes Toward Rape Victims	47.40	13.14	29	87	.83

When Turkish participants' scores on several scales were observed, it was found that the participants show a moderate endorsement of unfavorable attitudes toward rape victims (M=47.40, SD=13.14). They showed higher endorsement of Benevolent Sexism (M=3.1, SD=1.28) and Hostile Sexism (M=3.1, SD=1.21). They also showed moderate self-reported empathy (M=24.78, SD=9.97)

3.3. Effectiveness of the empathy manipulation

Even though the participants read exactly the same vignette (scenario), it was assumed that participants in the high empathy condition, who were asked to imagine the victims feelings would experience more empathy for the victim than would participants in the low empathy condition, who were asked to be objective. The effectiveness of empathy manipulation is checked by using participants self-reports of emotional response after they read the vignette. As in previous research (Batson et. al.), responses to the six empathy adjectives were calculated and so formed a score of self-reported empathy (Cronbach's alpha =.82). Mean score on the empathy index for participants in High empathy condition and Low empathy condition are reported in Table 4:

Table 4

Mean, Standard Deviation and range of Self-Reported Empathy for Empathy Manipulation

	M	SD	min	max
Low Empathy	21.66	9.60	3	42
High Empathy	25.47	9.40	6	42

Consistent with the assumptions, participants in the high empathy condition showed higher scores on the empathy index ($M=25.47$, $SD= 9.40$), as compared to participants in the low empathy condition ($M=21.66$, $SD=9.60$), and the difference was significant $F(1,421)=16.99$, $p<.05$. The results showed that the empathy manipulation was effective.

3.4 Comparison of Kosovar and Turkish samples on the main variables of this study

To compare Turkish and Kosovar participants on the main variables of this study a one way multivariate analysis of variance (MANOVA) was conducted with Nationality as independent variable with two levels (Kosovar and Turkish), and with four dependent variables. The one way MANOVA is used to determine if there are differences between independent groups on more than one continuous dependent variable. The four dependent variables included in MANOVA analysis are: Attitudes toward Rape Victims (ARVS), Hostile Sexism (HS), Benevolent Sexism (BS), and self-reported empathy. The Box's M value of 9.34 showed a p value of $p=.158$ which is not significant, therefore the covariance matrices between the groups are assumed to be equal for the purpose of MANOVA

The multivariate result was significant for nationality $F(3, 473) = 45.59$, $p < .05$; Wilk's $\Lambda = .77$, partial $\eta^2 = .22$. The univariate F tests showed there were significant difference between Kosovars and Turkish participants for Attitudes toward Rape Victims (ARVS), $F(1,475)= 71.62$ $p<.05$ and for Benevolent Sexism (BS) $F(1,475)= 38.55$ $p>.05$. The univariate F tests were not significant for the differences between Kosovar and Turkish participants for Hostile Sexism (HS) $F(1,475)= 3.625$ $p=.05$. The table 9 displays the means for Kosovar and Turkish participants for the main variables: Attitudes toward Rape Victims, Hostile Sexism (HS) and Benevolent Sexism (BS).

Table 5

Comparison of means for Kosovar and Turkish participants on the main variables of this study

<i>Variables</i>	<i>N</i>	Kosovar		Turkish		
		<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
ARVS	237	57.85	13.81	240	47.40	13.14
HS	237	3.34	1.13	240	3.13	1.28
BS	237	3.85	1.14	240	3.18	1.21

Note. ARVS (Attitudes toward Rape Victims Scale), HS (Hostile Sexism), BS (Benevolent Sexism)

As it can be seen in Table 5, Kosovar participants showed more endorsement of negative attitudes toward rape victims as compared to Turkish participants. Additionally, they also showed more stereotypical sexist attitudes toward women, by scoring higher on both Hostile Sexism and Benevolent Sexism.

3.5 Results for empathy manipulation and scenario variations for Kosovar and Turkish participants

It was predicted that participants in the high empathy group will show less endorsement (lower scores) on ARVS as compared to participants in the low empathy group. Additionally, in this study there were four scenarios manipulated so that they differed on the time the rape scenario has occurred (daytime versus nighttime) and the situation (non-war situation- war situation). When combining the two manipulated factors, there are a total of four scenarios: non-war - daytime (1), non-war – nighttime (2), war -daytime (3) , war-nighttime (4). It was expected that participants in the non-war-nighttime (2) will show more negative attitudes than those in the war-nighttime(4) who will show more negative attitudes than non-war daytime (1), who will additionally show more negative attitudes than the participants in the war-daytime (3) scenario condition. Before conducting the analysis regarding nationality, empathy manipulation and scenario differences on ARVS score, age and gender differences were investigated.

To compare participants attitudes toward rape victims based on their age, a cut point of 25 was used. Age was recoded into a categorical variable consisting of two levels (participants from 18 to 25 years old, and participants from 26 to 45). The reason why 25 is used as a cut point in dividing data into two groups regarding age, is that the age of 25 can be considered as a cut point considering the war experience in Kosovo (1998-1999). The significance value of the Shapiro-Wilk Test was lower than .05, indicating that the data deviates from a normal distribution. Because the data was not normally distributed a non-parametric test Mann Whitney U test was conducted. Mann Whitney U is a nonparametric measure to compare differences between two independent groups on a dependent variable, when they are not normally distributed. A Mann-Whitney test indicated that scores on Attitudes toward Rape Victims Scale was greater for participants 26 to 45 years old (Mean rank=265.64) than for participants 18 to 25 years old (Mean rank= 217.72), $U=21156.500$, $p<.05$. Therefore, the results showed that participants older than 25 showed higher endorsement of negative attitudes toward rape victims as compared to the younger participants (18-25).

Because Skewness and Kurtosis showed that there was not a normal distribution among male and female participants in this sample, non-parametric test Mann Whitney U test was conducted to investigate gender differences on attitudes toward rape victims. Mann Whitney U is a nonparametric measure to compare differences between two independent groups on a dependent variable, when they are not normally distributed. A Mann-Whitney test indicated that scores on Attitudes toward Rape Victims Scale was greater for men (Mean rank=291.54) than for female (Mean rank= 217.52), $U=17054.00$, $p<.05$. Therefore, the results showed that male participants showed higher endorsement of negative attitudes toward rape victims as compared to female participants. Because age and gender showed differences on ARVS score they were added as covariates to the further statistical analysis that were conducted to increase the accuracy of the results.

Empathy manipulation was suggested to result in improved attitudes toward rape victims, but that effect might differ across the scenario variations used in this study. In order to determine whether there is an interaction effect between the independent variables: Empathy condition which had two groups (high empathy and low empathy) and Scenario variations (Daytime-non War (1); Nighttime non-War (2); Daytime-War (3) and Nighttime- War (4)) in

terms of the dependent variable, the scores on Attitudes toward Rape Victims Scale (ARVS) after controlling for age and gender (covariates), a two-way ANCOVA has been conducted. Levene's test and normality checks were carried out and the assumptions for ANCOVA were met. There was a significant difference in mean scores on ARVS $F(1,472) = 30.03, p < .05$, partial $\eta^2 = .061$ between high empathy and low groups, after age and gender effect were controlled, therefore the main effect for empathy manipulation was significant. Comparing the estimated marginal means showed that participants in the high empathy group showed less endorsement of negative attitudes toward rape victims (mean=49.11) as compared to the participants in the low empathy group (55.95) (See Table 6 and 7)

However there was no significant difference among scenario groups on the ARVS score $F(3, 472) = .04, p > .05$, partial $\eta^2 = .000$, thus the main effect for scenario variations was not significant. The estimated marginal means showed similar results among all for scenario variations Daytime-non-War; Nighttime non-War; Daytime-War and Nighttime- War (mean=52.11; 52.84; 52.55 and 52.54 respectively) (See Table 6 and 7).

The results showed that there was significant interaction effect between Empathy and Scenario, when age and gender were also controlled, $F(3,472) = 3.64, p < .05$, partial $\eta^2 = .023$. As it can be seen in the Figure, the effect of empathy manipulation (for the high empathy group) was greater for scenario 1 (Daytime-non-War) and 2 (Nighttime- non-War) as compared to scenario 3 (Daytime-War) and scenario 4 (Nighttime-War) . However, in the low Empathy group Scenario 3 and 4 had lower scores on ARVS as compared to scenario 1 and 2. If the content of the scenario is considered, it can be stated that according to these results the empathy manipulation effect was greater for the non-war scenarios (See Table 6 & 7; Figure 3).

Table 6

Mean Levels of Attitudes toward Rape Victims score by Empathy Group and Scenario Variations

	High Empathy	Low Empathy	Total
Daytime -Non-War	47.74 (14.73)	57.75 (14.91)	52.78 (15.59)
Nighttime - Non-War	47.15 (12.82)	58.12 (15.43)	52.59 (15.15)
Daytime - War	49.87 (15.05)	55.61 (12.24)	52.82 (13.92)
Nighttime -War	51.76 (14.22)	51.76 (14.22)	52.00 (13.36)
Total	49.14 (14.25)	55.93 (13.95)	52.55 (14.49)

Notes. Mean values with Standard deviations M(SD) for the dependent variable (Attitudes toward Rape Victims Scale (ARVS)). Independent variables: Empathy manipulation (High Empathy and Low Empathy); Scenario (Daytime-Non-war (1); Nighttime- Non-war (2); Daytime-War (3), Nighttime-War (4). Covariates: Age (18-25 =0; 26-45=1) and Gender (male=0; female=1).

Table 7

Analysis of Covariance Results for the Main and the Interaction Effects of Gender, Age, Empathy and Scenario on Attitudes toward Rape Victims (ARVS)

Predictor	Sum of Squares	df	Mean Square	F	p	Partial η^2
Intercept	619195.042	1	619195.042	3375.525	.000	.880
Gender	3915.728	1	3915.728	21.346	.000	.044
Age	769.893	1	769.893	4.197	.041	.009
Scenario	25.026	3	8.342	.045	.987	.000
Empathy	5508.761	1	5508.761	30.031	.000	.061
Scenario*Empathy	2005.999	3	668.666	3.645	.013	.023
Error	84747.742	462	183.437			

Notes: Independent variables: Empathy manipulation (High Empathy=1 and Low Empathy=2); Scenario (Daytime-Non-war = 1; Nighttime- Non-war =2; Daytime-War =3), Nighttime-War =4). Covariates: Age (18-25 =0; 26-45=1) and Gender (male=0; female=1).

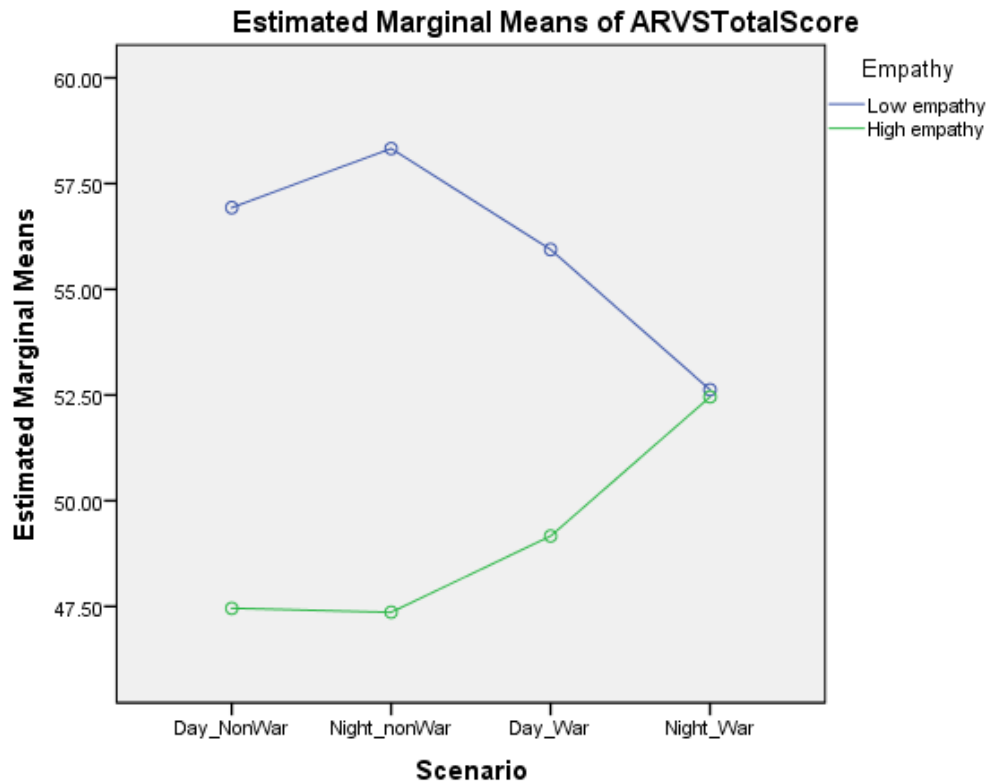


Figure 3. Mean Level of Attitudes toward Rape Victims score by Empathy Group and Scenario Variations

In order to investigate if there are the same main effects of empathy and scenario(independent variables) on the attitudes toward rape victims (dependent variable) and interaction effect, by controlling for the effect of age and gender (covariate variables) for the sample from Kosovo and Turkey the data was split by nationality and a two-way ANCOVA was conducted. The Table 3 shows the mean scores on Attitudes toward Rape Victims (ARVS) for both Kosovar and Turkish participants according to the Empathy condition and Scenario variations.

Table 8

Mean Levels of Attitudes toward Rape Victims score by Nationality, Empathy Group and Scenario Variations

	High Empathy			Low Empathy			Total
	Kosova	Turkish	Total	Kosovar	Turkish	Total	
r							
Daytime - Non-War	53.17 (15.08)	42.50 (12.51)	47.74 (14.73)	63.36 (11.65)	52.13 (15.86)	57.75 (14.91)	52.78 (15.59)
Nighttime - Non-War	52.63 (14.40)	41.48 (7.73)	47.15 (12.82)	60.68 (13.63)	55.73 (16.82)	58.12 (15.43)	52.59 (15.15)
Daytime - War	56.68 (14.15)	43.31 (13.00)	49.87 (15.05)	59.86 (13.48)	51.36 (9.26)	55.61 (12.24)	52.82 (13.92)
Nighttime - War	56.56 (15.15)	46.96 (11.59)	51.76 (14.22)	59.76 (11.19)	45.00 (9.09)	51.76 (14.22)	52.00 (13.36)
Total	54.74 (14.64)	43.58 (11.45)	49.14 (14.25)	60.93 (12.45)	51.83 (13.91)	49.14 (14.25)	52.55 (14.49)

Notes. Mean values with Standard deviations M(SD) for dependent variable: Attitudes toward Rape Victims Scale (ARVS). Independent variables: Nationality (Kosovar and Turkish); Empathy manipulation (High Empathy and Low Empathy); Scenario (Daytime-Nonwar (1); Nighttime-Nonwar (2); Daytime-War (3), Nighttime-War (4). Covariates: Age (18-25 =0; 26-45=1) and Gender (male=0; female=1).

Table 9

Analysis of Covariance Results for the Main and the Interaction Effects of Gender, Age, Empathy and Scenario on Attitudes toward Rape Victims (ARVS) for Kosovar and Turkish Sample

	Predictor	Sum of Squares	df	Mean Square	F	p	Partial η^2
Kosovar	Intercept	341743.441	1	341743.441	1866.38	.000	.893
	Gender	471.557	1	471.557	2.575	.110	.011
	Age	249.558	1	249.558	1.363	.244	.006
	Scenario	87.111	3	29.037	.159	.924	.002
	Empathy	2642.716	1	2642.716	14.43	.000	.061
	Scenario*Empathy	484.843	3	161.614	.883	.451	.012
	Error	41015.417	224	183.105			
Turkish	Intercept	276949.923	1	276949.923	1958.990	.000	.896
	Gender	2223.515	1	2223.515	15.728	.000	.065
	Age	230.006	1	230.006	1.627	.203	.007
	Scenario	175.839	3	58.613	.415	.743	.005
	Empathy	2173.424	1	2173.424	15.374	.000	.063
	Scenario*Empathy	1813.540	3	604.513	4.276	.006	.053
	Error	32233.236	228	141.374			

Notes: Independent variables: Empathy manipulation (High Empathy=1 and Low Empathy=2); Scenario (Daytime-Non-war = 1; Nighttime- Non-war =2; Daytime-War =3), Nighttime-War =4). Covariates: Age (18-25 =0; 26-45=1) and Gender (male=0; female=1).

Levene's test and normality checks were carried out and the assumptions for ANCOVA were met. There was a significant difference in the mean scores on ARVS, $F(1,224) = 14.43$, $p < .05$, partial $\eta^2 = .061$ between high empathy and low groups for the Kosovar sample, after age and gender effect were controlled, therefore the main effect for empathy manipulation was significant. Comparing the estimated marginal means showed that Kosovar participants in the high empathy group showed less endorsement of negative attitudes toward rape victims

(mean=54.397) as compared to the participants in the low empathy group (61.266) (See Table 8 and 9).

There was a significant difference in the mean scores on ARVS, $F(1,228) = 15.37, p < .05$, partial $\eta^2 = .063$ between high empathy and low groups for the Turkish sample, after age and gender effect were controlled, therefore the main effect for empathy manipulation was significant. Comparing the estimated marginal means showed that Turkish participants in the high empathy group showed less endorsement of negative attitudes toward rape victims (mean=44.240) as compared to the participants in the low empathy group (50.395) (See Table 8 and 9).

However there was no significant difference among scenario groups on the ARVS score for Kosovar sample $F(3,224) = .159, p > .05$, partial $\eta^2 = .002$, thus the main effect for scenario variations was not significant. The estimated marginal means showed similar results among all for scenario variations Daytime- non-War; Nighttime non-War; Daytime-War and Nighttime-War (mean=57.90; 56.81; 58.29 and 58.32 respectively). (See Table). The results showed that there was not a significant interaction effect between Empathy and Scenario for the Kosovar sample, when age and gender were also controlled, $F(3,224) = .833, p > .05$, partial $\eta^2 = .012$. (See (See Table 8 and 9; Figure 4).

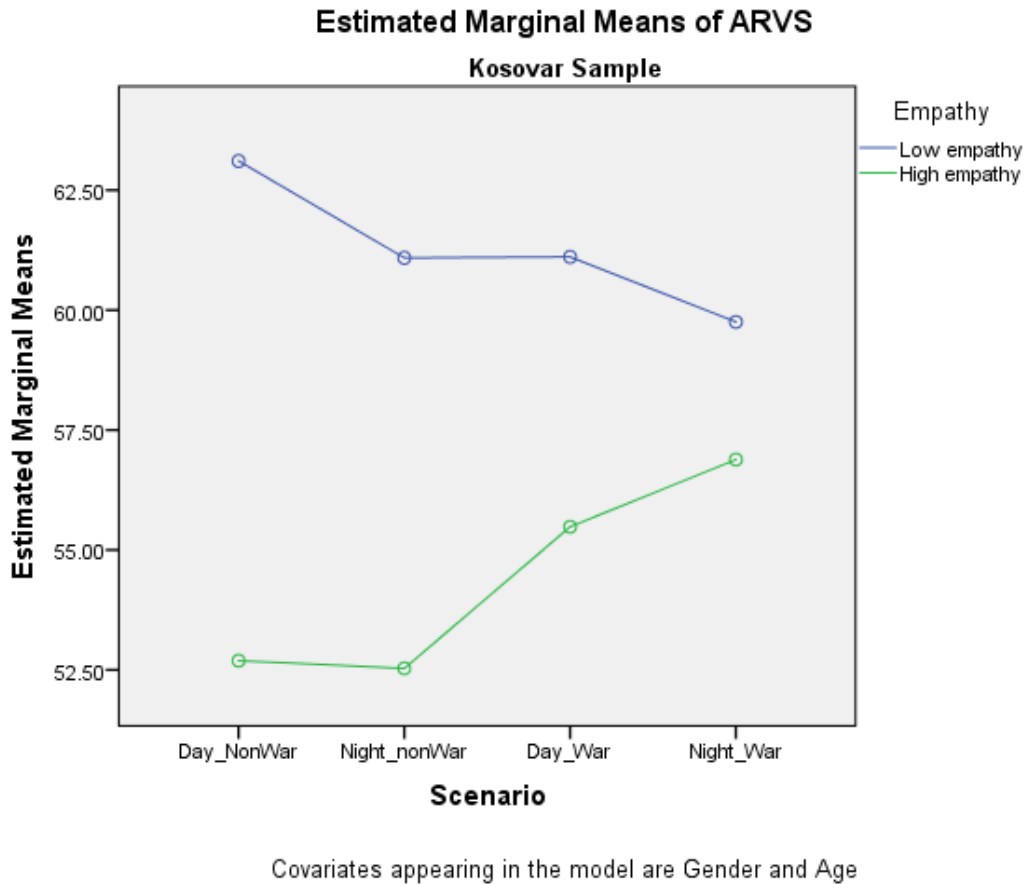


Figure 4. Mean Level of Attitudes toward Rape Victims score by Empathy Group and Scenario Variations for the Kosovar Sample

Similarly, there was no significant difference among scenario groups on the ARVS score for Turkish sample $F(3,228)=.415$, $p>.05$, partial $\eta^2=.005$, thus the main effect for scenario variations was not significant. The estimated marginal means showed similar results among all for scenario variations Daytime-non-War; Nighttime non-War; Daytime-War and Nighttime-War (mean=46,95; 48.80; 46.76 and 46.74 respectively). (See Table 5). The results showed that there was significant interaction effect between Empathy and Scenario for the Turkish sample, when age and gender were also controlled, $F(3,228)=4.276$, $p<.05$, partial $\eta^2=.053$.

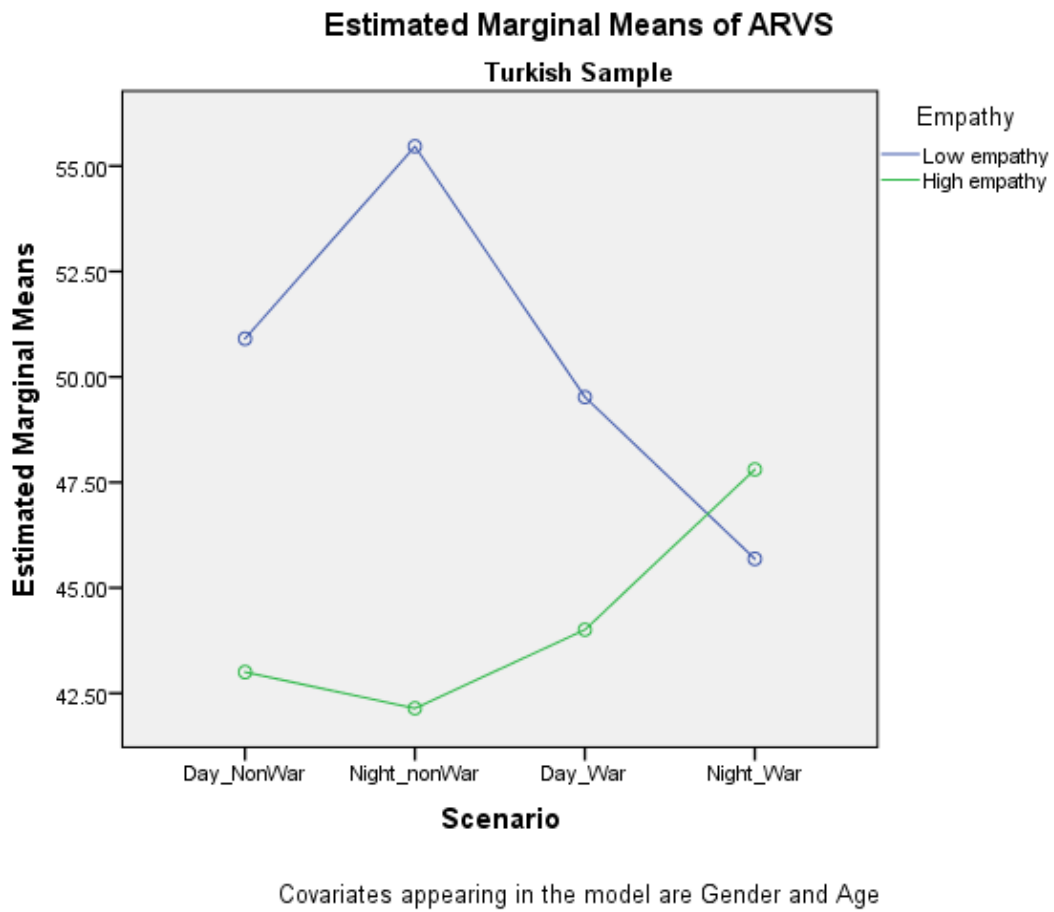


Figure 5. Mean Level of Attitudes toward Rape Victims score by Empathy Group and Scenario Variations for the Kosovar Sample

3.7 Intercorrelations among the study variables

To obtain explanatory information, correlations among age, HS, BS and unfavorable attitudes toward rape victims were conducted.

Pearson bivariate correlation revealed that age was significantly and positively correlated with HS ($r=.13$, $p<.01$), BS ($r=.09$, $p<.05$), and ARVS ($r=.133$, $p<.01$) whereas with Self-reported empathy it was correlated positively but it was not significant ($r=.02$, $p>.05$).

As expected, HS showed a significantly strong positive correlation with BS ($r=.758$, $p<.01$). It showed a negative but not significant correlation with self-reported empathy ($r=-.02$, $p>.05$). Additionally, HS was significantly correlated with unfavorable attitudes toward rape victims ($r=.49$, $p<.01$). Similarly, BS showed a significant positive correlation with attitudes toward rape victims ($r=.43$, $p<.01$) whereas the correlation with self-reported empathy was negative but not significant ($r=-.01$, $p>.05$). Lastly, attitudes toward rape victims were negatively correlated with self-reported empathy ($r=-.21$, $p<.01$) (see Table 10).

Table 10

Pearson bivariate correlation between Age, Hostile Sexism (HS), Benevolent Sexism (BS), Self-reported Empathy and Attitudes toward Rape Victims (N=480)

Variables	1.	2.	3.	4.	5.
1.Age	-				
2.Hostile Sexism	.133**	-			
3.Benevolent Sexism	.091*	.758**	-		
4. Self-reported Empathy	.025	-.029	-.014	-	
5.Attitudes toward Rape Victims	.133**	.499**	.431**	-.210**	-

Notes: ** correlation is significant at the 0.01 level (2-tailed)

* correlation is significant at the 0.05 level (2-tailed)

3.8 The predictive power of self-reported Empathy, Hostile Sexism (HS) and Benevolent Sexism (BS) on predicting negative Attitudes Toward Rape Victims

To investigate to what degree participants gender, age, self-reported empathy, hostile sexism and benevolent sexism influence attitudes toward rape victims a hierarchical regression was run. This technique was used because it gives an equation and gives the opportunity to analyze the relationship among the criterion or dependent variable and multiple predictors or independent variables. Otherwise, it tells you how much the independent variables contributed to the dependent variable. Hierarchical regression creates a squared multiple correlation coefficient (R^2) – which tells the percentage of variance in the DV that is explained by the effects of IVs; and a standardized regression coefficient (β)- which compares the effects of the predictors (IVs) (Tabachnic & Fidell, 2001).

In a three-step hierarchical (sequential) multiple regression analysis, contributions of **gender**, **age**, self-reported empathy and ambivalent sexism (HS and BS) on the dependent variable (Attitudes toward Rape Victims) were examined. In Step 1 gender and age were entered, in Step 2 self-reported empathy was entered followed by HS and BS in Step 3. Accordingly, the information regarding differences in Step 3, is used to predict participants' endorsement of unfavorable attitudes toward rape victims after the differences in gender, age and self-reported empathy are statistically removed.

The results from hierarchical regression showed that R was significantly different from zero at the end of Step 1, $F(2,419)=15.360$, $p<.05$. This result revealed that the bivariate relationship between age, gender and ARVS was significant in predicting participants' endorsement of negative attitudes toward rape victims, this change in squared multiple correlation coefficient (R^2) was .068, meaning that .068 of the variance in attitudes toward rape victims is accounted by gender and age.

At Step 2, after including Self-reported Empathy, the change in the F value was $F(3,418)=16.917$, $p<.05$, meaning that the second block was statistically significant to predict negative attitudes toward rape victims. In the second block, the R^2 was .108, meaning that it accounts for .11 of variance. Additionally, standardized coefficients (β) and t values revealed

that participants self-reported empathy was significantly negatively correlated with the endorsement of negative attitudes, $\beta = -.200$, $t = -4.328$, $p < .05$.

At Step 3, after including Hostile Sexism and Benevolent Sexism, the change in the F value was $F(5,416) = 39.843$, $p < .05$, meaning that the second block was statistically significant to predict negative attitudes toward rape victims. In the third block, the R^2 was .324, meaning that it accounts for .32 of variance. Additionally, standardized coefficients (β) and t values revealed that participants Hostile Sexism (HS) was significantly positively correlated with the endorsement of negative attitudes, $\beta = .367$, $t = 5.826$, $p < .05$; and Benevolent Sexism (BS) was also significantly positively correlated with the endorsement of negative attitudes, $\beta = .140$, $t = 2.281$, $p < .05$ (See Table 11).

Table 11

Summary of the Hierarchical Multiple Regression Analysis for Variables Predicting Participants' Endorsement of Negative Attitudes toward Rape Victims (N=480)

Variable	Step 1				Step 2				Step 3			
	<i>B</i> (<i>SE</i>)	<i>B</i>	<i>t</i>	<i>p</i>	<i>B</i> (<i>SE</i>)	β	<i>t</i>	<i>p</i>	<i>B</i> (<i>SE</i>)	β	<i>t</i>	<i>p</i>
Gender	7.55(1.58)	.239	4.78	.000	7.11(1.55)	.225	4.59	.000	3.42(1.39)	.108	2.45	.015
Age	.172(.162)	.053	1.06	.287	.203(.159)	.063	1.28	.201	.122(.139)	.038	.878	.380
Self reported empathy					-.301(.070)	-.200	-4.33	.000	-.291(.061)	-.193	-4.78	.000
Hostile sexism (HS)									4.36(.749)	.367	5.82	.000
Benevolent sexism(BS)									1.67(.732)	.140	2.28	.023
R		.261				.329				.569		
R ²		.068				.108				.324		
Adjusted R ²		.064				.102				.316		
R ² change		.068				.040				.216		
F change in R ²		15.360*				18.733**				66.302***		
Sig. F.		.000				.000				.000		
Change												

Notes. *df=2,419, **df=3,418, ***df=5,416. Predictors: Gender (male=1, female=0), Age, Self-Reported Empathy, Hostile Sexism (HS), Benevolent Sexism (BS). Criterion variable: Attitudes toward Rape Victims (ARVS)

Chapter 4

DISCUSSION

The main purpose of this study is to understand whether induction (manipulation) of empathy will lead to differences in endorsement of negative and unfavorable attitudes toward rape victims. The results indicated that participants in the high empathy condition showed fewer negative attitudes toward rape victims. Additionally, the comparison between Kosovar and Turkish participants showed that, Turkish participants showed less endorsement of negative attitudes toward rape victims in both conditions as compared to Kosovar participants.

In addition to empathy manipulation, scenarios were also the other manipulated factor in this study. However no group differences were found among participants who read the Daytime-Non-war (Scenario 1), Nighttime-Non-war (Scenario 2), Daytime-War (Scenario 3), Nighttime-War (Scenario 4). Traditional gender roles or ambivalent sexism (both HS and BS) were positively correlated with negative attitudes toward rape victims, whereas self-reported empathy was negatively correlated with unfavorable attitudes.

In general Kosovar participants showed higher endorsement of unfavorable attitudes toward rape victims than Turkish participants. The results also showed that they hold more unequal and unfair sexist prejudices, compared to Turkish participants. However, they all showed relatively similar endorsement of stereotypical attitudes. Additionally, Turkish participants scored higher on empathy when they were asked to rate their personal emotional reaction after reading the rape scenario. Additionally, younger participants (18 to 25 years old) showed fewer negative attitudes toward rape victims as compared to the older group age (26 to 45). Similarly, female participants showed less endorsement of such negative attitudes toward the victim as compared to the male participants.

4.1 Induction of Empathy to Improve Attitudes toward Rape Victims and Scenario Differences

Attitudes toward stigmatized people are hard to change (Batson et al., 1997) however in this study inducing empathy for the victim of rape was expected to result in more positive attitudes toward them. Participants in the High empathy group were asked to imagine what the victim might feel about the incident and how it could affect her life, and to feel what this woman has gone through (as in Batson et al., 1997), by doing so they were asked to take the perspective of the victim, which is a definition of empathy (Davis, 1980). In the other side, participants in the low empathy group were asked to be objective and detached. It was mentioned that in general Turkish participants scored lower on ARVS compared to Kosovar participants, and the same pattern was found for high empathy condition and low empathy condition. Turkish participants showed less endorsement of negative attitudes toward rape victims in both empathy groups.

However, in general the findings revealed that empathy led to less negative attitudes toward the rape victims for both Turkish and Kosovar sample, which means that empathy induction diminished negative attitudes for both groups of participants. The results are consistent with Batson et al. (1997) findings that induction of empathy can improve feelings and attitudes toward a member of a stigmatized group. Batson and his colleagues (1997) have suggested that in their study they could induce empathy even for the victim who was considered responsible, if the empathy induction happened before information about the responsibility was given. Because as Batson et al. (1997) suggest, when empathic emotions are aroused, they will not be affected much by the information about the responsibility.

In this study there were four scenarios manipulated so that they differed on the time the rape happened (daytime versus nighttime) and the situation (non-war situation- war situation). The scenarios were developed based on similar scenarios used in previous studies (Gölge, Yavuz, Müderrisoğlu, & Yavuz (2003).

The time manipulation (daytime-nighttime) resulted in scenarios that differed on the presence of rape myths. The scenario during nighttime, specified that it was dark, and darkness is

considered as an element of rape myths (Gölge, Yavuz, Mderrisoğlu, & Yavuz, 2003). Whereas the situation manipulation (war-nonwar) was to result in scenarios that can make comparisons on wartime rape victims and nonwartime rape victims. As a result, there were four scenarios: non-war -daytime (1), non-war – nighttime (2), war -daytime (3), war-nighttime (4). The participants were randomly assigned to read one of the four scenarios (vignettes). Many studies compared scenarios on the degree of relationship between the victim and the perpetrator, and have found that acquaintance rape was perceived as less serious than the stranger rape (Rebeiz & Harb, 2009; Gölge, Yavuz, Mderrisoğlu, & Yavuz, 2003).

According to the literature, scenarios usually depict a typical rape that occurs in a dark and a 'bad' part of the city, when the rapist has a gun (Gölge, Yavuz, Mderrisoğlu, & Yavuz, 2003), however in reality this is not the most recurrent rape (Koss, Gidycz & Wisniewski, 1987). That is why darkness (night) was a rape myth element that was used in this study's scenarios. It has been found that when the scenario contained rape myths the victims' responsibility increased (Gölge, Yavuz, Mderrisoğlu, & Yavuz, 2003). Results from this study did not find any difference among the four scenarios on the endorsement of unfavorable attitudes toward rape victims.

However researcher have already noted that the scales used to measure attitudes toward rape victims (such as ARVS) do not differentiate between types of rape (Abramas et al., 2003) that is why when participants respond to these scales might think of different rape types and therefore respond in the same way ((Rebeiz & Harb, 2009). This might be the case with this study, so even though participants read a specific scenario, when they responded to the statements of ARVS they might have been thinking of a rape scenario they had in their mind before, and this might have affected results no differences have been found among scenarios.

Nevertheless, results from this study showed that there was a significant interaction effect for empathy and scenario, when age and gender were controlled. The results showed that effect of empathy manipulation (for the high empathy group) was greater for scenario 1 (Daytime-non-War) and 2 (Nighttime- non-War) as compared to scenario 3 (Daytime-War) and scenario 4 (Nighttime-War) . However, in the Low Empathy group Scenario 3 and 4 had lower scores on ARVS as compared to scenario 1 and 2. If the content of the scenario is considered, the effect of

empathy manipulation was stronger for the non-war situations of the scenarios, meaning that for participants in the High Empathy group, the induction was more effective in the non-war situations, whereas for the participants in the Low Empathy group the war situation showed greater effect on their perception of the victim.

Additionally, when such analysis was conducted for Kosovar and Turkish sample separately, the findings showed different results. Although both samples showed significant main effects for empathy manipulation, and non-significant main effect for Scenario variations, there was a significant interaction effect between empathy and scenario for the Turkish sample data, however such interaction was not significant for the Kosovar sample data. The effect of empathy manipulation was greater on the war situations of the scenarios. Turkish participants in the High empathy group showed higher scores on Attitudes toward rape victims (ARVS) for the two war situation scenarios. Whereas, Turkish participants in the Low Empathy group showed lower scores on ARVS for the war situation scenarios.

4.2 The relationship and the predictive power of empathy, hostile and benevolent sexism

As it was expected age older participants showed more endorsement of negative attitudes toward rape victims, and this result is consistent with the literature that suggests that older people have a tendency to accept rape myths more (Anderson et al., 1997) compared to those at a younger age who show less stereotypical attitudes toward and less rape myth acceptance (Burt,1980). Age and Gender were entered in the first step at the hierarchical regression analysis, so that their covariates effects would be eliminated. However, in this study despite the correlation, age was not a strong predictor, which is consistent with the literature (Yalçın, 2006).

In line with previous research (Chapleau, Oswald & Russell, 2007) and as it was expected, HS and BS were positively correlated to one another, meaning that participants who hold unequal hostile sexist attitudes also hold what seems like positive but actually stereotypical benevolent attitudes.

Additionally, HS was a significant predictor for participants attitudes toward rape victims, meaning that those who hold more hostile attitudes for women also endorse more unfavorable

attitudes toward rape victims, and this was consistent with the previous literature (Abrams, Viki, Masser, & Bohner, 2003; Lonsway & Fitzgerald, 1995; Viki & Abrams, 2002; Lonsway & Fitzgerald, 1995).

Despite being positively correlated to ARVS, BS was also a significant predictor of participants attitudes toward rape victims in this study. Similar results have been found in other studies where HS has been a predictor for rape myths acceptance, but sometimes BS has not emerged as a strong predictor (Rebeiz & Harb, 2009). It has been stated that the reason for such findings, is that participants would endorse negative attitudes toward rape victims and endorse rape myths as they perceive the victim as acting outside gender roles (Abrams et al., 2003; Viki & Abrams, 2002).

In this study self-reported empathy was negatively correlated with the endorsement of unfavorable attitudes toward rape victims and was a predictive factor on ARVS and these results are consistent with the literature that suggests that empathy is negatively correlated with negative attitudes (Deitz, Blackwell, Daley, & Bentley., 1982; Smith & Frieze, 2003). As expected, participants who showed more empathic emotional reactions showed fewer negative attitudes toward rape victims.

4.3 The Main Contributions and Conclusions of this study

One of the most crucial contributions of this thesis to the literature is the context or the sample of this study. Since, there is a number of studies on this field in Turkey (Sakallı-Uğurlu, Yalçın & Glick, 2007; Yalçın, 2006; Gölge, Yavuz, Mderrisoğlu, & Yavuz, 2003) there are no such studies using similar psychometric tools with a Kosovar sample. Additionally, it provides a comparison between Turkish and Kosovar samples.

This thesis also aims to fill the important gap in the literature of wartime rape victims, because as it has been mentioned there is lack of attention to wartime rape and war time rape victims (Gottschall, 2004), Specifically, this study tested attitudes toward rape victims not only on the regular and widely used scenarios, but it also included scenarios that depict wartime rape.

Moreover and related to wartime rape cases, the current study compares participants from two different countries, one with a history of war and wartime rape victims and the other one with no such experience.

Unlike the other studies on empathy and attitudes toward rape victims that measured participants' empathy and their attitudes (Sakallı-Uğurlu, Yalçın & Glick, 2007; Yalçın, 2006 ; Deitz, Blackwell, Daley, & Bentley, 1982; Smith & Frieze, 2003) this study investigated empathy by inducing it. As it has been mentioned in the literature review section, attitudes are hard to change. However, induction of empathy resulted in better attitudes toward rape victims which means that by empathizing with the victim prejudices and negative beliefs strongly decreased. Therefore, empathy inducing programs and campaigns that focus on empathy might play an important role in improving attitudes towards the victims and reduce the stigma in the society. It has been evidenced that rape awareness programs (Lee, 1987; Malamuth, & Check, 1984.) show positive results when it comes to improving attitudes. Correspondingly, it can be suggested that such awareness programs might have a considerable role in improving attitudes toward rape victims in both Turkish and Kosovar societies.

In addition, the current study also tested nationality, empathy, traditional gender roles (ambivalent sexism) and attitudes toward rape victims and provided evidence for the contribution of these factors and their relationship. As it has been previously noted, literature already has shown evidence for the impact HS has on attitudes toward victims, it has been suggested that lack of gender role education might be a contributor to such negative attitudes (Yalçın, 2006)

Thus, these findings suggest that beyond the effects of different factors that effect attitudes toward rape victims, as suggested by the literature reviewed on this thesis, such attitudes could improve if people are reminded to try to feel what the victim might be feeling. Therefore, by reminding the society to put themselves in the shoes of the victim, their attitudes toward them might change.

4.4 Limitations and future directions

Before giving suggestions and future directions, the limitations of this study must be noted. Firstly, the scales and the measures for the Kosovar sample were in English whereas for the Turkish sample in Turkish. It was required for the Kosovar participants to be fluent in English to take part on the study, however they were not native speakers and the language might have been an issue. That is why it cannot be stated that this study is representative of the Kosovar youth, because it only included participants who were fluent in English. In order to increase the generalizability of the findings from the Kosovar sample, further research should be conducted using scales and questionnaires in Albanian. Additionally, the reliability tests of the scales used in this study were conducted only with the collected data from this study, because no previous studies were available from Kosovo.

Secondly, the empathy induction in this study was done by asking participants to read the caption (asking them to take the victim's perspective or to remain objective), future research should investigate the effect of inducing empathy verbally, either only audio input or a video input as well.

Another limitation of the study might be the design and the flow of the questionnaires. The question regarding the war experience had been asked at the end of the survey in order not to interfere with the results, however the Ambivalent Sexism Inventory might have influenced the scenarios. That is why, it is suggested that further studies control for this possible influence.

Lastly, in this study there were no differences among scenarios as it was expected. However, as it was mentioned above, this could result from the fact that psychometric tools (such as ARVS) are not sensitive to rape and victim characteristics (Rebeiz & Harb, 2009). Therefore, it is suggested that future studies develop and test psychometric tools that account for rape characteristics and variations of rape scenarios. Additionally, although this study has used four different scenarios varying on the time and the situation, it can be possible that there should be a stronger emphasis on the elements of the scenario (solider, night, war) because the rape which has already a strong emotional effect, might have decreased the effect of the other elements.

REFERENCES

- Abrams, D., Viki, G. T., Masser, B., & Bohner, G. (2003). Perceptions of stranger and acquaintance rape: The role of benevolent and hostile sexism in victim blame and rape proclivity. *Journal of Personality & Social Psychology, 84*(1), 111-125.
doi:10.1037//0022-3514.84.1.111
- Ahrens, C. E. (2006). Being Silenced: The Impact of Negative Social Reactions on the Disclosure of Rape. *American Journal of Community Psychology, 38*(3-4), 31-34.
doi:10.1007/s10464-006-9069-9
- Akvardar, Y., & Yksel, S. (1993). Cinsel tecavze uğrayan kişilere karşı alınan tavır (Attitudes Toward Rape Victims). *Nropsikiyatri Arşivi, 30*, 347-351.
- Albin, R. S. (1977). Psychological studies of rape. *Signs: Journal of Women in Culture and Society, 3* (2), 423-435.
- Amir, M. (1967). Victim Precipitated Forcible Rape. *The Journal of Criminal Law, Criminology, and Police Science, 58*(4), 493-502. doi:10.2307/1141908
- Amir, M. (1971). *Patterns in forcible rape*. Chicago: University of Chicago Press.
- Amnesty International (NG0). Kosovo: Compensation for wartime rape survivors but still no justice. (2017). Retrieved from <https://www.amnesty.org/en/latest/news/2017/12/kosovo-compensation-for-wartime-rape-survivors-but-still-no-justice/>
- Anderson, K., Cooper, H. M., & Okamura, L. (1997). Individual differences and attitudes toward rape: A meta-analytic review. *Personality and Social Psychology Review, 23*, 295–315.
- Aosved, A. C., & Long, P. J. (2006). Co-occurrence of rape myth acceptance, sexism, racism, homophobia, ageism, classism, and religious intolerance. *Sex Roles, 55*, 481–492.

- Baker, K. K. (1997). Once a Rapist? Motivational Evidence and Relevancy in Rape Law. *Harvard Law Review*, 110(3), 563. doi:10.2307/1342241
- Barber, R. (1974). Judge and Jury Attitudes to Rape. *Australian & New Zealand Journal of Criminology*, 7(3), 157-172. doi:10.1177/000486587400700304
- Barnett, M. A., Feierstein, M. D., Jaet, B. P., Saunders, L. C., Quackenbush, S. W., & Sinisi, C. A. (1992). The effects of knowing a rape victim on reactions of other victims. *Journal of Interpersonal Violence*, 7,44-56.
- Barnett, M. A., Tetreault, P. A., Esper, J. A., & Bristow, A. R. (1986). Similarity and Empathy: The Experience of Rape. *The Journal of Social Psychology*, 126(1), 47-49. doi:10.1080/00224545.1986.9713568
- Batson, C. D., Polycarpou, M. P., Harmon-Jones, E., Imhoff, H. J., & Al, E. (1997). Empathy and attitudes: Can feeling for a member of a stigmatized group improve feelings toward the group? *Journal of Personality and Social Psychology*, 72(1), 105-118. doi:10.1037//0022-3514.72.1.105
- Black, K. A., and Gold, D. J. (2008). Gender differences and socioeconomic status biases in judgments about blame in date rape scenarios. *Violence Vict.* 23, 115–128. doi: 10.1891/0886-6708.23.1.115
- Boehnke, M. (2011). Gender role attitudes around the globe: Egalitarian vs. traditional views. *Asian Journal of Social Science*, 39, 57–74. <https://doi.org/10.1163/156853111X554438>.
- Bridges, J. (1991). Perceptions of date and stranger rape: A difference in sex role expectations and rape-supportive beliefs. *Sex Roles*, 24(5.6), 291-307.
- Brinson, S. L. (1992). The Use and Opposition of Rape Myths in Prime-Time Television Dramas. *Sex Roles*, 27(7-8), 359-375.

- Brownmiller (1975). *Against our will, men, women and rape*. New York: Simon and Schuster.
- Burt, M. (1980). Cultural myths and supports for rape. *Journal of Personality and Social Psychology*, 30, 217-230.
- Carr, C. A. 2006. Christian Fundamentalism, Authoritarianism, and Attitudes Toward Rape Victims. *Unpublished master's thesis*, East Tennessee State University, Johnson City, TN
- Chaikin, A. L., & Darley, J. M. (1973). Victim or perpetrator?: Defensive attribution of responsibility and the need for order and justice. *Journal of Personality and Social Psychology*, 25(2), 268-275.
- Chapleau, K. M., Oswald, D. L., & Russell, B. L. (2007). How Ambivalent Sexism Toward Women and Men Support Rape Myth Acceptance. *Sex Roles*, 57(1-2), 131-136. doi:10.1007/s11199-007-9196-2
- Clore, G. L., & Jeffrey, K. M. (1972). Emotional role playing, attitude change, and attraction toward a disabled person. *Journal of Personality and Social Psychology*, 23, 105-111.
- Costin, F. (1985). Beliefs about rape and women's social roles. *Archives of Sexual Behavior*, 14(4), 319–325. <https://doi.org/10.1007/BF01550847>.
- Costin, F., & Kaptanoğlu, C. (1993). Beliefs about rape and womens social roles: A Turkish replication. *European Journal of Social Psychology*, 23, 327-330.
- Costin, F., & Schwarz, N. (1987). Beliefs about rape and women's social roles: A four-nation study. *Journal of Interpersonal Violence*, 2(1), 46–56. <https://doi.org/10.1177/088626087002001003>.
- Crawford, C., & Krebs, D. L. (1998). *Handbook of evolutionary psychology: Ideas, issues, and applications*. Mahwah, N.J: Lawrence Erlbaum.
- Davis, M. H. (1980). A multidimensional approach to individual differences in empathy.

- Decety, J., & Ickes, W. (Eds.). (2009). *Social neuroscience. The social neuroscience of empathy*. Cambridge, MA, US: MIT Press.
- Decety, J., & Lamm, C. (2009). Empathy versus personal distress: Recent evidence from social neuroscience. In J. Decety & W. Ickes (Eds.), *Social neuroscience. The social neuroscience of empathy* (pp. 199-213). Cambridge, MA, US: MIT Press.
<http://dx.doi.org/10.7551/mitpress/9780262012973.003.0016>
- Devine, D. J., & Caughlin, D. E. (2014). Do they matter? A meta-analytic investigation of individual characteristics and guilt judgments. *Psychology, Public Policy, and Law*, 20(2), 109-134. doi:10.1037/law0000006
- Deitz, S. R., Littman, M., & Bentley, B. J. (1984). Attribution of responsibility for rape: The influence of observer empathy, victim resistance, and victim attractiveness. *Sex Roles*, 10, 261-280.
- Deitz, S. R., Blackwell, K. T., Daley, P. C., & Bentley, B., J. (1982). Measurement of empathy toward rape victims and rapists. *Journal of Personality and Social Psychology*, 43, 372-384
- Deitz, S. R. (1980). Double jeopardy: The rape victim in court. *Rocky Mountain Psychologist*, 1-17. doi:10.1037/e545702009-003
- Denmark, F. & S. Friedman (1985). Social psychological aspects of rape. In: Sunday, S. R., & Tobach, E. (Eds.) (1985). *Violence against women: A critique of the sociobiology of rape*. New York: Gordian Press
- Egan, R., & Wilson, J. C. (2012). Rape Victims' Attitudes to Rape Myth Acceptance. *Psychiatry, Psychology and Law*, 19(3), 345-357. doi:10.1080/13218719.2011.585128
- Felson, R. B., & Palmore, C. (2018). Biases in blaming victims of rape and other crime. *Psychology of Violence*, 8(3), 390-399. <http://dx.doi.org/10.1037/vio0000168>

- Furnham, A., & Gunter, B. (1984). Just world beliefs and attitudes towards the poor. *British Journal of Social Psychology*, 23, 265- 269
- Gerdes, E. P., Dammann, E. J., & Heilig, K. E. (1988). Perceptions of rape victims and assailants: Effects of physical attractiveness, acquaintance, and participant gender. *Sex Roles*, 19, 141-153
- George, W. H., & Martínez, L. J. (2002). Victim Blaming in Rape: Effects of Victim and Perpetrator Race, Type of Rape, and Participant Racism. *Psychology of Women Quarterly*, 26(2), 110-119. doi:10.1111/1471-6402.00049
- Golge, Z. B., Yavuz, M. F., Muderrisoğlu, S., & Yavuz, S. (2003). Turkish university students attitudes toward rape, *Sex Roles*, 49, 653-661.
- Gravelin, C. R., Biernat, M., & Bucher, C. E. (2019). Blaming the Victim of Acquaintance Rape: Individual, Situational, and Sociocultural Factors. *Frontiers in Psychology*, 9. doi:10.3389/fpsyg.2018.02422
- Grubb, A., & Turner, E. (2012). Attribution of blame in rape cases: A review of the impact of rape myth acceptance, gender role conformity and substance use on victim blaming. *Aggression and Violent Behavior*, 17(5), 443-452. doi:10.1016/j.avb.2012.06.002
- Goldscheid, J. (1999). Gender-Motivated Violence: Developing a Meaningful Paradigm for Civil Rights Enforcement. *Harvard Journal of Law and Gender*, 123(22)
- Gottschall, J. (2004). Explaining wartime rape. *Journal of Sex Research*, 41(2), 129-136. doi:10.1080/00224490409552221
- Gilmartin, Z. P. (1988). Gender Differences In Students' Attitudes Toward Rape. *Sociological Focus*, 21(4), 279-292. Retrieved from <http://www.jstor.org/stable/20831485>
- Glick, P., & Fiske, S. T. (1996). The Ambivalent Sexism Inventory: Differentiating hostile and benevolent sexism. *Journal of Personality and Social Psychology*, 70(3), 491-512.

- Hall, E. R., Howard, J., & Boezio, S. L. (1986). Tolerance of rape: A sexist or antisocial attitude? *Psychology of Women Quarterly*, 10, 101-118.
- Haug, H.K., (2015). Gender Equality and Inequality in Kosovo. In: Hassenstab C.M., & Ramet S.P. (eds). *Gender (In)equality and Gender Politics in Southeastern Europe. Gender and Politics*. Palgrave Macmillan, London.
https://doi.org/10.1057/9781137449924_8
- Heath N.M., Lynch S.M., Fritch A.M., & Wong M.M. (2013). Rape myth acceptance impacts the reporting of rape to the police: a study of incarcerated women. *Violence Against Women*, 19(9):1065-78. doi: 10.1177/1077801213501841
- Heider, F. *The psychology of interpersonal relations*. New York: Wiley, 1958.
- Hill, S., & Marshall, T. C. (2018). Beliefs about Sexual Assault in India and Britain are Explained by Attitudes Toward Women and Hostile Sexism. *Sex Roles*, 79(7-8), 421-430. doi:10.1007/s11199-017-0880-6
- Howard, J. A. (1984). The normal victim: The effects of gender stereotypes on reactions to victims. *Social Psychology Quarterly*, 47(3), 270-281.
- Ickes, W. (1993). Empathic accuracy. *Journal of Personality*, 61, 587–610.
- Janoff-Bulman R. (1979). Characterological versus behavioral self-blame: Inquiries into depression and rape. *Journal of Personality and Social Psychology*, 37, 1798 –1809.
<https://doi.org/10.1037/0022-3514.37.10.1798>
- Jones, E. E., Kanouse, D. E., Kelley, H. H., Nisbett, R. E., Valins, S., & Weiner, B. (1971). *Attribution: Percieving the Causes of Behavior*. Morristown, N.J.: General Learning Press.
- Jones, E. E., & Davis, K. E. (1965) From acts to dispositions: the attribution process in person Perception. *Advances in experimental social psychology*. (L. Berkowitz, ed.) (Volume 2, pp. 219-266). Academic Press, New York.

- Katz, S. & Mazur, M. A. (1979). *Understanding the rape victim: A synthesis of research findings*, John Wiley, New York.
- Kay, A. C., Jost, J. T., & Young, S. (2005). Victim Derogation and Victim Enhancement as Alternate Routes to System Justification. *Psychological Science*, *16*(3), 240-246. doi:10.1111/j.0956-7976.2005.00810.x
- Kelley, H. H. (1967). Attribution theory in social psychology. In D. Levine (Ed.), *Nebraska Symposium on Motivation* (Volume 15, pp. 192-238) Lincoln: University of Nebraska Press.
- Klemmack, S. H. & Klemmack, D. L. (1976). The social definition of rape. In M. J. Walker & S. L. Brodsky (Eds), *Sexual Assault*. Lexington, MA: Heath.
- Kosova Rehabilitation Center for Torture Victims (2017). *Survey dedicated to the identification of needs and potentials of SGBV survivors for their participation in Governance and employment opportunities in Kosovo* (Rep.)
- Koss, M. P., Gidycz, C. A., & Wisniewski, N. (1987). The scope of rape: Incidence and prevalence of sexual aggression and victimization in a national sample of higher education students. *Journal of Counseling and Clinical Psychology*, 1987, 162–170.
- Krulewitz, J. E. (1982). Reactions to rape victims: Effects of rape circumstances, victim's emotional response, and sex of helper. *Journal of Counseling Psychology*, *29*(6), 645-654.
- Lambert, A. J., & Raichle, K. (2000). The role of political ideology in mediating judgments of blame in rape victims and their assailants: a test of the just world, personal responsibility and legitimization hypotheses. *Pers. Soc. Psychol. Bull.* *26*, 853–863. doi: 10.1177/0146167200269010
- Larsen, K. S. & Long, E. (1988). Attitudes toward rape. *The Journal of Sex Research*. *24*, 299-304.

- Lee, L. (1987). Rape prevention: Experimental training for men. *Journal of Counseling and Development*, 66, 100-101.
- Lerner, M. J., & Montada, L. (1998). An overview: Advances in belief in a just world theory and methods. In L.Montada & M. J.Lerner (Eds.), *Responses to victimizations and belief in a just world* (pp. 1–6). New York: Plenum Press.
- Lerner, M. J. (1998). The two forms of belief in a just world. In L.Montada & M. J.Lerner (Eds.), *Responses to victimizations and belief in a just world* (pp. 247–269). New York: Plenum Press.
- Lerner, M. J. (1980). *The belief in a just world: A fundamental delusion*. New York: Plenum Press.
- Lerner, M. J., & Simmons, C. H. (1966). Observers reactions to the innocent victim: Compassion or rejection? *Journal of Personality and Social Psychology*, 4, 203-210
- Levenson, R. W., & Ruef, A. M. (1992). Empathy: A physiological substrate. *Journal of Personality and Social Psychology*, 63(2), 234-246.
- Lonsway, K. A., & Fitzgerald, L. F. (1994). Rape myths: In review. *Psychology of Women Quarterly*, 18, 133–164.
- Lonsway, K. A., & Fitzgerald, L. F. (1995). Attitudinal antecedents of rape myth acceptance: A theoretical and empirical reexamination. *Journal of Personality and Social Psychology*, 68, 704–711.
- Lutz-Zois, C. J., Moler, K. A., & Brown, M. J. (2015). Mechanisms for the relationship between traditional masculine ideologies and rape myth acceptance among college men. *Journal of Aggression, Maltreatment & Trauma*, 24(1), 84–101.
<https://doi.org/10.1080/10926771.2015.996311>.
- Malamuth, N. M., & Check, J. V. P. (1984). Debriefing effectiveness following exposure to pornographic rape depictions. *The Journal of Sex Research*, 20, 1-13.

- Mulliken, B. L. (2005). Rape myth acceptance in college students: The influence of gender, racial, and religious attitudes (Doctoral dissertation). University of Massachusetts, Amherst. (UMI No. 3195602)
- Nagel, B., Matsuo, H., McIntyre, K. P., & Morrison, N. (2005). Attitudes Toward Victims of Rape. *Journal of Interpersonal Violence, 20*(6), 725-737.
doi:10.1177/0886260505276072
- Nyúl, B., Kende, A., Engyel, M., & Szabó, M. (2018). Perception of a Perpetrator as a Successful Person Predicts Decreased Moral Judgment of a Rape Case and Labeling it as Rape. *Frontiers in Psychology, 9*. doi:10.3389/fpsyg.2018.02555
- Olson, J. E., Frieze, I. H., Wall, S., Zdaniuk, B., Ferligoj, A., Kogovšek, T., . . . Makovec, M. R. (2007). Beliefs in Equality for Women and Men as Related to Economic Factors in Central and Eastern Europe and the United States. *Sex Roles, 56*(5-6), 297-308.
doi:10.1007/s11199-006-9171-3
- Pallack, S. R., & Davies, J. M. (1982). Finding fault versus attributing responsibility: Using facts differently. *Personality and Social Psychology Bulletin, 8*, 454-459.
- Pedersen, S. H., & Strömwall, L. A. (2013). Victim Blame, Sexism and Just-World Beliefs: A Cross-Cultural Comparison. *Psychiatry, Psychology and Law, 20*(6), 932-941.
doi:10.1080/13218719.2013.770715
- Pollard, P. (1992). Judgements about victims and attackers in depicted rapes: A review. *British Journal of Social Psychology, 31*, 307–326
- Qosaj-Mustafa, A. & Morina, D. (2018) Qasja në drejtësi e viktimave të dhunës me bazë gjinore në Kosovë: Përfundimi i mosndëshkimit të autorëve të krimit .Kosovar Institute for Policy Research and Development
- Randy Thornhill The Biology of Human Rape, 39 *Jurimetrics J.* 137(1999)

- Read, J. G. (2003). The sources of gender role attitudes among Christian and Muslim Arab-American women. *Sociology of Religion*, 64(2), 207–222.
<https://doi.org/10.2307/3712371>.
- Rebeiz, M. J., & Harb, C. (2009). Perceptions of Rape and Attitudes Toward Women in a Sample of Lebanese Students. *Journal of Interpersonal Violence*, 25(4), 735-752.
doi:10.1177/0886260509334410
- Riger, S., & Gordon, M. (1979). The structure of rape prevention beliefs. *Personality and Social Psychology Bulletin*, 5, 186-190.
- Robert Wright, *THE MORAL ANIMAL*, New York: Vintage Books, 1994 at 31.
- Ross, M. & Ditecco, D. (1975). Attributional analysis of moral judgments. *Journal of Social Issues*, 31 (3), 91-109.
- Ross, L. (1977). The Intuitive Psychologist And His Shortcomings: Distortions in the Attribution Process. *Advances in Experimental Social Psychology Advances in Experimental Social Psychology Volume 10*, 173-220. doi:10.1016/s0065-2601(08)60357-3
- Rushiti, K. (2019). Hulumtim: Stigmatizimi i të mbijetuarëve të dhunës seksuale, gjatë luftës së fundit në Kosovë!. *Revista Psika*. Retrieved May, 2019, from <https://revistapsika.com/>
- Schwartz, S. H., & Rubel-Lifschitz, T. (2009). Cross-national variation in the size of sex differences in values: Effects of gender equality. *Journal of Personality and Social Psychology*, 97(1), 171–185. <https://doi.org/10.1037/a0015546>
- Stephen R. Gold's review of: *Sex, Power, Conflict: Evolutionary and Feminist Perspectives*, Edited by David M. Buss and Neil M. Malamuth. Oxford University, Press, New York, 1996:

- Struckman-Johnson C., Struckman-Johnson D. (1992). Acceptance of male rape myths among college men and women. *Sex Roles*, 27, 85–100. doi:10.1007/BF00290011
- Sakallı-Uğurlu, N., Yalçın, Z. S., & Glick, P. (2007). Ambivalent Sexism, Belief in a Just World, and Empathy as Predictors of Turkish Students' Attitudes Toward Rape Victims. *Sex Roles*, 57(11-12), 889-895. doi:10.1007/s11199-007-9313-2
- Sakallı-Uğurlu, N. (2002). Çelişik duygulu cinsiyetilik olceği: Gecerlik ve guvenirlik çalışması. *Turk Psikoloji Dergisi*, 17 (49), 47-58.
- Schwendinger, J. R., & Schwendinger, H. (1974). Rape Myths: In Legal, Theoretical, and Everyday Practice. *Crime and Social Justice*, (1), 18-26.
- Scott, J., Alwin, D. F., & Braun, M. (1996). Generational changes in genderrole attitudes: Britain in a cross-national perspective. *Sociology*, 30(3), 471–492. <https://doi.org/10.1177/0038038596030003004>.
- Shaver, K. G. (1970). Defensive attribution: Effects of severity and relevance of the responsibility assigned to an accident. *Journal of Personality and Social Psychology*, 18, 380-383
- Shaver, K. G. (1985). *The attribution of blame: Causality, responsibility, and blamewortiness*. New York: Springer-Verlag
- Smith, C. A., & Frieze, I. H. (2003). Examining rape empathy from the perspective of the victim and the assailant. *Journal of Applied Social Psychology*, 33(3), 476-498.
- Spencer, B. (2016). The impact of class and sexuality-based stereotyping on rape blame. *Sexualization Media Soc.* 2, 1–8. doi: 10.1177/2374623816643282
- Suarez, E., & Gadalla, T. M. (2010). Stop blaming the victim: A meta-analysis on rape myths. *Journal of Interpersonal Violence*, 25, 2010–2035

- Süssenbach, P., Albrecht, S., & Bohner, G. (2016). Implicit judgments of rape cases: an experiment on the determinants and consequences of implicit evaluations in a rape case. *Psychology, Crime & Law*, 1-14. doi:10.1080/1068316x.2016.1247160
- Süssenbach, P., Eyssel, F., Rees, J., & Bohner, G. (2015). Looking for Blame: Rape Myth Acceptance and Attention to Victim and Perpetrator. *Journal of Interpersonal Violence*, 32(15), 2323-2344. doi:10.1177/0886260515591975
- Stockard, J., & Johnson, M. M. (1992). *Sex and gender in society* (2nd ed.). Englewood Cliffs, NJ: Prentice Hall
- Tabachnick, B. G., & Fidell, L. S. (2013). *Using Multivariate Statistics* (6th ed.). Pearson Education.
- Tajfel, H., & Turner, J. C. (1979). An Integrative Theory of Intergroup Conflict. In W. G. Austin, & S. Worchel (Eds.), *The Social Psychology of Intergroup Relations* (pp. 33-47). Monterey, CA: Brooks/Cole.
- Thornton, B., & Ryckman, R. M. (1983). The influence of a rape victim's physical attractiveness on observers' attributions of responsibility. *Human Relations*, 36, 549-562.
- Turkish Ministry of Justice (2017). *Judicial Statistics 2017*. General Directorate of Judicial Record and Statistics
- Turkish Ministry of Justice (1999). *Justice statistics of Turkey*. Ankara: Bureau of Justice Statistics.
- Ullman S. E. (2010). *Talking about sexual assault: Society's response to survivors*. Washington DC: American Psychological Association.
- UNFPA Turkey (2019, March 06). *Situation in Turkey-Gender Equality*. Retrieved from <https://turkey.unfpa.org/en/node/9689>
- Viki, G. T., Abrams, D., & Masser, B. (2004). Evaluating stranger and acquaintance rape: The role of benevolent sexism in perpetrator blame and recommended sentence length. *Law and Human Behavior*, 28(3), 295-303. doi:10.1023/b:lahu.0000029140.72880.69
- Walster, E. (1966). Assignment of responsibility for an accident. *Journal of Personality and Social Psychology*, 3, 73-79.

- Walster, E. (1967). "Second Guessing Important Events." *Human Relations*. 20(3), 239–249., doi:10.1177/001872676702000302.
- Ward, C. (1988). The attitudes toward rape victims scale: Construction, validation, and cross-cultural applicability. *Psychology of Women Quarterly*, 12, 127-146.
- Ward, C. (1995). *Attitudes toward rape: Feminist and social psychological perspectives*. London : Sage.
- Weis, K., & Borges, S. S. (1973). Victimology and rape: The case of the legitimate victim. *Issues in Criminology*, 8, 71-115.
- Weiner, B. (1995). *Judgments of responsibility: A foundation for a theory of social conduct*. New York: The Guilford Press
- Whatley, M. A. (1996). Victim characteristics influencing attributions of responsibility to rape victims: A meta-analysis. *Aggression and Violent Behavior*, 1, 81–95
- Wispe, L. (1986). The distinction between sympathy and empathy: To call forth a concept, a word is needed. *Journal of Personality and Social Psychology*, 50(2), 314-321
- Wiener, R. L., Wiener, A. T. F., & Grisso, T. (1989). Empathy and biased assimilation of testimonies in cases of alleged rape. *Law and Human Behavior*, 13, 343-355.
- Workman, E. J., & Freeburg E. W. (1999). An examination of date rape, victim dress, and perceiver variables within the context of attribution theory. *Sex Roles*, 41, 261-277
- Wyer, R.S., Bodenhausen, G.V. & Gorman, T.F. (1985). Cognitive mediators of reactions to rape. *Journal of Personality and Social Psychology*, 48, 324-338.
- Yalçın, Z. S. (2006). *Effects of ambivalent sexism, locus of control, empathy, and belief in a just world on attitudes toward rape victims* (Master's thesis, Thesis / Dissertation ETD). The Middle East Technical University.

Zahn-Waxler, C., Robinson, J. L., & Emde, R. N. (1992). The development of empathy in twins. *Developmental Psychology*, 28, 1038–1047



APPENDICES

Appendix A

DEMOGRAPHIC FORM

1. **What is your gender?** Male ___ Female ___
2. **What is your date of birth?** _____
3. **What is your current religious affiliation?**
 - Catholic ___
 - Protestant ___
 - Muslim ___
 - Jewish ___
 - Orthodox ___
 - Agnostic ___
 - Atheist ___
 - Other _____
4. **What is the highest level of education you have completed?**
 - Illiterate ___
 - Literate ___
 - Primary school ___
 - Secondary school ___
 - Highschool ___
 - Vocational /Technical school ___
 - Bachelor's degree ___
 - Master's degree ___
 - Doctoral degree ___
5. **Which of the following best describes the area you lived for the most part of your life?**
 - Urban ___
 - Suburban ___
 - Rural ___
6. **What is your employment status?**
 - Employed for wages ___
 - Self employed ___
 - Out of work and looking for work ___
 - Out of work but not looking for work ___
 - A homemaker ___
 - A student ___
 - Military ___
 - Retired ___
 - Unable to work ___
7. **What is your current marital status?**
 - Single ___
 - Married ___
 - Living with another ___
 - Divorced ___
 - Widowed ___
8. **Have you experienced war?** Yes ___ No ___
9. **Do you know someone that has experienced any form of sexual assault?**
 - Myself ___
 - A family member ___
 - A friend ___
 - No ___

Appendix B

Demografik bilgi formu

1. **Cinsiyetiniz ?** Kadın ___ Erkek ___
2. **Doğum yılınız?** _____
3. **Dini inancınız nedir?**
 - Katolik ___
 - Müslüman ___
 - Ortodoks ___
 - Atesit ___
 - Protestan ___
 - Yahudi ___
 - Agnostic ___
 - Diğer _____
4. **Eğitim durumunuz nedir?**
 - Okur-yazar değil ___
 - İlkokul mezunu ___
 - Lise mezunu ___
 - Üniversite mezunu ___
 - Doktora derecesi ___
 - Okur-yazar ___
 - Ortaokul mezunu ___
 - Yüksekokul mezunu (2 yıllık) ___
 - Yüksek lisans mezunu ___
5. **Yaşamınızın büyük bir bölümünü nasıl bir yerde geçirdiniz?**
 - Şehir/Büyükşehir ___
 - Köy/Kasaba ___
 - İlçe ___
6. **Çalışma durumunuz nedir?**
 - Maaşlı bir işte çalışıyor ___
 - İşten ayrılmış ve iş arıyor ___
 - Ev hanımı ___
 - Asker ___
 - Çalışamaz durumda ___
 - Kendi işinde çalışıyor ___
 - İşten ayrılmış ancak iş aramıyor ___
 - Öğrenci ___
 - Emekli ___
7. **Medeni haliniz nedir?**
 - Bekâr ___
 - Birlikte yaşıyor ___
 - Evli ___
 - Boşanmış ___
 - Dul ___
8. **Hiç savaş yaşadınız mı?** Evet ___ Hayır ___
9. **Cinsel istismarin herhangi bir türüne maruz kalmış tanıdığınız biri var mı?**
 - Ben ___
 - Arkadaşım ___
 - Ailemden biri ___
 - Yok ___

Appendix C

Attitudes Toward Rape Victims Scale- ARVS (Ward, 1988)

SOURCE: Ward, C. (1988). The Attitudes toward Rape Victims Scale: Construction, validation and cross-cultural applicability. *Psychology of Women Quarterly*, 12, 127-146.

1. A raped woman is a less desirable woman.
2. The extent of the woman's resistance should be the major factor in determining if a rape has occurred.
3. * A raped woman is usually an innocent victim.
4. Women often claim rape to protect their reputations.
5. *"Good" girls are as likely to be raped as "bad" girls.
6. Women who have had prior sexual relationships should not complain about rape.
7. *Women do not provoke rape by their appearance or behavior.
8. Intoxicated women are usually willing to have sex.
9. It would do some women good to be raped.
10. *Even women who feel guilty about engaging in premarital sex are not likely to claim rape falsely.
11. Most women secretly desire to be raped.
12. *Any female may be raped.
13. Women who are raped while accepting rides from strangers get what they deserve.
14. Many women invent rape stories if they learn they are pregnant.
15. *Men, not women, are responsible for rape.
16. A woman who goes out alone at night puts herself in a position to be raped.
17. Many women claim rape if they have consented to sexual relations but have changed their minds afterwards.
18. Accusations of rape by bar girls, dance hostesses and prostitutes should be viewed with suspicion.
19. *A woman should not blame herself for rape.
20. A healthy woman can successfully resist a rapist if she really tries.
21. Many women who report rape are lying because they are angry or want revenge on the accused.
22. *Women who wear short skirts or tight blouses are not inviting rape.

23. Women put themselves in situations in which they are likely to be sexually assaulted because they have an unconscious wish to be raped.
24. Sexually experienced women are not really damaged by rape.
25. In most cases when a woman was raped she deserved it.

The scale scores from 1-5 : Disagree strongly, Disagree mildly, Neutral (neither agree nor disagree), Agree mildly, Agree strongly. Range 25-125.

* Items are reversed scored



Appendix D

Attitudes Toward Rape Victims Scale (Ward, 1988)

(Tecavüz Kurbanlarına İlişkin Tutumlar ölçeği (Yalçın, 2006))

1. Tecavüze uğramış kadın daha az çekicidir.
2. Kurbanın ne kadar direnç gösterdiği tecavüzün gerçekleşip gerçekleşmediğini anlamada temel faktör olmalıdır.
3. Tecavüze uğramış bir kadının genellikle masum bir kurban olduğunu düşünürüm.
4. Kadınlar, genellikle saygınlıklarını korumak için tecavüze uğradıklarını iddia ederler.
5. ‘‘Kötü’’ kızlar kadar ‘‘iyi’’ kızlar da tecavüze uğrayabilir.
6. Daha önce cinsel ilişki yaşamış kadınlar tecavüzden yakınmamalıdır.
7. Kadınlar dış görünüşleriyle ya da davranışlarıyla tecavüze sebebiyet vermezler
8. Sarhoş kadınların, genelde cinsel ilişkiye girme konusunda hevesli olduklarını düşünürüm.
9. Bazı kadınların tecavüze uğraması onlar için iyi olur.
10. Evlilik öncesinde cinsel ilişkiye girmiş olmaktan suçluluk duyan kadınların bile, asılsız tecavüz iddialarında bulunacaklarına inanmam.
11. Çoğu kadın içten içe tecavüze uğramayı arzu eder.
12. Tecavüz her kadının başına gelebilir.
13. Tanımadıkları kişilerin arabasına binerek tecavüze uğrayan kadınların bunu hak ettiğini düşünürüm.
14. Birçok kadın, hamile olduğunu öğrenince asılsız tecavüz öyküleri uydurur.
15. Tecavüzün sorumlusu kadınlar değil erkeklerdir
16. Gece tek başına dışarı çıkan bir kadın kendini tecavüz edilebilecek bir duruma sokar.
17. Birçok kadın, cinsel ilişkiyi kabul edip sonra kararlarını değiştirdiğinde tecavüze uğradıklarını iddia ederler.
18. Gece klüplerinde çalışan kadınların tecavüz suçlamalarını şüphe ile karşılarım
19. Bir kadın tecavüze uğrarsa, tecavüze uğradığı için kendini suçlamamalıdır.
20. Sağlıklı bir kadın, eğer gerçekten denerse, tecavüze başarıyla karşı koyabilir.
21. Tecavüze uğradığını söyleyen birçok kadın yalan söylüyordur, çünkü suçladıkları kişiye kızgındır ya da o kişiden intikam almak istiyorlardır.
22. Fahişelik yapan kadınların tecavüz iddialarını şüphe ile karşılarım.
23. Kadınlar bilinçaltından tecavüze uğramak istediklerinden, kendilerini cinsel saldırıya uğrayabilecekleri durumlara sokarlar.

24. Cinsel deneyimi olan kadınlar tecavüzden gerçekten zarar görmezler.

25. Çoğu durumda tecavüze uğrayan kadın tecavüzden zevk almıştır.

1- Hiç katılmıyorum ; 2- oldukça katılmıyorum; 3- Kararsızım; 4- Oldukça katılıyorum; 5--
Çok katılıyorum



Appendix E

Ambivalent Sexism Inventory -ASI (Glick & Fiske, 1996)

Below are a series of statements concerning men and women and their relationships in contemporary society. Please indicate the degree to which you agree or disagree with each statement using the scale below: 0 – disagree strongly; 1- disagree somewhat; 2- disagree slightly; 3- agree slightly; 4- agree somewhat; 5- agree strongly

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 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 not truly happy in life without being romantically involved with a member of the other sex.
7. Feminists are 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 incomplete 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. Many women 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 unreasonable demands of men.

22. Women, as compared to men, tend to have a more refined sense of culture and good taste.

Scoring: Hostile Sexism = average of items 2,4,5,7,10,11,14,15,16,18,21

Benevolent Sexism = average of items 1,3,6,8,9,12,13,17,19,20,22

Note: Items 3,6,7,13,18, and 21 are reverse-worded in the original version of the ASI (though not in the version that appears here).



Appendix F

Ambivalent Sexism Inventory-ASI (Glick & Fiske, 1996) (Çelişik Duygulu Cinsiyetçilik ölçeği-ÇDCÖ Sakallı-Uğurlu, 2002))

Lütfen her bir ifade ile ne derece hemfikir olup olmadığınızı verilen ölçekteki sayılardan uygun olanı ifadenin yanındaki boşluğa yazarak belirtiniz.

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

1. Ne kadar başarılı olursa olsun bir kadının sevgisine sahip olmadıkça bir erkek gerçek anlamda bütün bir insan olamaz.
2. Gerçekte birçok kadın “eşitlik” arıyoruz maskesi altında işe alınmalarda kendilerinin kayırılması gibi özel muameleler arıyorlar.
3. Bir felaket durumunda kadınlar erkeklerden önce kurtarılmalıdır.
4. Birçok kadın masum söz veya davranışları cinsel ayrımcılık olarak yorumlamaktadır.
5. Kadınlar çok çabuk alınırlar.
6. Karşı cinsten biri ile romantik ilişki olmaksızın insanlar hayatta gerçekten mutlu olamazlar.
7. Feministler gerçekte kadınların erkeklerden daha fazla güce sahip olmalarını istemektedirler.
8. Birçok kadın çok az erkekte olan bir saflığa sahiptir.
9. Kadınlar erkekler tarafından el üstünde tutulmalı ve korunmalıdır.
10. Birçok kadın erkeklerin kendileri için yaptıklarına tamamen minnettar olmamaktadırlar.
11. Kadınlar erkekler üzerinde kontrolü sağlayarak güç kazanmak hevesindedirler.
12. Her erkeğin hayatında hayran olduğu bir kadın olmalıdır.
13. Erkekler kadınsız eksiktirler.
14. Kadınlar işyerlerindeki problemleri abartmaktadırlar.
15. Bir kadın bir erkeğin bağlılığını kazandıktan sonra genellikle o erkeğe sıkı bir yular takmaya çalışır.
16. Adaletli bir yarışmada kadınlar erkeklere karşı kaybettikleri zaman tipik olarak kendilerinin ayrımcılığa maruz kaldıklarından yakınırırlar.
17. İyi bir kadın erkeği tarafından yüceltilmelidir.

18. Erkeklerle cinsel yönden yaklaşılabilir olduklarını gösterircesine şakalar yapıp daha sonra erkeklerin tekliflerini reddetmekten zevk alan birçok kadın vardır.
19. Kadınlar erkeklerden daha yüksek ahlaki duyarlılığa sahip olma eğilimindedirler.
20. Erkekler hayatlarındaki kadın için mali yardım sağlamak için kendi rahatlarını gönüllü olarak feda etmelidirler.
21. Feministler erkeklere makul olmayan istekler sunmaktadırlar.
22. Kadınlar erkeklerden daha ince bir kültür anlayışına ve zevkine sahiptirler.



Appendix G

Scenarios- English

Scenario 1 - Non-War - Daytime

Mira (woman) age 21, was a university student. One day on her way home she was assaulted by a man. That day she stopped by the market to get some food. As she went out of the market, she felt that she was being followed by a stranger. As she was speeding up, the stranger was also speeding up. Mira started to run with all the bags in her hands. The street was empty. The stranger reached up at her, grasped her arm, covered her mouth and pulled her to a park nearby. Mira was very scared, and she couldn't cry out for help. The stranger tore Mira's clothes apart, raped her and then ran away.

Scenario 2 – Non war - nighttime

Mira (woman) age 21, was a university student. One day on her way home she was assaulted by a man. That day she stopped by the market to get some food. She spent lots of time at the supermarket so when she went out it was already dark. She suddenly felt that she was being followed by a stranger. As she was speeding up, the stranger was also speeding up. Mira started to run with all the bags in her hands. The street was empty. The stranger reached up at her, grasped her arm, covered her mouth and pulled her to a park nearby. Mira was very scared, and she couldn't cry out for help. The stranger tore Mira's clothes apart, raped her and then ran away.

Scenario 3- War -daytime.

Mira (woman) age 21 was a university student at that time. She was assaulted by a man during the war time. That day she had to go out and find some food. She saw a market and stopped by. As she went out of the market, she felt that she was being followed by a stranger. As she was speeding up, the stranger was also speeding up. Mira started to run with all the bags in her hands. The street was empty. The stranger who was a soldier from the enemies' army, reached up at her, grasped her arm, covered her mouth and pulled her to a park nearby. Mira was very scared, and she couldn't cry out for help. The stranger tore Mira's clothes apart, raped her and then ran away.

Scenario 4 - War - nighttime

Mira (woman) age 21 was a university student at that time. She was assaulted by a man during the war time. That day she had to go out and find some food. She had to walk for so long that by the time she found a market, it was already dark. As she went out of the market, she felt that she was being followed by a stranger. As she was speeding up, the stranger was also speeding up. Mira started to run with all the bags in her hands. The street was empty. The stranger who was a soldier from the enemies' army, reached up at her, grasped her arm, covered her mouth and pulled her to a park nearby. Mira was very scared, and she couldn't cry out for help. The stranger tore Mira's clothes apart, raped her and then ran away.

Appendix H

Scenarios – Turkish

Scenario 1

Mira 21 yaşında bir üniversite öğrencisiydi. Bir gün, eve giderken bir adam tarafından saldırıya uğradı. O gün, bir şeyler almak için markete uğrayan Mira, marketten çıktıktan sonra yabancı biri tarafından takip edildiğini hissetmişti. Kendisi hızlandıkça arkasındaki adam da hızlanıyordu. Mira, elinde çantalarla koşmaya başladı. Sokak boştu. Yabancı adam onun kolunu kavrayarak yakaladı. Ağzını kapatıp yakındaki parka doğru sürükledi. Adam, Mira'nın boğazına silah doğrultmuştu. Mira çok korktu ve yardım için bağıramadı. Yabancı adam Mira'nın kıyafetlerini yırttı, ona tecavüz etti ve sonra kaçtı.

Scenario 2

Mira 21 yaşında bir üniversite öğrencisiydi. Bir gün, ev yolunda bir adam tarafından saldırıya uğradı. O gün, bir şeyler almak için markete uğrayan Mira, marketten çıktığında hava çoktan kararmıştı. Sonra aniden yabancı biri tarafından takip edildiğini hissetti. Kendisi hızlandıkça arkasındaki yabancı da hızlanıyordu. Mira, elinde çantalarla koşmaya başladı. Sokak boştu. Yabancı adam onun kolunu kavrayarak yakaladı. Ağzını kapatıp yakındaki parka doğru sürükledi. Adam, Mira'nın boğazına silah doğrultmuştu. Mira çok korktu ve yardım için bağıramadı. Yabancı adam Mira'nın kıyafetlerini yırttı, ona tecavüz etti ve sonra kaçtı.

Scenario 3

O zamanlar, Mira 21 yaşında bir üniversite öğrencisiydi. Savaş zamanıydı ve bir adam (düşman askeri) tarafından saldırıya uğramıştı. Mira o gün dışarı çıkıp bir şeyler almak zorundaydı. Bir market bulup girdi ve alışverişini yaptı. Çıktıktan sonra ise yabancı biri tarafından takip edildiğini hissetti. Kendisi hızlandıkça yabancı da hızlanıyordu. Mira, elinde çantalarla koşmaya başladı. Sokak boştu. Düşman askerlerinden biri olduğunu söyleyebildiği yabancı adam ona ulaşmış ve kolundan kavrayarak onu yakalamıştı. Ağzını kapatıp yakındaki parka doğru sürükledi. Adam Mira'nın boğazına silah doğrultmuştu. Mira çok korktu ve yardım için bağıramadı. Asker Mira'nın kıyafetlerini yırttı, ona tecavüz etti ve sonra kaçtı.

Scenario4

O zamanlar, Mira 21 yaşında bir üniversite öğrencisiydi. Savaş zamanıydı ve bir adam (düşman askeri) tarafından saldırıya uğradı. Mira o gün dışarı çıkıp bir şeyler almak zorundaydı. Bir market bulmak için epey yol yürüyen Mira, marketi bulduğunda hava çoktan kararmıştı. Çıktıktan sonra ise yabancı biri tarafından takip edildiğini hissetti. Kendisi hızlandıkça yabancı da hızlanıyordu. Mira, elinde çantalarla koşmaya başladı. Sokak boştu. Düşman askerlerinden biri olduğunu söyleyebildiği yabancı adam, ona ulaşmış ve kolundan kavrayarak onu yakalamıştı. Ağzını kapatıp yakındaki parka doğru sürükledi. Adam Mira'nın boğazına silah doğrultmuştu. Mira çok korktu ve yardım için bağıramadı. Asker Mira'nın kıyafetlerini yırttı, ona tecavüz etti ve sonra kaçtı.

Appendix I

Emotional Responsiveness Questionnaire- English

Please indicate the degree to which you actually experienced each of these emotional reactions while reading the story. Indicate your own personal reaction, from 1- not at all , 7 - extremely

1. alarmed
2. grieved
3. sympathetic
4. softhearted
5. troubled
6. warm
7. distressed
8. compassionate
9. upset
10. disturbed
11. tender
12. worried
13. moved
14. perturbed

Appendix J

Emotional Responsiveness Questionnaire- Turkish

Lütfen hikâyeyi okurken aşağıdaki duygusal tepkileri ne derece hissettiğinizi belirtin.

Deneyiminizi “1- hiç”ten “7- aşırı”ya gösterin.

1. tetikte
2. hüzünlü
3. anlayışlı
4. şefkatli
5. dertli
6. samimi
7. kederli
8. merhametli
9. üzgün
10. rahatsız
11. hassas
12. endişeli
13. duygulu
14. kaygılı

Appendix K

Consent Form

The Department of Psychology at Yıldırım Beyazıt University supports the practice of protection of human participants in research. The following will provide you with information about the study, to help you in decide whether you wish to participate.

In this study we will ask you to read a short story and leave your thoughts and opinions. You will begin by indicating the degree that you agree or disagree with some statements regarding how you felt and what you think about the story. Additionally, you will read some statements regarding men and women and their relationship in contemporary society and you will indicate the degree to which you agree or disagree with each statement.

If you have any problem or reason not to participate, please inform the researcher and the study will end, as you are free to withdraw at any point throughout the study. All information you provide will remain confidential and will not be associated with your name. Your participation in this study will require approximately 20 to 30 minutes. When this study is complete you will be provided with the results of the experiment if you request them, and you will be free to ask any questions.

If you have any further questions concerning this study, please feel free to contact us through email: Albulena Hajraj at hajraj.albulena@gmail.com

- *I confirm that I have read and understand the Consent Form*
- *I understand that all personal information will remain confidential and I cannot be identified (except as might be required by law)*
- *I agree that data gathered in this study may be stored anonymously and securely, and may be used for future research*
- *I understand that my participation is voluntary and that I am free to withdraw at any time without giving a reason.*
- *I agree to take part in this study*

Appendix L

Consent Form – Turkish

İZİN FORMU

Ankara Yıldırım Beyazıt Üniversitesi Psikoloji Bölümü bilimsel arařtırmalara insan katılımının korunmasına önem vermektedir. Bu alıřmada sizden kısa bir hikaye okumanızı ve fikir ve grřlerinizi yazmanızı rica edeceėiz. alıřmaya hikaye hakkında nasıl hissettiėinizi ve ne dřndėünüzle ilgili bazı ifadelere ne derecede katıldıėınızı ya da katılmadıėınızı belirterek bařlayacaksınız. Ek olarak, gnmzdeki bir toplumdaki erkekler, kadınlar ve onların iliřkileri hakkındaki bazı ifadeleri okuyacaksınız ve her bir ifadeye ne lde katıldıėınızı ve katılmadıėınızı belirteceksiniz.

alıřmaya katılma kararınızda yardımcı olmak zere ařaėıda alıřma hakkında bilgi verilecektir. alıřma sresince herhangi bir problem yařarsanız ya da katılmamak iin bir nedeniniz olursa ltfen arařtırmacıyı bilgilendirin. Bu durumda alıřma sona erecektir, alıřmadan istediėiniz zaman ekilme hakkına sahipsiniz. Bu alıřmaya katılımınız yaklaşık 15-20 dakika alacaktır. alıřma bittiėinde eėer isterseniz alıřmanın sonularını alabilecek ve sorularınızı sorabileceksiniz. Bu alıřmayla ilgili bařka sorularınız olursa Albulena Hajraj' a hajraj.albulena@gmail.com ulařabilirsiniz.

- İzin formunu okuduėumu ve anladıėımı onaylıyorum
- Tm kiřisel bilgilerin gvenli kalacaėına ve kiřiliėimin teřhir edilmeyeceėinin farkındayım (hukuk gereėi dıřında)
- Bu alıřma iin toplanan bilgilerin isimle eřleřtirilmeden gvenli bir Őekilde depolanabileceėinin ve ileride bařka alıřmalarda kullanılabilenine farkındayım.
- Bu alıřmaya katılımım gnll olduėunun ve istediėim zaman alıřmadan ekilebileceėimin farkındayım.
- Bu alıřmaya katılmayı onaylıyorum.