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HEALTH SCIENCE STUDENTS ATTITUDES ABOUT WOMEN'S GENDER-BASED HONOR AND SEXUALITY: A CROSS-SECTIONAL STUDY IN TURKEY

Assoc. Prof. Elif GURSOY

Eskisehir Osmangazi University, Faculty of Health Sciences, Nursing Department, Eskisehir/Turkey
ORCID: <https://orcid.org/0000-0003-0147-8682>

Asts. Prof. Berrak MIZRAK SAHİN

Eskisehir Osmangazi University, Faculty of Health Sciences, Nursing Department, Eskisehir/Turkey

Ece ERBUG

PhD Candidate, Hacettepe University, Institute of Social Sciences, Department of Sociology, Ankara/Turkey

Joan Rosen BLOCH

Department of Doctoral Nursing, College of Nursing and Health Professions, Drexel University, Philadelphia, PA/USA



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ABSTRACT

Background & Aim: The purpose of this study was to find out what were perceptions and attitudes of Turkish university health science students were with respect to honor among women.

Methods and materials: A cross-sectional study was conducted with a total of 511, 61.5% of all undergraduate health science students attending a university in Turkey between January and April 2016. Comparisons of responses were made based on socio-demographic factors that include gender, year of study at the university, the parental educational status, and field of study

Results: The majority of students were against pre-marital sex for women. The students' attitudes up holding traditional honor codes for women were influenced by three main factors: their sex, their level of class, and the educational status of their parents [$p < .05$].

Conclusion: University education alone does not affect everyone's views of gender roles, women's sexuality, and honor in relation.

Keywords: sexuality; honor; gender; Turkish students; attitudes about honor; violence against women.

1. INTRODUCTION

The concept of honor is important in many societies around the world. How it is defined and judgements on behaviors that are honorable or dishonorable vary tremendously based on cultural beliefs, attitudes, and practices. Defined by the Oxford Dictionary, "Honor is a high moral value defined by adhering to what is right by *conventional codes of conduct*."

(Oxford Dictionary, [n.d.] retrieved 12-29-2018; <https://en.oxforddictionaries.com/definition/us/honor>). Family codes of honor prevail in many cultures around the world (Hayes, Freilich, & Chermak, 2016). Patriarchal traditional beliefs and attitudes about families, gender, and sexuality may harm women under the concept of honor among societies in the name of honor. Perceived violations of honor can result in unjust human suffering and violence against women. To understand how gendered belief systems perpetuate and sanction violence against women, societies where patriarchy dominates provide critical

insight. Gender differences are socially constructed and gender inequalities are normalized as if they are the continuation of the biological differences. Sexuality and honor -in connection with sexuality- is the primary field where gender inequality becomes tangible. Although also valid in the Western societies, the concept of honor is the most important way to control women's body, pleasure, and fertility in the Mediterranean and Middle East region where patriarchy is much more dominant than in Western societies (Tahincioğlu, 2010). In Turkey, the conceptualization of honor for women differs from men with regards to gender, and is similar to the most third World countries (İnci, 2013). For men, honor is identified with reputation, credibility, and bravery, but for women, honor is associated with sexual purity and chastity (Ceylan, Doğulu, & Akbaş, 2016). In other words, for men honor means dignity and "being honest and trustworthy." For women, honor essentially means avoiding sexual behavior. Although not in the whole country, but for the majority of the Turkish society, a woman who is flirting, gathering with strangers, laughing in public, kissing in public, walking alone at night, is not conveniently dressing, and is not obeying male rules may be perceived as a woman without honor. Sexual intercourse before marriage or extra-marital sex is absolutely unacceptable. "Virginity" is the most important warranty and confirmation of an unmarried woman's honor (İnci, 2013; Işık & Sakallı-Uğurlu, 2009; Kardam, 2005; Yazıcı & Topalak, 2014; Yirmibeşoğlu, 2007). This is a common attitude in Turkey, although it does vary based on the geographic region and also by individuals who rejects these patriarchal beliefs.

Violations of honor, in the worst-case scenario, can result in honor killings. Unfortunately, honor killings prevail throughout the world. In Turkey, to better understand the dynamics of honor killings, the Population Science Foundation conducted a study to answer the question of "What is honor and dishonesty?". Participants of the study, which was supported by the United Nations Population Fund (UNFPA), reported that honor was defined as halal, your wife, dressing conveniently, behaving conveniently, wife's obedience to her husband, women not behaving *so free*. Dishonesty was defined as extra-marital relations of a woman, a wife cheating on husband, women frequently being outside their home, women talking to stranger men, and a man having sexual intercourse with his bride to be. The most egregious dishonesty was reported as a woman losing her virginity before marriage. In essence, a woman is expected to (1) keep her virginity and (2) control her behaviors and (3) pay attention to her way of living. Therefore, she should protect her chastity, in other words her honor, until marriage. The most devastating consequence of this honor culture in Turkey is violence against women and the practice of honor killings (Bilgili & Vural, 2011; Ozyegin, 2009; Pervizat, 2005). If the woman is not living according to the honor culture, her honor is believed to be stained. If a woman's honor is stained, she not only damages her own honor but also her family's honor and dignity (Ruggi, 1998; Sev'er & Yurdakul, 2001). In such cases, the honor and dignity of the family can only be re-established by killing the woman.

Data collected by the Turkish Republic Prime Ministry Head of Human Rights between the years 2000 and 2005 indicate that 1,091 women were victims of honor killings during these five years. Since then, it is believed that the ratio of women killed by men has increased (Fendoğlu, 2008). %72,8 of these murders take place at home. %63 of the murderers are husbands or intimate partners of the women killed, whereas %32 of them are male relatives (https://www.pa.edu.tr/Upload/editor/files/Kadin_Cinayetleri_Rapor.pdf). Although the reasons for killing is not known for each case, there are to major reasons identified: women tries to give her on decision about her on life and that women wants divorce/break up. A divorced man views his ex-wife still representing his dignity and honor. If they have children, the ex-wife still represents him as the mother of his children; therefore, he believes he has the right to intervene by taking his ex-wife's life (Işık & Sakallı-Uğurlu, 2009; Kardam, 2005; Kocadaş, 2016a; Vandello & Cohen, 2003). This way of thinking is fundamentally because of the gender based discrimination [re]produced by the patriarchy (Günindi Ersöz, 2016; Kocadaş, 2016a). In patriarchy, the biological body is transformed to the social body by cultural codes and these codes differ across cultures (Öztürk & Demirdağ, 2013). The honor culture of the Turkish society forces women to behave in line with the traditions and moral codes of the culture and to live their lives under men's control. Women's bodies are under surveillance of both families and the society. This mentality is taught to individuals starting from childhood by socialization and they are expected to behave according to the sexual norms as taught by the society (Günindi Ersöz, 2016). As a result, since childhood, individuals learn how to behave and live as a man or woman as they internalize their gender roles (Günindi Ersöz, 2016; Tahincioğlu, 2010).

Changing culturally sanctioned gender-based norms and gender-based violence against women necessitates appreciating cultural attitudes that are passed down from generation to generation. Attitudes are often the result of up bringing and experiences, and they can have a powerful influence over behavior. While attitudes are enduring, they can also change (Gürsoy & Özkan, 2014). The main goal of this research is to

learn more about Turkish health sciences students' understandings about honor, which adversely affects the health and lives of women. These students take gender equality and women health courses. Thus, it is assumed that they would have a more positive and egalitarian approach, compared to the students of other faculties. In particular, it is expected that nursing and midwifery students would be more knowledgeable and egalitarian in their attitudes compared to the health management students since they intensely discuss these subjects in their classes. Considering that these students are the future health care practitioners, identifying their attitudes about honor is important. To learn more about health science students' attitudes on women-related honor, the research questions guiding this study were: (1) Are there differences in socio-demographic characteristics among students' attitudes of women related honor; (2) Are there differences in attitudes of sexuality/'honor' in relation to women among nursing, midwifery or health management students; and (3) Are there differences among students' attitudes regarding the three key dimensions of honor that were measured: (a) traditional honor, (b) equity, or (c) pre-marital sexual intercourse.

2. METHOD

2.1. Research Design

A cross-sectional research design was used for this study to measure Turkish health science students' attitudes of sexuality and "honor" in relation to women.

2.2. Setting and Sample

The study was conducted in a public university in Eskisehir, Turkey in 2016, during the months of January through April. Eskisehir is a medium-sized city located in the northwestern part of Turkey. The public university is a state university in Turkey preferred by families of all socioeconomic levels. The students are from various cultural and socioeconomic backgrounds. The university has 11 different academic faculties with approximately 24,000 students (Eskisehir Osmangazi University, 2017). The study sample consisted of students from three different departments in the School of Health Sciences: Nursing, midwifery, and healthcare management. At the time of the study, within the three health sciences departments, 830 undergraduate students were enrolled and eligible to participate.

Of 830 possible participants, the final sample included 511 students; 46 students declined participation, 110 students did not complete the research questionnaires, and 163 students were not reachable during recruitment and enrollment. Of these 511 participants, 58.7 % (n=300) were nursing students; 24.5% (n=125) were midwifery students, and 16.8% (n=86) were health management students.

2.3. Data Collection Instruments

Attitudes of sexuality/'honor' in relation to women was the main variable under study. To measure this, the instrument, *Attitude Scale for the Women Related Conception of 'Honor'* [ASWRCH] was used. The ASWRCH was developed by Gürsoy and Arslan (2011) to assess the attitudes of Turkish youth towards women-related honor perceptions (Gürsoy & Özkan, 2014). Psychometrically evaluated, it determines if the person's attitudes lean more towards 'traditional or negative' honor perceptions versus more 'modern or positive' attitudes that are aligned with international moral principles of human rights without gender discrimination. According to the developers of ASWRCH, the traditional honor culture in Turkey negatively affects women's health and lives and may even pave the way for women deaths because of the practice of honor killings (Kocadağ, 2016a). The ASWRCH has 25 items categorized into three sub-scales organized by the three key dimensions of the construction of honor in Turkish society. The subscales are labeled (1) Traditional honor perception (9 items) (2) Equality approach (11 items), and (3) Pre-marital relations/honor perception [5 items]. For each item, participants rate how strongly they agreed with the statement on a 5-point Likert-type scale, where 1 = 'strongly disagree', 2 = 'disagree', 3 = 'neither agree nor disagree', 4 = 'agree', and 5 = 'strongly agree'. The possible range of scores of the ASWRCH is from 25 to 125. Higher scores indicate more equalitarian and positive attitudes toward women-related perceptions of honor. Lower scores indicate more traditional attitudes toward women-related perceptions of honor, which are negative perceptions towards human rights without discrimination. ASWRCH scores between 20 and 25 indicate 'traditional attitude' and with honor gender discrimination; 51-75 indicates 'indecisive attitude'; and 76-125 indicates 'equalitarian attitude' towards women's honor, without gender discrimination. Gürsoy and Arslan (2011) demonstrated that the scale was reliable and valid (Cronbach alpha coefficient = .93).

Socio-demographic variables were measured through a questionnaire. It had 13 questions to collect data on age, gender, living situation, year in school, family type, education level of parents, occupation of parents, the place the student lived longest.

2.4. Study Protocol

To inform students about the study the principal researcher explained the purpose of study to each class and invited students to participate. Students were informed that participation was completely voluntary with the option of not participating. Written informed consent was obtained from all participants before the research questionnaire was distributed. The de-identified questionnaires were completed by consented participants while they were in the classroom. It took students about 15-20 minutes on average. When students completed their research questionnaire, they were collected by the principal researcher.

2.5. Data Analysis

The data were analyzed using the Statistical Package for the Social Sciences (SPSS) for Windows version 21.0 software (IBM Corp., Armonk, NY, USA). Descriptive statistics were conducted to calculate the central tendency (mean \pm standard deviation (SD) and frequency of all study variables, including scoring the ASWRCH and each of its subscales. To assess if there were differences in honor attitudes among the students' based on their study major (nursing, midwifery or health management) or other socio-demographic characteristics, a Mann-Whitney U and Kruskal Wallis statistical tests were conducted. The reliability of the ASWRCH was evaluated by the Cronbach's alpha internal consistency test. Cronbach alpha that was calculated for this sample A p value of <0.05 was considered statistically significant.

2.6. Ethical Considerations

Approval to conduct the study was received from Eskisehir Osmangazi University and from the Dean of the Faculty and Heads of Departments of nursing, midwifery and health management individually. All study participants gave an informed verbal permission and a signed agreement for participation before the survey was disturbed. The study was conducted in accordance with the principles of the Declaration of Helsinki.

3. RESULTS

The mean age of the sample was 20.70 ± 2.02 (range, 17 to 35) years. The majority of the sample was female (79.5%). A total of 58.7% of the participants are nursery, 24.5% of them were midwifery, and 16.8% of them were healthcare management students. A total of 59.9% of the participants were from various cities across the country. Only 3.1% of their mothers and 13.1% of their fathers were graduated from higher education institutions. Table 1 shows the demographic characteristics of the sample.

The mean score of the ASWRCH for the sample was 95.89 (s.d.=16.08), indicating an overall positive score for equalitarian attitude towards woman's honor. However, the range of scores was from 41 to 121. The mean scores for each of the ASWRCH's subscales were 32.95, 47.47 and 15.39, respectively (Table 2). The participants received the lowest score on the protecting virginity before marriage subscale.

Scores differed among the student sample based on their socio-demographic characteristics. Statistically significant relationships were found (Table 3) between the ASWRCH general-subscale scores and gender of the students, family type, high school they graduated, grade level, place where they lived for a long time, and the education of their parents. The mean total and subscale scores of female students were higher than male students ($p < 0.001$). The mean score for the premarital sexuality/honor perception subscale among students living in large families [14.18 ± 4.90] was lower among students living in nuclear families (15.64 ± 5.42). As the university class level increased, the score of the students increased from the scale ($p = 0.024$). The mean score of the students in the first year was 91.35 ± 16.00 , while the mean score of the fourth year was 99.98 ± 14.60 . The mean scores of the students who spent a large part of their life in village settings were lower than the students who spent most of their lives in small or big cities ($p < 0.05$). The educational level of the students' parents was related to the overall ASWRCH scores of the students ($p < 0.05$). It was found that as the education level of the students' parents increased, the students higher attitude scores regarding women-related honor perception.

When the relationship between the same descriptive factors and the subscale scores of the scale were examined, the lowest score was in the third subscale: premarital, sexuality / honor perceptions. The data revealed that 49.7% of the students agreed with the statement that, "a woman of honor should not have sexual relations before marriage". The percentage of female students who agreed with this statement was

46.3%, while that of male students was 63%. Nearly half of the students (49%) agreed with the statement that “*the virginity of the woman strengthens the confidence of the man in the woman*”. More male students (63.0%) agreed with that statement than female students (45.3%). One of every three students approved the statement that “*virginity is the symbol of honor*”.

3. DISCUSSION

This research was conducted to investigate the factors affecting attitudes of the Faculty of Health Sciences students regarding women-related honor perception in Turkey. It is confirmed that although the majority of the students were not against flirting, pre-marriage sex for women was not approved. Students insist that a woman should protect her virginity until marriage, even though they are in favor of flirting. This study shows us that protecting virginity and female chastity prevail, even among health sciences students. This point of view is the most obvious indicator of how women-related honor is perceived.

These results are surprising because, it is assumed that health science students would be more open-minded with egalitarian attitudes, since they take courses on women health and gender equality. However, the study results show that despite taking such courses, women-related honor perception attitudes and beliefs within the honor culture prevails. The traditional honor culture of Turkey disapproves women having pre-marriage sex, whereas there are no restrictions for men about this. While men are even encouraged and supported by saying “*erkek adam yapar*” (a real man does it) or “*erkeğin elinin kiridir*” (it is trivial for a real man), women’s honor is perceived as damaged if she has pre-marriage sex. Therefore, the thoughts and beliefs rooted in childhood are inevitably reflected to individuals’ attitudes. Additionally, in a society where social expectations and cultural conditioning are dominant, thoughts and attitudes of young people may rarely change and transform by university education. As it is obvious, in Turkey, there is a common understanding and consensus on the importance of virginity regardless of age, education level and social status (Bora & Üstün, 2008). The results of this study are consistent with previous studies in this context (Gezik, 2003).

Not surprising, male students have more negative and conservative attitudes towards women-related honor perception than female students. These attitudes are particularly obvious in the third subscale that stresses virginity and pre-marriage sex. This is consistent with some other reported findings. In this study, approximately 79 to 83% of the participants agree with the statement “a man’s future wife must be virgin”. Roughly 30 to 49% of the female students agreed with the same statement. Similarly, in other studies, which male participants did not want to marry a girl who lost her virginity found that, particularly male students did not approve women to have pre-marriage sex (Erenoğlu, 2008; Gürsoy & Özkan, 2014; İncesu et al., 2006; Sakallı-Uğurlu & Glick, 2003; Vefikuluçay, Zeyneloğlu, Eroğlu, & Taşkın, 2007; Yılmaz et al., 2009).

Existing patriarchal structure of society prevail and are dominant in more traditional groups and regions in Turkey. They keep men responsible for women’s honor as men define sexual behavior of women and having sex without marriage unacceptable (Dincer, 2007). This way of thinking and point of view is given to individuals since childhood. Children learn to behave according to the society’s role expectations. These systematically taught norms and values are internalized by the individuals and determine their way of life (Kardam, 2005; Ökten, 2009). For instance, in Eskisehir, which has a reputation of being an ‘enlightened and modern’ Anatolian city, research conducted with high school male students showed unfortunate results regarding gender equality and control over women’s body. The adolescent boys humiliate female characteristics and defined women as inferior to and dependent on men (Öntaş & Doğru, 2013). Besides patriarchy, the majority of the society rejects women having pre-marriage sex based on doctrines of Islam (Ceylan et al., 2016). In our research, nearly half of the female students supported the statement that women should not have pre-marriage sex. This proves us how the honor culture and social assertiveness is internalized by women themselves. This understanding of honor, which makes women responsible for both her own and her family’s dignity and honor, causes women to develop an auto-control mechanism and to discipline themselves (Ellialtı, 2012). This finding is easier to understand, when we consider that in our society sexuality is a necessity to become a man in the construction of manhood, but it is a taboo and shame in the construction of woman identity.

Another finding of our study is that the higher the education level of parents is, the higher the scores of attitudes toward women-related honor perception. In particular, the education level of mother is a strong factor affecting students’ positive attitudes and perceptions about virginity and honor. Our study findings concur with other studies (Erenoğlu, 2008; Gürsoy & Özkan, 2014; Komurcu et al., 2016; Zeyneloğlu,

Kısa, & Yılmaz, 2013). The correlation between women-related perceptions of honor and socio-economic level is emphasized in the literature.

Socio-cultural values and family structure play an important role on shaping individual's thoughts (Erenoğlu, 2008; Zeyneloğlu et al., 2013). In a study of male students in the Nursing and Health Officers Departments of a Turkish state university, which is located in a city where the feudal structure still remains, 44% of the participants found honor killings legitimate. Approximately half of the students were from the village or countryside, and almost all of their mothers were illiterate or primary school graduates and were housewives. The education level of their fathers was high school or less (Adana et al., 2011). Bağlı and Özensel [2011] studied prisoners sentenced for honor killings. The majority of the prisoners were primary or middle-school graduates and their parents' education level were lower than average Turkey scores (Bağlı & Özensel, 2011). In another study evaluating 856 adolescents attitudes toward honor killings, researchers also found that the more educated the parents were, the more positive attitudes the youth had about honor (Eisner & Ghuneim, 2013). These findings imply the importance of family on shaping children's attitudes and beliefs about family honor codes. Family is one of the most important institutions among social control mechanisms. Individuals learn gender roles and attitudes primarily in their family (Kara & Gürhan, 2013). Therefore, the fact that students may internalize their parents' attitudes about women-related honor should not be ignored.

In Families strongly influence values. The Dynamics of Honor Killings in Turkey, a qualitative study conducted by the UNFP and Population Science Foundation, found that how honor is perceived differs among families living in the city and rural areas (Kardam, 2005). Rural families which have strong family and kinship relations and still feudal in structure, continue their links with their hometowns, even if they migrate to big cities. Students coming from rural areas have more negative attitudes towards women-related honor perception. For low socio-economic groups, "honor is the most important value to protect". Hence, the pressure put on women and the pressure that obliges men to protect women intensively continues in the ghettos of the cities, rural areas, villages and among the lower classes (Şenel, 2014). Can and Edirne's study [2011], which aims to identify the senior nursing students' beliefs and attitudes about the honor killings, students state they think the number of honor killings would be higher in more patriarchal rural areas (Can & Edirne, 2011). In patriarchal societies, it is expected that women to live according to traditions and customs and not to have premarital sexuality. Especially in rural areas where patriarchal culture is intense, if women do not fulfill these expectations for any reason, men's violence against women is considered normal. Because in the patriarchal societies the honor of the woman is perceived as the honor of the family and the honor of the man. Öztürk and Demirdağ's study, which was realized by making in depth interviews with the prisoners accused of honor killings in 'Mardin Prison', shows that the majority of them were living in villages or ghettos and their socio-economic status were very low (Öztürk & Demirdağ, 2013).

This study also explored if students in higher class levels of students [senior versus junior] attitude had more egalitarian attitudes towards women-related honor. The link between the two implies that university education increases the sensitivity and awareness about the perception of honor, although Kömürçü et al. [2016] did not find a significant relationship. In this study, they also found no significant difference between different departments of the faculty. The curriculums of the departments – particularly nursery and midwifery- include courses about gender equality and women health. However, since there was no significant difference between the results of different departments, it is possible to think that university education alone is not enough to cope with gendered beliefs, attitudes and behaviors. To put it differently, it seems university education is too late to change attitudes towards gender equality (Komurcu et al., 2016). In a recently conducted research with students from different universities in Turkey, participants were presented two different cases. In one case, the explained reason for femicide was honor-based [the wife was cheating on the husband] and in the other case the explained reason for the murder was financial-based [the wife was spending too much money, damaging the family budget]. The majority of the participants, particularly male participants, explained that the murder of the wife in the first case was legitimate whereas the other was not (Ceylan et al., 2016). This finding supports our idea that a real change in the understanding that equates honor with female chastity may be possible with early education and with macro transformations in the general social structure of the society. Bulut [2010] found that when income and education levels of the families increase, the use of violence as an instrument of punishment or the tension to kill decreases. Therefore, changing attitudes about honor and preventing honor killings may be possible by increasing the education level of the society. However, it is clear that educated men can also

use violence -not always physically- against women, which gives us the idea that education is important but not the only solution to stop violence against women and achieve gender equality.

4. LIMITATIONS

Since the subject of the study is about the major taboo of the Turkish society i.e. women sexuality and since it questions the cultural values of the society, the number of students who refused to participate in the research was very high. On the other hand, the result of this study cannot be generalized to Turkey, since it only represents the ideas of one university's the Faculty of Health Sciences [nursery, midwifery, health management] students. Self-report and possible social desirability bias of the topic are additional limitations of the study. Although no names were collected on the research survey, students may still have feared that their answers could be identifiable. Considering the nature of the topic, students may have answered what they perceived would be more socially desirable. But, as shown in this study, social desirability bias may work differently based on their family upbringing.

5. CONCLUSION

The young generation of a society is the group most affected by any social changes. The women-related honor perception, attitude and behavior of young people are affected by various forces. Understanding how young individuals, who are the majority of the Turkish population, perceive and evaluate the concept of honor and violence is crucial (Kocadaş, 2016b). Considering that health sciences students will be the next generation of health care professionals, identifying their approach to these issues is particularly important. It is specifically important for health sciences students to overcome these taboos and traditional perceptions. This is why it is crucial to assess health sciences students' perceptions and attitudes about gender equality and honor to further self-awareness about personal biases if they exist. These findings suggest that, in the case of women, the concept of honor is perceived almost synonymous with abstinence from premarital and extramarital sexual activity, and that especially male students attach great importance to virginity. The findings also lead us to believe that the formation of such attitudes among students may be more directly linked to the existing cultural conceptions around honor which are prevalent in their families and the society, rather than to university education. If indeed society wishes to eradicate honor killings, conversations of egalitarian attitudes about honor codes are warranted.

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Table 1. Demographic Characteristics of Students (n:511)

Variable	Ort (min-max)	
Age	20.70±2.02 (17-35)	
	n	%
Gender		
Female	406	79.5
Male	105	20.5
Marital Status		
Single	498	97.5
Married	13	2.5
Family type		
Nuclear	423	82.8
Large	88	17.2
Department		
Nursing	300	58.7
Midwifery	125	24.5
Healthcare management	86	16.8
Class		
Freshman	121	23.7
Sophomore	122	23.9
Junior	146	28.6
Senior	122	23.9
Residency		
Province	306	59.9
District	165	32.3
Village	40	7.8
Education level of mother		
Less than primary school	70	13.7
Primary school	255	49.9
Secondary school	83	16.2
High school	87	17.0
University	16	3.1
Education level of father		
Less than primary school	30	5.9
Primary school	185	36.2
Secondary school	85	16.6
High school	144	28.2
University	67	13.1

Table 2. Overall and Subscale Scores of ASWRCH among students

Subscale	Min	Max	Mean±SD
1 Traditional honor perception	14	41	32.95±6.47
2 Equality approach	21	55	47.47±7.14
3 Pre-marital relations/honor perception	5	25	15.39±5.36
4 ASWRCH overall scores	45	121	95.89±16.08

Table 3. Attitude scores of students according to sociodemographic characteristics (n= 511)

	ASWRCH Overall score		Traditional honor perception		Equality approach		Pre-marital relations/honor perception	
	Mean±SD	KW / z p	Mean±SD	KW / z p	Mean±SD	KW / z p	Mean±SD	KW / z p
Gender								
Female	98.68±14.81	-7.675	34.28±5.69	-8.608	48.55±6.49	-6.548	15.83±5.39	-3.856
Male	84.78±16.05	<.001	27.81±6.76	<.001	43.30±7.99	<.001	13.65±4.88	<.001
Family type								
Nuclear	96.38±16.10	-1.801	33.15±6.31	-1.212	47.58±7.15	-.959	15.64±5.42	-2.254
Large	93.17±15.79	.072	32.01±7.15	.225	46.97±7.11	.338	14.18±4.90	.024
Department								
Nursing	95.94±16.25	.995 .370	32.97±6.60	1.906 .386	47.70±7.11	3.300 .192	15.26±5.39	1.202 .548
Midwifery	96.95±15.55		33.39±6.25		47.72±6.85		15.83±5.43	
Healthcare management	93.80±16.21		32.26±6.32		46.33±7.64		15.19±5.17	
Class								
1	91.35±16.00	20.849 <.001	31.13±7.33	19.347 <.001	45.96±6.94	14.706 .002	14.25±5.13	15.690 .001
2	97.72±15.62		33.70±6.65		47.75±7.63		16.26±5.78	
3	94.47±16.90		32.44±5.95		47.32±7.25		14.71±5.06	
4	99.98±14.60		34.63±5.42		48.88±6.46		16.45±5.21	
Residency								
Province	97.70±15.41	9.725 .008	33.71±6.38	12.825 .002	48.23±6.67	8.167 .017	15.75±5.31	3.877 .144
District	93.62±16.04		32.03±6.19		46.58±7.51		15.00±5.20	
Village	90.57±19.10		30.97±7.43		45.37±8.38		14.22±6.15	
Education level of mother								
Less than primary school	92.35±16.95	11.219 .024	31.54±7.49	6.909 .141	46.40±7.18	10.238 .037	14.41±5.44	9.044 .060
Primary school	94.85±16.28		32.75±6.47		47.07±7.27		15.02±5.30	
Secondary school	98.14±15.16		33.69±5.56		48.36±7.20		16.08±5.54	
High school	97.80±15.21		33.47±6.39		48.06±6.84		16.26±5.10	
University	103.81± 14.16		35.81±5.41		50.81±4.94		17.18±5.57	
Education level of father								
Less than primary school	88.26±16.98	12.391 .015	30.36±7.24	10.077 .039	44.00±8.04	12.393 .015	13.90±5.03	6.131 .190
Primary school	94.76±16.49		32.46±6.61		47.27±7.13		15.02±5.54	
Secondary school	99.44±16.42		34.48±5.83		48.80±7.27		16.16±5.70	
High school	96.16±14.58		33.06±6.19		47.52±6.73		15.57±5.17	
University	96.83±16.14		33.31±6.73		47.83±7.12		15.68±4.82	

KW: Kruskal-Wallis test.