

IMPLICATIONS OF FEMININITY THREAT FOR SUPPORT FOR
TRANSGENDER RIGHTS AND GENDER-SPECIFIC SYSTEM
JUSTIFICATION

ÖZLEM ŞAHİN

BOĞAZİÇİ UNIVERSITY

2021

IMPLICATIONS OF FEMININITY THREAT FOR SUPPORT FOR
TRANSGENDER RIGHTS AND GENDER-SPECIFIC SYSTEM
JUSTIFICATION

Thesis submitted to the
Institute for Graduate Studies in Social Sciences
in partial fulfillment of the requirement for the degree of

Master of Arts
in
Psychological Sciences

by
Özlem Şahin

Boğaziçi University

2021

DECLARATION OF ORIGINALITY

I, Özlem Şahin, certify that

- I am the sole author of this thesis and that I have fully acknowledged and documented in my thesis all sources of ideas and words, including digital resources, which have been produced or published by another person or institution;
- this thesis contains no material that has been submitted or accepted for a degree or diploma in any other educational institution;
- this is a true copy of the thesis approved by my advisor and thesis committee at Boğaziçi University, including final revisions required by them.

Signature.....

Date.....

ABSTRACT

Implications of Femininity Threat for Support for Transgender Rights and Gender-Specific System Justification

The literature on precarious manhood defines manhood as an achieved status, which can be threatened, and needs to be protected or restored. Womanhood, however, is assumed to be a biologically or physiologically ascribed status. However, the idea that womanhood cannot be threatened due to its ascribed nature can be questioned. In the present thesis, I examined femininity threat based on failure to fulfill social expectations about womanhood (i.e., fertility and attractiveness) in the Turkish context, and its implications. I hypothesized that the experience of femininity threat (affirmation) would lead women to report more (less) negative transgender attitudes, less (greater) support for transgender rights, and greater (less) support for gender-specific system justification, compared to a control condition. I further hypothesized that these effects would be larger among women who show stronger gender identification. I analyzed data from 710 community members collected via an online survey. Participants were randomly assigned to one of four experimental conditions (fertility threat, fertility affirmation, attractiveness threat, attractiveness affirmation) or a control condition. Results showed that participants in the threat conditions reported significantly higher negative affect than those in the affirmation conditions, suggesting that the manipulation caused the intended affective reactions. However, contrary to the hypotheses, participants did not differ significantly in social distance, negative feelings towards transgender individuals, support for transgender rights, or gender-specific system justification across conditions. There was no evidence for the

moderating role of gender identification. I discussed the findings in light of how they expand the literature on masculinity and femininity threats.

ÖZET

Kadınsılık Tehdidinin Trans Bireylerin Haklarını Savunma ve Cinsiyete Dayalı Sistemi Meşrulaştırma Üzerine Etkileri

Kırılgan erkeklik literatüründe erkeklik, kazanılmış, tehdit edilebilecek ve korunması gereken bir statü olarak tanımlanmaktadır. Kadınlığın ise biyolojik ve fizyolojik geçişlerden kaynaklanan, doğuştan gelen bir statü olduğu varsayılmaktadır. Ancak doğuştan gelen doğası gereği kadınlığın tehdit edilemeyeceği düşüncesi sorgulanabilir. Bu tezde, kadınlıkla ilgili toplumsal beklentilerin (doğurganlık ve çekicilik) yerine getirilememesine bağlı olarak kadınsılık tehdidini ve bu tehdidin sonuçlarını Türkiye bağlamında inceledim. Kadınsılık ile ilgili tehdit (onaylanma) deneyiminin kontrol koşuluna kıyasla trans bireylere karşı daha fazla (daha az) olumsuz tutum, trans haklarını daha az (daha fazla) destekleme, ve cinsiyete dayalı sistemi daha fazla (daha az) meşrulaştırmaya yol açmasını bekledim. Ayrıca, bu etkilerin cinsiyet kimliğiyle daha güçlü özdeşleşme gösteren kadınlar arasında daha büyük olmasını bekledim. Çevrimiçi anket kullanarak toplanan 710 kişilik veri analize katıldı. Katılımcılar rastlantısal olarak dört deneysel koşuldaki birine (doğurganlık tehdidi, doğurganlık onaylanma, çekicilik tehdidi, çekicilik onaylanma) veya kontrol koşuluna atandılar. Sonuçlar tehdit koşullarındaki katılımcıların onaylanma koşullarındaki katılımcılardan anlamlı düzeyde daha fazla negatif duygulanım gösterdiklerini, yani tehdidin beklenen olumsuz etkisini yaşadıklarını, ortaya koydu. Ancak hipotezlerin aksine, trans bireylere karşı sosyal mesafe ve olumsuz duygular gösterme, trans haklarını destekleme, ve cinsiyete dayalı sistemi meşrulaştırmada gruplar arasında anlamlı düzeyde fark bulunmadı. Ayrıca cinsiyet kimliğiyle özdeşleşmenin moderatör rolüne dair anlamlı sonuç bulunmadı. Bu

bulguları erkeksilik ve kadınsılık tehditlerine ilişkin literatürü nasıl genişlettikleri ışığında tartıştım.

ACKNOWLEDGMENTS

First and foremost, I would like to thank my advisor Assist. Prof. Nur Soylu Yalçinkaya. She always guided me during my graduate studies and provided help whenever I needed. She understood and encouraged me when I was going through difficult times. It is a great honor to be the first graduate student of her.

I would like to thank my thesis committee members Prof. Selahattin Adil Sarıbay and Prof. Hande Eslen Ziya for their invaluable suggestions and critical comments on my thesis.

I would like to thank undergraduate research assistants in Boğaziçi University Social Psychology Lab for their help during the data collection process. I especially thank Beyzanur Arıcan, Işıl İdil Şen, İdil Salih, İlknur Aytemür, and Sıla Özer for their help with the pilot studies.

I would also like to thank Ezgi Kayış for her support to translate some of the study materials.

I am grateful to Assist. Prof. Sevda Numanbayraktaroğlu for her endless support since my undergraduate years. I also thank Mari Ito Alptürer for her encouragement throughout my undergraduate studies.

I thank my dear friends Sena Bekar, Sedanur Öztürk, and Büke Gümrükçü, who were always there for me when I struggled. I am also thankful to Tuğçe Tuna, Derya Karademir, and Beliz Korkut for their supportive friendship.

I do not even have the words to thank Rüya Su Şencan and Burcu Avcı. They always believed in me, supported me in my decisions, and never let me feel alone. I would not have survived this process without them.

I am deeply indebted to Hasan for standing by me whenever I felt anxious or bad, trying to calm me down and make me happy.

Finally, I would like to thank my mother Keziban Kaçmaz, my grandmother Elif Kaçmaz, and my brother Mahir Şahin for their trust in me and unceasing support.

TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION.....	1
1.1 Manhood and threats to masculinity.....	2
1.2 Consequences of masculinity threat	3
1.3 Womanhood and threats to femininity	5
1.4 Possible consequences of femininity threat	11
1.5 Present study	15
CHAPTER 2: PILOT STUDIES	22
2.1 Pilot Study 1.....	22
2.2 Pilot Study 2.....	28
CHAPTER 3: METHOD	38
3.1 Participants.....	38
3.2 Procedure	42
3.3 Measures	44
CHAPTER 4: RESULTS	49
4.1 Negative affect	49
4.2 Hierarchical multiple regressions	56
CHAPTER 5: DISCUSSION	66
APPENDIX A: AFFECTIVE REACTION QUESTIONS IN PILOT STUDY 1	72
APPENDIX B: AFFECTIVE REACTION QUESTIONS IN PILOT STUDY 2.....	74
APPENDIX C: STATE SUBSCALE OF THE STATE-TRAIT ANXIETY INVENTORY	76
APPENDIX D: ETHICS COMMITTEE APPROVAL.....	78

APPENDIX E: MANIPULATION SCENARIOS AND OPEN-ENDED QUESTIONS.....	79
APPENDIX F: NEGATIVE AFFECT	85
APPENDIX G: SOCIAL DISTANCE TOWARDS TRANS WOMEN	86
APPENDIX H: SOCIAL DISTANCE TOWARDS TRANS MEN.....	88
APPENDIX I: FEELINGS TOWARDS TRANS WOMEN AND MEN.....	90
APPENDIX J: SUPPORT FOR TRANSGENDER RIGHTS	91
APPENDIX K: GENDER-SPECIFIC SYSTEM JUSTIFICATION	94
APPENDIX L: GENDER IDENTITY STRENGTH	96
APPENDIX M: GENDER THEORY QUESTIONNAIRE.....	97
APPENDIX N: DEMOGRAPHIC QUESTIONS.....	99
REFERENCES	103

LIST OF TABLES

Table 1. The Summaries of the Manipulation Scenarios in Pilot Study 1	24
Table 2. The Sociodemographic Characteristics of the Participants in Pilot Study 2	29
Table 3. The Summaries of the Manipulation Scenarios in Pilot Study 2	33
Table 4. The Sociodemographic Characteristics of the Participants in Main Study	39
Table 5. Descriptive Statistics and Correlations for Study Variables	55
Table 6. Variables Predicting Social Distance Towards Transgender Individuals ...	59
Table 7. Variables Predicting Feelings Towards Transgender Individuals	61
Table 8. Variables Predicting Support for Transgender Rights	63
Table 9. Variables Predicting Gender-Specific System Justification.....	65

CHAPTER 1

INTRODUCTION

In 2013, Yeliz Umman, who was a woman living in Izmir, Turkey, was killed by Yusuf Barlak. The murderer defended himself saying that, “She told me ‘*Are you a man?*’, therefore, I killed her.” (Kadın Cinayetlerini Durduracağız Platformu, 2014). Due to this claim, the murderer was not sentenced to life imprisonment; rather, he was given a reduced sentence of 15 years due to unjust provocation. The murderer was a man, responding in violence to what he perceived as a threat to his manhood, and his response was considered as somewhat justified. Does our society consider the urge of defending one’s status as a man as such a strong force that can make killing someone justifiable? On the other hand, would we consider threats to womanhood as similarly forceful?

Based on the precarious manhood hypothesis (Vandello, Bosson, Cohen, Burnaford, & Weaver, 2008), manhood is often seen as a status that needs to be defended and affirmed, whereas no such value is ascribed to womanhood. However, women might also experience their womanhood as being threatened in certain situations, and react by trying to affirm it, which will be referred as femininity threat. The aim of this thesis is to examine the ways in which women may experience femininity threat and its possible consequences within the Turkish context. The thesis consists of an experimental study that created femininity threat based on failure to fulfill social expectations about womanhood, and examined how it affected attitudes towards transgender individuals and support for the gender status-quo. This was done by conducting an online experiment with a Turkish community sample.

1.1 Manhood and threats to masculinity

Manhood and masculinity studies as a research field date back to 1970s and the wake of the feminist scholars' discussions of how gender and gender differences are shaped through social factors and relations (Sancar, 2009). The first masculinity studies in this period questioned the meaning of being a man, and emphasized how male gender roles lead to anxiety about performance as well as suppression of role-inconsistent feelings such as tenderness and vulnerability (e.g., Pleck & Sawyer, 1974). Pleck (1983) proposed the sex role strain paradigm to highlight that the existence of gender roles causes a feeling of strain regardless of whether individuals (especially men) fulfill or do not fulfill these roles (the term gender role strain paradigm was adopted in later works; Pleck, 1995). When men fail to fulfill male gender roles, they suffer from negative psychological consequences such as low self-esteem and feeling stressed. Even if they fulfill these roles, they or the people around them still suffer from negative consequences (e.g., low paternal involvement) due to dysfunctional nature of male gender roles (Pleck, 1983, 1995).

Different social groups endorse and internalize male gender roles to different degrees, which can create multiple masculinity ideologies (Pleck, 1995). Pleck (1995) defines the masculinity ideology as “beliefs about the importance of men adhering to culturally defined standards for male behavior” (p. 19). For example, the masculinity ideology requires men to have high “status” (e.g., earn respect), be “anti-feminine” (e.g., avoid stereotypically feminine jobs), and be “mentally, emotionally, and physically tough” (e.g., avoid talking about fears) in the USA (Thompson & Pleck, 1986, p. 534). In Turkey, masculinity ideology requires men to be “the head of the family” (e.g., earn enough money to maintain a family) and to show “dominance” (e.g., have the final say in home), “emotional restriction” (e.g., avoid crying), and

“femininity avoidance” (e.g., avoid walking coquettishly; Türkoğlu, 2019, p. 25). Furthermore, the behaviors such as immorality, irresponsibility, cowardice, and homosexuality are seen as unmanly by Turkish men (Bolak-Boratav, Okman-Fişek, & Eslen-Ziya, 2018). In his extensive anthropological study, Gilmore (1990) has defined real manhood as “a precarious or artificial state that boys must win against powerful odds” (p. 11). In other words, real manhood is not simply rooted in physical maturation. Indeed, besides fulfilling culturally-defined male gender roles, men are also expected to constantly prove their manhood through certain public rituals (e.g., physical and psychological challenges) in some cultures (Gilmore, 1990).

1.2 Consequences of masculinity threat

Vandello and colleagues (2008) have argued that manhood is still a proof-based social structure in modern societies, and formulated the precarious manhood hypothesis. This hypothesis consists of three tenets, which represent the “elusive” (i.e., achieved status), “tenuous” (i.e., easily lost), and “proof-based” (i.e., requiring public acts and others’ validation) structure of manhood (Vandello & Bosson, 2013, p. 101). Because of the precarious nature of manhood, any challenge to men’s status as a man can be threatening and anxiety-provoking (Vandello & Bosson, 2013; Vandello et al., 2008). Furthermore, the precarious manhood hypothesis posits that when men feel their manhood status is under threat, they may show compensatory behaviors and attitudes to reaffirm their masculinity (Vandello & Bosson, 2013; Vandello et al., 2008).

The literature has mostly focused on experimentally evoking threats to the anti-femininity dimension of manhood (Thompson & Pleck, 1986) by asking men to perform feminine behaviors such as braiding hair or putting on hand lotion (e.g.,

Bosson, Vandello, Burnaford, Weaver, & Wasti, 2009) or giving them a false feedback suggesting that their personality characteristics are similar to the average woman based on a gender knowledge test (e.g., Glick, Gangl, Gibb, Klumper, & Weinberg, 2007).

One way of reaffirming manhood in response to masculinity threat is to engage in exaggerated displays of masculine behaviors such as physical aggression and risk-taking. For instance, when men were asked to braid a female hair wig and told that their performance was videotaped to be viewed by a group of students, they punched a punching pad harder compared to men who were asked to braid a rope (Bosson et al., 2009). Moreover, when men were asked to try on a feminine hand lotion, they showed greater risk-taking (which is a stereotypically masculine behavior) by placing higher bets in a subsequent gambling game compared to men who were asked to test a power drill (Weaver, Vandello, & Bosson, 2013).

Another way for men to reaffirm manhood under such a threat to anti-femininity is to show negative attitudes toward outgroups such as gay men and women to assert social dominance. For example, after masculinity threat, men reported more negative views on homosexuality (Willer, Rogalin, Conlon, & Wojnowicz, 2013), and showed more negative emotions toward feminine gay men in particular, compared to a no threat condition (where men were told their personality characteristics were similar to the average man; Glick et al., 2007) or a control condition (where men did not receive any feedback; Wellman, Beam, Wilkins, Newell, & Mendez, 2021). Masculinity threat evoked in this way also affected gay men, who reported less interest to meet feminine gay men and reported being more similar to masculine gay men (Hunt, Fasoli, Carnaghi, & Cadinu, 2016). Eslen-Ziya and Koc (2016) also found that since Turkish gay men internalize the definitions for

manhood and masculinity in the society, where homosexuality is seen as a feminine characteristic as well as a characteristic making men “less of a man”, they hold negative prejudice towards feminine gay men. Furthermore, heterosexual men believed in the precarious nature of manhood more strongly found sexist and anti-gay jokes funnier under masculinity threat compared to men who were not threatened (O’Connor, Ford, & Banos, 2017).

Men can also show greater endorsement of ideological beliefs that implicitly support women’s subordination to men, such as benevolent sexism, after masculinity threat, which can be explained by the public discomfort (i.e., discomfort as a result of imagining their masculinity score was learned by others) and anger that threat triggers (Dahl, Vescio, & Weaver, 2015). Masculinity threat also affects the intention to take part in a collective action to support gender equality, such that threatened men reported less intention than men who were not threatened (Kosakowska-Berezecka et al., 2016). Moreover, after masculinity threat, men supported dominance hierarchies (Willer et al., 2013) and social inequalities (Weaver & Vescio, 2015) in groups more, compared to non-threatened men.

These studies all demonstrated that masculinity can be threatened even through such simple manipulations, presumably because of its precarious nature. These threats, in turn, lead men to reassert their manhood through displaying stereotypically masculine behaviors or supporting the subordination of women and gay men.

1.3 Womanhood and threats to femininity

Vandello and colleagues (2008) state that “Real men are made, not born” (p. 1326), emphasizing the social aspect of achieving and affirming manhood status. They

argue that womanhood, on the other hand, is not a gained status, but a biologically ascribed one, such that people view womanhood as a natural result of biological and physical transitions. Therefore, contrary to manhood, womanhood status is permanent once earned (Vandello & Bosson, 2013; Vandello et al., 2008).

In a series of studies, Vandello and colleagues (2008) investigated American college students' views of precarious manhood and womanhood. In the first study, participants were asked to state their agreement with proverbs, which presented either manhood or womanhood as precarious (e.g., "Manhood (Womanhood) is hard won and easily lost", p. 1328). Participants indicated greater agreement with proverbs about precarious manhood than womanhood. In another study, participants attributed the transition from boyhood to manhood to more social than physical factors, but they attributed the transition from girlhood to womanhood to these two factors equally. In a third study, researchers asked participants to generate possible reasons for losing manhood or womanhood. Participants found loss of manhood easier to interpret compared to loss of womanhood, and came up with a greater number of social than physical reasons for loss of manhood, whereas they came up with a similar number of physical and social reasons for the interpretations of loss of womanhood. Furthermore, social interpretations of loss of manhood provided by the researchers resonated with the participants more compared to loss of womanhood, but physical interpretation of loss of womanhood seemed to make more sense compared to loss of manhood. In light of these findings, the researchers have concluded that people do not view womanhood status as precarious as manhood (Vandello et al., 2008). Similarly, Gilmore (1990) has also argued that women, unlike men, are not usually expected to prove their womanhood via public rituals, since womanhood is an ascribed status.

Although womanhood is not an advantaged status like manhood is in most societies, it is a central identity for many women. Hence, is it possible for women to experience a sense of being “less of a woman” if they feel they have failed to fulfill societal expectations about womanhood? In her groundbreaking book entitled the *Second Sex*, de Beauvoir (1949/1956) argued that “One is not born, but rather becomes, a woman” (p. 273). According to de Beauvoir (1949/1956), womanhood is socially constructed through social roles, relations, and expectations. De Beauvoir (1949/1956) also criticized myths that associate women with essential traits. These myths represent static, absolute truths about women, potentially legitimizing gender inequality.

Importantly, neither Gilmore (1990) nor Vandello and colleagues (2008) have denied the consequences that women face when they violate culturally-defined gender roles. However, the researchers have argued that whereas such violations can lead women to be seen as bad, unladylike, or immoral, they would not lead others to question their womanhood, or whether they are real women or not, unlike what happens with men (Gilmore, 1990; Vandello et al., 2008). The researchers have also stated that because women are usually not in danger of losing their “real woman” status, they do not feel anxiety or display compensatory behaviors to reaffirm their womanhood in the face of a gender threat as men do (Vandello et al., 2008). For instance, when men were given a false gender knowledge test result indicating that their personality characteristics were similar to the average woman, they completed word fragments with higher anxiety and physical aggression related words compared to men who were told that their personality characteristics were similar to the average man (Vandello et al., 2008). Threatened men also would feel more uncomfortable if their results were to be found out by others and expected that they

would score better if they took a similar test. On the contrary, women did not experience such a threat when they were told that their personality characteristics were similar to the average man; threatened and non-threatened women's scores on those variables did not significantly differ (Vandello et al., 2008).

Similar anti-femininity and anti-masculinity manipulations were used in few gender threat studies that included both male and female participants.¹ However, in these studies, the researchers hypothesized that either women would not experience femininity threat (Harrison & Michelson, 2019; Konopka, Rajchert, Dominiak-Kochanek, & Roszak, 2021; Kosakowska-Berezecka et al., 2016; Speegle, 2016; Valved, Kosakowska-Berezecka, Besta, & Martiny, 2021; Willer et al., 2013) or that men would experience a stronger threat than women (Beavers, 2013). The researchers mainly aimed to examine masculinity threat and its consequences. Contrary to the researchers' expectations, two studies found evidence for the effect of femininity threat (Harrison & Michelson, 2019; Speegle, 2016). In these studies, the researchers threatened women's femininity by giving them a false test result indicating that their personality characteristics were similar to the average man. Harrison and Michelson (2019) found that femininity threat decreased women's support for a transgender right about the use of public bathrooms and locker rooms. Speegle (2016) found that threatened women who endorsed low sexist beliefs reported more negative evaluations of women on an implicit measure compared to non-threatened women. The reason why other studies did not find the effect of femininity threat may be because of the way in which the researchers threatened femininity. Womanhood is still a lower status compared to manhood in most societies (Chrisler, 2013). Therefore, behaving in a masculine way may not lead

¹ The sample of most gender threat studies has only consisted of male participants.

women to feel their womanhood status is under threat (Chrisler, 2013). Although being seen as engaging in masculine behaviors or having masculine qualities may not threaten womanhood, there may be other kinds of threats that can lead women to feel like they are “less of a woman”.

For instance, if biological and physical transitions are essential to womanhood (e.g., Gilmore, 1990; Vandello et al., 2008), reproductive health issues might signal loss of womanhood. Vandello and colleagues (2008) conducted a study to examine whether bearing a child is a requirement to be viewed as a real woman or man in the USA. The participants were given one of two descriptions: a man who cannot get his wife pregnant or a woman who cannot get pregnant. Then, the participants saw five sketches (“an attractive adult, an unattractive adult, a child, a piece of abstract art, and a horse”, p. 1331), and were asked to choose the best sketch which represented this man or woman. More participants tended to choose the child sketch to represent the man compared to the woman, whereas more tended to choose the unattractive adult sketch for the woman compared to the man. The researchers interpreted these results to mean that women who cannot get pregnant may be viewed as unattractive but not necessarily as less of a woman, whereas men who cannot get their wife pregnant may be seen as less of a man (Vandello et al., 2008). These findings provide some information on perceptions of womanhood, however, the sample sizes were very small (ranging between 2-12 for each response option) and the measure is open to interpretation. The views of women themselves can provide more insight into whether they experience a sense of loss of womanhood due to sexual or reproductive problems. For example, women who have vulvodynia syndrome (i.e., not being able to perform penetrative intercourse because of chronic pain) described themselves with expressions such as “not a real woman”, “not a true

woman”, “a defective woman” (Kaler, 2006, p. 60), or “a dysfunctional woman” (Ayling & Ussher, 2008, p. 298). Similarly, women who have polycystic ovary syndrome felt themselves “freakish”, “unwomanly”, or “different” because the frequent symptoms, which are “body and facial hair, menstrual irregularity, and infertility”, contradict with the norms of femininity and make them feel less of a woman (Kitzinger & Willmott, 2002, p. 352). Women who experience early menopause also expressed negative feelings such as being “incapable”, “lacking”, or “missing” because of infertility (Singer & Hunter, 1999, p. 70). In light of these findings, it seems possible for women to experience losing womanhood due to a reproductive health issue.

It is important to note that the nature of such a threat to femininity is not entirely biological. Reproductive health signals capability of motherhood, which is an important achieved role that is closely tied with womanhood; women who fail to fulfill this role (e.g., by not having a child or by being seen as “bad” mother) may be considered as less of a woman (Chrisler, 2013). Another socially achieved aspect of womanhood is attractiveness. According to Chrisler (2013), womanhood is a status, which is achieved through “the pursuit of beauty and demonstration of sexiness” (p. 118). Because women are expected to pursue the beauty standards for an ideal woman, they may choose to undergo several kinds of aesthetic surgeries such as breast implants, endanger their health through risky behaviors such as constant dieting, or do many other activities requiring pain and effort such as plucking and make-up to achieve and protect womanhood (Chrisler, 2013). Thus, it also seems possible that women may experience femininity threat when they do not fulfill socially based ideals of beauty and attractiveness.

In addition to these, the precarious manhood hypothesis has been criticized because it presents manhood and womanhood as opposite constructs, and directly compares them. According to Addis and Schwab (2013), such a comparison strengthens the essentialist view of gender which forms a basis for gender inequality. Furthermore, defining womanhood as an ascribed and a less precarious status than manhood delegitimizes women's gender-related problems and struggles. Therefore, the precariousness of gender status should be examined for both manhood and womanhood, rather than isolating manhood as more precarious (Addis & Schwab, 2013). For this reason, the present research examined the femininity threat and its consequences in the Turkish context, and made an important contribution to quite limited femininity threat literature.

1.4 Possible consequences of femininity threat

The precarious manhood hypothesis indicates that threatened men display compensatory behaviors to reaffirm their manhood and to regain their manhood status (Vandello & Bosson, 2013; Vandello et al., 2008). In a similar vein, when women experience femininity threat, this experience may lead them to display compensatory behaviors and attitudes. Rather than assuming that women would not experience femininity threat, some researchers hypothesized that women may experience femininity threat and examined the consequences of such an experience (Kanipe, 2020; Mori, Chaiken, & Pliner, 1987; Sinclair & Carlsson, 2013; Sinclair, Carlsson, & Björklund, 2016).

For instance, Mori and colleagues (1987) threatened female participants' femininity based on false results on a personal interests questionnaire indicating that they had very masculine interests. Results revealed that threatened women who also

believed that their result was seen by a male research partner (actually a confederate) ate significantly less snacks compared to a no threat condition (where women were told that they had low masculine interests). In another research, Sinclair and colleagues (2016) examined whether gender identity threat affects how people present themselves. The researchers threatened participants' gender identity by asking women to write 10 feminine and men to write 10 masculine things they did in the last month, and told them that most participants wrote 12 things. In order to affirm their gender identity, participants were asked to write two things and told that most participants wrote one thing. Results showed an expected but non-significant pattern. For instance, threatened Argentine women presented themselves in a relatively more womanly manner (reported higher scores on a scale that consists of feminine traits), whereas threatened Argentine men presented themselves in a relatively more manly manner (reported higher scores on a scale that consists of masculine traits), compared to the affirmation condition. Same threat manipulation was used in another study to examine whether gender identity threat affects adolescents' preferences for professions (Sinclair & Carlsson, 2013). Results revealed that both threatened adolescent girls and boys preferred stereotypical professions (e.g. nurse and pilot, respectively) marginally more than affirmed adolescent girls and boys. Furthermore, Kanipe (2020) threatened female participants' femininity by giving them false feedback indicating that they had low maternal instincts based on a maternal instinct questionnaire. However, contrary to the researcher's expectations, threatened women did not significantly report higher negative affect, benevolent sexism, or feminine gender role endorsement compared to a femininity affirmation (where women were told that they had high maternal instincts) or a control (where women did not receive any feedback) condition. These

studies are quite important in terms of examining the effect of femininity threat on women and adolescent girls' personal lives, and providing tentative evidence for the effect of femininity threat. However, when women experience femininity threat, this experience may lead to societal consequences as well.

Aside from showing feminine behaviors, women may reaffirm their womanhood in the face of a femininity threat through displaying prejudice toward socially disadvantaged groups such as transgender individuals, whom the society may consider as a threat to the existing binary gender system. Three studies examined the effect of gender threat on transphobia (Konopka et al., 2021) and support for transgender rights (Harrison & Michelson, 2019). In all studies, it was hypothesized that men would experience masculinity threat, but women would not experience femininity threat, since the precarious manhood hypothesis posits it. The researchers used an anti-femininity or anti-masculinity manipulation based on false results on a gender knowledge test. Konopka and colleagues' (2021) first study demonstrated that both male and female participants in the threat condition showed significantly higher transphobia compared to those in the affirmation condition. In the second study, as hypothesized, male participants in the threat condition showed significantly higher transphobia compared to men in the affirmation condition, whereas threatened and affirmed women's transphobia scores did not significantly differ. The researchers concluded that the difference in the sample sizes (there were more participants in the second study) or the use of different transphobia measures (there were more affective reaction items in the second study's measure) could be the reasons of the difference between the results of two studies. Harrison and Michelson (2019) also found that threatened men supported transgender rights significantly less, compared to non-threatened men. Threatened women only showed significantly less

support when they were asked to state their vote for a law that could give transgender individuals the right to use public bathrooms and locker rooms for their declared gender identity, compared to non-threatened women. The researchers suggested that femininity threat may affect behaviors (i.e., vote for a law) rather than attitudes (i.e., opinions on a law) towards transgender rights.

In sum, it is not entirely clear whether femininity threat affects transprejudice or support for transgender rights. Some unexpected findings (Harrison & Michelson, 2019; Konopka et al., 2021) provided evidence for the effect of femininity threat. Some findings showing the lack of an effect in these same studies, on the other hand, may result from the specific manipulation or transprejudice measures that were used. Manipulations showing false evidence for masculinity may not evoke threat among women, as discussed earlier. The use of novel femininity threat manipulations may provide a better understanding about whether femininity threat is indeed effective. Moreover, Harrison and Michelson (2019) found that threatened and non-threatened women's support for transgender rights did not significantly differ when their opinion on a law was asked, whereas it significantly differed when their vote for a law was asked. Therefore, alternative measures of attitudes towards transgender individuals such as social distancing attitudes rather than general transphobia may yield different results.

Furthermore, when women's femininity is threatened, they may resort to justifying gender inequality in society to reaffirm their womanhood. More specifically, endorsing the existing gender system can be a means to assert one's position as fulfilling socially sanctioned gender roles. Glick, Diebold, Bailey-Werner, and Zhu (1997) have argued that men categorize women as either good or bad based on their fulfillment of traditional gender roles. Women who do not fulfill

traditional gender roles are categorized as “bad” and are subjected to hostile sexist attitudes, whereas those who fulfill traditional gender roles are categorized as “good” and are subjected to benevolent sexist attitudes (Glick et al., 1997; Glick & Fiske, 2001). Therefore, one of the reasons why women show tendency to justify social system (e.g., endorsing benevolent sexism) is to be seen as a good woman and not be subjected to hostile sexism (Glick & Fiske, 2001). Moreover, Jost and Kay (2005) found that women who were exposed to communal stereotypes (e.g., warm) that are associated with women showed higher gender-specific system justifying attitudes compared to those in the control condition (where participants were not given any gender stereotypes). In addition, women who were exposed to benevolent stereotypes showed higher general system justifying attitudes compared those in the control condition (where participants were given non-stereotypical gender statements).

Although two studies have shown that after false feedback about being more masculine than other women, female participants did not show an increased tendency to support social hierarchies (Willer et al., 2013) or less intention to take part in a collective action to support gender equality (Kosakowska-Berezecka et al., 2016), this may be due to the ineffectiveness of this particular femininity threat manipulation. It is possible that after experiencing a threat due to failing to fulfill societal expectations, women may show greater endorsement of system justifying ideologies that solidify their role in the society.

1.5 Present study

The present study argues that it is important to recognize womanhood as a socially constructed identity that women feel the need to affirm at times, rather than assuming that only manhood requires protection. Whereas there has been a growing body of

literature on masculinity threat, there are only a few studies on femininity threat (e.g., Kanipe, 2020). In this thesis, I aimed to examine femininity threat in the Turkish context and its possible consequences using novel manipulations.

There is only one study in Turkey that experimentally examined Turkish people's views on precarious manhood and womanhood, and the outcomes of gender threat (Türkoğlu, 2019). Türkoğlu (2019) replicated the original precarious manhood studies (Vandello et al., 2008) in Turkey, and found that Turkish participants agreed with proverbs about precarious manhood more so than those about womanhood, as did American participants. However, contrary to the original study, Turkish participants attributed the transition to both manhood and womanhood to physical factors more so than social ones. When it came to interpreting the meaning of loss of manhood and womanhood, contrary to the original study, Turkish participants tended to come up with social reasons more so than physical ones for both manhood and womanhood. The examples of social reasons are “falling short of masculine gender role expectations”, “unable to protect beloved ones”, or “losing dignity” for loss of manhood (p. 70), whereas “being subjected to violence, sexual harassment, and rape”, “being humiliated”, or “being cheated on” for loss of womanhood (p. 71). When evaluating reasons for loss of manhood or womanhood provided by the researcher, participants indicated that social interpretations of loss of manhood resonated with them more compared to loss of womanhood as in the original study. However, contrary to the original study, physical interpretation of loss of womanhood did not resonate with them more than loss of manhood. In sum, these findings showed that Turkish people view both manhood and womanhood as a status which can be lost through social reasons (Türkoğlu, 2019), and supported the argument that womanhood can also be threatened.

How exactly might womanhood be threatened? Firstly, as I discussed earlier, women may experience a sense of loss of womanhood due to reproductive health issues such as early menopause (e.g., Singer & Hunter, 1999). Biological and social aspects of womanhood can be intertwined, as in the case of fertility. According to Özbay (1995), “women’s status and their capability to give birth cannot be considered independent of each other” (p. 151, own translation). In male-dominated societies like Turkish society, not having a child lowers the status of a woman. For instance, people view women without children as either spinster or infertile. In addition to being questioned by others, women are in danger of being subjected to violence in their relationships if they have a reproductive health issue and cannot get pregnant. A study on infertile women in Turkey ($n = 122$) indicated that 33.6% of the infertile women were subjected to domestic violence (e.g., verbal and physical abuse, being threatened with divorce) by their husbands, and most of them (78%) stated that violence started after they were diagnosed with infertility (Yildizhan et al., 2009). Another study in Turkey also showed that compared to fertile women, infertile women were subjected to more emotional, economic and sexual violence by their husbands (Akyuz, Seven, Şahiner, & Bakır, 2013). Secondly, as Chrisler (2013) argued, women may also experience a sense of loss of womanhood if they do not meet the beauty and attractiveness criteria that society expects from an ideal woman.

In the present study, I examined whether femininity can be threatened through failure to fulfill social expectations about womanhood (i.e., not being a fertile or attractive woman). In almost all gender threat studies, the researchers threatened women’s femininity by giving them a false gender knowledge test result (e.g., Speegle, 2016; Willer et al., 2013). However, in this study, I used a scenario

imagination task to threaten and affirm women's femininity. I conducted two pilot studies to prepare the manipulation scenarios.

The sample of previous gender threat studies mostly consisted of undergraduate students (e.g., Harrison & Michelson, 2019; Konopka et al., 2021). However, womanhood experiences may change by different factors such as participants' level of education or occupation. Therefore, in order to recruit a more representative sample, I conducted an online study with a Turkish community sample. There were five conditions of the present study, and participants were randomly assigned to one of them: fertility threat, fertility affirmation, attractiveness threat, attractiveness affirmation, or control. As a manipulation check, I examined the effects of threats and affirmations on participants' negative affect.

In the present study, I first examined the effect of femininity threat on attitudes towards transgender individuals. As I discussed in previous title, although there were three studies that examined the effect of gender threat on transphobia (Konopka et al., 2021) and transgender rights (Harrison & Michelson, 2019), it is still not entirely clear whether femininity threat affects attitudes towards transgender individuals. Furthermore, the present study differs from these studies in several ways. Firstly, rather than using a transphobia scale, I measured prejudice towards transgender individuals through social distance. Secondly, previous studies have showed that religious fundamentalism (e.g., Nagoshi, Cloud, Lindley, Nagoshi, & Lothamer, 2019; Nagoshi et al., 2008), religiosity (e.g., Norton & Herek, 2013), right wing authoritarianism (e.g., Hoffarth & Hodson, 2018; Nagoshi et al., 2019; Nagoshi et al., 2008), political conservatism (e.g., McCullough, Dispenza, Chang, & Zeligman, 2019; Norton & Herek, 2013), and gender essentialism (e.g., Konopka, Prusik, & Szulawski, 2020) positively predicted, whereas having a transgender friend

(e.g., Barbir, Vandevender, & Cohn, 2017; Gölge & Akdemir, 2019) and social contact with transgender individuals (e.g., Hoffarth & Hodson, 2018; Uluboy & Husnu, 2020) negatively predicted transphobia and negative attitudes towards transgender individuals. Therefore, having a transgender friend, encountering transgender individuals in daily life, religiosity, political orientation, and gender essentialism were used as control variables in the present study. In addition to examining the effect of femininity threat on social distance towards transgender individuals, I also examined its effect on feelings towards transgender individuals, and on support for transgender rights.

Since there are only few social psychological studies on transprejudice in Turkey (Cingöz-Ulu, Türkoğlu, & Sayılan, 2016; Sayılan, Türkoğlu, & Cingöz-Ulu, 2020; Türkoğlu & Sayılan, 2021), more studies are needed to understand its predictors in the Turkish context. Türkoğlu and Sayılan (2021) found that Turkish participants' endorsement of masculinity ideology positively predicted femmephobia, which, in turn, positively predicted negative emotions and social distance towards trans women. In another study, Cingöz-Ulu and colleagues (2016) examined whether a victim's gender identity affects prejudice towards the victim. Turkish participants were given a fictitious news article about either a cisgender (i.e., "having a gender identity that matches one's assigned sex"; World Health Organization, 2016, p. 3) or a trans woman who was a bar singer and was shot by a customer because of refusing his sexual advances. Results revealed that participants reported higher social distance towards trans woman victim than cisgender woman victim. This finding was also replicated in another research conducted by Sayılan and colleagues (2020). Thus, the present study made an important contribution to the literature in terms of examining the effect of femininity threat on social distance and

feelings towards transgender individuals, and on support for transgender rights in Turkey.

As another outcome, I examined the effect of femininity threat on gender-specific system justification, which has not been examined yet in previous studies.

Lastly, since masculinity threat studies showed that participants' identification with their gender identity moderates the effect of gender threat on the outcomes (e.g., Weaver & Vescio, 2015), I examined the moderator role of participants' gender identity strength.

The present study was open to the participation of women (both cisgender and trans). Because trans women might be triggered by the fertility scenarios or questionnaires related to transgender individuals, they were only assigned to the attractiveness affirmation condition and given questionnaires not related to transgender individuals. The hypotheses of the present study were only about cisgender women.

The hypotheses were as follows:

(H1) Participants in the threat conditions will report higher negative affect compared to participants in the affirmation conditions.

(H2) Participants in the threat conditions will report greater social distance towards transgender individuals compared to participants in the control condition, whereas participants in the affirmation conditions will report lower social distance towards transgender individuals compared to participants in the control condition.

(H3) The effects of the manipulation on social distance towards transgender individuals will be larger for participants who report higher identification with their gender identity.

(H4) Participants in the threat conditions will report more negative feelings towards transgender individuals compared to participants in the control condition, whereas participants in the affirmation conditions will report more positive feelings towards transgender individuals compared to participants in the control condition.

(H5) The effects of the manipulation on feelings towards transgender individuals will be larger for participants who report higher identification with their gender identity.

(H6) Participants in the threat conditions will support transgender rights less compared to participants in the control condition, whereas participants in the affirmation conditions will support transgender rights more compared to participants in the control condition.

(H7) The effects of the manipulation on support for transgender rights will be larger for participants who report higher identification with their gender identity.

(H8) Participants in the threat conditions will report greater gender-specific system justification compared to participants in the control condition, whereas participants in the affirmation conditions will report lower gender-specific system justification compared to participants in the control condition.

(H9) The effects of the manipulation on gender-specific system justification will be larger for participants who report higher identification with their gender identity.

CHAPTER 2

PILOT STUDIES

I used novel manipulations to threaten and affirm women's femininity in the present study. In order to prepare these manipulations, I conducted two pilot studies. The aims of the pilot studies were to prepare the femininity threat and affirmation scenarios that would be used in the main study, and to examine whether they were effective enough to threaten and affirm participants' femininity.

2.1 Pilot study 1

2.1.1 Method

2.1.1.1 Participants

103 people participated in this study. Four participants did not state their gender identity; therefore, they were excluded from further analyses. The final sample consisted of 99 women. Two participants did not state their age, but remaining participants' ages ranged from 19 to 34 ($M_{\text{Age}} = 21.87$, $SD_{\text{Age}} = 1.96$). Participation in this study was on voluntary basis, and participants were recruited through personal connections of volunteer undergraduate research assistants in Boğaziçi University Social Psychology Lab.

84 participants (84.8%) identified their sexual orientation as heterosexual, nine participants (9.1%) identified as bisexual, four participants (4%) selected other gender identity (one asexual, other three did not state), and two participants (2%) did not answer sexual orientation question. Out of 99, 94 participants (95%) were single,

two participants (2%) were married, one participant (1%) was engaged, and two participants (2%) did not state their marital status. Out of 99, 81 participants (81.8%) were undergraduate students, 10 participants (10.1%) have a bachelor's degree, five participants (5.1%) were graduate students, and three participants (3%) did not state their education level.

2.1.1.2 Procedure

The data were collected online using PsyToolkit software (Version 2.6.1; Stoet, 2010, 2017). The study was a 2 (Threat: Threat, Affirmation) X 4 (Domain: Fertility, Inherited Disorder, Attractiveness, Romantic Rejection) between-subjects design, and participants were randomly assigned to one of eight conditions.

Participants were told that the aim of this study is to evaluate responses on a written task that will be later used in a social psychology research. After reading the randomly assigned scenario, participants were first asked to answer an open-ended question to express their thoughts and feelings about the scenario. Afterwards, they were asked to answer nine affective reaction and some demographic questions. At the end of the study, participants were informed that all of the scenarios were written by the researchers of the study, and if they were assigned to a scenario related to fertility, this scenario does not contain medically verified information.

2.1.1.3 Experimental manipulation

Four threat and four affirmation scenarios were written based on the discussions on social expectations about womanhood (i.e., fertility and attractiveness). The summaries of the manipulation scenarios are provided in Table 1. Participants were asked an open-ended question after reading the assigned scenario. In this question,

participants were asked to describe how they would feel in the situation they imagined and how this situation would affect the views of people around them. This question was used to see whether the scenarios led to the feeling of threat or affirmation.

Table 1. The Summaries of the Manipulation Scenarios in Pilot Study 1

Domain	Condition	<i>n</i>	Summary of the Scenarios
Fertility	Threat	9	Participants imagined a scenario in which they suffer from menstrual problems for a while and learn that they go through early menopause when they went to the doctor.
	Affirmation	13	Participants learn that their menstrual problems are stress related and they do not have any reproductive health problem.
Inherited Disorder	Threat	9	Participants imagined a scenario in which they cannot get pregnant although they want to have a child with their partners. When they went to the doctor, they learn that they cannot get pregnant because they have an inherited disorder.
	Affirmation	12	Participants learn that they do not have any problem about fertility and there is no obstacle for them to get pregnant.
Attractiveness	Threat	19	Participants imagined a scenario in which they go to a party with their friends. While all of their friends catch someone's attention in the party, they cannot catch anyone's attention.
	Affirmation	17	Participants catch many people's attention in the party, whereas their friends cannot catch anyone's attention.
Romantic Rejection	Threat	13	Participants imagined a scenario in which they are rejected by the people they like. Then, they learn from their friends that they are rejected because they are not found beautiful and attractive by these people.
	Affirmation	7	Participants are found beautiful and attractive by the people they like.

2.1.1.4 Measures

2.1.1.4.1 Affective reactions

I used nine questions to measure participants' affective reactions ($\alpha = .83$, see Appendix A). Two questions (Question 3 and 5) were written considering the threat and affirmation scenarios that were used in this study. Seven questions were taken from the study of Bosson, Prewitt-Freilino, and Taylor (2005), and translated to Turkish by using translation and back-translation method. Each question was rated on a 7-point Likert-type scale ranging from (1) not at all to (7) extremely, and higher scores indicated higher negative reactions. A sample question reads, "How uncomfortable would you feel?".

2.1.1.4.2 Demographic questions

Participants were asked to state their age, gender identity, sexual orientation, marital status, and education level.

2.1.2 Results

I compared the threat and affirmation conditions of each domain within itself. Since the sample size was too small ($n = 99$), I used relaxed confidence intervals (75%) to make a tentative inference using IBM SPSS Statistics (Version 23). I expected to see a pattern that participants in the threat conditions would report higher negative reactions than those in the affirmation conditions.

Results showed that as expected, the participants in the fertility threat condition ($M = 4.06$, $SD = 1.27$) reported higher negative reactions than those in the fertility affirmation condition ($M = 2.65$, $SD = 1.42$), 75% CI [.71, 2.11]. The

participants in the attractiveness threat condition ($M = 3.56$, $SD = 1.12$) also reported higher negative reactions than those in the attractiveness affirmation condition ($M = 2.82$, $SD = 1.17$), 75% CI [.30, 1.19], but the mean difference was quite small. Contrary to the expectation, the participants in the inherited disorder threat condition ($M = 3.61$, $SD = 1.07$) did not report higher negative reactions than those in the affirmation condition ($M = 3.65$, $SD = 1.65$), 75% CI [-.80, .71]. The participants in the romantic rejection threat condition ($M = 3.64$, $SD = .80$) also did not report higher negative reactions than those in the affirmation condition ($M = 3.22$, $SD = 1.38$), 75% CI [-.15, .99].

Two questions of the affective reactions measure had a particular importance because I directly asked participants to what extent they would feel that their womanhood was damaged in the eyes of others (Question 3) and to what extent they would feel that others might question their womanhood (Question 5). Therefore, I also used relaxed confidence intervals (75%) to examine the participants' scores on these two questions.

Results for Question 3 showed that the participants in the fertility threat condition ($M = 3.22$, $SD = 2.44$) reported higher score on this question than those in the fertility affirmation condition ($M = 2.00$, $SD = 2.00$), 75% CI [.10, 2.35]. The participants in the attractiveness threat condition ($M = 2.00$, $SD = 1.60$) also reported higher score on this question than those in the attractiveness affirmation condition ($M = 1.35$, $SD = .99$), 75% CI [.12, 1.17], but the mean difference was quite small. The participants in the inherited disorder threat condition ($M = 2.33$, $SD = 1.32$) did not report higher score on this question than those in the affirmation condition ($M = 2.67$, $SD = 1.88$), 75% CI [-1.21, .54]. The participants in the romantic rejection threat

condition ($M = 2.08$, $SD = 1.12$) also did not report higher score on this question than those in the affirmation condition ($M = 2.71$, $SD = 1.98$), 75% CI [-1.45, .18].

Results for Question 5 showed that the participants in the fertility threat condition ($M = 4.22$, $SD = 2.54$) reported higher score on this question than those in the fertility affirmation condition ($M = 1.54$, $SD = .97$), 75% CI [1.60, 3.77]. The participants in the attractiveness threat condition ($M = 2.16$, $SD = 1.54$) did not report higher score on this question than those in the attractiveness affirmation condition ($M = 1.94$, $SD = 1.52$), 75% CI [-.38, .81]. The participants in the inherited disorder threat condition ($M = 3.22$, $SD = 2.28$) also did not report higher score on this question than those in the affirmation condition ($M = 3.17$, $SD = 2.41$), 75% CI [-1.18, 1.29]. Unexpectedly, the participants in the romantic rejection threat condition ($M = 1.92$, $SD = 1.66$) reported lower score on this question than those in the affirmation condition ($M = 3.43$, $SD = 1.40$), 75% CI [-2.83, -.63].

2.1.3 Discussion

The results showed an expected pattern in the fertility domain, but some responses to the open-ended questions suggested that the fertility affirmation scenario led to negative feelings due to its content. In this scenario, although participants learn that they do not have any reproductive health issue, they still suffer from menstrual problems due to stress-related factors. Therefore, some revisions are needed to finalize the fertility scenarios.

The results did not show an expected pattern in the inherited disorder domain. One possible reason is that when a woman cannot get pregnant, the society often thinks that it is because of a problem related to the woman; her partner is very rarely questioned as to whether he is infertile (Özbay, 1995). Although the participants in

the affirmation condition learn that there is no obstacle for them to get pregnant, they may still have felt that others can question their womanhood. Therefore, I decided not to use the inherited disorder scenarios in the main study.

For the attractiveness domain, results showed an expected pattern but the mean difference between the threat and affirmation condition was very small. The results also did not show an expected pattern in the romantic rejection domain. The threat scenarios related to attractiveness and romantic rejection may not be threatening due to the ways in which the scenarios were written, as the responses to the open-ended questions suggested. Therefore, new attractiveness threat and affirmation scenarios were needed for the main study.

2.2 Pilot study 2

I conducted another pilot study with revised fertility threat and affirmation, and new attractiveness threat and affirmation scenarios. I also used a filler scenario in this study, which would be later used in the main study.

2.2.1 Method

2.2.1.1 Participants

98 women participated in the study. Since the hypotheses of the main study were about cisgender women, participants were also asked to state their assigned sex in this study. 97 women stated their assigned sex as female, and one participant did not prefer to answer this question. This participant was excluded from further analyses, and the final sample consisted of 97 cisgender women whose ages ranged from 18 to

40 ($M_{\text{Age}} = 25.76$, $SD_{\text{Age}} = 4.65$). The sociodemographic characteristics of the participants are provided in Table 2.

Participation in this study was on voluntary basis, and participants were recruited through my personal connections. In order to facilitate recruitment, the advertisement of the study stated that participants would be given the option to share their e-mail addresses for a lottery to win a 100TL gift card from Amazon.com.tr.

Table 2. The Sociodemographic Characteristics of the Participants in Pilot Study 2

Characteristic	<i>n</i>	%	<i>M (SD)</i>
Education Level			
High School Graduate	4	4.1	
Undergraduate Student	23	23.7	
Bachelor's Degree	35	36.1	
Master or PhD Student	24	24.7	
Master Degree or PhD	7	7.2	
Other	2	2.1	
Missing	2	2.1	
Sexual Orientation			
Heterosexual	84	86.6	
Bisexual	5	5.2	
Lesbian	1	1.0	
Preferred not to answer	6	6.2	
Missing	1	1.0	
Marital Status			
Single	79	81.4	
Married	14	14.4	
Other	3	3.1	
Missing	1	1.0	
Child			
Having a child	9	9.3	
Not having a child	87	89.7	
Missing	1	1.0	
SES (1 = bottom of the ladder) 10 = top of the ladder)	96	99.0	5.51 (1.26)
Religiosity (1 = not at all religious, 7 = very religious)	96	99.0	3.29 (1.72)
Political Orientation (1 = left, 7 = right)	96	99.0	2.75 (1.39)

2.2.1.2 Procedure

The data were collected online using PsyToolkit software (Version 3.1.1; Stoet, 2010, 2017). The study was a between-subjects design with five conditions. Participants were randomly assigned to the fertility threat ($n = 23$), fertility affirmation ($n = 18$), attractiveness threat ($n = 23$), attractiveness affirmation ($n = 14$), or control ($n = 19$) condition.

Participants were asked to state their gender identity after they gave consent to participate in the study, and those whose gender identity was not woman or trans woman² were directed to the end of the study. Since this study included a cover story, the Ethics Committee required the debriefing form to be sent to all participants. In order to do this, e-mail address question was asked as forced response on the page after the gender identity question. Participants were informed that their e-mail addresses were asked for the lottery and also to be able to give them information about the study if they did not complete it.

As a cover story, participants were told that this study aims to examine how people express themselves in the face of different situations. They were told that they will be randomly given a scenario and will be asked to imagine themselves as the person in this scenario. They were also told that after reading the scenario, they will be asked to answer three open-ended questions and some questionnaires.

In fact, participants were randomly assigned to one of the manipulation conditions. Participants in the threat and affirmation conditions were asked to fill an affective reaction measure after the open-ended questions. Afterwards, participants in all conditions were asked to fill an anxiety measure and answer some demographic

² Because the fertility threat and affirmation scenarios might be triggering for trans women, participants who stated their gender identity as trans woman were not given any of the fertility scenarios.

questions. Participants who completed the study were shown the debriefing form at the end of the study. Those who did not complete the study received the debriefing form via e-mail.

2.2.1.3 Experimental manipulation

Same fertility threat scenario in Pilot Study 1 was used in this study with minor revisions, but I made major revisions in the fertility affirmation scenario in order to make its content more affirmative. In addition, since the attractiveness and romantic rejection threat scenarios did not seem effective in Pilot Study 1, I prepared new attractiveness threat and affirmation scenarios for this study.

In Türkoğlu's (2019) study, when Turkish participants were asked to generate possible reasons for losing womanhood, one of the social reasons that they wrote was "being cheated on". Based on this finding, in order to make the attractiveness threat scenario more threatening, I prepared a threat scenario in which participants are cheated on since their partners do not find them beautiful and attractive. I also prepared a filler scenario which would be later used in the main study. The summaries of the manipulation scenarios are provided in Table 3.

Participants were asked to answer three open-ended questions after reading the assigned scenario in order to increase the scenario imagination time and to see whether the scenarios led to the feeling of threat or affirmation. In these questions, they were asked to describe how they would feel in the situation they imagined and how this situation would affect their opinions about themselves.

2.2.1.4 Measures

2.2.1.4.1 Affective reactions

I used 10 questions to measure participants' affective reactions (see Appendix B), but four of them were domain-specific. Participants in the attractiveness and fertility domains were asked to answer six same questions, and also two questions related to their domain ($\alpha = .87$ for the eight questions of both domains). Seven questions were taken from the measure in Pilot Study 1, but I improved the wording of some questions. I also added three new questions. Each question was rated on a 7-point Likert-type scale ranging from (1) not at all to (7) extremely, and higher scores indicated higher negative reactions.

2.2.1.4.2 Anxiety

I used the state subscale of the State-Trait Anxiety Inventory developed by Spielberger, Gorsuch, and Lushene (1970) to measure participants' anxiety. Öner and Le Compte (1983) adapted this inventory to Turkish, and I used this adapted version. Each item was rated on a 4-point Likert-type scale ranging from (1) not at all to (4) very much ($\alpha = .94$, see Appendix C). A sample item reads, "I am worried".

2.2.1.4.3 Demographic information

I obtained information about participants' gender identity, assigned sex, and sexual orientation. Participants were given the definitions of assigned sex, gender identity, and sexual orientation with the questions. The definitions were taken from Toplumsal Dayanışma İçin Psikologlar Derneği (TODAP, 2017). I also obtained

information about participants' age, education level, marital status, and whether they have a child.

For perceived socioeconomic status (SES), participants were asked to answer a ladder question on a 10-point Likert type scale (1 = bottom of the ladder, 10 = top of the ladder; Adler, Epel, Castellazzo, & Ickovics, 2000). For political orientation, participants were asked to answer a single item on a 7-point Likert type scale ranging from (1) left to (7) right. For religiosity, participants were asked to answer a single item on a 7-point Likert type scale ranging from (1) not at all religious to (7) very religious.

Table 3. The Summaries of the Manipulation Scenarios in Pilot Study 2

Condition	<i>n</i>	Summary of the Scenarios
Fertility Threat	23	Participants imagined a scenario in which they suffer from menstrual problems for a while and learn that they go through early menopause when they went to the doctor.
Fertility Affirmation	18	Participants learn that they have a high level of ovarian reserve when they went to the doctor for a routine health check-up.
Attractiveness Threat	23	Participants imagined a scenario in which they learn from one of their close friends that their partners cheat on them. When they talk to their partners, their partners do not deny it and say that they do not find them beautiful and attractive.
Attractiveness Affirmation	14	Participants imagined a scenario in which their partners find them very beautiful and attractive, and their partners often express these feelings even in their friend groups.
Control	19	Participants imagined a scenario in which they buy a dress from one of the online shopping sites and the next day they see that the dress is on sale.

2.2.2 Results

2.2.2.1 Affective reactions

I compared the threat and affirmation conditions of each domain within itself. As in Pilot Study 1, I used relaxed confidence intervals (75%) to make a tentative inference using IBM SPSS Statistics (Version 23). Again, I expected to see a pattern that participants in the threat conditions would report higher negative reactions than those in the affirmation conditions.

Results showed that as expected, the participants in the fertility threat condition ($M = 2.98$, $SD = 1.25$) reported higher negative reactions than those in the fertility affirmation condition ($M = 1.94$, $SD = .90$), 75% CI [.63, 1.45]. Similarly, the participants in the attractiveness threat condition ($M = 3.77$, $SD = 1.36$) reported higher negative reactions than those in the attractiveness affirmation condition ($M = 2.26$, $SD = .89$), 75% CI [1.08, 1.94].

As in Pilot Study 1, I also used relaxed confidence intervals (75%) to examine the participants' scores on Question 3 (to what extent they would feel that their womanhood was damaged in the eyes of people who learn the situation they live in) and Question 5 (to what extent they would feel that people who learn the situation they live in might question their womanhood).

Results for Question 3 showed that the participants in the fertility threat condition ($M = 2.70$, $SD = 2.10$) reported higher score on this question than those in the fertility affirmation condition ($M = 1.39$, $SD = 1.15$), 75% CI [.71, 1.91]. Similarly, the participants in the attractiveness threat condition ($M = 2.96$, $SD = 1.64$) reported higher score on this question than those in the attractiveness affirmation condition ($M = 1.29$, $SD = .61$), 75% CI [1.23, 2.12].

Results for Question 5 showed that the participants in the fertility threat condition ($M = 2.83$, $SD = 1.99$) reported higher score on this question than those in the fertility affirmation condition ($M = 1.56$, $SD = .98$), 75% CI [.71, 1.83]. However, the participants in the attractiveness threat condition ($M = 3.17$, $SD = 2.02$) did not report higher score on this question than those in the attractiveness affirmation condition ($M = 3.14$, $SD = 2.11$), 75% CI [-.78, .84].

2.2.2.2 Anxiety

I used relaxed confidence intervals (75%) to examine the effects of the fertility and attractiveness threats on participants' anxiety level. I compared the threat and affirmation conditions of each domain within itself, and expected to see a pattern that participants in the threat conditions would report higher anxiety than those in the affirmation conditions. Since the main study would include a filler scenario, I also wanted to examine whether the filler scenario was neutral enough in this study. I expected to see a pattern that participants in the threat conditions would report higher anxiety than those in the control condition.

Results showed that contrary to the expectation, the participants in the fertility threat condition ($M = 2.07$, $SD = .61$) did not report higher anxiety than those in the fertility affirmation condition ($M = 2.00$, $SD = .57$), 75% CI [-.15, .28]. The participants in the attractiveness threat condition ($M = 2.16$, $SD = .76$) also did not report higher anxiety than those in the attractiveness affirmation condition ($M = 2.06$, $SD = .70$), 75% CI [-.19, .40].

Contrary to the expectation, the participants in the fertility threat condition did not report higher anxiety than those in the control condition ($M = 2.21$, $SD = .75$),

75% CI [-.39, .10]. The participants in the attractiveness threat condition also did not report higher anxiety than those in the control condition, 75% CI [-.33, .23].

2.2.3 Discussion

Affective reaction results showed an expected pattern in both fertility and attractiveness domains. However, responses of the participants in the attractiveness threat and affirmation conditions to the open-ended questions suggested that some minor revisions were still needed to finalize the attractiveness scenarios. In the attractiveness threat scenario, participants' friends have known for a while that the participants are cheated on by their partners, but they do not tell them. Therefore, some participants mentioned the disappointment they felt about their friends in their responses to the open-ended questions. In addition, the participants' score on Question 5 revealed that the participants in the attractiveness threat condition did not feel more that others might question their womanhood, compared to those in the attractiveness affirmation condition. In the attractiveness affirmation scenario, since participants' partners often express their feelings about them in their friend groups, participants may have felt that this situation would be considered strange by their friends.

Results for the manipulation on the participants' anxiety level did not show an expected pattern. The small sample size may be one of the reasons why the expected pattern was not seen. Another possible reason is that a self-report inventory was used to measure participants' anxiety level, but using an indirect measure of anxiety might yield different results.

In this study, I also aimed to examine whether the filler scenario was neutral enough. However, responses to the open-ended questions showed that this scenario

led to negative feelings such as sadness and anger. Therefore, a more neutral scenario was needed for the main study. Before conducting the main study, I revised the attractiveness scenarios and prepared a new filler scenario.

CHAPTER 3

METHOD

3.1 Participants

A priori power analysis indicated that at least 612 participants are required to detect a small sized effect (.15) with 80% power for five groups (G*Power 3.1: Faul, Erdfelder, Buchner & Lang, 2009). 1339 people clicked the study link. 629 of them were excluded from the analyses for data exclusion criteria explained below. The final sample consisted of 710 cisgender women who completed the study and passed both of the attention checks. 21 participants did not state their age, but remaining participants' ages ranged from 18 to 41 ($M_{\text{Age}} = 25.44$, $SD_{\text{Age}} = 5.36$). The sociodemographic characteristics of the participants are provided in Table 4.

Participation in this study was on voluntary basis, and participants were recruited via different social media platforms including Twitter, Instagram, and Facebook. Importantly, the study link was not shared in any feminist activism or LGBTIQ+ groups. In order to facilitate recruitment, the advertisement of the study stated that participants would be given the option to share their e-mail addresses for a lottery to win one of 10 100TL gift cards from Amazon.com.tr. Because there could be participants who would participate in the study only for the lottery and so did not complete it, the lottery chance was only given to the participants who completed the study. This information was highlighted in the informed consent form.

Tablo 4. The Sociodemographic Characteristics of the Participants in Main Study

Characteristic	<i>n</i>	%	<i>M (SD)</i>
Education Level			
Primary School Graduate	1	1	
High School Graduate	17	2.4	
Undergraduate Student	286	40.3	
Bachelor's Degree	194	27.3	
Master or PhD Student	130	18.3	
Master Degree or PhD	66	9.3	
Other	15	2.1	
Missing	1	1	
Sexual Orientation			
Heterosexual	562	79.2	
Bisexual	89	12.5	
Lesbian	6	.8	
Asexual	6	.8	
Other	11	1.5	
Preferred not to answer	36	5.1	
Marital Status			
Single	561	79	
Married	114	16	
Other	24	3.4	
Preferred not to answer	4	.6	
Missing	7	.1	
Child			
Having a child	50	7	
Not having a child	656	92.4	
Missing	4	.6	
Transgender Friend			
Having a transgender friend	162	22.8	
Not having a transgender friend	547	77	
Missing	1	1	
Encountering Transgender Individuals			
Encountering	421	59.3	
Not encountering	289	40.7	
SES (1 = bottom of the ladder) 10 = top of the ladder)	710	100	4.98 (1.60)
Religiosity (1 = not at all religious, 7 = very religious)	710	100	2.74 (1.69)
Political Orientation (1 = left, 7 = right)	706	99.4	2.56 (1.28)

3.1.1 Data Exclusion Criteria

3.1.1.1 Gender identity

In the advertisement for the study and in the informed consent form, it was highlighted that this study was open to the participation of women only. Considering that there might be participants who would participate in the study without reading this pre-selection criterion, participants were asked to state their gender identity after they confirmed their consent to participate in the study. 44 participants left the study without answering any question. Participants whose gender identity was not woman or trans woman ($n = 63$)³ and participants who preferred not to answer gender identity question ($n = 12$) were directed to the end of the study. 1214 women and six trans women were directed to the next question.

3.1.1.2 Survey completion rate

Participants were asked to write their e-mail addresses on the page after gender identity question. 285 women and four trans women left the study when their e-mail addresses were asked. 113 women and two trans women did not complete the study. Prior to data collection, it was determined that only participants who completed the study would be included in the analyses. 816 women completed the study, and remaining exclusion criteria were examined based on their responses.

3.1.1.3 Assigned sex

The study was open to the participation of women. Since the study hypotheses were about cisgender women, participants were asked to state their assigned sex at the end

³ 33 men, 11 nonbinary, 11 gender-fluid, four trans men, two agender, and two participants who selected other gender identity and wrote their names.

of the survey. Out of 816, four women stated their assigned sex as male and 17 women preferred not to answer this question. There were 795 women who stated their assigned sex as female, and remaining exclusion criteria were examined based on their responses.

3.1.1.4 Attention checks

Two items were used to check whether participants read the survey questions carefully (“Please select five for this item.”, “Please select six for this item.”). 58 participants did not pass and 10 participants did not answer the first attention check. 49 participants did not pass and nine participants did not answer the second attention check. Participants who did not pass or answer any of the attention checks were excluded from the analyses. There were 723 cisgender women who passed both of the attention checks, and remaining exclusion criteria were examined based on their responses.

3.1.1.5 Age

One of the threat scenarios that was used in this study was about fertility. Because the fertility threat would not be threatening for cisgender women going through menopause, the upper age limit to participate in this study was determined lower than the average age of menopause in Turkey, that is 47 (Özcan & Oskay, 2013). The lower age limit to participate in this study was 18 and the upper age limit was 40. When 723 cisgender women’s ages were examined, it was seen that there were three participants who exceeded the upper age limit. Two participants were 41 and one participant was 50 years old. 50-year-old participant was excluded from the analyses.

3.1.1.6 Having a child

Since the fertility threat would not be threatening for cisgender women who have a child, 12 cisgender women who were in the fertility threat condition and have a child were excluded from the analyses. The final sample consisted of 710 cisgender women.

3.2 Procedure

Prior to data collection, I obtained ethics approval for the study from the Ethics Committee for Master and PhD Theses in Social Sciences and Humanities Participants at Boğaziçi University, Istanbul (see Appendix D).⁴ I collected the data online using Qualtrics software. The study was a between-subjects design with five conditions. Participants were randomly assigned to the fertility threat ($n = 137$), fertility affirmation ($n = 147$), attractiveness threat ($n = 137$), attractiveness affirmation ($n = 138$), or control ($n = 151$) condition.

After giving consent to participate in the study, participants were first asked to state their gender identity, and those whose gender identity was not woman or trans woman⁵ were directed to the end of the study. Then, in order to be able to send the debriefing form to all participants (including those who withdrew from the study or did not complete it), e-mail address question was asked as forced response with the same explanation in Pilot Study 2.

As a cover story, participants were told that this study aims to examine how people express themselves in the face of different situations and how their self-

⁴ The materials of the pilot studies were also approved by the Ethics Committee.

⁵ As stated earlier, this study was open to the participation of both cisgender and trans women. However, the fertility scenarios or questionnaires related to transgender individuals might be triggering for trans women. Therefore, they were only given the filler and attractiveness affirmation scenarios, and questionnaires not related to transgender individuals.

expression skills are related to their opinions on various social issues. As part of the cover story, participants were told that they will be randomly given different scenarios, and be asked to imagine themselves as the person in these scenarios. They were also told that they will be asked two open-ended questions after each scenario and express their thoughts and feelings in their answers. In order to bolster the cover story, all participants were first given a filler scenario that was not related to gender. Participants in the control condition were only given the filler scenario. Participants in the threat or affirmation conditions were then given the manipulation scenario of their assigned condition. As a manipulation check, participants in the threat and affirmation conditions were asked to fill a negative affect measure after answering the open-ended questions.

Afterwards, as part of the cover story, all participants were asked to select a number between one and five, and were told that these numbers represent different social issues related to ecology, science, gender, education, or politics. They were led to believe that they will fill some questionnaires to report their opinions on the social issue corresponding to the number they chose. In fact, they were asked to fill a questionnaire package including all of the dependent and control variables. Participants who completed the study were shown the debriefing form at the end of the survey. Participants who did not complete the study received the debriefing form via e-mail. During the data collection process, participants who did not complete the study were checked every day and the debriefing form was sent on a daily basis.

3.2.1 Experimental manipulation

In all conditions, participants were first asked to imagine a filler scenario in which they go to a bookstore to buy one of their favorite authors' newly released novel, and

see the author there for the autograph session. Participants in the control condition only read the filler scenario.

In the fertility threat condition, participants were asked to imagine a scenario in which they are going through early menopause and losing their fertility. In the fertility affirmation condition, participants were asked to imagine a scenario in which they learn they have a high level of ovarian reserve and will likely maintain their fertility for many years.

In the attractiveness threat condition, participants were asked to imagine a scenario in which their partners cheat on them because their partners do not find them womanlike and attractive anymore. In the attractiveness affirmation condition, participants were asked to imagine a scenario in which their partners find them womanlike and attractive.

After reading each scenario, participants were asked to answer two open-ended questions related to the scenario. In the threat and affirmation conditions, the aim of using open-ended questions was to increase the scenario imagination time and enhance the effect of the manipulation (see Appendix E for the manipulation scenarios and open-ended questions).

3.3 Measures

All measures were administered in Turkish. I used translation and back-translation method to translate the measures that were not previously adapted to Turkish.

3.3.1 Negative affect

Participants in the threat and affirmation conditions were asked to answer six negative affect items (i.e., feeling of discomfort, contentment (R), inadequacy,

shame, worry, and sadness) as a manipulation check. Each item was rated on a 7-point Likert-type scale ranging from (1) I definitely do not feel to (7) I definitely feel, and higher scores indicated higher negative affect ($\alpha = .89$, see Appendix F).

3.3.2 Social distance towards transgender individuals

Participants' prejudice towards transgender individuals was measured through their social distancing attitudes. The Social Distance Scale was developed by Bogardus (1925, 1933), and consists of seven items. I used an 11-item adapted version of it to measure social distance towards transgender individuals. Participants were asked to fill two versions of this scale: one was for trans women ($\alpha = .94$, see Appendix G) and one was for trans men ($\alpha = .95$, see Appendix H). Before filling each scale, participants were first given the definitions of trans woman or trans man that were taken from TODAP (2017). Each item was rated on a 7-point Likert-type scale ranging from (1) I would not feel uncomfortable at all to (7) I would feel very uncomfortable, and higher scores indicated higher social distance. A sample item reads, "If one of my family members (e.g., sibling) marries a trans woman (man)". Since the trans women and men versions of the scale were highly correlated ($r = .96$, $p < .001$), I combined them and used this combined version ($\alpha = .95$) in the analyses.

3.3.3 Feelings towards transgender individuals

Participants' feelings towards transgender individuals were measured through feeling thermometers. Feeling thermometers are frequently used in political research to measure feelings about political objects or groups (Liu & Wang, 2015; Wilcox, Sigelman, & Cook, 1989), but they are also used in psychological research to measure attitudes towards social groups such as transgender individuals (e.g.,

Hoffarth & Hodson, 2018; Norton & Herek, 2013). Participants were asked to answer two feeling thermometer questions: one was for trans women and one was for trans men (see Appendix I). They indicated their feelings on a thermometer ranging from 0 (very cold) to 100 (very warm). Since the trans women and men versions of the question were highly correlated ($r = .95, p < .001$), I combined them and used this combined version in the analyses.

3.3.4 Support for transgender rights

I used seven items to measure participants' support for transgender rights. I prepared these items based on the problems that transgender individuals have been experiencing in Turkey.⁶ Participants were asked to think that a bill proposal for transgender rights is prepared in Turkey and the society's level of support will be decisive for this proposal to be accepted. Then, participants were asked to answer how likely they would support each clause in the bill proposal on a 7-point Likert-type scale ranging from (1) I definitely do not support to (7) I definitely support ($\alpha = .86$, see Appendix J). Higher scores indicated higher support for transgender rights. A sample item reads, "How likely would you be to support a clause in the bill proposal that will prevent the discriminations that trans individuals are subjected to (e.g., not having equal chance with cisgender individuals to find a job)?".

3.3.5 Social contact with transgender individuals

I used two questions to measure participants' social contact with transgender individuals. Participants were first asked to answer whether they have a transgender friend (1 = I have, 2 = I have not). They were also asked to answer whether they

⁶ After preparing these items, I got three trans activists' opinion on them because I wanted to make sure that I mentioned the current problems that transgender individuals are experiencing in Turkey.

encounter transgender individuals in daily life (1 = I encounter, 2 = I do not encounter).

3.3.6 Gender-specific system justification

I used an eight-item Gender-Specific System Justification Scale developed by Jost and Kay (2005) to measure participants' opinions on gender inequalities in the society. Each item was rated on a 7-point Likert-type scale ranging from (1) strongly disagree to (7) strongly agree, and higher scores indicated higher gender-specific system justification (see Appendix K). The Cronbach's alpha for this scale was quite low ($\alpha = .51$), meaning that the items do not cohere together. However, since the item-total correlations did not indicate any specific item that lowers the Cronbach's alpha, I computed the average of these items and used it as a composite measure. A sample item reads, "In general, relations between men and women are fair".

3.3.7 Gender identity strength

I adapted a four-item identity subscale of the Collective Self-Esteem Scale developed by Luhtanen and Crocker (1992) to gender in order to measure participants' identification with gender identity. Each item was rated on a 7-point Likert-type scale ranging from (1) strongly disagree to (7) strongly agree, and higher scores indicated higher gender identity strength ($\alpha = .73$, see Appendix L). A sample item reads, "Being a woman is an important reflection of who I am".

3.3.8 Gender essentialist beliefs

I used social and biological theory subscales of the Gender Theory Questionnaire developed by Coleman and Hong (2008) to measure participants' endorsement of

gender essentialist beliefs. Each item was rated on a 7-point Likert-type scale ranging from (1) strongly disagree to (7) strongly agree ($\alpha = .75$, see Appendix M). I combined all ten items, such that higher scores indicated higher endorsement of gender essentialist beliefs. Sample items of the social and biological theory subscales read, “Gender is not set in stone and can be changed (R)” and “To a large extent, a person’s gender biologically determines his or her abilities and traits”, respectively.

3.3.9 Demographic information

Same demographic questions in Pilot Study 2 were used in this study (see Appendix N for all demographic questions).

3.3.10 Comments

Participants were given option to share their comments about the study at the end of the survey. One of the aims of asking this question was to examine whether there were any participants who had a doubt about the aim of the study.

CHAPTER 4

RESULTS

Descriptive statistics and correlations for study variables are provided in Table 5.

4.1 Negative affect

In order to examine whether the participants in the threat conditions reported higher negative affect compared to the participants in the affirmation conditions, I conducted a one-way ANOVA using IBM SPSS Statistics (Version 23). Prior to data analysis, I first checked assumptions of one-way ANOVA. There was no significant outlier in any condition (all $|Z \text{ scores}| < 3.29$). The normal P-P and Q-Q plots showed that the distribution of data points was a bit skewed in fertility affirmation and attractiveness threat conditions. However, since the sample size was large and there were more than 100 participants in each condition, non-normality is not a problem (Field, 2013a). Levene's test showed that the variances were not equal in conditions ($F(3, 552) = 14.92, p < .001$), meaning that the homogeneity of variance assumption was violated. Field (2013a) states that if there are same number of participants in each condition, researchers can ignore this violation. On the other hand, if the number of participants in conditions are unequal, Field (2013a) suggests to report Welch's F test. Since the number of participants in each condition were very similar (range between 137 and 147) and Welch's F test did not yield different results compared to F test, I reported F test with bias corrected and accelerated (BCa) confidence intervals.

Results showed that the manipulation had a significant effect on negative affect, $F(3, 552) = 187.08, p < .001, \eta_p^2 = .50$. Consistent with Hypothesis 1, Sidak

post-hoc tests revealed that the participants in the fertility threat condition ($M = 4.08$, $SD = 1.48$) reported significantly higher negative affect than those in the fertility affirmation condition ($M = 2.07$, $SD = 1.02$), $M_{\text{Diff}} = 2.02$, $SE_{\text{Diff}} = .15$, $p < .001$, $d = 1.58$, 95% BCa CI [1.70, 2.34].⁷ Similarly, the participants in the attractiveness threat condition ($M = 5.15$, $SD = 1.37$) reported significantly higher negative affect than those in the attractiveness affirmation condition ($M = 2.38$, $SD = 1.11$), $M_{\text{Diff}} = 2.77$, $SE_{\text{Diff}} = .15$, $p < .001$, $d = 2.22$, 95% BCa CI [2.48, 3.07].

Post-hoc tests also showed that the participants in the attractiveness threat condition reported significantly higher negative affect than those in the fertility threat condition, $M_{\text{Diff}} = 1.07$, $SE_{\text{Diff}} = .15$, $p < .001$, $d = .75$, 95% BCa CI [.72, 1.44]. There was not a statistically significant difference between negative affect scores of the participants in the attractiveness affirmation and fertility affirmation conditions, $M_{\text{Diff}} = .31$, $SE_{\text{Diff}} = .15$, $p = .20$, $d = .29$, 95% BCa CI [.04, .59].

After examining the effect of the manipulation on the total negative affect scores, I also explored its effect on each negative affect item because some of the items may be particularly closely related to feelings of threat (e.g., shame and inadequacy). In order to do this, I conducted one-way ANOVAs for each item.

4.1.1 Discomfort

The manipulation had a significant effect on the feeling of discomfort, $F(3, 550) = 144.07$, $p < .001$, $\eta_p^2 = .44$. The participants in the fertility threat condition ($M = 4.53$, $SD = 1.92$) reported significantly higher feeling of discomfort than those in the fertility affirmation condition ($M = 2.32$, $SD = 1.81$), $M_{\text{Diff}} = 2.20$, $SE_{\text{Diff}} = .21$, $p < .001$, $d = 1.19$, 95% BCa CI [1.76, 2.67]. Similarly, the participants in the

⁷ Sidak post-hoc test was conducted in all analyses.

attractiveness threat condition ($M = 6.02$, $SD = 1.49$) reported significantly higher feeling of discomfort than those in the attractiveness affirmation condition ($M = 2.53$, $SD = 1.63$), $M_{Diff} = 3.50$, $SE_{Diff} = .21$, $p < .001$, $d = 2.24$, 95% BCa CI [3.11, 3.85].

Results also showed that the participants in the attractiveness threat condition reported significantly higher feeling of discomfort than those in the fertility threat condition, $M_{Diff} = 1.50$, $SE_{Diff} = .21$, $p < .001$, $d = .87$, 95% BCa CI [1.09, 1.84].

There was not a statistically significant difference between the feeling of discomfort scores of the participants in the attractiveness affirmation and fertility affirmation conditions, $M_{Diff} = .20$, $SE_{Diff} = .21$, $p = .90$, $d = .12$, 95% BCa CI [-.19, .59].

4.1.2 Contentment

The manipulation had a significant effect on the feeling of contentment, $F(3, 551) = 164.60$, $p < .001$, $\eta_p^2 = .47$. The participants in the fertility threat condition ($M = 2.22$, $SD = 1.64$) reported significantly lower feeling of contentment than those in the fertility affirmation condition ($M = 4.44$, $SD = 2.12$), $M_{Diff} = -2.22$, $SE_{Diff} = .20$, $p < .001$, $d = 1.17$, 95% BCa CI [-2.65, -1.84]. Similarly, the participants in the attractiveness threat condition ($M = 1.63$, $SD = 1.22$) reported significantly lower feeling of contentment than those in the attractiveness affirmation condition ($M = 5.51$, $SD = 1.54$), $M_{Diff} = -3.88$, $SE_{Diff} = .20$, $p < .001$, $d = 2.79$, 95% BCa CI [-4.21, -3.53].

The results also showed that the participants in the attractiveness threat condition reported significantly lower feeling of contentment than those in the fertility threat condition, $M_{Diff} = -.59$, $SE_{Diff} = .20$, $p = .02$, $d = .41$, 95% BCa CI [-.94, -.20]. In addition, the participants in the attractiveness affirmation condition reported significantly higher feeling of contentment than those in the fertility

affirmation condition, $M_{\text{Diff}} = 1.08$, $SE_{\text{Diff}} = .20$, $p < .001$, $d = .58$, 95% BCa CI [.65, 1.46].

4.1.3 Inadequacy

The manipulation had a significant effect on the feeling of inadequacy, $F(3, 550) = 115.12$, $p < .001$, $\eta_p^2 = .39$. The participants in the fertility threat condition ($M = 3.27$, $SD = 2.15$) reported significantly higher feeling of inadequacy than those in the fertility affirmation condition ($M = 1.32$, $SD = .75$), $M_{\text{Diff}} = 1.95$, $SE_{\text{Diff}} = .20$, $p < .001$, $d = 1.21$, 95% BCa CI [1.57, 2.35]. Similarly, the participants in the attractiveness threat condition ($M = 4.74$, $SD = 2.11$) reported significantly higher feeling of inadequacy than those in the attractiveness affirmation condition ($M = 1.86$, $SD = 1.37$), $M_{\text{Diff}} = 2.88$, $SE_{\text{Diff}} = .21$, $p < .001$, $d = 1.62$, 95% BCa CI [2.44, 3.31].

The results also showed that the participants in the attractiveness threat condition reported significantly higher feeling of inadequacy than those in the fertility threat condition, $M_{\text{Diff}} = 1.47$, $SE_{\text{Diff}} = .20$, $p < .001$, $d = .69$, 95% BCa CI [.95, 1.98]. In addition, the participants in the attractiveness affirmation condition reported marginally higher feeling of inadequacy than those in the fertility affirmation condition, $M_{\text{Diff}} = .54$, $SE_{\text{Diff}} = .20$, $p = .05$, $d = .49$, 95% BCa CI [.29, .80].

4.1.4 Shame

The manipulation had a significant effect on the feeling of shame, $F(3, 549) = 63.72$, $p < .001$, $\eta_p^2 = .26$. Contrary to the other items, there was not a statistically significant difference between the feeling of shame scores of the participants in the

fertility threat ($M = 1.93$, $SD = 1.56$) and fertility affirmation conditions ($M = 1.46$, $SD = 1.15$), $M_{Diff} = .48$, $SE_{Diff} = .21$, $p = .12$, $d = .34$, 95% BCa CI [.16, .82].

Similarly, there was not a statistically significant difference between the feeling of shame scores of the participants in the attractiveness threat ($M = 3.83$, $SD = 2.22$) and attractiveness affirmation conditions ($M = 3.55$, $SD = 1.86$), $M_{Diff} = .28$, $SE_{Diff} = .21$, $p = .70$, $d = .14$, 95% BCa CI [-.21, .75].

On the other hand, the results showed that the participants in the attractiveness threat condition reported significantly higher feeling of shame than those in the fertility threat condition, $M_{Diff} = 1.90$, $SE_{Diff} = .21$, $p < .001$, $d = .99$, 95% BCa CI [1.40, 2.35]. In addition, the participants in the attractiveness affirmation condition reported significantly higher feeling of shame than those in the fertility affirmation condition, $M_{Diff} = 2.09$, $SE_{Diff} = .21$, $p < .001$, $d = 1.35$, 95% BCa CI [1.68, 2.49].

4.1.5 Worry

The manipulation had a significant effect on the feeling of worry, $F(3, 549) = 55.28$, $p < .001$, $\eta_p^2 = .23$. The participants in the fertility threat condition ($M = 4.11$, $SD = 2.13$) reported significantly higher feeling of worry than those in the fertility affirmation condition ($M = 1.99$, $SD = 1.60$), $M_{Diff} = 2.12$, $SE_{Diff} = .22$, $p < .001$, $d = 1.13$, 95% BCa CI [1.64, 2.55]. Similarly, the participants in the attractiveness threat condition ($M = 4.10$, $SD = 2.04$) reported significantly higher feeling of worry than those in the attractiveness affirmation condition ($M = 2.24$, $SD = 1.44$), $M_{Diff} = 1.85$, $SE_{Diff} = .22$, $p < .001$, $d = 1.05$, 95% BCa CI [1.46, 2.28].

The results showed that there was not a statistically significant difference between the feeling of worry scores of the participants in the attractiveness threat and

fertility threat conditions, $M_{\text{Diff}} = -.01$, $SE_{\text{Diff}} = .22$, $p = 1.00$, $d = .005$, 95% BCa CI [- .49, .51]. There was also not a statistically significant difference between the feeling of worry scores of the participants in the attractiveness affirmation and fertility affirmation conditions, $M_{\text{Diff}} = .25$, $SE_{\text{Diff}} = .22$, $p = .82$, $d = .16$, 95% BCa CI [- .13, .63].

4.1.6 Sadness

The manipulation had a significant effect on the feeling of sadness, $F(3, 550) = 284.59$, $p < .001$, $\eta_p^2 = .61$. The participants in the fertility threat condition ($M = 4.90$, $SD = 2.06$) reported significantly higher feeling of sadness than those in the fertility affirmation condition ($M = 1.75$, $SD = 1.26$), $M_{\text{Diff}} = 3.15$, $SE_{\text{Diff}} = .18$, $p < .001$, $d = 1.85$, 95% BCa CI [2.74, 3.57]. Similarly, the participants in the attractiveness threat condition ($M = 5.93$, $SD = 1.53$) reported significantly higher feeling of sadness than those in the attractiveness affirmation condition ($M = 1.60$, $SD = 1.13$), $M_{\text{Diff}} = 4.33$, $SE_{\text{Diff}} = .19$, $p < .001$, $d = 3.22$, 95% BCa CI [3.96, 4.67].

The results also showed that the participants in the attractiveness threat condition reported significantly higher feeling of sadness than those in the fertility threat condition, $M_{\text{Diff}} = 1.03$, $SE_{\text{Diff}} = .19$, $p < .001$, $d = .57$, 95% BCa CI [.55, 1.47]. There was not a statistically significant difference between the feeling of sadness scores of the participants in the attractiveness affirmation and fertility affirmation conditions, $M_{\text{Diff}} = -.15$, $SE_{\text{Diff}} = .18$, $p = .96$, $d = .13$, 95% BCa CI [- .43, .14].

Tablo 5. Descriptive Statistics and Correlations for Study Variables

Variable	<i>n</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9	10
1. Social Distance towards Transgender Individuals	710	1.51	.97	--									
2. Feelings towards Transgender Individuals	537	67.78	24.04	-.67***	--								
3. Support for Transgender Rights	710	5.97	1.18	-.70***	.65***	--							
4. Gender Specific System Justification	710	2.01	.74	.34***	-.31***	-.34***	--						
5. Gender Identity Strength	709	4.50	1.36	.19***	-.16***	-.14***	.05	--					
6. Gender Essentialism	709	3.37	.99	.42***	-.34***	-.48***	.32***	.15***	--				
7. Age	689	25.44	5.36	.13***	-.11*	-.10*	-.06	.08*	.05	--			
8. SES	710	4.98	1.60	.06	-.08	-.05	.10**	.05	.01	.23***	--		
9. Religiosity	710	2.74	1.69	.38***	-.38***	-.40***	.30***	.12**	.29***	-.01	.01	--	
10. Political Orientation	706	2.56	1.28	.36***	-.37***	-.44***	.30***	.05	.31***	-.06	-.04	.52***	--

*** $p < .001$. ** $p < .01$. * $p < .05$.

4.2 Hierarchical multiple regressions

In order to examine the effect of the femininity threat and affirmation on social distance towards transgender individuals, feelings towards them, support for transgender rights, and gender-specific system justification, I conducted four hierarchical multiple regression analyses using IBM SPSS Statistics (Version 23). Prior to data analysis, I first checked assumptions of hierarchical multiple regression for all four analyses. The residual plots showed that the assumption of independent errors was met in all analyses. The VIF (<10 in all analyses) and tolerance ($>.2$ in all analyses) values showed that the assumption of multicollinearity was also met (Field, 2013b). When looking at the influential cases, there were 15 univariate outliers in social distance towards transgender individuals, 11 in support for transgender rights, and four in gender-specific system justification ($|Z \text{ scores}| > 3.29$). Mahalanobis distance values also revealed that there were 13 multivariate outliers in social distance towards transgender individuals, four in support for transgender rights, and three in gender-specific system justification. The histograms and P-P plots showed that the distribution was very right skewed in social distance towards transgender individuals, very left skewed in support for transgender rights, and a bit right skewed in gender-specific system justification, meaning that the assumption of normality of residuals was violated (Field, 2013b). Furthermore, the residual plots showed that the assumption of linearity was met in all analyses, whereas the assumption of heteroscedasticity was not. Filtering univariate and multivariate outliers, or trying the log and square root transformations did not eliminate these violations. Therefore, rather than filtering the outliers or transforming the data, I performed bootstrapping and reported BCa confidence intervals in all analyses.

Before conducting the analyses, I first centered gender identity strength, which was the moderator of the study.⁸ Secondly, since the independent variable was categorical, I dummy coded the manipulation conditions of the study (reference category: control condition). Lastly, I computed the interaction terms by multiplying the centered gender identity strength and each dummy coded manipulation condition except the reference category.

In all analyses, the control variables, which were gender essentialism, religiosity, political orientation, having a transgender friend (dummy coded as 0 = having a transgender friend, 1 = not having a transgender friend), and encountering transgender individuals in daily life (dummy coded as 0 = encountering, 1 = not encountering) were entered in the first block. The dummy coded manipulation conditions, moderator, and interactions were entered in the second block.

In order to examine whether the manipulation did not significantly affect gender identity strength and gender essentialism, I also conducted two one-way ANOVAs. The manipulation did not have a significant effect on gender identity strength, $F(4, 704) = 1.70, p = .15, \eta_p^2 = .01$. The manipulation also did not have a significant effect on gender essentialism, $F(4, 704) = 2.37, p = .06, \eta_p^2 = .01$.

4.2.1 Social distance towards transgender individuals

The results showed that in the first model, gender essentialism, religiosity, political orientation, having a transgender friend, and encountering transgender individuals in daily life accounted for 28.4% of variance in the social distance towards transgender individuals, $F(5, 698) = 55.28, p < .001, R^2 = .28, R^2_{Adj} = .28$. In the second model,

⁸ Since some participants did not fill all questionnaires, the sample size changed in different analyses. Therefore, I centered gender identity strength for each analysis based on the participants who filled all questionnaires.

the manipulation conditions and their interactions with gender identity strength only explained an additional 1.9% of variance above and beyond the effects of the control variables, $F_{\text{Change}}(9, 689) = 2.05, p = .03, R^2 = .30, R^2_{\text{Adj}} = .29$.⁹

In the first model, gender essentialism was a significant predictor of social distance towards transgender individuals ($b = .28, SE = .03, t(702) = 8.70, p < .001$, 95% BCa CI [.21, .37]), such that higher endorsement of gender essentialist beliefs predicted higher social distance towards transgender individuals. Religiosity was also a significant predictor of social distance towards transgender individuals ($b = .13, SE = .02, t(702) = 5.91, p < .001$, 95% BCa CI [.09, .17]), such that higher religiosity predicted higher social distance towards transgender individuals. Political orientation was also a significant predictor of social distance towards transgender individuals ($b = .10, SE = .03, t(702) = 3.56, p < .001$, 95% BCa CI [.04, .17]), such that higher conservatism predicted higher social distance towards transgender individuals. In addition, having a transgender friend significantly predicted social distance towards transgender individuals ($b = .16, SE = .08, t(702) = 2.06, p = .04$, 95% BCa CI [.04, .28]), meaning that the participants who did not have a transgender friend reported significantly higher social distance towards transgender individuals compared to the participants who had. However, encountering transgender individuals in daily life was not a significant predictor of social distance towards transgender individuals ($b = .10, SE = .07, t(702) = 1.58, p = .11$, 95% BCa CI [-.03, .24]).

In the second model, contrary to Hypothesis 2, the participants in the fertility or attractiveness threat conditions did not report significantly higher social distance towards transgender individuals than those in the control condition ($ps > .05$). The

⁹ Since 22.8% of the participants had a transgender friend, I also conducted the same analysis after filtering having a transgender friend rather than using it as a control variable. However, this analysis did not yield different results.

participants in the fertility or attractiveness affirmation conditions also did not report significantly lower social distance towards transgender individuals than those in the control condition ($ps > .05$). Contrary to Hypothesis 3, the effects of the threats and affirmations on social distance towards transgender individuals were not significantly larger for participants who reported higher identification with their gender identity ($ps > .05$). Model coefficients are provided in Table 6.

Table 6. Variables Predicting Social Distance Towards Transgender Individuals

Variable	<i>B</i>	95% BCa CI for <i>B</i>		<i>SE B</i>	β	R^2	R^2_{Adj}
		<i>LL</i>	<i>UL</i>				
Model 1						.28	.28
Constant	-.22	-.56	.11	.12			
Gender Essentialism	.28	.21	.37	.03	.30		
Religiosity	.13	.09	.17	.02	.23		
Political Orientation	.10	.04	.17	.03	.14		
Having a Transgender Friend	.16	.04	.28	.08	.07		
Encountering Transgender Individuals	.10	-.03	.24	.07	.05		
Model 2						.30	.29
Constant	-.14	-.51	.22	.14			
Gender Essentialism	.26	.19	.34	.03	.28		
Religiosity	.12	.08	.16	.02	.22		
Political Orientation	.10	.04	.17	.03	.14		
Having a Transgender Friend	.15	.03	.26	.08	.07		
Encountering Transgender Individuals	.11	-.03	.24	.07	.06		
Fertility Threat	-.12	-.27	.01	.10	-.05		
Fertility Affirmation	.03	-.14	.20	.09	.01		
Attractiveness Threat	.11	-.09	.28	.10	.04		
Attractiveness Affirmation	.01	-.17	.18	.10	.01		
Gender Identity Strength [GIS]	.06	-.03	.16	.05	.09		
Fertility Threat x GIS	.01	-.10	.11	.07	.01		
Fertility Affirmation x GIS	.02	-.13	.16	.07	.01		
Attractiveness Threat x GIS	.05	-.11	.20	.07	.03		
Attractiveness Affirmation x GIS	.04	-.17	.23	.07	.02		

4.2.2 Feelings towards transgender individuals

The results showed that in the first model, gender essentialism, religiosity, political orientation, having a transgender friend, and encountering transgender individuals in daily life accounted for 26.4% of variance in feelings towards transgender

individuals, $F(5, 526) = 37.69, p < .001, R^2 = .26, R^2_{Adj} = .26$. In the second model, the manipulation conditions and their interactions with gender identity strength only explained an additional 2.8% of variance above and beyond the effects of the control variables, $F_{Change}(9, 517) = 2.29, p = .02, R^2 = .29, R^2_{Adj} = .27$.¹⁰

In the first model, gender essentialism was a significant predictor of feelings towards transgender individuals ($b = -4.94, SE = .96, t(530) = -5.13, p < .001, 95\% \text{ BCa CI } [-6.88, -2.77]$), such that higher endorsement of gender essentialist beliefs predicted colder feelings towards transgender individuals. Religiosity was also a significant predictor of feelings towards transgender individuals ($b = -3.21, SE = .64, t(530) = -5.03, p < .001, 95\% \text{ BCa CI } [-4.49, -1.86]$), such that higher religiosity predicted colder feelings towards transgender individuals. Political orientation was also a significant predictor of feelings towards transgender individuals ($b = -3.14, SE = .84, t(530) = -3.75, p < .001, 95\% \text{ BCa CI } [-4.88, -1.57]$), such that higher conservatism predicted colder feelings towards transgender individuals. In addition, having a transgender friend significantly predicted feelings towards transgender individuals ($b = -7.26, SE = 2.27, t(530) = -3.20, p = .001, 95\% \text{ BCa CI } [-11.47, -2.43]$), meaning that the participants who did not have a transgender friend reported significantly colder feelings towards transgender individuals compared to the participants who had. Encountering transgender individuals in daily life also significantly predicted feelings towards transgender individuals ($b = -4.08, SE = 1.95, t(530) = -2.09, p = .04, 95\% \text{ BCa CI } [-8.04, -.04]$), meaning that the

¹⁰ Filtering having a transgender friend rather than using it as a control variable did not yield different results. In addition, 24.4% of the participants' responses were missing on the feeling thermometer questions, which may be due to an issue with the slider scales used (ranging from 0 to 100). The default position of the sliders were set as 50 in order to avoid bias. However, participants who wanted to give 50 as their response might have assumed that they did not need to move the slider, since it was already at 50. However, when a participant did not move the slider, their answer was saved as missing. Therefore, I also conducted the same analysis after changing all missing values to 50, but this analysis did not yield different results.

participants who did not encounter transgender individuals in daily life reported significantly colder feelings towards transgender individuals compared to the participants who did.

In the second model, contrary to Hypothesis 4, the participants in the fertility or attractiveness threat conditions did not significantly report colder feelings towards transgender individuals than those in the control condition ($ps > .05$). The participants in the fertility or attractiveness affirmation conditions also did not report significantly warmer feelings towards transgender individuals than those in the control condition ($ps > .05$). Contrary to Hypothesis 5, the effects of the threats and affirmations on feelings towards transgender individuals were not significantly larger for participants who reported higher identification with their gender identity ($ps > .05$). Model coefficients are provided in Table 7.

Table 7. Variables Predicting Feelings Towards Transgender Individuals

Variable	<i>B</i>	95% BCa CI for <i>B</i> <i>LL</i> <i>UL</i>	<i>SE B</i>	β	R^2	R^2_{Adj}
Model 1					.26	.26
Constant	108.39	101.26 114.35	3.51			
Gender Essentialism	-4.94	-6.88 -2.77	.96	-.20		
Religiosity	-3.21	-4.49 -1.86	.64	-.22		
Political Orientation	-3.14	-4.88 -1.57	.84	-.17		
Having a Transgender Friend	-7.26	-11.47 -2.43	2.27	-.13		
Encountering Transgender Indiv.	-4.08	-8.04 -.04	1.95	-.08		
Model 2					.29	.27
Constant	106.17	98.86 112.41	3.91			
Gender Essentialism	-4.43	-6.29 -2.22	.97	-.18		
Religiosity	-2.88	-4.19 -1.52	.64	-.20		
Political Orientation	-3.34	-5.12 -1.71	.83	-.18		
Having a Transgender Friend	-7.34	-11.60 -2.34	2.26	-.13		
Encountering Transgender Indiv.	-3.71	-7.42 .12	1.95	-.08		
Fertility Threat	2.56	-2.72 8.77	2.86	.04		
Fertility Affirmation	-2.59	-8.38 4.25	2.77	-.04		
Attractiveness Threat	.78	-5.03 7.12	2.74	.01		
Attractiveness Affirmation	-.82	-6.06 5.35	2.85	-.01		
Gender Identity Strength [GIS]	-2.02	-4.75 .76	1.37	-.12		
Fertility Threat x GIS	3.21	-.32 6.59	1.95	.09		
Fertility Affirmation x GIS	-2.18	-6.07 1.47	2.01	-.06		
Attractiveness Threat x GIS	-2.06	-6.03 1.81	2.10	-.05		
Attractiveness Affirmation x GIS	2.99	-1.16 6.92	2.06	.07		

4.2.3 Support for transgender rights

The results showed that in the first model, gender essentialism, religiosity, political orientation, having a transgender friend, and encountering transgender individuals in daily life accounted for 35.3% of variance in support for transgender rights, $F(5, 698) = 76.02, p < .001, R^2 = .35, R^2_{Adj} = .35$. In the second model, the manipulation conditions and their interactions with gender identity strength only explained an additional 1.2% of variance above and beyond the effects of the control variables, $F_{Change}(9, 689) = 1.39, p = .19, R^2 = .36, R^2_{Adj} = .35$.¹¹

In the first model, gender essentialism was a significant predictor of support for transgender rights ($b = -.40, SE = .04, t(702) = -10.53, p < .001, 95\% \text{ BCa CI } [-.49, -.32]$), such that higher endorsement of gender essentialist beliefs predicted lower support for transgender rights. Religiosity was also a significant predictor of support for transgender rights ($b = -.13, SE = .03, t(702) = -4.99, p < .001, 95\% \text{ BCa CI } [-.17, -.08]$), such that higher religiosity predicted lower support for transgender rights. Political orientation was also a significant predictor of support for transgender rights ($b = -.21, SE = .03, t(702) = -6.35, p < .001, 95\% \text{ BCa CI } [-.29, -.14]$), such that higher conservatism predicted lower support for transgender rights. However, having a transgender friend did not significantly predict support for transgender rights ($b = -.10, SE = .09, t(702) = -1.15, p = .25, 95\% \text{ BCa CI } [-.25, .04]$). Encountering transgender individuals in daily life also did not significantly predict support for transgender rights ($b = -.12, SE = .08, t(702) = -1.51, p = .13, 95\% \text{ BCa CI } [-.26, .03]$).

In the second model, contrary to Hypothesis 6, the participants in the fertility or attractiveness threat conditions did not support transgender rights significantly less

¹¹ Filtering having a transgender friend rather than using it as a control variable did not yield different results.

compared to those in the control condition ($ps > .05$). The participants in the fertility or attractiveness affirmation conditions also did not support transgender rights significantly more compared to those in the control condition ($ps > .05$). Contrary to Hypothesis 7, the effects of the threats and affirmations on support for transgender rights were not significantly larger for participants who reported higher identification with their gender identity ($ps > .05$). Model coefficients are provided in Table 8.

Tablo 8. Variables Predicting Support for Transgender Rights

Variable	<i>B</i>	95% BCa CI for <i>B</i>		<i>SE B</i>	β	R^2	R^2_{Adj}
		<i>LL</i>	<i>UL</i>				
Model 1						.35	.35
Constant	8.35	8.05	8.66	.14			
Gender Essentialism	-.40	-.49	-.32	.04	-.34		
Religiosity	-.13	-.17	-.08	.03	-.18		
Political Orientation	-.21	-.29	-.14	.03	-.23		
Having a Transgender Friend	-.10	-.25	.04	.09	-.04		
Encountering Transgender Individuals	-.12	-.26	.03	.08	-.05		
Model 2						.36	.35
Constant	8.31	8.02	8.62	.16			
Gender Essentialism	-.40	-.48	-.31	.04	-.34		
Religiosity	-.12	-.17	-.07	.03	-.18		
Political Orientation	-.21	-.28	-.14	.03	-.23		
Having a Transgender Friend	-.09	-.24	.05	.09	-.03		
Encountering Transgender Individuals	-.12	-.26	.02	.08	-.05		
Fertility Threat	.08	-.14	.32	.11	.03		
Fertility Affirmation	-.17	-.40	.07	.11	-.06		
Attractiveness Threat	.12	-.10	.36	.11	.04		
Attractiveness Affirmation	-.02	-.25	.27	.11	-.01		
Gender Identity Strength [GIS]	-.01	-.11	.11	.05	-.01		
Fertility Threat x GIS	-.07	-.20	.06	.08	-.04		
Fertility Affirmation x GIS	-.09	-.26	.09	.08	-.05		
Attractiveness Threat x GIS	-.03	-.19	.13	.09	-.01		
Attractiveness Affirmation x GIS	-.06	-.24	.11	.09	-.03		

4.2.4 Gender-specific system justification

The results showed that in the first model, gender essentialism, religiosity, and political orientation accounted for 16.8% of variance in gender-specific system

justification, $F(3, 701) = 47.34, p < .001, R^2 = .17, R^2_{Adj} = .16$.¹² In the second model, the manipulation conditions and their interactions with gender identity strength did not explain additional variance above and beyond the effects of the control variables, $F_{Change}(9, 692) = .96, p = .47, R^2 = .18, R^2_{Adj} = .16$.

In the first model, gender essentialism was a significant predictor of gender-specific system justification ($b = .17, SE = .03, t(703) = 6.30, p < .001, 95\% \text{ BCa CI } [.11, .24]$), such that higher endorsement of gender essentialist beliefs predicted higher gender-specific system justification. Religiosity was also a significant predictor of gender-specific system justification ($b = .07, SE = .02, t(703) = 4.17, p < .001, 95\% \text{ BCa CI } [.04, .11]$), such that higher religiosity predicted higher gender-specific system justification. Political orientation was also a significant predictor of gender-specific system justification ($b = .08, SE = .02, t(703) = 3.33, p = .001, 95\% \text{ BCa CI } [.03, .12]$), such that higher conservatism predicted higher gender-specific system justification.

In the second model, contrary to Hypothesis 8, the participants in the fertility or attractiveness threat conditions did not report significantly higher gender-specific system justification than those in the control condition ($ps > .05$). The participants in the fertility or attractiveness affirmation conditions also did not report significantly lower gender-specific system justification than those in the control condition ($ps > .05$). Contrary to Hypothesis 9, the effects of the threats and affirmations on gender-specific system justification were not significantly larger for participants who reported higher identification with their gender identity ($ps > .05$). Model coefficients are provided in Table 9.

¹² Since there is not any study that either examined or showed a relationship between having a transgender friend, encountering transgender individuals in daily life, and gender-specific system justification, I did not use them as control variables in this analysis.

Tablo 9. Variables Predicting Gender-Specific System Justification

Variable	<i>B</i>	95% BCa CI for <i>B</i>		<i>SE B</i>	β	R^2	R^2_{Adj}
		<i>LL</i>	<i>UL</i>				
Model 1						.17	.16
Constant	1.02	.81	1.21	.09			
Gender Essentialism	.17	.11	.24	.03	.23		
Religiosity	.07	.04	.11	.02	.17		
Political Orientation	.08	.03	.12	.02	.14		
Model 2						.18	.16
Constant	.89	.67	1.11	.11			
Gender Essentialism	.18	.11	.24	.03	.24		
Religiosity	.08	.04	.11	.02	.17		
Political Orientation	.08	.03	.12	.02	.14		
Fertility Threat	.13	-.02	.27	.08	.07		
Fertility Affirmation	.14	-.02	.27	.08	.08		
Attractiveness Threat	.13	-.01	.28	.08	.07		
Attractiveness Affirmation	.15	-.01	.29	.08	.08		
Gender Identity Strength [GIS]	.01	-.05	.07	.04	.02		
Fertility Threat x GIS	.03	-.07	.12	.06	.02		
Fertility Affirmation x GIS	-.04	-.15	.08	.06	-.03		
Attractiveness Threat x GIS	-.08	-.21	.06	.06	-.06		
Attractiveness Affirmation x GIS	-.02	-.13	.11	.06	-.02		

CHAPTER 5

DISCUSSION

In this thesis, I examined the effect of femininity threat on social distance and feelings towards transgender individuals, support for transgender rights, and gender-specific system justification in the Turkish context. Contrary to previous studies, which mostly included a gender threat manipulation based on false results on a gender knowledge test (e.g., Konopka et al., 2021), I used novel manipulations to threaten and affirm women's femininity in this study. I used a scenario imagination task and conducted two pilot studies to prepare the manipulation scenarios. Two threat, two affirmation, and a filler scenario were used in this study. The threat scenarios were about failure to fulfill social expectations about womanhood (i.e., not being a fertile or attractive woman), whereas the affirmation scenarios were about fulfilling social expectations about womanhood (i.e., being a fertile or attractive woman). The filler scenario did not mention femininity or gender. Participants were randomly assigned to the fertility threat, fertility affirmation, attractiveness threat, attractiveness affirmation, or control condition.

Results showed that the participants in threat conditions reported significantly higher negative affect than those in the affirmation conditions. This finding supported Hypothesis 1, and showed that the threat scenarios were effective to threaten participants' femininity. Post-hoc test results also revealed that the participants in the attractiveness threat condition reported significantly higher negative affect than those in the fertility threat condition, meaning that the attractiveness threat was more effective to threaten participants' femininity.

However, the results did not support the other hypotheses. Participants in the threat conditions did not report significantly higher social distance and negative feelings towards transgender individuals, less support for transgender rights, or higher gender-specific system justification compared to those in the control condition. Participants in the affirmation conditions also did not report significantly lower social distance and more positive feelings towards transgender individuals, higher support for their rights, or lower gender-specific system justification compared to those in the control condition. Lastly, the effect of the threats or affirmations on these outcomes was not significantly larger for participants who reported higher identification with their gender identity.

There are possible reasons why the manipulation did not have a significant effect on the outcomes related to transgender individuals. Firstly, the participants had highly positive attitudes towards transgender individuals regardless of the manipulation conditions. The mean scores for social distance towards transgender individuals were very low and the mean scores for support for transgender rights were very high. In addition, 22.8% of the participants have a transgender friend and 59.3% of the participants encounter transgender individuals in daily life.¹³ Previous studies showed that having a transgender friend (e.g., Barbir et al., 2017) and social contact with transgender individuals (e.g., Hoffarth & Hodson, 2018) negatively predicted transphobia and negative attitudes towards transgender individuals. Excluding the participants who have a transgender friend from the analyses did not even yield different results in this study, and this is another evidence for the sample's

¹³ Participants were asked to answer whether they encounter transgender individuals in daily life. However, since people are able to go out less due to COVID-19 restrictions for almost one and a half year, they may have answered this question by considering whether they see transgender individuals on social media platforms and in movies or TV series. This may be the reason why the percentage of encountering was too high.

highly positive attitudes towards transgender individuals. Although the manipulation scenarios were effective to threaten and affirm participants' femininity, they may not be enough to make an attitude change towards transgender individuals in such a sample. Furthermore, previous studies showed that women generally have lower transprejudice than men (e.g., Adams, Nagoshi, Filip-Crawford, Terrell, & Nagoshi, 2016; Brassel & Anderson, 2019; Chen & Anderson, 2017; Hill & Willoughby, 2005; Nagoshi et al., 2008). Therefore, it may be also harder to detect the effect of gender threat on women's attitudes towards transgender individuals compared to men's.

Previous studies also revealed that religiosity (e.g., Norton & Herek, 2013) and political conservatism (e.g., McCullough et al., 2019; Norton & Herek, 2013) positively predicted transphobia and negative attitudes towards transgender individuals. However, the participants' religiosity level was very low and their political orientation was very close to left in this study. In addition, the sample consisted of highly educated participants. Only 2.4% of the participants were high school graduates and one participant was primary school graduate. However, according to the recent statistics (Türkiye İstatistik Kurumu, 2021), only 18.5% of Turkish women older than 25 have an associate's or higher degree (i.e., bachelor's, master's, or PhD), and that means this sample did not represent the society at large. All of these may be the reasons why the effect of the manipulation on these outcomes was not significant.

Another possible reason is that most of the participants were recruited from Twitter, where the users frequently share or discuss social problems. With the influence of the #MeToo movement, transgender individuals have begun to share the sexual violence and harassment they were subjected to on Twitter in recent years.

The participants who participated in this study via Twitter may have seen some of these tweets and developed more positive attitudes towards transgender individuals accordingly. Therefore, the participants may have tended to report lower social distance towards transgender individuals and higher support for their rights in this study.

In addition to these, when the participants felt their womanhood status was under threat, they may not have chosen to reaffirm their womanhood through displaying prejudice towards transgender individuals. Masculinity threat studies showed that threatened men showed higher negative attitudes towards outgroups such as feminine gay men (e.g., Glick et al., 2007; Wellman et al., 2021) and transgender individuals (e.g., Konopka et al., 2021) compared to non-threatened men. However, threatened women may choose to reaffirm their womanhood in different ways such as through exaggerated displays of feminine behaviors.

Besides the outcomes related to transgender individuals, there was also no significant effect of the manipulation on gender-specific system justification. As in the other outcomes, the mean scores for gender-specific system justification were very low regardless of the manipulation conditions. Therefore, the manipulation may not be enough to make a change on the participants' gender-specific system justification level. In addition, previous studies showed that political conservatism and religious fundamentalism positively predicted system justifying attitudes (e.g., Dirilen-Gumus, 2011). However, in our sample, participants' religiosity level was very low, their political orientation was very close to left, and their education levels were too high. These may be why a significant effect of the manipulation on this outcome was not present. Another possible reason is that threatened women may not have chosen to reaffirm their womanhood through justifying social inequalities in

society more, contrary to threatened men who reaffirm their manhood in this way (e.g., Weaver & Vescio, 2015).

Although the results did not support the hypotheses, there were some important findings that showed the predictors of attitudes towards transgender individuals and gender-specific system justification in Turkey. Between 2008 and 2020, 159 transgender individuals were killed in Europe, and Turkey ranked first with 54 murders (Transrespect versus Transphobia Worldwide, 2020). In addition, World Economic Forum's (2021) recent report indicated that Turkey ranked 133rd among 156 countries in terms of gender-based gaps. Therefore, understanding the predictors of transprejudice and justifications for gender inequality in Turkey is quite important. This study showed that religiosity, political conservatism, and endorsement of gender essentialist beliefs were positive predictors of social distance and negative feelings towards transgender individuals, and gender-specific system justification, whereas they were negative predictors of support for transgender rights.

Lastly, there were also some limitations of this study. Examining a community rather than student sample was a strength of the study. However, since the sample was highly liberal and educated, and the religiosity level was very low, it did not represent the society at large. Therefore, researchers should try to recruit a more representative sample to examine the social consequences of femininity threat. Furthermore, future research may focus on examining the effects of femininity threat on women's displays of feminine behaviors, since there was no significant effect of it on social outcomes in this study. In addition, participants' social desirability tendencies were not measured in this study, but further research may control the effect of social desirability bias.

To conclude, the present study made an important contribution to the quite limited femininity threat literature in terms of emphasizing womanhood as a socially constructed identity that can possibly be threatened. Although the effects of threat did not emerge in the outcome measures, I have developed a novel manipulation of threat, which evoked an effect on affective responses. Therefore, the study has potential to inform future studies on the construction of womanhood based on various social expectations. Importantly, the study was conducted in Turkey, which is a context characterized by high levels of gender inequality (World Economic Forum, 2021). The study can pave the way for future studies examining the experience of womanhood and manhood within Turkish settings.

APPENDIX A

AFFECTIVE REACTION QUESTIONS IN PILOT STUDY 1

Lütfen az önce hayal ettiğiniz senaryoyu düşünerek aşağıdaki soruların her birini 1 (Hiç) ve 7 (Son derece) arasında bir rakam işaretleyerek yanıtlayınız.

(Please consider the scenario you have just imagined and answer each of the questions below by marking a number between 1 (Not at all) and 7 (Extremely).)

Not: Ters kodlanan maddeler R ile gösterilmiştir.

(Note: The reverse coded items are indicated with R.)

1. Kendinizi ne kadar rahatsız hissederdiniz?

(How uncomfortable would you feel?)

2. Etrafınızdakilerden olumsuz tepki bekler miydiniz?

(Would you expect negative reactions from people around you?)

3. Başkalarının gözünde kadınlığınızın zedelendiğini hisseder miydiniz?

(Would you feel that your womanhood was damaged in the eyes of others?)

4. Başkaları üzerinde bıraktığınız izlenimle ilgili ne kadar endişelenirdiniz?

(How concerned would you be about the impression you might make on others?)

5. Başkalarının kadınlığınızı sorgulayabileceğini hisseder miydiniz?

(Would you feel that others might question your womanhood?)

6. Kendinizi ne kadar mahcup hissederdiniz?

(How self-conscious would you feel?)

7. Ne kadar utanç hissederdiniz?

(How embarrassed would you feel?)

8. Kendinizi ne kadar iyi/hoşnut hissederdiniz (R)?

(How good/content would you feel?)

9. Bu durumdan ne kadar keyif alırdınız (R)?

(How much would you enjoy this situation?)

APPENDIX B

AFFECTIVE REACTION QUESTIONS IN PILOT STUDY 2¹⁴

Lütfen az önce hayal ettiğiniz senaryoyu düşünerek aşağıdaki soruların her birini 1 (Hiç) ve 7 (Son derece) arasında bir rakam işaretleyerek yanıtlayınız.

(Please consider the scenario you have just imagined and answer each of the questions below by marking a number between 1 (Not at all) and 7 (Extremely).)

Not: Ters kodlanan maddeler R ile gösterilmiştir.

(Note: The reverse coded items are indicated with R.)

1. Kendinizi ne kadar rahatsız hissederdiniz?

(How uncomfortable would you feel?)

2. Kendinizi ne kadar iyi/hoşnut hissederdiniz (R)?

(How good/pleasant would you feel?)

3. Yaşadığınız durumu öğrenen kişilerin gözünde kadınlığınızın zedeleneceğini düşünür müydünüz?

(Would you feel that your womanhood was damaged in the eyes of people who learn the situation you live in?)

4. Kadınlığınızı kaybettiğinizi hisseder miydiniz?

(Would you feel that you lost your womanhood?)

5. Yaşadığınız durumu öğrenen kişilerin kadınlığınızı sorgulayabileceğini hisseder miydiniz?

¹⁴ Question 7 and 8 were only asked to the participants in the fertility threat and fertility affirmation conditions, whereas Question 9 and 10 were only asked to the participants in the attractiveness threat and attractiveness affirmation conditions.

(Would you feel that people who learn the situation you live in might question your womanhood?)

6. Kendinizi ne kadar yetersiz hissederdiniz?

(How inadequate would you feel?)

7. Ne kadar utanç hissederdiniz?

(How embarrassed would you feel?)

8. Ne kadar endişe hissederdiniz?

(How anxious would you feel?)

9. Başkaları üzerinde bıraktığınız izlenimle ilgili ne kadar endişelenirdiniz?

(How concerned would you be about the impression you might make on others?)

10. Etrafınızdakilerden olumsuz tepki bekler miydiniz?

(Would you expect negative reactions from people around you?)

APPENDIX C

STATE SUBSCALE OF THE STATE-TRAIT ANXIETY INVENTORY

Lütfen řu anda nasıl hissettiđinizi 1 (Hiç) ve 4 (Tamamiyle) arasında bir rakam işaretleterek belirtiniz.

(Please indicate how you feel right now by marking a number between 1 (Not at all) and 4 (Very much).)

Not: Ters kodlanan maddeler R ile gösterilmiştir.

(Note: The reverse coded items are indicated with R.)

1. řu anda sakinim (R). *(I feel calm.)*
2. Kendimi emniyette hissediyorum (R). *(I feel secure.)*
3. řu anda sinirlerim gergin. *(I am tense.)*
4. Pişmanlık duygusu içindeyim. *(I feel strained.)*
5. řu anda huzur içindeyim (R). *(I feel at ease.)*
6. řu anda hiç keyfim yok. *(I feel upset.)*
7. Başıma geleceklerden endişe ediyorum.
(I am presently worrying over possible misfortunes.)
8. Kendimi dinlenmiş hissediyorum (R). *(I feel satisfied.)*
9. řu anda kaygılıyım. *(I feel frightened.)*
10. Kendimi rahat hissediyorum (R). *(I feel comfortable.)*
11. Kendime güvenim var (R). *(I feel self confident.)*
12. řu anda asabım bozuk. *(I feel nervous.)*
13. Çok sinirliyim. *(I feel jittery.)*

14. Sinirlerimin çok gergin olduđunu hissediyorum. (*I feel indecisive.*)
15. Kendimi rahatlamış hissediyorum (R). (*I am relaxed.*)
16. řu anda halimden memnunum (R). (*I feel content.*)
17. řu anda endişeliyim. (*I am worried.*)
18. Heyecandan kendimi şaşkına dönmüş hissediyorum. (*I feel confused.*)
19. řu anda sevinçliyim (R). (*I feel steady.*)
20. řu anda keyfim yerinde (R). (*I feel pleasant.*)

APPENDIX D

ETHICS COMMITTEE APPROVAL

Evrak Tarih ve Sayısı: 20/05/2020-20

T.C.
BOĞAZİÇİ ÜNİVERSİTESİ
SOSYAL VE BEŞERİ BİLİMLER YÜKSEK LİSANS VE DOKTORA TEZLERİ ETİK İNCELEME
KOMİSYONU
TOPLANTI TUTANAĞI

Toplantı Sayısı : 03
Toplantı Tarihi : 06/04/2020
Toplantı Saati : 14:00
Toplantı Yeri : Zoom sanal toplantı
Bulunanlar : Prof. Dr. Feyza Çorapçı, Dr. Öğr. Üyesi Yasemin Sohtorik İlkmen, Prof. Dr. Özlem Hesapçı
Karaca, Doç. Dr. Ebru Kaya, Prof. Dr. Fatma Nevra Seggie
Bulunmayanlar :

Özlem Şahin
Psikoloji

Sayın Araştırmacı,

"Kadınsılık Tehdidinin Trans Bireylerin Haklarını Savunma ve Cinsiyete Dayalı Sistemi Meşrulaştırma Üzerine Etkileri" başlıklı projeniz ile ilgili olarak yaptığınız SBB-EAK 2020/29 sayılı başvuru komisyonumuz tarafından 6 Nisan 2020 tarihli toplantıda incelenmiş ve uygun bulunmuştur.

Bu karar tüm üyelerin toplantıya çevrimiçi olarak katılımı ve oybirliği ile alınmıştır. COVID-19 önlemleri kapsamında kurul üyelerinden ıslak imza alınmadığı için bu onam mektubu üye ve raportör olarak Fatma Nevra Seggie tarafından bütün üyeler adına e-imzalanmıştır.

Saygılarımızla, bilgilerinizi rica ederiz.

Prof. Dr. Fatma Nevra SEGGIE
ÜYE

e-imzalıdır
Prof. Dr. Fatma Nevra SEGGIE
Raportör

SOBETİK 03 06/04/2020

Bu belge 5070 sayılı Elektronik İmza Kanununun 5. Maddesi gereğince güvenli elektronik imza ile imzalanmıştır.

APPENDIX E

MANIPULATION SCENARIOS AND OPEN-ENDED QUESTIONS

Filler Scenario

Sevdiğiniz bir yazarın yeni bir romanı çıktı. Yakınlarınızdaki bir kitabevine gidip bu romanı almak için yola çıkıyorsunuz. Kitabevine vardığınızda yazarın da imza günü için orada olduğunu görüyorsunuz.

Lütfen kendinizi bu senaryo içinde hayal etmek için birkaç dakika ayırın.

(A new novel of one of your favorite authors has been released. You go to a bookstore near you to buy this novel. When you arrive at the bookstore, you see the author there for the autograph session.

Please take a few moments to imagine yourself in this scenario.)

1. Kitabevine varıp yazarın da imza günü için orada olduğunu gördüğünüzde neler hissederdiniz? Lütfen hislerinizi birkaç cümle ile açıklayınız.

(How would you feel when you arrive at the bookstore and see the author there for the autograph session? Please describe your feelings in a few sentences.)

2. Kitabevine varıp yazarın da imza günü için orada olduğunu gördüğünüzde ne yapardınız? Lütfen ne yapacağınızı birkaç cümle ile açıklayınız.

(What would you do when you arrive at the bookstore and see the author there for the autograph session? Please explain what you would do in a few sentences.)

Fertility Threat

Bir süredir regl döngünüz ile ilgili sıkıntılar yaşadığınız için endişelenip doktora gitmeye karar veriyorsunuz. Yapılan testler ve ultrason muayenesinden sonra doktorunuz sizin yaşınızda çok nadiren görülen bir durum olan erken menopoz

yaşadığınızı söylüyor. Yumurtalık rezervlerinin erken yaşta tükenmesi nedeniyle ortaya çıkan bu durumda doğurganlığın kaybedildiğini ve ilerde çocuk sahibi olmanızın mümkün olmayacağını öğreniyorsunuz.

Lütfen kendinizi bu senaryo içinde hayal etmek için birkaç dakika ayırın.

(Since you have been having problems with your menstrual cycle for a while, you worry and decide to go to the doctor. After the tests and ultrasound scan, your doctor says that you are experiencing early menopause, which is a very rare condition at your age. You learn that this condition occurs due to the depletion of ovarian reserve at an early age and fertility is lost as a result of it. Therefore, it will not be possible for you to have children in the future.

Please take a few moments to imagine yourself in this scenario.)

1. Erken menopoza girdiğinizi ve ilerde çocuk sahibi olmanızın mümkün olmayacağını öğrendikten sonra neler hissederdiniz? Kendinize bakışınız nasıl etkileneirdi? Lütfen hislerinizi ve kendinize bakışınızın nasıl etkileneceğini birkaç cümle ile açıklayınız.

(How would you feel after learning that you go through early menopause and will not be able to have children in the future? How would your view of yourself be affected? Please explain your feelings and how your view of yourself would be affected in a few sentences.)

2. Yaşadığınız toplumu düşündüğünüzde, erken menopoza girmiş ve çocuk sahibi olamayacak bir kadın olmanız toplumun size ve kadınlığınıza bakışını nasıl etkilerdi? Lütfen düşüncelerinizi birkaç cümle ile açıklayınız.

(When you think about the society you live in, how would it affect the society's opinion about you and your womanhood if you are a woman who goes through early

menopause and will not be able to have children. Please explain your thoughts in a few sentences.)

Fertility Affirmation

Her yıl yaptırdığınız rutin sađlık kontrolü için hastaneye gittiđinizi düşünün.

Muayene olduđunuz birimlerden biri de kadın doğum polikliniđi. Yapılan testler ve ultrason muayenesinden sonra doktorunuz gayet sađlıklı olduđunuzu söylüyor.

Yumurtalık rezervleriniz oldukça yüksek olduđu için menopoza geç giren kadınlardan olma ihtimalinizin yüksek olduđunu, bu durumda uzun yıllar kadınlık hormonlarınızı ve doğurganlıđınızı koruyacađınızı anlatıyor.

Lütfen kendinizi bu senaryo içinde hayal etmek için birkaç dakika ayırın.

(Imagine that you go to the hospital for a routine health check-up you have every year. One of the units you get examined is the obstetrics and gynecology clinic. After the tests and ultrasound scan, your doctor says that you are very healthy. The doctor says that you are likely to be among women who go through menopause late because your ovarian reserve is quite high, and in this case, you will likely maintain your female hormones and fertility for many years.

Please take a few moments to imagine yourself in this scenario.)

1. Yumurtalık rezervlerinizin oldukça yüksek olduđunu ve doğurganlıđınızı uzun yıllar koruyacađınızı öğrendikten sonra neler hissederdiniz? Kendinize bakışınız nasıl etkilenirdi? Lütfen hislerinizi ve kendinize bakışınızın nasıl etkileneceđini birkaç cümle ile açıklayınız.

(How would you feel after learning that your ovarian reserve is quite high and you will maintain your fertility for many years? How would your view of yourself be

affected? Please explain your feelings and how your view of yourself would be affected in a few sentences.)

2. Yaşadığınız toplumu düşündüğünüzde, uzun yıllar kadınlık hormonlarını ve doğurganlığını koruyabilecek bir kadın olmanız toplumun size ve kadınlığınıza bakışını nasıl etkilerdi? Lütfen düşüncelerinizi birkaç cümle ile açıklayınız.

(When you think about the society you live in, how would it affect the society's opinion about you and your womanhood if you are a woman who will maintain your female hormones and fertility for many years? Please explain your thoughts in a few sentences.)

Attractiveness Threat

Yolunda gitmeyen bir ilişkiniz olduğunu düşünün. Partneriniz sizden gittikçe uzaklaşıyor ve tüm çabalarınıza rağmen onun ilgisini geri kazanamıyorsunuz. Sonunda partnerinizin hayatında bir süredir başka bir kadın olduğunu ve aldatıldığınızı, hatta çevrenizde bu durumun konuşulmaya başlandığını öğreniyorsunuz. Partnerinizle konuştuğunuzda bunu inkar etmiyor. Sizi artık kadınsı ve çekici bulmadığını belirtiyor. Bunu anlamanız için çabalamasına rağmen bir şeyin değişmediğini; sonuç olarak kadınsı ve çekici bulduğu başka bir kadından etkilendiğini söylüyor.

Lütfen kendinizi bu senaryo içinde hayal etmek için birkaç dakika ayırın.

(Imagine that you have a relationship that is not going well. Your partner is pulling away from you day by day, and despite all your efforts, you cannot regain their interest. Finally, you learn that there is another woman in your partner's life for a while, you have been cheated on, and this situation is even being talked about in your social circle. When you talk to your partner, they do not deny it. They state that they

no longer find you womanlike and attractive. They say that despite their efforts to make you understand this, nothing has changed. As a result, they say they are attracted to another woman who they find womanlike and attractive.

Please take a few moments to imagine yourself in this scenario.)

1. Partnerinizden sizi kadınsı ve çekici bulmadığı için aldattığını duyduktan sonra neler hissederdiniz? Kendinize bakışınız nasıl etkilenirdi? Lütfen hislerinizi ve kendinize bakışınızın nasıl etkileneceğini birkaç cümle ile açıklayınız.

(How would you feel after hearing from your partner that they cheat on you because they do not find you womanlike and attractive? How would your view of yourself be affected? Please explain your feelings and how your view of yourself would be affected in a few sentences.)

2. Yaşadığınız toplumu düşündüğünüzde, partneri tarafından kadınsı ve çekici bulunmadığı için aldatılan bir kadın olmanız toplumun size ve kadınlığınıza bakışını nasıl etkilerdi? Lütfen düşüncelerinizi birkaç cümle ile açıklayınız.

(When you think about the society you live in, how would it affect the society's opinion about you and your womanhood if you are a woman who are cheated on by your partner because they do not find you womanlike and attractive? Please explain your thoughts in a few sentences.)

Attractiveness Affirmation

Yolunda giden bir ilişkiniz olduğunu düşünün. Partneriniz sık sık sizi ne kadar kadınsı ve çekici bulduğunu, çok güzel olduğunuzu dile getiriyor. Arkadaş buluşmalarınızda ve bulunduğunuz ortamlarda partnerinizin sadece bakış ve davranışlarından bile size ne kadar hayran olduğu herkes tarafından fark ediliyor. Lütfen kendinizi bu senaryo içinde hayal etmek için birkaç dakika ayırın.

(Imagine that you have a relationship that is going well. Your partner often expresses how womanlike and attractive they find you, and how beautiful you are. Everyone in your friends meetings and in the environments you are in notice that how much your partner admires you even just from their looks and behaviors. Please take a few moments to imagine yourself in this scenario.)

1. Partnerinizden sizi ne kadar kadınsı ve çekici bulduğunu duyduğunuzda neler hissederdiniz? Kendinize bakışınız nasıl etkilenirdi? Lütfen hislerinizi ve kendinize bakışınızın nasıl etkileneceğini birkaç cümle ile açıklayınız.

(How would you feel when you hear from your partner that how womanlike and attractive they find you? How would your view of yourself be affected? Please explain your feelings and how your view of yourself would be affected in a few sentences.)

2. Yaşadığınız toplumu düşündüğünüzde, partneri tarafından kadınsı ve çekici bulunan bir kadın olmanız toplumun size ve kadınlığınıza bakışını nasıl etkilerdi? Lütfen düşüncelerinizi birkaç cümle ile açıklayınız.

(When you think about the society you live in, how would it affect the society's opinion about you and your womanhood if you are a woman who are found womanlike and attractive by your partner? Please explain your thoughts in a few sentences.)

APPENDIX F
NEGATIVE AFFECT

Lütfen az önce hayal ettiğiniz senaryoyu düşünerek aşağıda belirtilen duyguları ne ölçüde hissettiğinizi 1 (Hiç) ve 7 (Son derece) arasında bir rakam işaretleyerek belirtiniz.

(Please consider the scenario you have just imagined and indicate to what extent you feel the following emotions by marking a number between 1 (I definitely do not feel) and 7 (I definitely feel).)

1. Rahatsız (*Uncomfortable*)
2. İyi/Hoşnut (R) (*Good/Content*)
3. Yetersiz (*Inadequate*)
4. Utanmış (*Ashamed*)
5. Endişeli (*Worried*)
6. Üzgün (*Sad*)

APPENDIX G

SOCIAL DISTANCE TOWARDS TRANS WOMEN

Aşağıda trans kadınlarla kurabileceğiniz sosyal ilişkilerin örneği olan bazı maddeler verilmiştir. Lütfen aşağıdaki maddeleri dikkatlice okuyunuz ve her bir maddeye ne ölçüde katıldığınızı aklınıza gelen ilk yanıtı göre 1 (Hiç rahatsızlık duymam) ve 7 (Çok rahatsızlık duyarım) arasında bir rakam işaretleyerek belirtiniz.

(You are given some statements below as examples of social interactions that you may have with trans women. Please read the following items carefully and indicate to what extent you agree with each item by marking a number between 1 (I would not feel uncomfortable at all) and 7 (I would feel very uncomfortable).)

*Atanmış cinsiyeti (doğduğunda verilen kimlikte yazan) erkek olan ve kendini kadın olarak tanımlayan kişilere trans kadın denir. Bununla birlikte, kişiler kendilerini trans kadın olarak tanımlamayı istemeyebilirler ve kendilerini sadece kadın olarak tanımlayabilirler.

*(*People who were assigned male at birth but identify themselves as woman are called as trans woman. However, some people may prefer to identify themselves only as a woman, not as a trans woman.)*

1. Aile üyelerimden birinin (örn., kardeş) trans bir kadınla evlenmesinden

(If one of my family members (e.g., sibling) marries a trans woman)

2. Yakın arkadaşlarımdan birinin bana trans kadın olduğunu ve cinsiyet uyum ameliyatı olmak istediğini söylemesinden

(If one of my close friends tells me that they are a trans woman and wants to undergo gender confirmation surgery)

3. Trans bir kadının benimle arkadaş olmaya çalışmasından

(If a trans woman tries to become friends with me)

4. Trans bir kadınla aynı okul/iş projesinde çalışmaktan

(If I work in the same school/work project with a trans woman)

5. Trans bir kadınla aynı okul/iş ortamında bulunmaktan

(If I am in the same school/work environment with a trans woman)

6. Trans bir kadınla komşu olmaktan

(If a trans woman is my neighbour)

7. Trans bir kadınla aynı mahallede yaşamaktan

(If I live in the same neighborhood with a trans woman)

8. Çocuğumun öğretmenlerinden birinin trans kadın olmasından

(If one of the teachers of my child is a trans woman)

9. Doktorumun trans kadın olmasından

(If my doctor is a trans woman)

10. Trans bir kadınla aynı spor salonuna gitmekten

(If I go to the same gym with a trans woman)

11. Trans kadınların da olduğu bir sosyal etkinliğe katılmaktan

(If I attend a social activity where trans women are present as well)

APPENDIX H

SOCIAL DISTANCE TOWARDS TRANS MEN

Aşağıda trans erkeklerle kurabileceğiniz sosyal ilişkilerin örneği olan bazı maddeler verilmiştir. Lütfen aşağıdaki maddeleri dikkatlice okuyunuz ve her bir maddeye ne ölçüde katıldığınızı aklınıza gelen ilk yanıtı göre 1 (Hiç rahatsızlık duymam) ve 7 (Çok rahatsızlık duyarım) arasında bir rakam işaretleyerek belirtiniz.

(You are given some statements below as examples of social interactions that you may have with trans men. Please read the following items carefully and indicate to what extent you agree with each item by marking a number between 1 (I would not feel uncomfortable at all) and 7 (I would feel very uncomfortable).)

*Atanmış cinsiyeti (doğduğunda verilen kimlikte yazan) kadın olan ve kendini erkek olarak tanımlayan kişilere trans erkek denir. Bununla birlikte, kişiler kendilerini trans erkek olarak tanımlamayı istemeyebilirler ve kendilerini sadece erkek olarak tanımlayabilirler.

*(*People who were assigned female at birth but identify themselves as man are called as trans man. However, some people may prefer to identify themselves only as a man, not as a trans man.)*

1. Aile üyelerimden birinin (örn., kardeş) trans bir erkekle evlenmesinden

(If one of my family members (e.g., sibling) marries a trans man)

2. Yakın arkadaşlarımdan birinin bana trans erkek olduğunu ve cinsiyet uyum ameliyatı olmak istediğini söylemesinden

(If one of my close friends tells me that they are a trans man and wants to undergo gender confirmation surgery)

3. Trans bir erkeğin benimle arkadaş olmaya çalışmasından

(If a trans man tries to become friends with me)

4. Trans bir erkekle aynı okul/iş projesinde çalışmaktan

(If I work in the same school/work project with a trans man)

5. Trans bir erkekle aynı okul/iş ortamında bulunmaktan

(If I am in the same school/work environment with a trans man)

6. Trans bir erkekle komşu olmaktan

(If a trans man is my neighbour)

7. Trans bir erkekle aynı mahallede yaşamaktan

(If I live in the same neighborhood with a trans man)

8. Çocuğumun öğretmenlerinden birinin trans erkek olmasından

(If one of the teachers of my child is a trans man)

9. Doktorumun trans erkek olmasından

(If my doctor is a trans man)

10. Trans bir erkekle aynı spor salonuna gitmekten

(If I go to the same gym with a trans man)

11. Trans erkeklerin de olduğu bir sosyal etkinliğe katılmaktan

(If I attend a social activity where trans men are present as well)

APPENDIX I

FEELINGS TOWARDS TRANS WOMEN AND MEN

1. Lütfen trans kadınlara dair hislerinizi aşağıdaki termometre üzerinde işaretleyiniz.

(Please mark your feelings towards trans women on the thermometer below.)

0 = Çok soğuk

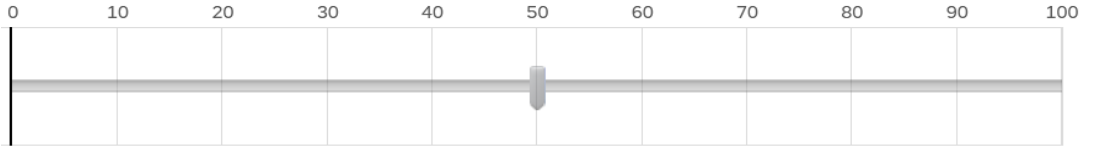
50 = Nötr

100 = Çok sıcak

(Very cold)

(Neutral)

(Very warm)



2. Lütfen trans erkeklere dair hislerinizi aşağıdaki termometre üzerinde işaretleyiniz.

(Please mark your feelings towards trans men on the thermometer below.)

0 = Çok soğuk

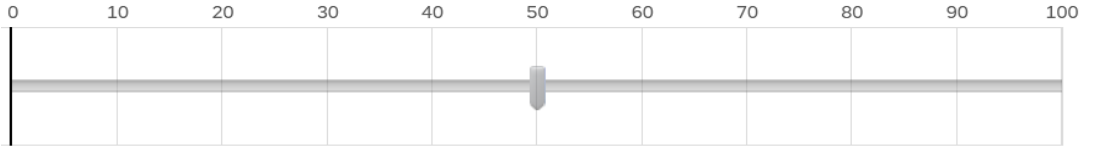
50 = Nötr

100 = Çok sıcak

(Very cold)

(Neutral)

(Very warm)



APPENDIX J

SUPPORT FOR TRANSGENDER RIGHTS

Türkiye’de trans hakları için bir yasa tasarısı hazırlandığını ve bu tasarının kabul edilmesinde toplumun destek düzeyinin belirleyici olacağını düşünün.

Lütfen aşağıdaki yasa tasarısı maddelerini dikkatlice okuyunuz ve her birini ne ölçüde destekleyeceğinizi 1 (Kesinlikle desteklemem) ve 7 (Kesinlikle desteklerim) arasında bir rakam işaretleyerek belirtiniz.

(Think that a bill proposal for transgender rights is prepared in Turkey and the society’s level of support will be decisive for this proposal to be accepted. Please read each clause in the bill proposal below carefully and indicate to what extent you would support each of them by marking a number between 1 (I definitely do not support) and 7 (I definitely support).)

1. Cinsiyet uyum ameliyatı olmak isteyen ama herhangi bir sağlık sigortası olmayan trans bireylerin tüm ameliyat masraflarının devlet tarafından karşılanmasını sağlayacak bir yasa tasarısı maddesini destekleme ihtimaliniz nedir?

(How likely would you be to support a clause in the bill proposal that procures government to pay all surgery expenses of transgender people who want to undergo gender confirmation surgery but do not have any health insurance to cover it?)

2. Trans bireylerin kullandığı hormon ilaçlarının ücretsiz olmasını sağlayacak bir yasa tasarısı maddesini destekleme ihtimaliniz nedir?

(How likely would you be to support a clause in the bill proposal that will make hormone drugs that transgender people use free of charge?)

3. Trans bireyler kamusal alanlardaki tuvaletleri (örn; okul, hastane, spor salonu, alışveriş merkezi) kullanırken çeşitli zorluklar yaşıyor. Örneğin trans bir kadın kadınlar tuvaletini kullandığında insanların olumsuz tepkilerine maruz bırakılabiliyor ve bu trans kadına erkekler tuvaletini kullanması gerektiği söylenebiliyor. Trans bireylerin kamusal alanlardaki tuvaletleri kendilerini tanımladıkları cinsiyete göre kullanabilmelerini sağlayacak bir yasa tasarısı maddesini destekleme ihtimaliniz nedir?

(Transgender people are subjected to various hardships while using public restrooms (e.g., the ones in schools, hospitals, gyms, malls). For example, a trans woman can be subjected to negative reactions from people while using women's restroom and told that they should use men's restroom. How likely would you be to support a clause in the bill proposal that allows transgender people to use public restrooms that match their gender identity?)

4. Trans bireylerin evlat edinebilmelerini sağlayacak bir yasa tasarısı maddesini destekleme ihtimaliniz nedir?

(How likely would you be to support a clause in the bill proposal that allows transgender people to adopt children?)

5. Trans bireylerin maruz bırakıldıkları ayrımcılıkları (örn., iş bulma konusunda trans olmayan bireylerle eşit şansa sahip olmama) önleyecek bir yasa tasarısı maddesini destekleme ihtimaliniz nedir?

(How likely would you be to support a clause in the bill proposal that will prevent the discriminations that transgender people are subjected to (i.e., not having equal chance with cisgender individuals to find a job)?)

6. Ceza gerektiren bir suç işlemeleri halinde trans bireylerin kendilerini tanımladıkları cinsiyete dair hapishanelerde tutulmalarını sağlayacak bir yasa tasarısı maddesini destekleme ihtimaliniz nedir?

(How likely would you be to support a clause in the bill proposal that allows transgender people who committed a criminal offence to be kept in prisons match with their gender identity?)

7. Türkiye’de trans bireylerin kendilerini tanımladıkları cinsiyete dair kimliklerini alabilmeleri için psikiyatrik gözlem ve cinsiyet uyum ameliyatı gibi zorunlu süreçleri tamamlamaları gerekiyor. Trans bir bireyin Nüfus Müdürlüğüne giderek ismi ve cinsiyetini sadece kendi beyanıyla değiştirebileceği, zorunlu süreçleri tamamlamasını gerektirmeyecek bir sistem düşünün. Bu sistemi oluşturacak bir yasa tasarısı maddesini destekleme ihtimaliniz nedir?

(In Turkey, transgender people must complete mandatory processes such as psychiatric observation and gender confirmation surgery to get the id card coherent with their gender identity. Consider a system in which transgender people can go to Civil Registry and lawfully change their name and gender identity only with their self-identification statement, without having to go through any mandatory processes. How likely would you be to support a clause in the bill proposal that establish such a system?)

APPENDIX K

GENDER-SPECIFIC SYSTEM JUSTIFICATION

Lütfen aşağıdaki ifadeleri dikkatlice okuyunuz ve her bir maddeye ne ölçüde katıldığınızı 1 (Kesinlikle katılmıyorum) ve 7 (Kesinlikle katılıyorum) arasında bir rakam işaretleyerek belirtiniz.

(Please read the following statements carefully and indicate to what extent you agree with each item by marking a number between 1 (Strongly disagree) and 7 (Strongly agree).)

Not: Ters kodlanan maddeler R ile gösterilmiştir.

(Note: The reverse coded items are indicated with R.)

1) Genel olarak, toplumda kadın-erkek ilişkileri adildir.

(In general, relations between men and women in society are fair.)

2) Toplumumuzda aile içindeki iş bölümü genelde olması gerektiği gibi işler.

(The division of labor in families generally operates as it should.)

3) Toplumsal cinsiyet rollerinin baştan aşağı değişmesi gerekiyor (R).

(Gender roles need to be radically restructured.)

4) Kadınlar için, Türkiye dünyadaki en yaşanması gereken ülkelerden biridir.

(For women, Turkey is one of the best countries in the world to live in.)

5) Toplumda cinsiyete dayalı iş bölümü olması çoğunlukla toplumun faydası içindir.

(Most policies relating to gender and the sexual division of labor serve the greater good.)

6) Herkesin, kadın ya da erkek, hayatta zenginlik ve mutluluğa ulaşmak için eşit şansı vardır.

(Everyone (male or female) has a fair shot at wealth and happiness.)

7) Toplumumuzda cinsiyetçilik gün geçtikçe daha kötüye gitmekte (R).

(Sexism in society is getting worse every year.)

8) Toplumsal düzen, kadın ve erkeğin genellikle hak ettiklerine ulaşmasını sağlayacak şekilde kurulmuştur.

(Society is set up so that men and women usually get what they deserve.)

APPENDIX L

GENDER IDENTITY STRENGTH

Lütfen aşağıdaki ifadeleri dikkatlice okuyunuz ve her bir maddeye ne ölçüde katıldığınızı 1 (Kesinlikle katılmıyorum) ve 7 (Kesinlikle katılıyorum) arasında bir rakam işaretleyerek belirtiniz.

(Please read the following statements carefully and indicate to what extent you agree with each item by marking a number between 1 (Strongly disagree) and 7 (Strongly agree).)

Not: Ters kodlanan maddeler R ile gösterilmiştir.

(Note: The reverse coded items are indicated with R.)

1. Genel olarak, kadın olmanın kendime dair hislerime çok az etkisi var (R).

(Overall, being a woman has very little to do with how I feel about myself.)

2. Kadın olmak kimliğimin önemli bir parçasıdır.

(Being a woman is an important reflection of who I am.)

3. Kadın olmak nasıl bir insan olduğumla ilgili hislerim açısından önemsizdir (R).

(Being a woman is unimportant to my sense of what kind of a person I am.)

4. Genel olarak, kadın olmak benlik algımın önemli bir parçasıdır.

(In general, being a woman is an important part of my self-image.)

APPENDIX M

GENDER THEORY QUESTIONNAIRE

Lütfen aşağıdaki ifadeleri dikkatlice okuyunuz ve her bir maddeye ne ölçüde katıldığınızı 1 (Kesinlikle katılmıyorum) ve 7 (Kesinlikle katılıyorum) arasında bir rakam işaretleyerek belirtiniz.

(Please read the following statements carefully and indicate to what extent you agree with each item by marking a number between 1 (Strongly disagree) and 7 (Strongly agree).)

Not: Ters kodlanan maddeler R ile gösterilmiştir.

(Note: The reverse coded items are indicated with R.)

Social Theory

1. Cinsiyet özellikleri tamamen ekonomik, politik ve sosyal nedenlerin etkisiyle inşa edilir (R).

(The properties of gender are constructed totally for economic, political, and social reasons.)

2. Eğer sosyal durumlar değişirse, cinsiyet kategorilerine atfettiğimiz özellikler de değişecektir (R).

(If social situations change, the characteristics we attribute to gender categories will change as well.)

3. Cinsiyet sabit değildir ve değişebilir (R).

(Gender is not set in stone and can be changed.)

4. Cinsiyet "doğuştan gelen" özelliklerden çok "çevresel faktörlerin" sonucudur (R).

(Gender is a result of “nurture” more than “nature”.)

5. Bir kişinin cinsiyeti, kişinin doğal yatkınlıklarından çok sosyal çevresiyle ilişkilidir (R).

(A person's gender has more to do with a person's social environment than with an individual's disposition.)

Biological Theory

1. Bir kişinin cinsiyeti büyük ölçüde biyolojik olarak o kişinin yeteneklerini ve kişisel özelliklerini belirler.

(To a large extent, a person's gender biologically determines his or her abilities and traits.)

2. Erkekler ve kadınlar bir konuda farklılık gösterdiğinde, bu farklılık muhtemelen biyolojik kaynaklıdır.

(When men and women differ in some way, it is likely that the difference is due to biological factors.)

3. Bir kişinin cinsiyetinin doğuştan getirdiği özellikler, o kişinin nasıl biri olduğunu belirler.

(The innate properties of a person's gender determine what the person is like.)

4. Cinsiyet sosyalleşme sürecinden çok biyoloji ile doğrudan bağlantılıdır.

(Gender is more directly linked to biology than to the way a person is socialized.)

5. İnsanların cinsiyet davranışlarını sergileyiş biçimleri sosyal etkenlerden çok biyolojik faktörlere dayanmaktadır.

(People's displays of gender behaviors are based more on biological factors than on the social climate.)

APPENDIX N

DEMOGRAPHIC QUESTIONS

1. Lütfen cinsiyet kimliğinizi belirtiniz. *(Please indicate your gender identity.)*

*Cinsiyet kimliği, kişinin kendisini hangi cinsiyette hissettiğini ve tanımladığını ve başkaları tarafından nasıl tanımlanmak istediğini ifade eder. Cinsiyet kimliğimiz, doğumda bize atanmış cinsiyetimizle paralel olabilir veya olmayabilir.

*(*Gender identity refers to what gender a person feels and defines themselves as, and how they want to be defined by others. Our gender identity may be the same as or different from our assigned sex at birth.)*

- Kadın (Woman)
- Erkek (Man)
- Trans kadın (Trans woman)
- Trans erkek (Trans man)
- İkili cinsiyet dışında kalan (Nonbinary)
- Akışkan cinsiyetli (Gender-fluid)
- Cinsiyetsiz (Agender)
- Başka bir kimlik (Lütfen belirtiniz) *(Other gender identity (Please indicate))*
- Yanıtlamak istemiyorum *(I do not want to answer)*

2. Lütfen atanmış cinsiyetinizi belirtiniz. *(Please indicate your assigned sex.)*

*Atanmış cinsiyet, doğumda cinsel organına bakılarak kişiye atanan cinsiyeti ifade eder.

(Assigned sex refers to the sex assigned to a person at birth based on their genitalia.)

- Kadın (Female)

- Erkek (*Male*)
- Yanıtlamak istemiyorum (*I do not want to answer*)

3. Lütfen cinsel yöneliminizi belirtiniz. (*Please indicate your sexual orientation.*)

*Cinsel yönelim, kişinin cinsel arzularının hangi cinse yöneldiğini belirtir.

(**Sexual orientation refers to which gender a person's sexual desires are directed toward.*)

- Heteroseksüel (*Heterosexual*)
- Gey (*Gay*)
- Lezbiyen (*Lesbian*)
- Biseksüel (*Bisexual*)
- Aseksüel (*Asexual*)
- Başka bir yönelim (Lütfen belirtiniz) (*Another sexual orientation (Please indicate)*)
- Yanıtlamak istemiyorum (*I do not want to answer*)

4. Lütfen yaşınızı belirtiniz. (*Please indicate your age.*)

5. Lütfen medeni durumunuzu belirtiniz. (*Please indicate your marital status.*)

- Bekar (*Single*)
- Evli (*Married*)
- Diğer (Lütfen belirtiniz) (*Other (Please indicate)*)
- Yanıtlamak istemiyorum (*I do not want to answer*)

6. Lütfen çocuğunuz olup olmadığını belirtiniz.

(*Please indicate whether you have a child.*)

- Var (*I have*)
- Yok (*I have not*)

7. Lütfen eğitim durumunuzu belirtiniz. (*Please indicate your education level.*)

- İlkokul mezunu (*Primary school graduate*)
- Lise mezunu (*High school graduate*)
- Lisans öğrencisi (*Undergraduate student*)
- Lisans mezunu (*Bachelor's degree*)
- Yüksek lisans/Doktora öğrencisi (*Master or PhD student*)
- Yüksek lisans/Doktora mezunu (*Master degree or PhD*)
- Diğer (Lütfen belirtiniz) (*Other (Please indicate)*)

8. Türkiye'deki insanların sosyoekonomik düzeylerini temsil eden 10 basamaklı bir merdiven düşünün. Merdivenin en üst basamağında en yüksek sosyoekonomik düzeye sahip kişiler var. Merdivenin en alt basamağında ise en düşük sosyoekonomik düzeye sahip kişiler var. Kendi sosyoekonomik düzeyinizi düşünürseniz, kendinizi bu merdivenin hangi basamağına yerleştirirsiniz?

(Imagine a 10-step ladder that represents people's socioeconomic status in Turkey. At the top of the ladder, there are people who have the highest socioeconomic status. At the bottom of the ladder, there are people who have the lowest socioeconomic status. When you consider your socioeconomic status, on which step of the ladder would you place yourself?)

9. Kendinizi ne kadar dindar/inanan biri olarak tanımladığınızı belirtiniz.

(Please indicate how religious you describe yourself as.)

1 = Hiç dindar değilim (*Not at all religious*).....7 = Çok dindarım (*Very religious*)

10. Lütfen politik olarak hangi ideolojiye daha yakın olduğunuzu belirtiniz.

(*Please indicate which political ideology you are closest to.*)

1 = Sol (*Left*).....7 = Sağ (*Right*)

REFERENCES

- Adams, K. A., Nagoshi, C. T., Filip-Crawford, G., Terrell, H. K., & Nagoshi, J. L. (2016). Components of gender-nonconformity prejudice. *International Journal of Transgenderism*, 17(3-4), 185-198. doi: 10.1080/15532739.2016.1200509
- Addis, M. E., & Schwab, J. R. (2013). Theory and research on gender are always precarious. *Psychology of Men & Masculinity*, 14(2), 114-116. doi: 10.1037/a0030960
- Adler, N. E., Epel, E. S., Castellazzo, G., & Ickovics, J. R. (2000). Relationship of subjective and objective social status with psychological and physiological functioning: Preliminary data in healthy, White women. *Health Psychology*, 19(6), 586-592. doi: 10.1037/0278-6133.19.6.586
- Akyuz, A., Seven, M., Şahiner, G., & Bakır, B. (2013). Studying the effect of infertility on marital violence in Turkish women. *International Journal of Fertility & Sterility*, 6(4), 286-293.
- Anderson, V. N. (2018). Cisgender men and trans prejudice: Relationships with sexual orientation and gender self-esteem. *Psychology of Men & Masculinity*, 19(3), 373-384. doi: 10.1037/men0000125
- Ayling, K., & Ussher, J. M. (2008). "If sex hurts, am I still a woman?" The subjective experience of vulvodynia in hetero-sexual women. *Archives of Sexual Behavior*, 37(2), 294-304. doi: 10.1007/s10508-007-9204-1
- Barbir, L. A., Vandevender, A. W., & Cohn, T. J. (2017). Friendship, attitudes, and behavioral intentions of cisgender heterosexuals toward transgender individuals. *Journal of Gay & Lesbian Mental Health*, 21(2), 154-170. doi: 10.1080/19359705.2016.1273157
- Beavers, A. J. (2013). *The defensive projection of gender stereotypes: Threats to gender identity and the link to prejudice* (Unpublished Master's thesis). San Diego State University, San Diego.
- Bogardus, E. S. (1925). Measuring social distance. *Journal of Applied Sociology*, 9, 299-308.

- Bogardus, E. S. (1933). A social distance scale. *Sociology & Social Research*, 17, 265-271.
- Bolak-Boratav, H., Okman-Fişek, G., & Eslen-Ziya, H. (2018). Erkekliğe ve erkek kimliğine ilişkin algı ve deneyimler. *Erkekliğin Türkiye halleri* (2. baskı) içinde (s. 345-361). İstanbul, Türkiye: İstanbul Bilgi Üniversitesi Yayınları.
- Bosson, J. K., Prewitt-Freilino, J. L., & Taylor, J. N. (2005). Role rigidity: A problem of identity misclassification?. *Journal of Personality and Social Psychology*, 89(4), 552-565. doi: 10.1037/0022-3514.89.4.552
- Bosson, J. K., Vandello, J. A., Burnaford, R. M., Weaver, J. R., & Wasti, S. A. (2009). Precarious manhood and displays of physical aggression. *Personality and Social Psychology Bulletin*, 35(5), 623-634. doi: 10.1177/0146167208331161
- Brassel, S. T., & Anderson, V. N. (2019). Who thinks outside the gender box? Feminism, gender self-esteem, and attitudes toward trans people. *Sex Roles*, 1-16. doi: 10.1007/s11199-019-01066-4
- Chen, B., & Anderson, V. N. (2017). Chinese college students' gender self-esteem and trans prejudice. *International Journal of Transgenderism*, 18(1), 66-78. doi: 10.1080/15532739.2016.1256803
- Chrisler, J. C. (2013). Womanhood is not as easy as it seems: Femininity requires both achievement and restraint. *Psychology of Men & Masculinity*, 14(2), 117-120. doi: 10.1037/a0031005
- Cingöz-Ulu, B., Türkoğlu, B., & Sayılan, G. (2016). Kadın şiddet mağdurlarına yönelik tutumlarda mağdurun trans kimliğinin etkisi [The effect of victim's trans identity on attitudes towards female violence victims]. *Türk Psikoloji Yazıları*, 19 (Özel Sayı), 94-104.
- Coleman, J. M., & Hong, Y. Y. (2008). Beyond nature and nurture: The influence of lay gender theories on self-stereotyping. *Self and Identity*, 7(1), 34-53. doi: 10.1080/15298860600980185
- Dahl, J., Vescio, T., & Weaver, K. (2015). How threats to masculinity sequentially cause public discomfort, anger, and ideological dominance over women. *Social Psychology*, 46(4), 242-254. doi: 10.1027/1864-9335/a000248

- De Beauvoir, S. (1956). Childhood. In H. M. Parshley (Trans. & Ed.), *The second sex* (pp. 273-326). London: Jonathan Cape (Original work published 1949)
- Dirilen-Gumus, O. (2011). Differences in system justification with respect to gender, political conservatism, socio-economic status and religious fundamentalism. *Procedia-Social and Behavioral Sciences*, 30, 2607-2611. doi:10.1016/j.sbspro.2011.10.510
- Eslen-Ziya, H., & Koc, Y. (2016). Being a gay man in Turkey: Internalised sexual prejudice as a function of prevalent hegemonic masculinity perceptions. *Culture, Health & Sexuality*, 18(7), 799-811. doi: 10.1080/13691058.2015.1133846
- Faul, F., Erdfelder, E., Buchner, A., & Lang, A.G. (2009). Statistical power analyses using G*Power 3.1: Tests for correlation and regression analyses. *Behavior Research Methods*, 41(4), 1149-1160. doi: 10.3758/BRM.41.4.1149
- Field, A. (2013a). Discovering statistics using IBM SPSS statistics. *The beast of bias* (4th ed., pp. 163-212). London: Sage.
- Field, A. (2013b). Discovering statistics using IBM SPSS statistics. *Regression* (4th ed., pp. 293-356). London: Sage.
- Gilmore, D. D. (1990). The manhood puzzle. *Manhood in the making: Cultural concepts of masculinity* (pp. 9-29). New Haven: Yale University Press.
- Glick, P., & Fiske, S. T. (2001). An ambivalent alliance: Hostile and benevolent sexism as complementary justifications for gender inequality. *American Psychologist*, 56(2), 109-118. doi: 10.1037/0003-066X.56.2.109
- Glick, P., Diebold, J., Bailey-Werner, B., & Zhu, L. (1997). The two faces of Adam: Ambivalent sexism and polarized attitudes toward women. *Personality and Social Psychology Bulletin*, 23(12), 1323-1334. doi: 10.1177/01461672972312009
- Glick, P., Gangl, C., Gibb, S., Klumpner, S., & Weinberg, E. (2007). Defensive reactions to masculinity threat: More negative affect toward effeminate (but not masculine) gay men. *Sex Roles*, 57(1-2), 55-59. doi: 10.1007/s11199-007-9195-3

- Gölge, Z. B., & Akdemir, S. (2019). Trans bireylere yönelik tutum ölçeği'nin Türkçe geçerlik ve güvenirlik çalışması [Turkish validity and reliability study of the attitudes toward transgendered individuals scale]. *Psikiyatride Güncel Yaklaşımlar*, 11, 261-275. doi:10.18863/pgy.621350
- Harrison, B. F., & Michelson, M. R. (2019). Gender, masculinity threat, and support for transgender rights: An experimental study. *Sex Roles*, 80(1-2), 63-75. doi: 10.1007/s11199-018-0916-6
- Hill, D. B., & Willoughby, B. L. (2005). The development and validation of the genderism and transphobia scale. *Sex Roles*, 53(7-8), 531-544. doi: 10.1007/s11199-005-7140-x
- Hoffarth, M. R., & Hodson, G. (2018). When intergroup contact is uncommon and bias is strong: The case of anti-transgender bias. *Psychology & Sexuality*, 9(3), 237-250. doi: 10.1080/19419899.2018.1470107
- Hunt, C. J., Fasoli, F., Carnaghi, A., & Cadinu, M. (2016). Masculine self-presentation and distancing from femininity in gay men: An experimental examination of the role of masculinity threat. *Psychology of Men & Masculinity*, 17(1), 108-112. doi: 10.1037/a0039545
- Jost, J. T., & Kay, A. C. (2005). Exposure to benevolent sexism and complementary gender stereotypes: Consequences for specific and diffuse forms of system justification. *Journal of Personality and Social Psychology*, 88(3), 498-509. doi: 10.1037/0022-3514.88.3.498
- Kadın Cinayetlerini Durduracağız Platformu. (2014, November 5). *Kadın katiline tahrik indirimi*. Retrieved from <http://kadincinayetlerinidurduracagiz.net/haberler/1745/kadin-katiline-tahrik-indirimi>
- Kaler, A. (2006). Unreal women: Sex, gender, identity and the lived experience of vulvar pain. *Feminist Review*, 82(1), 50-75. doi: 10.1057/palgrave.fr.9400262
- Kanipe, C. (2020). *Precarious womanhood: Maternal instinct's role in gender-related anxiety* (Unpublished Master's thesis). Eastern Michigan University, Michigan.

- Kitzinger, C., & Willmott, J. (2002). 'The thief of womanhood': Women's experience of polycystic ovarian syndrome. *Social Science & Medicine*, 54(3), 349-361. doi: 10.1016/S0277-9536(01)00034-X
- Konopka, K., Prusik, M., & Szulawski, M. (2020). Two sexes, two genders only: Measuring attitudes toward transgender individuals in Poland. *Sex Roles*, 82(9), 600-621. doi: 10.1007/s11199-019-01071-7
- Konopka, K., Rajchert, J., Dominiak-Kochanek, M., & Roszak, J. (2021). The role of masculinity threat in homonegativity and transphobia. *Journal of Homosexuality*, 68(5), 802-829. doi: 10.1080/00918369.2019.1661728
- Kosakowska-Berezecka, N., Besta, T., Adamska, K., Jaśkiewicz, M., Jurek, P., & Vandello, J. A. (2016). If my masculinity is threatened I won't support gender equality? The role of agentic self-stereotyping in restoration of manhood and perception of gender relations. *Psychology of Men & Masculinity*, 17(3), 274-284. doi: 10.1037/men0000016
- Liu, M., & Wang, Y. (2015). Data collection mode effect on feeling thermometer questions: A comparison of face-to-face and web surveys. *Computers in Human Behavior*, 48, 212-218. doi: 10.1016/j.chb.2015.01.057
- Luhtanen, R., & Crocker, J. (1992). A collective self-esteem scale: Self-evaluation of one's social identity. *Personality and Social Psychology Bulletin*, 18(3), 302-318. doi: 10.1177/0146167292183006
- McCullough, R., Dispenza, F., Chang, C. Y., & Zeligman, M. R. (2019). Correlates and predictors of anti-transgender prejudice. *Psychology of Sexual Orientation and Gender Diversity*, 6(3), 359-368. doi: 10.1037/sgd0000334
- Mori, D., Chaiken, S., & Pliner, P. (1987). "Eating lightly" and the self-presentation of femininity. *Journal of Personality and Social Psychology*, 53(4), 693-702. doi: 10.1037/0022-3514.53.4.693
- Nagoshi, C. T., Cloud, J. R., Lindley, L. M., Nagoshi, J. L., & Lothamer, L. J. (2019). A test of the three-component model of gender-based prejudices: Homophobia and transphobia are affected by raters' and targets' assigned sex at birth. *Sex Roles*, 80(3-4), 137-146. doi: 10.1007/s11199-018-0919-3

- Nagoshi, J. L., Adams, K. A., Terrell, H. K., Hill, E. D., Brzuzy, S., & Nagoshi, C. T. (2008). Gender differences in correlates of homophobia and transphobia. *Sex Roles*, 59, 521-531. doi: 10.1007/s11199-008-9458-7
- Norton, A. T., & Herek, G. M. (2013). Heterosexuals' attitudes toward transgender people: Findings from a national probability sample of US adults. *Sex Roles*, 68(11-12), 738-753. doi: 10.1007/s11199-011-0110-6
- O'Connor, E. C., Ford, T. E., & Banos, N. C. (2017). Restoring threatened masculinity: The appeal of sexist and anti-gay humor. *Sex Roles*, 77(9-10), 567-580. doi: 10.1007/s11199-017-0761-z
- Öner, N., & Le Compte, A. (1983). *Durumluk-sürekli kaygı envanteri el kitabı*. Boğaziçi Üniversitesi Yayınları: İstanbul.
- Özbay, F. (1995). Kadının statüsü ve doğurganlık. N. Arat (Ed.), *Türkiye'de kadın olgusu* (2. Baskı) içinde (s. 151-168). İstanbul: Say Yayınları.
- Özcan, H., & Oskay, Ü. (2013). Menopoz döneminde semptom yönetiminde kanıta dayalı uygulamalar [Evidence based symptoms management in menopause]. *Göztepe Tıp Dergisi*, 28(4), 157-163. doi:10.5222/J.GOZTEPETRH.2013.157
- Pleck, J. H. (1983). Sex role strain (SRS): An alternative paradigm. *The myth of masculinity* (1st paperback ed., pp. 133-153). Cambridge, Massachusetts: The MIT Press.
- Pleck, J. H. (1995). The gender role strain paradigm: An update. In R. F. Levant & W. S. Pollack (Eds.), *A new psychology of men* (pp. 11-32). New York, NY: Basic Books.
- Pleck, J. H., & Sawyer, J. (Eds.). (1974). Introduction. *Men and masculinity* (pp. 1-2). Englewood Cliffs, New Jersey: Prentice Hall.
- Sancar, S. (2009). Erkekliğin toplumsal inşasını anlamak. *Erkeklik: İmkansız iktidar. Ailede, piyasada ve sokakta erkekler* (s. 23-46). İstanbul, Türkiye: Metis.
- Sayılan, G., Türkoğlu, B., & Cingöz-Ulu, B. (2020). Keeping my distance: Prejudice towards transwomen and its socio-political and moral predictors. *Psychology & Sexuality*, 11(1-2), 135-149. doi: 10.1080/19419899.2019.1686055

- Sinclair, S., & Carlsson, R. (2013). What will I be when I grow up? The impact of gender identity threat on adolescents' occupational preferences. *Journal of Adolescence*, 36(3), 465-474. doi: 10.1016/j.adolescence.2013.02.001
- Sinclair, S., Carlsson, R., & Björklund, F. (2016). Getting along or ahead: Effects of gender identity threat on communal and agentic self-presentations. *Scandinavian Journal of Psychology*, 57(5), 427-432. doi: 10.1111/sjop.12310
- Singer, D., & Hunter, M. (1999). The experience of premature menopause: a thematic discourse analysis. *Journal of Reproductive and Infant Psychology*, 17(1), 63-81. doi: 10.1080/02646839908404585
- Speegle, S. (2016). *The effect of gender threat on implicit sexism and stereotyping* (Unpublished Master's thesis). University of North Florida, Jacksonville.
- Spielberger, C. D., Gorsuch, R. L., & Lushene, R. E. (1970). *Manual for the state-trait anxiety inventory*. Palo Alto, CA: Consulting Psychologist Press.
- Stoet, G. (2010). PsyToolkit: A software package for programming psychological experiments using Linux. *Behavior Research Methods*, 42(4), 1096-1104. doi: 10.3758/BRM.42.4.1096
- Stoet, G. (2017). PsyToolkit: A novel web-based method for running online questionnaires and reaction-time experiments. *Teaching of Psychology*, 44(1), 24-31. doi: 10.1177/0098628316677643
- Thompson Jr, E. H., & Pleck, J. H. (1986). The structure of male role norms. *American Behavioral Scientist*, 29(5), 531-543. doi: 10.1177/000276486029005003
- Toplumsal Dayanışma İçin Psikologlar Derneği (TODAP). (2017). *Psikologlar için LGBTİ'lerle (lezbiyen, gey, biseksüel, trans, interseks) çalışma kılavuzu*. İstanbul, Turkey.
- Transrespect versus Transphobia Worldwide. (2020). *Trans murder monitoring update: Trans day of remembrance 2020*. Retrieved from https://transrespect.org/wp-content/uploads/2020/11/TvT_TMM_TDoR2020_Tables.pdf

- Türkiye İstatistik Kurumu. (2021, March 5). *İstatistiklerle kadın, 2020* [Press release]. Retrieved from <https://data.tuik.gov.tr/Bulten/Index?p=Istatistiklerle-Kadin-2020-37221>
- Türkoğlu, B. (2019). *Precarious manhood in Turkey: Earned, lost, and threatened status of manhood* (Unpublished doctoral dissertation). Middle East Technical University, Ankara.
- Türkoğlu, B., & Sayılan, G. (2021). How is masculinity ideology related to transprejudice in Turkey: The mediatory effect of femmephobia. *Psychology & Sexuality*, 1-15. doi: 10.1080/19419899.2020.1870541
- Uluboy, Z., & Husnu, S. (2020). Turkish speaking young adults attitudes toward transgender individuals: Transphobia, homophobia and gender ideology. *Journal of Homosexuality*, 1-19. doi: 10.1080/00918369.2020.1813510
- Valved, T., Kosakowska-Berezecka, N., Besta, T., & Martiny, S. E. (2021). Gender belief systems through the lens of culture—Differences in precarious manhood beliefs and reactions to masculinity threat in Poland and Norway. *Psychology of Men & Masculinities*, 22(2), 265-276. doi: 10.1037/men0000331
- Vandello, J. A., & Bosson, J. K. (2013). Hard won and easily lost: A review and synthesis of theory and research on precarious manhood. *Psychology of Men & Masculinity*, 14(2), 101-113. doi: 10.1037/a0029826
- Vandello, J. A., Bosson, J. K., Cohen, D., Burnaford, R. M., & Weaver, J. R. (2008). Precarious manhood. *Journal of Personality and Social Psychology*, 95(6), 1325-1339. doi: 10.1037/a0012453
- Weaver, J. R., Vandello, J. A., & Bosson, J. K. (2013). Intrepid, imprudent, or impetuous? The effects of gender threats on men's financial decisions. *Psychology of Men & Masculinity*, 14(2), 184-191. doi: 10.1037/a0027087
- Weaver, K. S., & Vescio, T. K. (2015). The justification of social inequality in response to masculinity threats. *Sex Roles*, 72(11-12), 521-535. doi: 10.1007/s11199-015-0484-y

- Wellman, J. D., Beam, A. J., Wilkins, C. L., Newell, E. E., & Mendez, C. A. (2021). Masculinity threat increases bias and negative emotions toward feminine gay men. *Psychology of Men & Masculinities*. doi: 10.1037/men0000349
- Wilcox, C., Sigelman, L., & Cook, E. (1989). Some like it hot: Individual differences in responses to group feeling thermometers. *Public Opinion Quarterly*, 53(2), 246-257. doi: 10.1086/269505
- Willer, R., Rogalin, C. L., Conlon, B., & Wojnowicz, M. T. (2013). Overdoing gender: A test of the masculine overcompensation thesis. *American Journal of Sociology*, 118(4), 980-1022. doi: 10.1086/668417
- World Economic Forum. (2021). *Global gender gap report 2021*. Retrieved from http://www3.weforum.org/docs/WEF_GGGR_2021.pdf
- World Health Organization. (2016). *FAQ on health and sexual diversity: An introduction to key concepts*. Retrieved from <https://apps.who.int/iris/handle/10665/255340>
- Yildizhan, R., Adali, E., Kolusari, A., Kurdoglu, M., Yildizhan, B., & Sahin, G. (2009). Domestic violence against infertile women in a Turkish setting. *International Journal of Gynecology & Obstetrics*, 104(2), 110-112. doi: 10.1016/j.ijgo.2008.10.007