

## Attitudes to Violence and Spiritual Well-Being among Married Individuals

*Evlü Bireylerde Şiddete Yönelik Tutum ve Manevî İyi Olma*

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## **Abstract**

The most common domestic violence is spousal violence against women in Turkey. Although spousal violence may seem to be concerning two people in an intimate relationship, it is actually considered as one of the problems that goes beyond the family and affects the peace of the society. Spiritual well-being discusses the relationship between the meaning of life, the pleasure or satisfaction one receives from this life, and the values that can be called spiritual. In this respect, it is a type of well-being and includes both spirituality and well-being. Studies show that religious commitment prevents spousal violence; spirituality and religious commitment reduce violence against married women and increase marital satisfaction. This study aims to examine the relationship between married individuals' attitudes towards violence and their spiritual well-being scores. The research was carried out with married participants living in Muratpaşa, Antalya. Married participants did not participate in the study as couples, but as individuals. 269 (56.8%) participants were female and 205 (43.2%) were male, and thus, the data of 474 participants were studied in the research. Intimate Violence Responsibility Scale (IVRS) and Spiritual Well-Being Scale forms and socio-demographic information form were applied to the participants. SPSS 22.0 was used for the statistical analysis of the data obtained from the scales while descriptive statistics T-Test and Anova-Tukey were performed during the evaluation phase. It was determined that the data set showed a normal distribution and parametric tests were used. The relationship between dependent and independent variables was tested with Pearson correlation. When the sub-dimensions of attitude towards violence and spiritual well-being are examined in terms of gender variable, the sub-dimension of violence was significantly higher in women while control and abuse sub-dimensions were significantly higher in men. It is observed that gender does not differ between the sub-scores of spiritual well-being. This situation can be evaluated as the factors that create spiritual feelings do not create differences between genders in society as a supra-gender phenomenon. When the sub-dimensions of attitudes towards violence of the participants and their spouses are compared in terms of the age variable, it is seen that the control attitude towards violence of the older age (66 years and over) participants is lower than the younger participants. According to the findings related to education, it was found that those who graduated from high school had significantly less control and abuse mean scores than other education levels. In addition, no significant relationship was found between the education level of high school students and the violence sub-dimension. According to the study, those with a low level of education exhibit more verbal violence than those with a higher education level. It is expected that violence will decrease with the increase in the level of education, but the reason for the contradictory data in the literature may be related to the quality of education. Carrying out new studies on this issue may be useful. According to the research findings, while there was a significant negative relationship between the sub-dimensions of transcendence and violence and the sub-dimensions of control and abuse, a positive relationship was found between harmony with nature, violence, control and abuse. It has been found that spiritual well-being (transcendence) increased, and the scores of attitude towards violence decreased. In this sense, it is suggested that spiritual education programs will be influential in changing the attitudes towards violence. It is suggested that it would be beneficial to include spiritual education in education programs.

**Keywords:** Psychology of Religion, Violence in Intimate Relationships, Spiritual Well-being, Married Individuals.

## Özet

Ülkemizde, aile içi şiddetin en yaygın türü, kadına yönelik eş şiddetidir. Eş şiddeti her ne kadar yakın ilişki içindeki iki kişiyi ilgilendiren bir durum olarak görünse de aslında ailenin sınırını aşan ve toplumun huzurunu etkileyen sorunlardan biri olarak değerlendirilmektedir. Manevi iyi oluş, hayatın anlamının, insanın bu hayattan aldığı hazzın veya memnuniyetin, manevi denilebilecek değerlerle ilişkisini tartışmaktadır. Bu açıdan iyilik halinin bir türüdür ve bünyesinde hem maneviliği hem de iyilik halini barındırmaktadır. Araştırmalar dini bağlılığın eş şiddetinin oluşmasını engellediğini, maneviyatın ve dini bağlılığın evli kadınlara karşı şiddeti azalttığı ve evlilik doyumunu arttırdığını göstermektedir. Bu araştırmanın amacı, evli bireylerin şiddete yönelik tutumları ve manevi iyi oluş puanları arasındaki ilişkiyi incelemektir. Araştırma, Antalya/ Muratpaşa'da ikamet eden, evli katılımcılar ile gerçekleştirilmiştir. Evli bireyler, çift olarak ele alınmamış, bireysel katılım sağlanmıştır. Araştırmaya %56,8 'sı (269 kişi) kadınlardan %43,2'si (205 kişi) erkeklerden olmak üzere toplam 474 katılımcının verileri dâhil edilmiştir. Katılımcılara, Yakın İlişkilerde Şiddete Yönelik Tutum ve Spiritüel İyi Oluş Ölçeklerinin formları ile sosyo- demografik bilgi formu uygulanmıştır. Ölçeklerden elde edilen verilerin istatistiksel analizi için SPSS 22.0 bilgisayar programı kullanılmıştır. Veri setinin normal dağılım gösterdiği belirlenmiş ve parametrik testler kullanılmıştır. Değerlendirme aşamasında tanımlayıcı istatistik, T-Testi ve Anova-Tukey yapılmıştır. Bağımlı ve bağımsız değişkenler arasındaki ilişki Pearson korelasyon ile test edilmiştir. Cinsiyet değişkeni bakımından şiddete yönelik tutum ve manevi iyi olma alt boyutları incelendiğinde, şiddet alt boyutunun kadınlarda anlamlı düzeyde yüksek; kontrol ve istismar alt boyutlarının ise erkeklerde anlamlı düzeyde yüksek olduğu sonucu elde edilmiştir. Cinsiyetin, manevi iyi oluşun alt puanları arasında farklılaşmadığı görülmektedir. Bu durum manevi duyguları oluşturan faktörlerin cinsiyet üstü birer olgu olarak toplumda cinsiyetler arası farklılığı oluşturmadığı şeklinde değerlendirilebilir. Yaş değişkeni bakımından katılımcıların ve eşlerinin şiddete yönelik tutum alt boyutları karşılaştırıldığında ileri yaş (66 yaş ve üzeri) katılımcıların şiddete ilişkin kontrol tutumunun kendilerinden genç katılımcılara kıyasla daha düşük düzeyde olduğu görülmektedir. Eğitim ile ilgili elde edilen bulgulara göre ise lise mezunu olanların diğer eğitim düzeylerinden anlamlı olarak daha az kontrol ve istismar ortalama puanına sahip oldukları tespit edilmiştir. Ayrıca eğitim düzeyi lise olan katılımcılar ile şiddet alt boyutu arasında da anlamlı ilişki bulunmamıştır. Buna göre eğitim düzeyi düşük olanlar yüksek olanlara oranla daha fazla sözel şiddet sergilemektedir. Eğitim düzeyinin artması ile şiddetin düşmesi beklenilmektedir ancak alan yazında bulunan verilerin çelişkili çıkma nedeni eğitimin niteliği ile ilgili olabilir. Bu konu ile ilgili yapılacak yeni çalışmalar faydalı olabilir. Araştırma bulgularına göre aşkınlık ve şiddet alt boyutları ile kontrol ve istismar alt boyutları arasında anlamlı negatif ilişki bulunurken doğayla uyum; şiddet, kontrol, istismar arasında pozitif yönlü bir ilişkiye rastlanılmıştır. Manevi iyi oluşun (aşkınlık) artmasıyla şiddete yönelik tutum puanlarının düştüğü tespit edilmiştir. Ayrıca aşkınlık alt boyutuna ilişkin olarak dini ve manevi değerlerin şiddeti azaltmada önemli rol oynadığını belirten çalışmalar mevcuttur. Bu anlamda manevi eğitim programlarının şiddet tutumlarının değiştirilmesinde faydalı olacağı değerlendirilmektedir. Eğitim programları içinde manevi eğitimlere yer verilmesinin faydalı olacağı değerlendirilmektedir.

**Anahtar Kelimeler:** Din Psikolojisi, Yakın İlişkilerde Şiddet, Manevi İyi Oluş, Evli Bireyler.

## Introduction

Violence, an open sore of society, is getting more and more common in Turkey and the world.<sup>1</sup> Violence between spouses within the family makes marriage life unbearable and deeply affects family members, especially children. Domestic violence, which occurs in different forms, is rapidly increasing despite the efforts to reduce and prevent its negative consequences. The most common domestic violence is spousal violence against women in Turkey<sup>2</sup> There are factors such as cultural, social, economic and personal ones that play a role in the formation of violence. There are many factors. It is extremely important to identify these and take steps to solve them. With each passing day, the acceptance and internalization of violence feeds the source of violence and increase the size of the danger. Although spousal violence may seem to be concerning two people in an intimate relationship, it is considered as one of the problems that goes beyond the family and affects the peace of society.<sup>3</sup> Individuals who make up the society shape their selves within the family and sow the seeds of their values and worldviews largely according to family attitudes and views. Preventing violence in the family, which can be defined as the cornerstone of society, will make a great contribution to preventing other types of violence.

The concept of spirituality is very important in shaping human life and behavior. According to Maslow's hierarchy of needs theory, spirituality is an integral part of human life. Self-actualization is at the top of the hierarchy of needs pyramid. Self-actualized individuals are the transcendent people unlike themselves and look at the world more holistically. They care about the natural life around them and are more motivated for experiences, righteousness and goodness.<sup>4</sup> Marriage is an institution that meets the basic needs of individuals, supports the development of each other's personalities and prepares the ground for them to reach the stage of self-realization. Along with spiritual feelings, it

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<sup>1</sup> Kadın Statüsü Genel Müdürlüğü (KSGM), *Türkiye'de Kadına Yönelik Aile İçi Şiddet* (Ankara: Elma Teknik Basım Matbaacılık, 2009),185; World Health Organization (WHO), *WHO Multi-Country Study on Women's Health and*

<sup>2</sup> *Domestic Violence Against Women*. (Geneva: Publications of the World Health Organization 2005), 83. [http://apps.who.int/iris/bitstream/handle/10665/43310/9241593512\\_eng.pdf?sequence](http://apps.who.int/iris/bitstream/handle/10665/43310/9241593512_eng.pdf?sequence)

<sup>3</sup> Peggy Goodman, "The Relationship Between Intimate Partner Violence and Other Forms of Family and Societal Violence", *Emergency Medicine Clinics of North America* 24 (2006), 889-903.

<sup>4</sup> Cynthia Chandler et.al, "Counseling for spiritual wellness: Theory and practice", *Journal of Counseling & Development* 71/2 (1992), 168-175.

reveals the feelings of love and compassion of spouses towards each other.<sup>5</sup> In this context, the concept of spirituality is expected to have important and positive results in marital satisfaction and the prevention of violence. Concepts such as peace, happiness, communication, harmony, and satisfaction are influential in the prevention of conflict and violence in marriage. It is seen that religion and spirituality positively affect both the well-being of individuals and their marital life. It is necessary to increase the diversity of preventive measures against the violence that starts in the family and causes chain destruction. Religion and spiritual values, which advise bringing out the moral values existing in the creation of human beings, knowing the limits, not violating the rights of others, and ensuring individual and social peace, can be effective measures. In this direction, this study was carried out considering that spirituality plays an important role in influencing people's attitudes towards violence and in preventing domestic violence. As a matter of fact, spiritual well-being includes the ability to discover the inherent potential of the individual, to find, express and act on his main purpose in life.

Spirituality embodies the power of turning the hostility inside people into peace and love.<sup>6</sup> Based on these facts, the subject of the research is the relationship between the attitudes of married individuals towards violence and their spiritual well-being.

## 1. Marriage and Violence

Marriage is defined as "an institutionalized way, a system of relations, a legal relationship that binds a woman and a man as husband and wife, and provides a certain status to the children to be born, in which the state has the right and authority to control socially".<sup>7</sup> In studies on marriage, words and phrases such as marital harmony, marital satisfaction, and the quality of marriage are frequently used.<sup>8</sup> In the study of Rosen-Grandon et.al,<sup>9</sup> 10 features that affect marital satisfaction are listed: Continuity of marriage, commitment to the spouse, strong moral and spiritual values, respect for the spouse as a

<sup>5</sup> Fatma Zeynep Belen, *Aile İçi İletişime Manevi Psiko-Sosyal Yaklaşım* (Ankara: Ankara Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2010), 50-54.

<sup>6</sup> Öznur Özdoğan, *İsimsiz Hayatlar Manevi ve Psikolojik Yaklaşımın Arınma ve Öze Dönüş* (Ankara: Özdenöze Yayınları, 2009), 189.

<sup>7</sup> İbrahim Ethem Özgüven, *Ailede İletişim ve Yaşam* (Ankara: Pdrem Yayınları, 2001), 60.

<sup>8</sup> Şennur Tutarel Kışlak - Işıl Göztepe, "Duygu Dışavurumu, Empati, Depresyon ve Evlilik Uyumu Arasındaki İlişkiler", *Ankara Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 3/2 (2012), 27-46.

<sup>9</sup> Jane Rosen-Grandon et.al, "The relationship between marital characteristics, marital interaction processes, and marital satisfaction", *Journal of Counseling & Development*, 82/1(2004), 58-68.

friend, commitment to sexual life, willingness to be good parents, belief in God and spiritual religious devotion, willingness to please and support the spouse, being a good companion for the spouse and willingness to forgive and be forgiven. In addition, Geçioğlu and Kayıklık<sup>10</sup> concluded that if religiosity increases, marital harmony also increases. According to Yiğit's study<sup>11</sup>, it was found that individuals with high marital satisfaction have low rates of exposure to domestic violence. In addition, it is stated that religion and spirituality are effective in such areas as preventing domestic conflicts, ensuring peace and tranquility in marriage and preventing miscommunication between spouses.<sup>12</sup>

The concept of violence has been handled in two ways, and different definitions have been made in the narrow and broad sense. Violence in its narrow sense is only painful acts against one's body, which can also be called apparent violence. In a broad sense, they are events that affect the person physically or emotionally but cannot be seen from the outside. This type of violence is also called implicit violence.<sup>13</sup> Violence has been classified in many ways. For example, WHO<sup>14</sup> divides violence into three broad categories based on the characteristics of the perpetrators:

- 1) Self-directed Violence: Self-directed violence is divided into two as suicide and self-abuse. There are three stages which are suicidal thoughts, attempted suicide and suicide.
- 2) Interpersonal Violence: This type of violence is also divided into two among themselves.
  - a) Domestic violence or violence in intimate relationships: It is the type of violence that generally occurs between family members and between spouses. It takes place at home.
  - b) Environmental violence: It usually occurs between people who are not related to each other, know or do not know each other, and takes place outside the home.

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<sup>10</sup> Ahmet Rifat Geçioğlu - Hasan Kayıklık, "Dindarlık ve Evlilik Uyumu İlişkisi Evli Bireyler Üzerine Bir İnceleme", *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi* 19/1 (2019), 202-224.

<sup>11</sup> Elifsu Yiğit, *Evlü Kadınlarda Aile İçi Şiddet ile Evlilik Doymu ve Psikolojik İyi Oluş Arasındaki İlişkinin İncelenmesi* (İstanbul: Beykent Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2018), 81.

<sup>12</sup> Asım Yapıcı, "Eşlerin Dinsel Algı ve Yaşayışına Göre Evlilikte Dindarlık ve Maneviyat Huzur mu Kusur mu?", *Turkish Studies* 12/2 (2018), 79-106.

<sup>13</sup> Muhammet Kızılgeçit, *Din Psikolojisinin 100'ü* (Ankara: Otto Yayınları, 2017), 204.

<sup>14</sup> World Health Organization (WHO), *World Report on Violence and Health*. Geneva: Publications of the World Health Organization, 2002), 6. [https://apps.who.int/iris/bitstream/handle/10665/42495/9241545615\\_eng.pdf](https://apps.who.int/iris/bitstream/handle/10665/42495/9241545615_eng.pdf)

- 3) Collective Violence: It is the type of violence that many people are involved in, and it is divided into three as social, political and economic.

Violence is also commonly categorized as physical, psychological (emotional), economic and sexual violence in the literature.<sup>15</sup> However, there is no clear distinction between the types of violence stated. It is possible to see another type of violence simultaneously besides any type of violence. For example, at the time of physical violence, the person may be subjected to verbal or psychological violence.<sup>16</sup>

Violence is a phenomenon with many different aspects and is fed by many factors. Each of the psychological, social, and economic situations gives rise to violence.<sup>17</sup> In addition, the behaviors caused by violence can first be associated with the personality of the individual.<sup>18</sup> Tuzcuoğlu<sup>19</sup> listed the situations that can cause violence in his study. Among these, violence from one's own family first, observing violence and adopting it as one's behavior, seeing other people as enemies, television programs and computer games with violent content, news about violence, traffic stress, competition and negative behaviors in the working environment, perceiving various sports branches out of purpose, unemployment and inability to adapt to the place of migration are counted. According to Moses,<sup>20</sup> poverty is among the factors that create violence. In addition, hostilities between individuals and communities, pro-terrorist events, and war environments are triggers for violence. In addition to these, if fear rather than love is active in human relations, violence can be seen as an integral part of this relationship. Fear is an emotion that begins to be felt in the early childhood years and is encountered in many parts of life throughout life. Personality, on the other hand, is shaped by developing with different types of violence.<sup>21</sup> There can be no healthy psychological development for individuals who have been deprived of the feeling of love since childhood. Love is the basic emotion that makes people human. Fear separates and removes, while love integrates. If people have been exposed to fear a lot, they first

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<sup>15</sup> Mustafa Ulu, "Şiddet ve Kişilik İlişkisi Üzerine Psikolojik Bir Araştırma", *Bilimname Dergisi* 12/3 (2016), 57-82.

<sup>16</sup> Aynur Bader Eryiğit, *Kutsal Kitaplar Açısından Kadına Yönelik Şiddet ve Ayrımcılık* (İstanbul: Düşün Yayıncılık, 2018) 38.

<sup>17</sup> Mahmut Tezcan, "Bir Şiddet Ortamı Olarak Okul", *Cogito* 6/7 (1996), 105-108.

<sup>18</sup> Rafael Moses. "Şiddet Nerede Başlıyor", çev. Ayşe Kul, *Cogito* 23/27 (1996), 6-7.

<sup>19</sup> Necla Tuzcuoğlu, "Şiddet ve Şiddete Neden Olan Etkenler ve Çözüm Yolları". *Aile ve Şiddet*, ed. Adem, Solak (Ankara: Hegem Yayıncılık, 2010), 193-220.

<sup>20</sup> Moses, "Şiddet Nerede Başlıyor" 6-7.

<sup>21</sup> Adem Solak, *Şiddet Kültürü Türkiye'nin Suç ve Sosyal Risk Haritası*, (Ankara: Hegem Yayınları, 2016), 27.

experience problems within themselves and then start to reflect on their surroundings. They feel on a knife edge in human relations, feel the need to protect themselves, which make them aggressive and prone to violence.<sup>22</sup>

## 2. Spiritual Well-Being

Spirituality is derived from Latin. Spirit, which is the root of the word Spiritus, means spirit, courage and breath.<sup>23</sup> In Turkey, the word spirituality, which overlaps with spirituality in terms of meaning, is used extensively both in social life and in the academic field.<sup>24</sup> Spirituality is a concept that can contain many values within itself. Self-awareness, compassion, mercy, patience, tolerance can be counted among them.<sup>25</sup> It is possible for a person to learn about their pain, to turn their hostility into cooperation and to reveal the peace and love within them.<sup>26</sup> Throughout history, religion/religiousness and spirituality have been a part of human life. In fact, spirituality and religiosity manifest themselves both as subjects and objects in most of the human actions.<sup>27</sup> Although some researchers differ on the relationship between the concepts of spirituality and religion, this is actually a result of the West's negative attitude towards religiosity through secularism and the belief that the only source of knowledge of the society is science.<sup>28</sup> Functionalities normally covered by religion have begun to be specified only as the field of spirituality.<sup>29</sup> However, many studies perceive spirituality and religion as intertwined. For example, according to the results of the research conducted by Zinnbauer et al.<sup>30</sup>; 74% of the respondents describe themselves as "both spiritual and religious", 19% as "spiritual but not religious" and 4% as "religious but not spiritual". According to this study, the number of people who consider the concepts of

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<sup>22</sup> Hamdi Kalyoncu, *Aile İçi Şiddet ve Şiddet Ortamında Çocuklar*, (İstanbul: Yediveren Yayınları, 2014), 27-28.

<sup>23</sup> Berra Keçeci, *Evlü Kadınların Psikolojik İstismar Profillerinin Toplumsal Cinsiyet Algıları ve Spiritüel İyi Oluşları Açısından İncelenmesi* (İstanbul: Marmara Üniversitesi, Eğitim Bilimleri Enstitüsü, Yüksek Lisans Tezi, 2018),

<sup>24</sup> Sevde Düzgüner, "Nereden Çıktı Bu Maneviyat: Manevi Bakımın Temellerine İlişkin Kültürlerarası Bir Analiz", *Manevi Danışmanlık ve Rehberlik* ed. Ali Ayten, et.all (İstanbul: Dem Yayınları, 2016), 1/17-43.

<sup>25</sup> Sema Eryücel, "Self-Handicapping and Spiritual Well-Being", *Uluslararası Sosyal Araştırmalar Dergisi* 11/59 (2018a), 661-670.

<sup>26</sup> Özdoğan, *İsimsiz Hayatlar*, 189.

<sup>27</sup> Brain Zinnbauer – Kenneth Pargament, "Dindarlık ve Maneviyat", çev. Sevde Düzgüner, *Din ve Maneviyat Psikolojisi Temel Yaklaşımlar ve İlgi Alanları*, çev. ed. İhsan Çapçioğlu- Ali Ayten (Ankara: Phoenix Yayınevi, 2013), 61-102.

<sup>28</sup> Halil Ekşi - Selami Kardeş, "Spiritual Well- Being: Scale Development and Validation", *Spiritual Psychology and Counseling* 2 (2017), 73-88.

<sup>29</sup> Zinnbauer - Pargament, "Dindarlık ve Maneviyat", 68.

<sup>30</sup> Brain Zinnbauer et.all, "Religion and spirituality: Unfuzzifying the fuzzy", *Journal for the Scientific Study of Religion* 36 (1997), 549-564.



"Spirituality" and "Religion" together and see themselves as religious and spiritual at the same time is quite high.

Spiritual well-being is an individuals' desire to make sense of human existence, to find purpose, to be questioning, to understand complicated intangible concepts and entities.<sup>31</sup> Spiritual well-being represents an opening to the spiritual dimension that allows one's spirituality to integrate with other dimensions of life, thereby maximizing the potential for growth and self-realization.<sup>32</sup> When individuals cannot adapt to the developments and changes in life, they can fall into a spiritual void. After observing this situation, the concept of spiritual well-being attracted attention and gained importance.<sup>33</sup>

Spiritual well-being discusses the relationship between the meaning of life, the pleasure or satisfaction one receives from this life, and the values that can be called spiritual. In this respect, it is a type of well-being and includes both spirituality and well-being. On the other hand, the quality of individuals' relations with themselves, their environment and the divine being help to have an idea about their spiritual development and their satisfaction with the relations they have established. In other words, it mostly expresses the individuals' religious and existential well-being. In this respect, it corresponds to the aspect of love, which is the invisible part of life.<sup>34</sup>

Spirituality, which affects people's life positively, has an important role in preventing the problems such as stress and anxiety lead us to a dead end.<sup>35</sup> In addition, this concept was found to be associated with hope and psychological resilience. In the study conducted by Eryücel<sup>36</sup> it was observed that the hope and psychological resilience scores of children under

<sup>31</sup> Keçeci, Evli Kadınların Psikolojik İstismar Profillerinin Toplumsal Cinsiyet Algıları ve Spiritüel İyi Oluşları Açısından İncelenmesi, 19.Keçeci, Berra. Evli Kadınların Psikolojik İstismar Profillerinin Toplumsal Cinsiyet Algıları ve Spiritüel İyi Oluşları Açısından İncelenmesi. İstanbul: Marmara Üniversitesi Eğitim Bilimleri Enstitüsü, Yüksek Lisans Tezi, 2018.

<sup>32</sup> Charlene Westgate, "Spiritual Wellness and Depression", *Journal of Counseling & Development* 75 (1996), 26-35.

<sup>33</sup> Rebecca Powell Stanard et.all, "Assessment of spirituality incounseling", *Journal of Counseling & Development* 78/2 (2000), 204-210.

<sup>34</sup> Hatice Acar, "Manevi İyi Oluş ile Dindarlık Arasındaki İlişki Üzerine Bir Değerlendirme", *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi* 18/2 (2014), 391-412; Peter Hill et.all, "Conceptualizing Religion and Spirituality: Points of Commonality, Points of Departure". *Journal for The Theory of Social Behaviour* 30 (2000), 51-77.

<sup>35</sup> Mehmet Akif Klavuz – Esra Klavuz, "Yaşlanma Döneminde Kayıplarla Başa Çıkma Manevi Danışmanlık Hizmetlerinin Önemi", *Manevi Danışmanlık ve Rehberlik*. ed. Ali Ayten et.all (İstanbul: Dem Yayınları, 2016),17-38.

<sup>36</sup> Sema Eryücel, "Koruma Altındaki Çocuklara Yönelik Dini Manevi Rehberlik Uygulamaları ile Umut ve Psikolojik Sağlıklı İlişkisi", *Akademik Sosyal Araştırmalar Dergisi* 6/80 (2018b) 367-385.

protection increased as a result of religious-spiritual guidance studies. Besides, belief in God and destiny, which is frequently emphasized in religious texts, increases well-being and reduces hopelessness. On the other hand, spirituality plays an active role in psychological support processes. For example, it has been determined that religious-spiritual based interventions in counseling practices provide a permanent decrease in the psychopathological status of clients.<sup>37</sup> Life events faced by the individual can have a short-term and rapid effect on well-being.<sup>38</sup> At this point, spirituality emerges as an important concept that helps people cope with the troublesome events they encounter. The concept of religious coping on this subject has been included in scientific studies by Pargament. It has been seen that positive religious coping helps the individual to adapt to life as soon as possible

### 3. Method

#### 3.1. Problems of the Research

The main problem of the research is to determine the relationship between the demographic variables of married individuals and their attitudes towards violence in intimate relationships and their level of spiritual well-being. In this context, the problem sentence of the research is "What is the relationship between the level of spiritual well-being of married individuals and their attitudes towards violence?".

1: Is there a significant relationship between the attitudes of married individuals towards violence and the sub-dimensions of spiritual well-being?

2: Is there a significant relationship between sociodemographic variables, violence attitudes of married individuals in intimate relationships and sub-dimensions of spiritual well-being?

#### 3.2. Data Collection Tools

In the study, the *Intimate Violence Responsibility Scale (IVRS)* and *Spiritual Well-Being Scales* as well as personal information form and were used to find out the demographic information of the participants such as gender, age, education and income.

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<sup>37</sup> Faruk Karaca - Muhammed Cevad Acar, "Psikolojik Danışma Sürecinde Kullanılan Dinî/Manevi Temelli Müdahalelerin Vaka Analizi Yöntemi ile İncelenmesi Üzerine Bir Araştırma", *Sağlık Hizmetlerinde Manevi Danışmanlık ve Rehberlik*, ed. Ali Ayten et.all( İstanbul: Değerler Eğitimi Merkezi Yayınları, 2019), 279.

<sup>38</sup> Alan Carr, *Pozitif Psikoloji*. çev. Ümit Şendilek (İstanbul: Kaknüs Yayınevi, 2016), 36.

### 3.2.1. Intimate Violence Responsibility Scale (IVRS)

*Intimate Violence Responsibility Scale (IVRS)* revised form was used to evaluate individuals' attitudes towards violence. It was designed by Fincham et al.<sup>39</sup> Demirtaş et al.<sup>40</sup> completed the adaptation study as the *Intimate Violence Responsibility Scale Revised Form (IVRS-RF)*. *IVRS-RF*, which is a 5-point Likert scale, consists of three sub-dimensions and 17 items. Internal consistency coefficient was 72, 62 and 65 for the dimensions of violence, control and abuse, respectively.

### 3.2.2 Spiritual Well-Being Scale

It was developed by Ekşi and Kardaş<sup>41</sup> for adults. The scale, which was created as a 5-point Likert scale, consists of three sub-dimensions and a total of 29 items. When the Cronbach Alpha values of the scale were examined, it was found out that transcendence, harmony with nature, anomie and total value were found to be .953, .864, .853 and .886, respectively.

## 4. Findings

Table1: T-Test Results of Participants' Attitudes Towards Violence (Violence, Control and Abuse) and Spiritual Well-Being (Transcendence, Harmony with Nature and Anomie) Levels according to Gender Variable

	Gender	N	Mean	s.s	T	P
Violence	Female	269	1,6385	,91684	2,504	0,013
	Male	205	1,4415	,74975		
Control	Female	269	2,7299	,65279	-3,201	0,001
	Male	205	2,9358	,72372		
Abuse	Female	269	1,9172	,69283	-4,123	0,000
	Male	205	2,1742	,65657		
Transcendence	Female	269	4,4062	,79140	0,989	0,323
	Male	205	4,3327	,80929		
Harmony with Nature	Female	269	4,3696	,74206		0,522

<sup>39</sup> Frank Fincham et.al, "Attitudes Toward Intimate Partner Violence in Dating Relationships", *Psychological Assessment* 20 (2008), 260–269.

<sup>40</sup> Ezgi Toplu Demirtaş et.al, "Intimate Partner Violence in Turkey: The Turkish Intimate Partner Violence Attitude Scale-Revised", *Journal of Family Violence* 32 (2017), 349–356

<sup>41</sup> Ekşi - Kardaş, "Spiritual Well- Being: Scale Development and Validation", 73-88.

	Male	205	4,4118	,68550	-0,641	
Anomie	Female	269	3,8789	,78084	-0,375	0,708
	Male	205	3,9059	,77347		

In Table 1, according to the gender variable, it is seen that female participants (mean: 1.638) have a statistically significantly higher mean score for the violence sub-dimension, one of the sub-dimensions of attitude towards violence, than male participants (mean: 1.441) ( $p < 0.05$ ). In the sub-dimensions of control and abuse, it is seen that male participants (mean: 2.936 and 2.174) have higher mean scores than female participants (mean: 2.730 and 1.917) ( $p < 0.05$ ). According to the gender variable, it is clear that the mean scores of the sub-dimensions of the spiritual well-being of the female participants which are transcendence, harmony with nature and anomie do not differ statistically from the male participants ( $p > 0.05$ ).

Table 2: Anova Test Results on Attitudes Towards Violence (Violence, Control and Abuse) and Spiritual Well-Being (Transcendence, Harmony with Nature and Anomie) Levels of Participants according to Age Variable

		Sum of Squares (SS)	Degree of Freedom (df)	Mean Square (MS)	F	P
Violence	Between groups	3,218	5	,644	,883	,492
	Within the group	341,249	468	,729		
	Total	344,467	473			
Control	Between groups	5,587	5	1,117	2,373	,038
	Within the group	220,398	468	,471		
	Total	225,985	473			
Abuse	Between groups	2,608	5	,522	1,101	,359
	Within the group	221,665	468	,474		
	Total	224,273	473			
Transcendence	Between groups	3,212	5	,642	1,006	,414
	Within the group	298,878	468	,639		
	Total	302,089	473			
Harmony with Nature	Between Groups	3,744	5	,749	1,461	,201
	Within the group	239,900	468	,513		
	Total	243,644	473			
Anomie	Between groups	4,751	5	,950	1,584	,163
	Within the group	280,780	468	,600		
	Total	285,531	473			

In the control sub-dimension, which is one of the sub-dimensions of the level of attitude towards violence, the control sub-dimension mean scores of the participants who are 66 years old and over (mean: 2,567) in terms of the age variable were found to be significantly lower than the participants aged between 36 and 45 (mean: 2.744), 56 and 65 (mean: 2.806), 46 and 55 (mean: 2.852), 26 and 35 (mean: 2.870), and 25 and under (mean: 3.124) ( $f= 2.373$ ;  $p<0.05$ ). No statistically significant difference was found in other sub-dimensions in terms of age variable ( $p>0.05$ ).

Table 3: Anova Test Results on Attitudes Towards Violence (Violence, Control and Abuse) and Spiritual Well-Being (Transcendence, Harmony with Nature and Anomie) Levels of Participants by Educational Status Variable

		Sum of Squares (SS)	Degree of Freedom (df)	Mean Square (MS)	F	P
Violence	Between groups	5,498	3	1,833	2,541	,056
	Within the group	338,969	470	,721		
	Total	344,467	473			
Control	Between groups	4,941	3	1,647	3,502	,015
	Within groups	221,044	470	,470		
	Total	225,985	473			
Abuse	Between groups	4,693	3	1,564	3,348	,019
	Within groups	219,580	470	,467		
	Total	224,273	473			
Transcendence	Between groups	4,124	3	1,375	2,168	,091
	Within groups	297,965	470	,634		
	Total	302,089	473			
Harmony with nature	Between groups	,645	3	,215	,416	,742
	Within groups	242,998	470	,517		
	Total	243,644	473			
Anomie	Between groups	19,155	3	6,385	11,266	,000
	Within groups	266,375	470	,567		
	Total	285,531	473			

In the sub-dimensions of control and abuse, which are among the sub-dimensions of the level of attitude towards violence, the mean scores of the participants who were high school graduates (mean: 2,729 and 1,938) were found to be significantly lower than college or university graduates (mean: 2,815 and 2,052), secondary school or equivalent vocational school graduates (mean: 2,902 and 2,103) and primary school graduates (mean: 3,060 and 2,262). ( $f= 3.348$ ;  $p<0.05$ )

In the anomie sub-dimension, which is one of the spiritual well-being sub-dimensions, the average score of the participants who were primary school graduates (mean: 3,567) was found to be significantly lower than college or university graduates (average: 3,574), secondary school or equivalent vocational school graduates (mean: 3,811) and high school graduates (mean: 3,567). 4,079). ( $f= 11,266$ ;  $p= 0.00$ ) No statistically significant difference was found in other sub-dimensions in terms of educational status variable ( $p>0.05$ ).

Table 4: Sub-Dimensional Relationships Between Variables of Attitude Towards Violence and Spiritual Well-Being

		Violence Control	Abuse	Transcendence	Harmony with nature	Anomie
Violence	r 1 P n 474					
Control	R ,811** P ,000 N 474	1				
Abuse	R ,662** P ,000 N 474	,684** ,000 474	1  474			
Transcendence	R -,269** P ,000 N 474	-,313** ,000 474	-,289** ,000 474	1  474		
Harmony with nature	r ,137** p ,003 N 474	,117* ,011 474	,105* ,023 474	,086 ,061 474	1  474	
Anomie	R ,588** P ,000 N 474	,638** ,000 474	,570** ,000 474	-,141** ,002 474	,246** ,000 474	1  474

When the table is examined, it is seen that the violence sub-dimension, a sub-dimension of attitude towards violence, has a negative relationship with transcendence (-.269\*\*), a sub-dimensions of spiritual well-being while it has a positive relationship with harmony with nature (r: .137\*\*), and anomie (r: .588\*\*).

The control sub-dimension, a sub-dimension of attitude towards violence, has a negative relationship with the transcendence sub-dimension (r: -.313\*\*), a sub-dimension of spiritual well-being, and a positive relationship between harmony with nature (r: .117\*) and anomie sub-dimension (.638). \*\*). Abuse, which is one of the sub-dimensions of attitude towards violence, has a negative relationship with transcendence (-.289\*\*), a sub-dimension of spiritual well-being, and a significant positive relationship with harmony with nature (r: .105\*) and a significant positive relationship with anomie (r: .570).

## Discussion

The aim of this study is to examine the relationship between married individuals' attitudes towards violence and their spiritual well-being scores. The data of 474 participants were included in the scope of the research. In terms of the socio-demographic characteristics of the participants, their attitudes towards violence and the differences in the dimensions of spiritual well-being were evaluated. In order to reach more participants in the research, married individuals did not participate in the study as a couple, but individually.

When the sub-dimensions of attitude towards violence and spiritual well-being are examined in terms of gender variable, the sub-dimension of violence was significantly higher in women while control and abuse sub-dimensions were significantly higher in men.

It is observed that gender does not differ between the sub-scores of spiritual well-being. Parallel with the findings, in the study conducted by Şirin<sup>42</sup> no relationship was found between the spiritual well-being of married individuals and gender. Moreover, in Kızıllırmak's<sup>43</sup> study, it was concluded that spirituality, which he defined as the search for

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<sup>42</sup> Turgay Şirin, "Evli Çiftlerin Spiritüel İyi Oluşları ile Evlilik Doyumları Arasındaki İlişki", *Ekev Akademi Dergisi* 23/77 (2019), 389-410.

<sup>43</sup> Özlem Kızıllırmak, *Genç Yetişkinlerde Yaşamda Anlamın Maneviyat ve Kişilik Özellikleri Açısından İncelenmesi* (Ankara: Gazi Üniversitesi, Eğitim Bilimleri Enstitüsü, Yüksek Lisans Tezi, 2015) 63-75.

meaning, did not differ in terms of gender. This situation can be evaluated as the factors that create spiritual feelings do not create differences between genders in society as a supra-gender phenomenon.

When the sub-dimensions of attitudes towards violence of the participants and their spouses are compared in terms of the age variable, it is seen that the control attitude towards violence of the older age (66 years and over) participants is lower than the younger participants. In the literature, it is seen that the effectiveness of the elderly individual in life and social interaction are weakened.<sup>44</sup> From this point of view, it can be interpreted that the tendency of older individuals to control the behavior of their spouses in social life may decrease compared to the past. It has been argued that cultural and environmental factors play an important role in domestic violence and spousal violence.<sup>45</sup> For example, it has been stated that domestic violence may be an inevitable situation for people living in disadvantaged environments caused by low socioeconomic and sociocultural levels and that men with socioeconomically disadvantaged conditions are more likely to resort to emotional violence.<sup>46</sup>

According to the findings related to education, it was found that those who graduated from high school had significantly less control and abuse mean scores than other education levels. In addition, no significant relationship was found between the education level of high school students and the violence sub-dimension. According to the study, those with a low level of education exhibit more verbal violence than those with a higher education level. There are also related findings in various other studies in the literature. In addition to the findings that violence increases as the education rate decreases,<sup>47</sup> it is seen that the number of types of violence are parallel with the increase in education level.<sup>48</sup> It is expected that violence will decrease with the increase in the level of education, but the

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<sup>44</sup> Fatma Öz, "Yaşamın Son Evresi: Yaşlılık Psikososyal Açından Gözden Geçirme", *Kriz Dergisi* 10/2 (2002), 17-28.

<sup>45</sup> Emine Öztürk, *Türkiye'de Aile İçi Şiddet* (Ankara: Gece Kitaplığı, 2017), 72-88.

<sup>46</sup> Rachel Jewkes, "Intimate partner violence: causes and prevention", *The Lancet*, 359/9315 (2002), 1423, 1429.

<sup>47</sup> Öner Altıntop - Filiz Adana, "Yeni Evli Çiftlerin Aile İçi Şiddete Yönelik Tutumları ve İlişkili Faktörler", *Gümüşhane Üniversitesi Sağlık Bilimleri Dergisi* 8/3 (2019), 268-276 ; Berra Keçeci ve Halil Ekşi, "Evli Kadınlarda Toplumsal Cinsiyet Algısı ve Spiritüel İyilik Halinin Psikolojik İstismar Üzerine Etkisi", *Marmara Üniversitesi Kadın ve Toplumsal Cinsiyet Araştırmaları Dergisi* 4-1(2020), 30- 48 ; Ali Bayer, *Değişen Toplumsal Yapıda Aile: Eşler Arası Şiddet ve Din İlişkisi Üzerine Bir Araştırma Konya İli Örneği* (Konya: Necmettin Erbakan Üniversitesi, Sosyal Bilimler Enstitüsü, Doktora Tezi, 2013) 227-228.

<sup>48</sup> Faruk Kocacık – Mustafa Çağlayandereli, "Ailede Kadına Yönelik Şiddet: Denizli İli Örneği", *Uluslararası İnsan Bilimleri Dergisi* 6/2 (2009), 24-43.



reason for the contradictory data in the literature may be related to the quality of education. Carrying out new studies on this issue may be useful.

When the sub-dimensions of spiritual well-being were examined, it was concluded that the sub-dimension of anomie was significantly lower in primary school graduates and low-income participants. It can be considered as an interesting finding that as the level of education and income decreases, the level of meaninglessness also decreases. In cases where the sense of meaning is not given in the education programs, the life satisfaction of individuals with high education and income level may be high. It can be assumed that this situation causes an increase in anomie. It is suggested that it would be beneficial to include spiritual education in education programs.

According to Armstrong,<sup>49</sup> spiritual actions also include beliefs about how to treat others. Individuals who have belief in God and transcendence behave more respectfully towards others. Therefore, individuals are expected to avoid violent attitudes thanks to their values and spiritual feelings<sup>50</sup>. Intelligence is an important concept in the problem-solving process, and it has been emphasized recently that spirituality is a type of intelligence. Spirituality changes thoughts, feelings and behaviors with its many values. As a result of the analysis of the study, it is an expected finding that a significant negative relationship between the sub-dimensions of spiritual well-being, transcendence and IVRS (violence, control, abuse) will be obtained. In addition, regarding the transcendence sub-dimension, there are studies stating that religious and spiritual values play an important role in reducing violence. For example, in a study conducted by Brinkerhoff et al.<sup>51</sup> in Canada, it was stated that strong religious affiliation prevented spousal violence. Similarly, the study by Ghodrati et al.<sup>52</sup> which included Muslim and Christian male participants, concluded that spirituality and religious commitment reduce violence against married women and increase marital satisfaction. Ekşi and Okan,<sup>53</sup> in their recent study, revealed the existence of a significant

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<sup>49</sup> Laverne Berkel et.al, "Gender Role Attitudes, Religion, And Spirituality as Predictors Of Domestic Violence Attitudes in White College Students", *Journal of College Student Development* 45/2 (2004), 119-133.

<sup>50</sup> Halil İbrahim Özasma, *Eşler Arası İletişim ve Maneviyat* (Ankara: Sonçağ Akademi, 2021), 190

<sup>51</sup> Merlin Brinkerhoff et.al, "Religious involvement and spousal violence: The Canadian case", *Journal for the Scientific Study of Religion* 31 (1992), 15-31.

<sup>52</sup> Fatemeh Ghodrati et.al, "The Relationship Between Religious Attitude and Domestic Violence Against Women of Reproductive Age", *Journal of Midwifery and Reproductive Health* 7/1 (2019), 1522-1526.

<sup>53</sup> Halil Ekşi - Nesrullah Okan, "Gençlerde Maneviyat ve Şiddet Eğilimi Arasındaki İlişki Erken Dönem Uyum Bozucu Şemaların Moderatör Etkisi", *Bilimname* 44 (2021), 521-546 .

negative relationship between spirituality and violence and stated that spirituality is an effective factor in reducing violence. Based on all these studies, it is thought that individuals with spiritual feelings, high feelings of transcendence, and belief in God can contribute to peace and tranquility in marriage.

A positive relationship was found between all sub-dimensions of IVRS and harmony with nature, which is the sub-dimension of spiritual well-being. This can be considered as an interesting finding. As a matter of fact, faithful individuals who adapt to the world and nature they live in have respect and values.<sup>54</sup> This respect and value is expected to affect their thoughts and attitudes towards violence. It is thought that this situation is due to reasons such as the limited spiritual education given about nature, especially with the effect of city life, and due to its promotion only through rules. This can be clarified with new studies.

It was concluded that there is a positive and significant relationship between IVRS sub-dimensions (violence, control, abuse) and anomie sub-dimension. According to this finding, the violence and abuse attitudes of individuals with high anomie are also high. Kuruçay and Gürses<sup>55</sup> associated meaninglessness with concepts such as alienation, insecurity, suicide, unhappiness and a crisis of values. The fact that individuals' values, which contribute to the ability to distinguish what is right and wrong, are corrupted, explains their tendency to violence in their behavior.

### **3.1 Conclusion and Recommendation**

According to the findings obtained from the research, a significant negative relationship was found between the sub-dimension of spiritual well-being, transcendence, and the sub-dimensions of violence in intimate relationships (violence, control and abuse) while, however, a significant positive relationship was found between harmony with nature and IVRS sub-dimensions. A positive relationship was found between anomie, which is a sub-dimension of spiritual well-being, and the sub-dimensions of IVRS. According to these sub-dimension relations, as people's feelings of transcendence increase, their attitudes

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<sup>54</sup> Eda Feyzioğlu, *Ekoloji, İnsan ve Din* (Konya: Selçuk Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2011), 67.

<sup>55</sup> Yasin Kuruçay ve İbrahim Gürses "Ergenlerde Anlamsızlık ile İlgili Problemlere Dinin Etkisi Üzerine Değerlendirmeler", *İnönü Üniversitesi İlahiyat Fakültesi Dergisi* 9/1 (2018), 87-111.

towards violence decrease. Moreover, as their anomie (meaninglessness) increases, their attitudes towards violence increase. When we look at the relationships with demographic information, violence, which is a sub-dimension of IVRS, is higher in female participants. Control and abuse sub-dimensions are higher in male participants. Control and abuse sub-dimensions were found to be significantly lower in high school graduates and high-income participants. Anomie sub-dimension was found to be lower in primary school graduates and those with low income. There was a negative significant relationship between the age of 65 and over and the control sub-score.

- It is thought that spirituality will be effective in preventing the occurrence of violence, which has devastating consequences in marriage. Therefore, it is recommended to carry out family education programs that include spiritual programs before and during marriage.

- Spirituality is a process. It is recommended that spirituality be given by educators who have training in spirituality within the current education programs.

- Carrying out studies to increase spirituality in the lower income group.

- Opening spiritual centers, supporting religious and spiritual institutions with socio-cultural content.

- In addition to quantitative research in new studies, it is recommended to focus on qualitative studies such as interviews and observations.

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