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ARAŞTIRMA MAKALESİ / RESEARCH ARTICLE

Preventing Violence Against Women Through Raising Awareness on Gender Among University Students

Üniversite Öğrencilerinde Toplumsal Cinsiyet Konusunda Farkındalık Oluşturarak Kadına Yönelik Şiddetin Önlenmesi

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Abstract

This study is an intervention study following the principles of the pre-test and post-test models. It was conducted with the students studying at the Department of Classroom Teaching in a university located in the Eastern Black Sea Region. The data were collected with the 'Personal Information Form' created by the researcher and the 'Attitudes toward Violence Scale'. Mean and percentage were used to evaluate the data. The mean age of the students was 22.06 ± 1.38 , and 53.3% were male. The pre-and post-intervention ratios of students supporting the idea that '*Men and women have the same rights*' were 80.0% and 100%, respectively. Before the intervention, while 64.3% of the students thought that '*Violence must remain within the family*', 20% of them thought the same after the intervention. Before the intervention, %53.3 of them had an idea that '*Trying to cover up women against their will is violence against women*', but the percentage increased up to 93.3% after the intervention. This intervention study, aiming at preventing violence against women through raising awareness of gender, demonstrated that the pre-intervention traditional views of students about gender changed in the direction of egalitarian roles in the post-intervention period.

Keywords

Gender, Woman, Violence, University, Student

Öz

Bu çalışma toplumsal cinsiyet konusunda farkındalık oluşturarak kadına yönelik şiddetin önlenmesi amacıyla, ön test-son test model ilkelerine uygun olarak yapılan bir müdahale çalışmasıdır. Çalışma, Doğu Karadeniz Bölgesi'ndeki bir üniversitenin Sınıf Öğretmenliği Bölümü öğrencilerinde yapılmıştır. Çalışmanın verileri 'Kişisel Bilgi Formu' ve 'Şiddete İlişkin Tutum Ölçeği' ile toplanmıştır. Verilerin değerlendirilmesinde ortalama ve yüzdelik kullanılmıştır. Öğrencilerin yaş ortalaması 22.06 ± 1.38 ve %53.3'ü erkek idi. '*Kadınlar erkeklerle aynı haklara sahiptir*' görüşüne eğitim öncesi öğrencilerin %80.0'ünün, eğitim sonrası tamamının katıldığı, '*Şiddet aile içinde kalmalıdır*' görüşüne eğitim öncesi öğrencilerin %64.3'ünün, eğitim sonrası %20.0'ünün katıldığı, '*Kadının zorla örtülmeye çalışılması kadına yönelik bir şiddettir*' görüşüne eğitim öncesi öğrencilerin %53.3'ünün, eğitim sonrası %93.3'ünün katıldığı belirlenmiştir. Toplumsal cinsiyet konusunda farkındalık oluşturarak kadına yönelik şiddetin önlenmesi amacıyla yapılan bu müdahale çalışmasında, öğrencilerin eğitim öncesi toplumsal cinsiyete ilişkin geleneksel yöndeki görüşlerinin, eğitim sonrası eşitlikçi roller yönünde değiştiği belirlenmiştir.

Anahtar Kelimeler

Toplumsal Cinsiyet, Kadın, Şiddet, Üniversite, Öğrenci

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INTRODUCTION

Sex means the genetic, physiological, and biological characteristics of an individual as male or female. Gender, on the other hand, is defined as socially determined roles and responsibilities of women and men (Deaux, 1987; Connel, 1998; Giddens, 2000; Lips, 2001; Dökmen, 2004; Akın, 2007; Üner, 2008; Görgün Baran, 2010; Bora, 2015; Uçar, Derya, Karaaslan, & Tunç, 2017). While the term 'sex' refers to universal biological differences between women and men, the term 'gender' defines social relations between women and men in a specific context, and it points to the relationship between them and how this relationship is socially related. Therefore, gender roles are dynamic, and the content varies according to time and setting (Türmen, 2003; T.R. Prime Ministry General Directorate on the Status of Women, 2008; Gazioğlu, 2014; Özmete & Yanardağ, 2016; Keskin & Ulsan, 2016; Doğan & Piyal, 2017; Özden & Gölbaşı, 2018).

Gender is not a matter of biological differences, but a concept of how the society sees, perceives, thinks, and expects individuals to behave as men and women (Akın, 2007; Kaypak, 2014; Çifçi, Değer, & Bayram, 2017). Personality characteristics, behaviors, and responsibilities that are culturally appropriate for women and men are transformed into gender stereotypes by society. Gender roles are also produced, reinforced, and transmitted through these stereotypes (Parashar, Dhar, & Dhar, 2004; Zeyneloğlu, 2008; İlhan, Dikmen, & Ak, 2017).

Gender roles are widely defined from the cultural and religious traditions of the society to production relations in society (Etiler & Zengin, 2015). The reflections of gender roles in social life shape the lives of women and men differently as traditional and egalitarian roles. Among the traditional roles imposed on women by the society are non-egalitarian roles like being responsible for household chores, including child-bearing, raising, cleaning, dishwashing, cooking, meeting the needs of their spouses and children first, sacrificing their desires for the happiness and comfort of the other family members, and not being active in the labor market. Traditional roles attributed to men are non-egalitarian roles such as working outside the home, struggling for their families, being responsible for the livelihood of the house, having control over the financial resources, and being the head of the family. The egalitarian roles attributed to women and men together by society are defined as equal sharing of responsibilities between women and men in the process of family, work, marriage, and education (Zeyneloğlu & Terzioğlu, 2011; Kansu, 2015; Uçar, Derya, Karaaslan, & Tunç, 2017; Uzun, Erdem, Güç, Uzun, & Erdem, 2017). The roles attributed to women and men in social life often cause inequality in many areas (Uçar, Derya, Karaaslan, & Tunç, 2017). Due to gender-based stereotypes in all societies, women face problems and injustice in many fields such as education, access to health, income distribution, participation

in politics, and working conditions (Evans & Diekman, 2009; İlhan, Dikmen, & Ak, 2017). In Turkey, as in the world, gender roles can prevent women and men from being perceived as equal individuals and benefiting equally from the opportunities offered in life. This situation, which can be defined as gender inequality, is one of the reasons for the emergence of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), which Turkey ratified in 1985 (Özan, Miman, Güvercin, & Uyaniker, 2020).

Although the concept of gender exists in every society, it can be differentiated by cultural characteristics. Turkey is one of the countries in which gender roles are polarized. According to the 2013 Global Gender Gap Report issued by the World Economic Forum, Turkey ranked 120th out of the 136 countries on the list. Besides, it is the most unequal country in Europe in terms of time spent on households and home care by men and women. If we consider women's murder as well, it is possible to say that gender inequality in Turkey is a major issue for women (Etiler & Zengin, 2015). According to 2015 data of gender discrimination, while Iceland, Norway, Finland, and Sweden were among the best countries in terms of gender equality among 145 countries in the world, countries such as Yemen and Pakistan had a problem of gender equality, and Turkey ranked 130th (İlhan, Dikmen, & Ak, 2017).

Gender-based violence is defined as “violence against women because of their gender or violence affecting women disproportionately” (Demirgöz Bal, 2014). Although many factors are affecting the emergence, repetition, type, and intensity of violence against women, the major sources of this violence are gender inequality, and the asymmetric power relationship between men and women, resulting from the patriarchal society (Akyıldız, 2014).

Violence against women (VAW) is a type of violence that men systematically apply to women in a male-dominated system based on men's superiority, advantages, and power over women. VAW, which stems from the desire for power and control, is among the most significant tools that men use for the continuity of their power. It includes the behaviors of the male-dominated system to exert control and pressure on women's bodies, labor, and identities. In this context, gender inequality, referring to the inequality between men and women in the society we live in, is not only the main cause of violence against women but also a result of the violent relationship deepening the secondary and disadvantaged position of women and reproducing inequality (Gülseven, 2017; Berber, no date). Violence against women is a gender issue due to the nature of violence. The relationship between violence against women and gender roles was reported in various studies conducted in Turkey between 2006-2007. Noteworthy findings show that women earning more than their husbands, increases the risk of violence twofold (Gülseven, 2017).

Globally, one in three women experiences violence. The lifelong prevalence of violence has been reported as 30% (WHO, 2016). According to a study by the World Health Organization (WHO) in 289 countries, 13-61% of women are exposed to physical violence, and 20-75% of women are exposed to emotional/psychological violence by their spouses (WHO, 2012, Vural, İnangil, & Körpe, 2020). In Turkey, 44% of women reported being subjected to psychological violence, 36% to physical violence, and 12% to sexual violence (TDHS, 2018).

University education attainments can be quite decisive for individuals in the transfer of gender roles from adolescence to adulthood. Opportunities offered by universities are of critical importance for young people to acquire perception, attitude, behavior, etc. necessary for advocating, internalizing, and realizing gender equality (Özan, Mıman, Güvercin, & Uyaniker, 2020). A high level of education can enable individuals to develop a contemporary perspective on gender roles. In this context, to ensure equality between men and women in social life, it is necessary to reveal society's views on gender roles. In Turkey, where most individuals in society have a traditional structure, it is pivotal to investigate the meaning of the roles of men and women in work, family, married life, and social life for university students (Vefikuluçay, Zeyneloğlu, Eroğlu, & Taşkın, 2007).

Since universities are the main institutions that should lead to the progress and transformation of society, it is expected that university students will have a more egalitarian approach in terms of gender roles and gender perception. However, studies, conducted both in Turkey and abroad, with university students to determine the gender perception show that male students continue the traditional point of view, whereas female students have a more egalitarian point of view (Vefikuluçay, Zeyneloğlu, Eroğlu, & Taşkın, 2007; Yılmaz et al., 2009; Aylaz, Güneş, Uzun, & Ünal, 2014).

Among the obligations of the “Council of Europe Convention on Preventing and Combating Violence Against Women and Domestic Violence”, commonly known as the Istanbul Convention and opened for signature in Istanbul in 2011, to the states parties is the provision of gender education to society and professionals, including students (Özan, Mıman, Güvercin, & Uyaniker, 2020). The Women's Empowerment Strategy Paper and Action Plan 2018-2023, prepared by the General Directorate on the Status of Women, emphasizes the importance of conducting research and training on gender equality in higher education (Ministry of Family and Social Policies, General Directorate of Women's Status, 2021). Thanks to education raising awareness of gender among university students, students' views may change in an egalitarian direction, which will be the basis for changing society. Considering that today's young people are the elders of tomorrow, they are believed to be effective in policymaking. Therefore, the researcher aimed to contribute to the prevention of violence against women by raising awareness of gender among university students.

METHODS

This study is an intervention study conducted with the students of the Department of Primary Education at a university in the Eastern Black Sea Region following pre-test and post-test model principles. There is no separate control group in the study and the students are their own control point. The sessions held in this study aimed to raise awareness about how gender gives rise to violence against women, by recognizing the inequalities between women and men, through the trainings and sharing. For this purpose, focused training methods were utilized. The population consisted of students of the Department of Primary Education, and the sampling included 20 students randomly chosen from 1st, 2nd, 3rd, and 4th year (5 from each) using a simple, random sampling method to use interactive education techniques effectively in the sessions. The study was conducted with 15 students (7 girls, 8 boys) because five students (1 student from the 1st, 2nd, 3rd year, and 2 students from the 4th year) could not participate in the study.

The researcher first informed the students about the implementation of the ‘Gender Session’. The data were gathered using the ‘Personal Information Form’ (9 questions) including the personal information of the students and the ‘Attitudes toward Violence Scale’ (ATVS) developed by Gömbül (2000) (Gömbül, 2000; Çelik, Türkoğlu, Apay, Aydın, & Pasinlioğlu, 2015; Güneri, 2016; Sabancıoğulları, Yılmaz, Ar, & Çakmaktepe, 2016). There are 7 questions about economic violence (items 9, 14, 15, 16, 17, 18, 19.), 6 questions about emotional, psychological, sexual violence (items 7, 8, 10, 11, 12, 13.), 3 questions about legitimizing myths (items 1, 2, 3) and 3 questions about explanatory myths (items 4, 5, 6) in the scale. The students replied to these items as ‘I agree’ and ‘I disagree’.

Then, the researcher gave a presentation on ‘Gender’ to the students. At the end of the presentation, the issue of ‘Gender’ was discussed in 4 sessions (Bora, 2000; Bora & Işık, 2004; Bora, no date).

In the first session, the topic ‘Being a Woman and Being a Man: Is it Anatomical Destiny?’ was discussed. In this session, how gender is a feature produced in social relations was emphasized, and developing an understanding of how gender inequality occurs in daily life was attempted. For this purpose, a ‘24-Hour Exercise’ was conducted after a short presentation. The ‘24-Hour Exercise’ is a training exercise included in the Gender Training Material prepared by the Oxfam Gender Training Set (Williams, Seed, & Mwau, 2007) and the Women’s Health Issues Center (Bora, 2010). Then, how to use the ‘24-Hour Exercise’ was explained to the students, and they were given pencils and paper and asked to do group work and exchange ideas.

In the second session, ‘Our Differences and Similarities’ were addressed. In this session, it was aimed to show the common experiences that women share and how

class, age-related and other differences among women change the experience of femininity. Therefore, daily life schedules obtained from '24-Hour Exercise' were examined. The student groups presented their 24-hour exercise schedule to the whole group, and similar and different qualities between women and men were discussed.

The topic 'Our Strengths and Weaknesses' was discussed in the third session that aimed to demonstrate that even women 'victims' have certain strengths, and women 'survivors' have various problems stemming from their gender. An in-depth evaluation was made on two of the charts used in the 24-Hour Exercise.

In the fourth session, the meaning of 'What is Personal, is Political' was discussed. This session intended to evaluate the information derived from daily experiences in a wider social dimension and show the connections between politics and these experiences.

The sessions lasted 8 hours in total. At the end of the sessions, ATVS was applied again. Written permission was obtained from the relevant institution to conduct the study. The participants were informed with the 'Informed Consent Form', and their written informed consent was obtained. The preliminary application of the study was applied to 10 students from another department in the same university. The data were evaluated using the SPSS computer package program and means and percentages were used to evaluate the data.

RESULTS

53.3% of the students were male, 46.7% were female, and their mean age was 22.0 ± 1.38 . The mothers of 73.3% and the fathers of 40.0% had primary and lower education levels. Almost all the mothers were unemployed, 20.0% of the fathers were civil servants, 26.7% were workers, and 40.0% were retired.

It was determined that all the students in the pre-and post-intervention period thought that '*Gender is not only biological but also a social/cultural feature*'. 80.0% and 100% of the students agreed with '*Women have the same rights as men*' pre-and post-intervention period, respectively, and while 80.0% disagreed that '*It is natural to expect household responsibilities from the woman even in the families where the woman also works.*' all the students disagreed with it after the intervention (Table 1).

Table 1: Distribution of Students’ Pre-and Post–Intervention Views on Gender

Views	Pre-intervention		Post-intervention	
	I agree n (%)	I disagree n (%)	I agree n (%)	I disagree n (%)
Gender is not only biological but also a social/cultural feature.	15 (100.0)	-	15 (100.0)	-
Gender is not just an individual trait but a source of inequalities between people.	12 (80.0)	3 (20.0)	14 (93.3)	9 (6.7)
Women have the same rights as men.	12 (80.0)	3 (20.0)	15 (100.0)	-
It is natural to expect household responsibilities from the woman even in the families where the woman also works.	3 (20.0)	12 (80.0)	-	15 (100.0)
It is the husband’s right to ask his wife to tie her tubes, claiming that ‘women should take responsibility for birth control’.	-	15 (100.0)	-	15 (100.0)
Men should help with household chores.	14 (93.3)	1 (6.7)	15 (100.0)	-
A boy can be preferred to a girl.	2 (13.3)	13 (86.7)	1 (6.7)	14 (93.3)
Only boys should be sent to school when resources are limited.	2 (13.3)	13 (86.7)	-	15 (100.0)
A woman cannot question a man’s authority.	5 (33.3)	10 (66.7)	-	15 (100.0)
Women cannot decide on important issues as well as men can.	1 (6.7)	14 (93.3)	-	15 (100.0)
There is no need to consult a woman in any decision-making process.	-	15 (100.0)	-	15 (100.0)
Honor is the man’s responsibility.	3 (20.0)	12 (80.0)	1 (6.7)	14 (93.3)
Honor is the woman’s responsibility.	3 (20.0)	12 (80.0)	1 (6.7)	14 (93.3)
Honor is the responsibility of man and woman together.	6 (40.0)	9 (60.0)	-	15 (100.0)
There is no need to get a mother’s opinion on the child’s education.	-	15 (100.0)	-	15 (100.0)

It was determined that 64.3% and 20.0% of the students held the idea that ‘*Violence must remain within the family*’ before and after the intervention, respectively. The idea ‘*What provokes violence is provocative words and behaviors*’ was shared by 86.7% in the pre-intervention and by 64.3% in the post-intervention period (Table 2).

Table 2: Distribution of Students' Pre-and Post-Intervention Views on Physical Violence

Views	Pre-intervention		Post-intervention	
	I agree n (%)	I disagree n (%)	I agree n (%)	I disagree n (%)
Violence must remain within the family.	9 (64.3)	5 (35.7)	3 (20.0)	12 (80.0)
The illegitimate relationship of a married woman is the cause of the murder.	3 (20.0)	12 (80.0)	-	15 (100.0)
Nothing should be a reason for the husband beating his wife.	13 (86.7)	2 (13.3)	14 (93.3)	3 (6.7)
If the husband apologizes after the violence, everything is forgotten.	1 (6.7)	14 (93.3)	1 (6.7)	14 (93.3)
What provokes violence are provocative words and behaviors.	13 (86.7)	2 (13.3)	10 (64.3)	5 (35.7)
It is not appropriate to intervene in domestic violence.	8 (53.3)	7 (46.7)	5 (35.7)	10 (64.3)
When a woman does something wrong, a man can beat her.	-	15 (100.0)	-	15 (100.0)
Man has the right to use violence against women.	-	15 (100.0)	-	15 (100.0)
Men can use violence to maintain discipline at home.	-	15 (100.0)	-	15 (100.0)

13.3% of the participants agreed that *'It is natural for a husband to insist that the goods obtained in marriage are his own'* before the intervention, but none of them agreed with it after the intervention. Similarly, 20.0% thought that *'It is natural for a man to claim all the money a woman earns'* before the intervention, but none of them had such a thought after the intervention (Table 3).

Table 3. Distribution of Students' Pre-and Post-Intervention Views on Economic Violence

Views	Pre-intervention		Post-intervention	
	I agree n (%)	I disagree n (%)	I agree n (%)	I disagree n (%)
It is natural for a husband to insist on the properties obtained in marriage.	2 (13.3)	13 (86.7)	-	15 (100.0)
It is natural for a man to claim all the money a woman earns.	3 (20.0)	12 (80.0)	-	15 (100.0)
The woman must obey her husband who says 'You will not go to work after tomorrow.'	3 (20.0)	12 (80.0)	1 (6.7)	14 (93.3)
There is no need to ask the woman's opinion when buying a vehicle.	1 (6.7)	14 (93.3)	-	15 (100.0)
The woman has no say on how to spend the income.	-	15 (100.0)	-	15 (100.0)
There is no need to get the opinion of the woman in the process of acquiring property.	-	15 (100.0)	-	15 (100.0)
The woman's opinion is important when it comes to household expenses, but the husband must have the last word.	6 (40.0)	9 (60.0)	5 (35.7)	10 (64.3)
I think it's normal if a husband doesn't let his wife work when his income is sufficient.	1 (6.7)	14 (93.3)	1 (6.7)	14 (93.3)

Before the intervention, 53.3% of the students thought that ‘*When the husband gets angry, damaging the household items is also a form of violence against women*’, but 93.3% of them agreed with it after the intervention. ‘*Attempting to cover up women by force is violence against women*’ was shared by 53.3% and 93.3% pre-and post-intervention, respectively (Table 4).

Table 4: Distribution of Students’ Pre-and Post-Intervention Views on Emotional/ Psychological/Sexual Violence

Views	Pre-intervention		Post-intervention	
	I agree n (%)	I disagree n (%)	I agree n (%)	I disagree n (%)
The illegitimate relationship of a married man is the glory of masculinity.	-	15 (100.0)	-	15 (100.0)
In marriage, the woman is open to all kinds of sexual abuse by her partner.	-	15 (100.0)	-	15 (100.0)
When the husband gets angry, damaging the household items is also a form of violence against women.	8 (53.3)	7 (46.7)	14 (93.3)	1 (6.7)
The husband who says to his wife ‘if you leave me, I will commit suicide’ also abuses his wife.	11 (73.3)	4 (26.7)	14 (93.3)	1 (6.7)
It’s humiliating for a woman not to get a response from her husband when she asks a question.	11 (73.3)	4 (26.7)	14 (93.3)	1 (6.7)
I think that a husband who criticizes his wife for not being appealing is sexually insulting to his wife.	11 (73.3)	4 (26.7)	14 (93.3)	1 (6.7)
The harassment of sex workers is normal.	4 (26.7)	11 (73.3)	4 (26.7)	11 (73.3)
Attempting to cover up women by force is violence against women.	8 (53.3)	7 (46.7)	14 (93.3)	1 (6.7)
If the woman marries her rapist, the man’s sentence can be remitted.	-	15 (100.0)	-	15 (100.0)

The view that ‘*A jealous husband beats his wife*’ was approved by 20.0% of the students before the intervention, but by none after the intervention. 33.3% and 20.0% shared the view that ‘*Men are aggressive by nature*’ pre-and post-intervention, respectively. The results also showed that 6.7% of the students agreed that ‘*It is natural that a woman who does not obey her husband is exposed to violence*’ before intervention whereas none agreed with it after intervention (Table 5).

Table 5: Students' Pre-and Post-Intervention Views on The Legitimizing and Explaining Myths

Views	Pre-intervention		Post-intervention	
	I agree n (%)	I disagree n (%)	I agree n (%)	I disagree n (%)
<i>Legitimizing Myths</i>				
A jealous husband beats his wife.	3 (20.0)	12 (80.0)	-	15 (100.0)
A husband both likes and beats his wife.	-	15 (100.0)		15 (100.0)
Men are aggressive by nature.	5 (33.3)	10 (66.7)	3 (20.0)	12 (80.0)
If the woman is a little docile and does not resist, she will not face violence.	9 (60.0)	6 (40.0)	6 (40.0)	9 (60.0)
If the man is a bit docile and does not resist, he does not use violence.	14 (93.3)	1 (6.7)	11 (73.3)	4 (26.7)
It is natural for the husband to use violence against his wife in families with financial problems.	1 (6.7)	14 (93.3)	1 (6.7)	14 (93.3)
<i>Explanatory Myths</i>				
I think educated men don't use violence against their wives.	8 (53.3)	7 (46.7)	3 (20.0)	8 (80.0)
Women with higher education are more exposed to violence.	10 (66.7)	5 (33.3)	8 (53.3)	7 (46.7)
Women do not face violence in intentional marriages.	6 (40.0)	9 (60.0)	3 (20.0)	12 (80.0)
Naturally, a woman who does not obey her husband is exposed to violence.	1 (6.7)	14 (93.3)	-	15 (100.0)

DISCUSSION

Gender is a concept of how society expects individuals to behave as men and women. The reflections of gender roles on social life shape the lives of men and women as traditional and egalitarian roles in different directions (Öngen & Aytaç 2013). The roles and expectations of women in society affect the decision-making processes of women regarding education, family, marriage, and working life to a great extent (Karasu, Göllüce, Güvenç, & Çelik, 2017).

This present study demonstrated that pre-intervention traditional views of students about gender roles showed positive changes in the direction of the egalitarian roles in the post-intervention period. Various studies conducted to determine the views of high school and university students on traditional and egalitarian gender roles in the literature reported that female and male students adopted egalitarian gender roles, and female students had more egalitarian roles than male students. Research investigating the perspectives of men and women on gender roles pointed out that women adopted more egalitarian roles than men (Pınar, Taşkın, & Eroğlu 2008; Zeyneloğlu & Terzioğlu, 2011; Uçar, Derya, Karaaslan, & Tunç, 2017; Direk & Irmak, 2017; Savaş, 2018). A study performed with 2630 participants aged over 18 in 7 regions and 70 cities in Turkey, to find out the gender perception of individuals and the factors affecting this perception, showed that stereotypical judgments regarding gender roles of individuals

were found to be at a very serious level. Participants reported that women should take care of housework and children, their main roles and responsibilities should be marriage and family, women do not need to work, housework is satisfactory and that women should obey their spouses (Savaş, 2018). There are other intervention studies on gender perception. Gönenç et al. noted that the Gender Perception Scale scores of the students who took the 28-hour gender course were statistically significant compared to the students who did not. Uzun et al. reported that the 86-hour training given to undergraduate and graduate students contributed to a positive change in the perception of gender (Özan, Miman, Güvercin, & Uyaniker, 2020). In many studies in which educational activities were applied, it was emphasized that the perception of gender changed positively.

In this study, the opinion that *'It is natural to expect household responsibilities from the woman even in the families in which the woman also works'* was disagreed with by 80.0% and 100% of the students in pre and post-intervention respectively, and 93.3% were of the opinion that *'Men should help with housework'* before the intervention but all the students agreed with it after intervention (Table 1). In a study conducted with university students in Niğde province, 71.8% of the male and 28.2% of the female students approved that *'Housework is the duty of women'* (Kantoğlu, Çetin, & Erdoğan, 2018). 87.2% of women and 74.5% of men in the study, conducted by Ersoy (2009), agreed with this opinion too. In terms of education level, 94.1% and 83.0% female and male graduates of a vocational school of higher education respectively, and 75.0% of the illiterate women and 40.0% of the illiterate men held the idea that *'Men should take part in household chores'* (Ersoy, 2009). İlhan et al. (2017) found that 64.7% of women and 50.7% of men did not approve of the idea that *'The first task of women is to undertake household chores'*, and 75.2% of women and 58.0% of men approved that *'Men should do household chores such as washing the dishes and clothes'* (İlhan, Dikmen, & Ak, 2017). The results of this present study were similar to other studies suggesting that women have a more egalitarian point of view in fulfilling housework responsibilities.

The study results revealed that the pre-and post-intervention percentages of the students who disagreed with the idea that *'Women cannot decide on important issues as well as men can'* were 93.3% and 100% respectively (Table 1). İlhan et al. (2017) found that 70.0% of women and 50.4% of men did not agree with the opinion that *'Men should make important decisions in the family'*. Compared with İlhan's study (2017), it can be said that the students in this study have a more egalitarian view. From the perspective of women, it can be considered that the view of leaving the responsibility of important decisions to men is an unequal attitude. However, from the perspective of men, it can be thought that it may also mean more oppression under the common responsibilities that belong to the family, and which must be shared.

It was found that 86.7% and 93.3% of the students in the pre-and post-intervention period respectively did not support that *'A boy can be preferred to a girl'* (Table 1). Pınar et al. (2008) reported that 87.0% of the students agreed that *'Girls and boys are both children, but having a son is more important'* (Pınar, Taşkın, & Eroğlu 2008). Although there has been a change in the views in the egalitarian direction with education in this study, it is seen that not all the students support this view. This result was thought to be because having a son means furthering the lineage.

According to 80.0% of the students before intervention and all the students after intervention *'Women have the same rights as men'* (Table 1). 88.0% of the participants in a study by Pınar et al. (2008) pointed out that *'Even though men and women are considered equal today, there is no full equality'*, and 67.0% agreed that *'I cannot understand what women's rights defenders want to do'* (Pınar, Taşkın, & Eroğlu, 2008).

In this study, the ideas *'Honor is man's responsibility'* and *'Honor is woman's responsibility'* were not supported by 80.0% and 93.3% of the students in the pre-and post-intervention period respectively. Besides, while 60.0% of the students did not share the opinion *'Honor is the responsibility of man and woman together'* before the intervention, all the students disagreed with the opinion after the intervention (Table 1). The norms towards marriage drawn by our society stem from the belief that women represent 'honor' as well as roles and expectations. For example, if a man cheats on his wife, there will be less argument, and the marriage will not end. However, if the woman cheats, it can lead to the end of a marriage and even various forms of violence as it is believed that it will destroy the value of 'honor'. Such issues are assumed to be 'acceptable' for men in society and described as the 'glory of masculinity', whereas women are constantly confronted with prohibitions that cause repressed feelings of injustice (Ersoy, 2009). It is noteworthy that 20.0% of the students in this study supported the view that *'The illegitimate relationship of a married woman is the cause of the murder'*.

33.3% of students held the view that *'A woman cannot question a man's authority'* before intervention, and all of them disagreed with it after the intervention (Table 1). In a study conducted by Ersoy (2009), 79.2% of women and 59.9% of men did not agree that *'Men are superior to women and the man's word must be obeyed at home'* (Ersoy, 2009). Another study conducted with university students in Niğde reported that 78.3% of men thought that *'The head of the family must be the man'* (Yılmaz et al., 2009). Pınar et al. (2008) determined that 88.0% of the students stated that *'No matter how educated the women are, they should know their femininity, and they should serve their husband perfectly'* (Pınar, Taşkın, & Eroğlu, 2008). In this study, there was a remarkable change in the egalitarian attitude after the intervention compared to pre-intervention.

Regarding the violence, the item *'Violence should remain within the family'* was supported by 64.3% and 20.0% of the students pre-and post-intervention respectively, and the item *'It is not appropriate to intervene in domestic violence'* was approved by 53.3% and 35.7% of the students in the pre-and post-intervention period respectively. In addition, no students had an opinion that *'Men have the right to use violence against women'* both before and after intervention (Table 2). In the study conducted by Can (2015), 20.9% of the girls and 79.1% of the boys fully agreed with the opinion that *'It is normal for a man to use violence against women when necessary'* (Can, 2015). In this study, it is remarkable that there were students (20.0%) who had the opinion that *'Violence should remain within the family'* and *'It is not appropriate to intervene in domestic violence'* (35.7%) even after education. It is vital not to ignore the existence of these negative views suggesting that society should remain silent against violence. It is an important issue that parents, educators, and related institutions should consider carefully, as one-fifth of the students notably have a view to continue violence and remain silent to violence. In Can's study (2015), it is problematic that one-fifth of women see violence against women as a normal attitude, which may be due to the perception of violence as a normative attitude in families.

In this study, 86.7% of the students did not agree with the opinion that *'It is natural for a husband to insist on the properties obtained in marriage'* while no students agreed with it after the intervention, and similarly, while 80.0% disagreed with the opinion *'It is natural for the man to claim all the money earned by women'*, none of them agreed with it after the intervention. The ratio of students who thought that *'I think it's normal if your husband doesn't let his wife work if his income is sufficient'* did not change before and after education (93.3%) (Table 3). In a study by İlhan et al. (2017) 42.8% of women and 54.8% of men believed *'Men must earn a family's income'*, 77.1% of women and 68.7% men did not agree that *'Women should not have their own shop (such as cafes, markets, real estate agents)'* and 73.1% of women and 62.9% of men stated that *'A woman should not earn more than her husband'*. Pınar et al. (2008) investigated the opinions of female students about working life and found that most of them disagreed with the opinion that *'If a woman is wealthier than her husband, she looks down on her husband, and therefore the man should have more economic power'* (77.0%). Most participants agreed with the following *'Today, women and men should share the responsibility of supporting the family financially together'* (85.0%) and *'Women should be able to support themselves and their families like men'* (78.0%). In the same study, most male students agreed with the following items regarding working life; *'The woman's economic power disrupts the harmony of marriage'* (88.0%), *'The most important task of the man is to make a living'* (89.0%), *'Man makes houses woman makes homes, so the woman should deal with the house, and the man should financially support the house'* (82.0%). Female students, on the other hand, mostly agreed with the following items: *'Today, women and men should*

share the responsibility of supporting the house together' (85.0%), 'Women should be able to support themselves and their families like men' (78.0%). İlhan et al. (2017) reported that the view 'Woman should not work if her husband does not allow' was disagreed with by 64.8% of women and 45.4% of men, and 'A working woman should give her husband the money she earns' was disagreed with by 71.5% of women and 63.9% of the men (İlhan, Dikmen, & Ak, 2017). In a study by Yılmaz et al. (2009) 87.6% of female students did not think that 'Women should not work without her husband's permission', and 94.3% did not agree with the opinion that 'If her husband is rich, the woman does not need to work'. In these studies, it can be said that male participants had more traditional views while females supported egalitarian roles. However, it was observed that women also have some wrong stereotypes and see them as appropriate. This situation is thought to play a role in transferring the wrong patterns from generation to generation. Especially considering the indisputable place of mothers in child-rearing, it is thought that changing this situation is urgent and essential in achieving gender equality.

The pre-intervention opinions of the students who participated in the study changed in the direction of the following statements;

"In fact, we created the patterns that we were offended by and opposed to...Men/women are just biological dimensions. We were the ones who shaped it and put it in the molds... If we really want something to change, we need to change first"

"There was only one thing in my ideas that changed... I shouldn't wait for someone to take the first step to start this change..."

"From now on, I think that the patterns formed in society can be demolished, the distinction between men and women is only biological, and women in families are in the same position as men"

"I used to think that it was challenging to break down these patterns... But I don't think it would be that hard if I took the first step first..."

"I realized that some patterns were actually created by people and those who created these patterns after a while had problems with them..."

"If we can ensure the equality of the genders, we will have done something very beneficial for our country and humanity..."

"I have seen how sharp gender inequality in our society is..."

Uzun et al. (2017) suggested that education on gender positively influenced participants' perceptions of gender and their attitudes towards gender roles (Uzun, Erdem, Güç, Uzun, & Erdem, 2017). Likewise, in the study conducted by Özcan (2012), the following comments of the participants after the training noted that the education provided to the students regarding their gender attitudes was effective in changing

students' perceptions of gender from a traditional attitude to an egalitarian attitude in a positive way;

"I used to think that housewives were doing ordinary things, and they were spending all their time watching television, visiting their neighbors... However, this training helped me realize how much work the woman had..."

"It has been a very useful education...because my ideas have improved. I've learned the difference between gender and sex. It made me look at life from different angles..."

Reproduction of roles in the implementation of gender-based intervention programs, discussion of the concepts of 'sex' and 'gender' and conducting the 24-Hour Exercise are important for questioning the traditional roles at home. It can be said that this gender-based intervention is effective in achieving equality between women and men, changing traditional attitudes, and creating egalitarian attitudes instead of traditional ones.

Limitations

The main limitation of the study identified is that although it was intended to include 20 students in the education program to carry out the study with interactive education techniques, some students could not participate in the education for various reasons, causing the sample size to be small. Accordingly, the research data are presented with descriptive statistics.

CONCLUSION

Violence against women, created by a sexist understanding, is a public health problem. This study, in which the effect of intervention on gender perceptions and roles was examined, revealed that the traditional views of students before the intervention remarkably changed in an egalitarian direction after the intervention. For this change and transformation to be permanent, there must be continuity in education. From a gender perspective, traditional stereotypes imposed on women and men since birth are transferred from generation to generation, and violence against women is reproduced, which requires a long time to improve. To change the gender perspective, the 5-25 age group should be trained. Violence against women and gender issues should be added to the undergraduate education programs of teachers who will raise the next generation. As gender is an issue causing violence against women, it must be handled as a national issue, and relevant institutions should produce policies and sustainable solutions.

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