

## Attitudes and Correlates of Turkish College Students in Relation to Female Honour\*

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### Abstract

Honour is closely associated with such concepts as dignity, integrity, and morals, and also causes changes in people's attitudes and behaviours as well as in their cultural environment. The present study is intended to investigate attitudes and correlates of female honour in college students. A correlational study was conducted on 2924 undergraduates studying in various faculties at a state university in the Central Black Sea Region of Turkey. They completed a questionnaire, including the Attitude Scale for the Conception of Honour Related to Women (ASCHRW), and a Demographic Information Form. The Mann-Whitney U Test and Kruskal-Wallis H Test were used to test the research hypotheses. Study results revealed that college students' attitudes towards the conception of honour in relation to women varied according to gender, class, socioeconomic level, and faculty. In light of these results, it is possible to conclude that educational practices to raise undergraduates' awareness of gender discrimination and parents' awareness of "honour" can be effective and contributory.

**Keywords:** Honour, perception of honour, correlates, Turkey.

### 1. Introduction

The fatal outcomes of the felonies committed in the name of the phenomenon referred to as "honour" from a traditional, moral, and cultural perspective make it necessary to contemplate the perpetrators' and their society's sociocultural perceptions of "honour" (Öztürk & Demirdağ, 2013). "Honour" refers to law and order, pudicity, decency, chastity and purity, and truthfulness (Altunel, 2012; Nişanyan, 2011).

The concept of "honour", which adversely affects a countless number of women's lives and lifestyles in Turkey and sometimes results in femicides (Yazıcı & İzgi Topalak, 2014), is defined in very different ways in Turkey. "Honour" can be associated with such concepts as "dignity", "integrity", and "morals" (Yazıcı & İzgi Topalak, 2014), but also as a set of moral codes to motivate people to lead an untainted and dignified life in accord with universal ethics and to refrain from any misbehaviour that could possibly threaten human dignity (Hökelekli, 2011). While "honour" is defined as a commitment to moral codes, integrity, and truthfulness in a social milieu by the Turkish Language Association (an official regulatory body) (TDK, 2011), in developed countries it connotes such positive characteristics as truthfulness, integrity, and the virtuousness of both men and women (Sakallı-Uğurlu & Akbaş, 2013). According to Islamic sources, it is almost synonymous with such words as chastity, purity, decency, and modesty (Hökelekli, 2011). In developing countries, such as Turkey, "honour" is associated with integrity, reliability, and family protection from a masculine viewpoint, whereas for women it is connected with sexual abstinence and considered equivalent to the preservation of virginity (Işık & Sakallı-Uğurlu, 2009).

As expressed above, on one side, "honour" is regarded as integrity and truthfulness; on the other, it is closely associated with femininity, sexuality, and the female body (Kardam, 2002). Similarly, due to the misconception that "a woman is a man's honour", women are expected to live as dictated by society, which restricts their lives. Women opposing such an attitude are punished with dramatic acts, such as violence, which is contrary to human rights ((Yazıcı & İzgi-Topalak, 2014).

#### 1.1 Conception of "Honour" in Turkey

Women in Turkey are monitored by men under the pretext of the preservation of "family honour". This incessant monitoring is what underlies gender inequality. Women are restrained in many spheres of life, including education and employment, and even murdered under the guise of "honour" (Yıldız, 2009). However, a study evidenced that a woman's "honour" did not depend on her sexual life, and that the traditional view of female sexuality was not acceptable. The same study asserted that a woman's "honour" has nothing to do with her virginity and that it was "ridiculous" and "unjust" to regard a woman with sexual experience as unchaste and dishonoured (Ellialtı, 2012). In this ever-changing and -transforming world, values and norms of "honour" and related attitudes and behaviours must change, too (Kalav, 2012; Miakhel, 2009). As traditions and customs take a long time to develop and they are passed down through many generations, however, it is very difficult to

change them (Dikici, 2001). Additionally, radical changes and attitudes can adversely affect people's lives. It is not always easy for every society to cope with the challenges caused by changes and to control the outcomes (Dinçer, 2003). The perception of "honour", and in particular "honour" killings, has undergone a similar transformation throughout history and into the present.

As a result of the fact that social life has come to be divided into shared space and private space, the latter has been transformed into a female-focused space. This transformation not only resulted in women's confinement to the home but also to restricted lives under the guise of "family honour" (Erol, 2008). It is noted that educational status, income, job, or current professional position are among the factors highly influential in the non-egalitarian attitudes towards female sexuality (Şimşek, 2011). The efforts to eliminate gender equality for women as a disadvantaged group in Turkey under the pretext of the preservation of "honour" are unacceptable in societies where every individual is deemed equal.

The young are the most important actors in social change and development. Particularly undergraduate students, as prospective decision-makers, educators, and administrators, have an important role in the emergence and development of sociocultural change (Gürsoy & Arslan-Özkan, 2014; Yazıcı & İzgi-Topalak, 2014). As they are expected to acquire highly important positions and to have a say in the national administration, it is considered necessary to determine their perception of "honour" related to women and the factors likely to affect their understanding of this concept. We must also investigate their thoughts on "honour" in relation to women because young people constitute a substantial part of the population. The purpose of this study is to determine college students' perceptions of "honour" and investigate a number of factors (gender, grade level, socioeconomic level) that affect the perception of "honour".

## 2. Method

### 2.1. Participants

In this correlational study, the population consisted of 26496 college students from various faculties at a state university in the Central Black Sea Region of Turkey in the fall and spring term of the 2015–2016 academic year. A sample size of 1724 participants was calculated to represent the population in consideration of an acceptable error value of  $\pm 5\%$ , a confidence interval of 95%, and a deviation of  $\pm 0.05$ . The sample was comprised of 2924 voluntary undergraduate students. There were 1843 female (63%) and 1084 (31%) male participants who ranged in age from 17 to 34. The mean age of the respondents was 20.84 (*S.d.*:1.62). With respect to grade level, there were 727 (24.9%) first year students, 776 (26.5%) second year students, 746 (25.5%) third year students, and 675 (23.1%) fourth year students. In the study, 6.6% of the participants were classified as having low, 87.9% middle, and 5.5% high socioeconomic status. Finally, 28.9%, 13.9%, 13.6%, 15.2%, 13.6%, and 14.8% were observed to study in the faculty of educational sciences, the faculty of health sciences, the faculty of economics and administrative sciences, the faculty of theology, the faculty of engineering, and the faculty of arts and sciences, respectively.

### 2.2. Measures

**Attitude Scale for the Conception of 'Honour' Related to Women (ASCHRW):** The ASCHRW was developed by Gürsoy and Arslan-Özkan (2014) to assess the attitudes of young people between 18 and 24 towards "honour" associated with women. The Cronbach's Alpha coefficient of reliability for the scale was calculated to be .93. It is a 5-level Likert scale consisting of 3 domains and 25 items. The traditional conception of "honour" corresponds to the first (9 items), the egalitarian approach to the second (11 items), and the conception of pre-marital sex/"honour" to the third domain (5 items). The highest and lowest achievable scores are 125 and 25, respectively. Higher scores are construed as an indicator of a positive attitude towards and positive conception of "honour" related to women. Attitudes favouring gender discrimination were marked as "negative", and the ones favouring human rights, regardless of gender, as "positive". In this sense, scores of 25–50, 51–75, and 76–125 were accepted to correspond to "an attitude favouring traditional and gender discrimination", "an indecisive attitude", and "an egalitarian attitude", respectively. Based on the number of the statements, the highest and lowest scores achievable in the first domain were 45 and 9, respectively. The highest and lowest scores achievable in the second were 55 and 11, respectively. Lastly, the highest and lowest scores achievable in the third domain were 25 and 5, respectively (Gürsoy & Arslan-Özkan 2014). The Cronbach's Alpha reliability coefficient was .93 in this study.

**Demographic Information Form:** This form was developed by the researchers and used to collect data on the independent variables including gender, class, faculty, and socioeconomic status.

### 2.3. Procedure

Written formal permission (with the entry number of 2015/294) was obtained separately from the Ethics Board of Clinical Research to conduct the research and from the faculty administration to administer the questionnaire. The data were collected in the fall term of the 2015–2016 academic year. Before the administration of the

questionnaire, the students were assured that participation was voluntary, responses would be kept confidential, and they could discontinue the session at any time without fear of being penalized. The questionnaire was administered to 3020 undergraduates who volunteered. However, the number dropped to 2924 because 60 participants did not correctly answer the control question, and 36 did not complete most of the questionnaire.

## 2.4. Statistical Analysis

The statistical analyses were performed using IBM SPSS 21. Descriptive statistics were used to give information about sample characteristics. Due to the non-normal distribution, the non-parametric Mann-Whitney U and Kruskal-Wallis H tests were used to test the research hypotheses. When the Kruskal-Wallis H test yielded significant results, differences between grade levels and faculty were analysed using the Mann-Whitney U test. A significance level of .05 was accepted for all analyses.

## 3. Results

### 3.1 The Participants' Perceptions of Honour Related to Women by Gender

The findings pertaining to the participants' perceptions of "honour" related to women according to gender and concerning the sub-domains of the Attitude Scale for the Conception of 'Honour' Related to Women are presented in Table 1.

Table 1. Mann-Whitney U Test Results by Gender

	Female (n=1840)	Male (n=1084)	MW	p
	Median (Min. – Max.)	Median (Min. – Max.)		
ASCHRW	64 (25–125)	76 (25–125)	774052	0.001*
Traditional	21 (9–45)	28 (9–45)	733776	0.001*
Egalitarian	23 (11–55)	30 (11–55)	784270	0.001*
Pre-marital	18 (5–25)	18 (5–25)	993869.5	0,877

Note: \* $p < .01$ ; MW= Mann-Whitney U Test.

As indicated in Table 1, in consideration of gender, there was a statistically significant difference between the mean scores of the ASCHRW and the mean scores of traditional and egalitarian conceptions of "honour" ( $p = 0.001$ ;  $p < .01$ ). While the median score of the traditional conception of "honour" was 64 for female participants, it was calculated to be 76 for male participants. In the sub-domain of general conception of "honour", the female participants exhibited an "indecisive" attitude, while the male participants were egalitarian. The scores regarding the general conception of "honour" differed significantly according to the participants' gender ( $p < 0.001$ ). While the median for the female participants was 21, it was 28 for the males. The male participants' median was higher than that of the females. The scores concerning the egalitarian conception of "honour" significantly differed according to the participants' gender ( $p < 0.001$ ). While the median for the female participants was 23, it was 30 for the males. The male participants' median was higher than that of the females. The scores pertaining to the conception of pre-marital sex/"honour" did not differ significantly according to the participants' genders ( $p < 0.877$ ). The median was 18 for both male and female participants.

### 3.2 The Participants' Conception of Honour Related to Women by Class

The findings pertaining to the participants' perception of honour related to women according to the class of the participants and concerning the sub-domains of the Attitude Scale for the Conception of 'Honour' Related to Women are presented in Table 2.

Table 2. Kruskal Wallis H Test Results by Class

	1 <sup>st</sup> year (n=727)	2 <sup>nd</sup> year (n=776)	3 <sup>rd</sup> Year (n=746)	4 <sup>th</sup> Year (n=675)	η	p
	Median (Min. – Max.)	Median (Min. – Max.)	Median (Min. – Max.)	Median (Min. – Max.)		
ASCHRW	69 (25–124)	70 (25–124)	70 (25–124)	72 (25–124)	3.9	0.278
Traditional	23 (9–45)	25 (9–45)	24 (9–45)	25 (9–45)	3.5	0.315
Egalitarian	24 (11–55)a	26 (11–55)ab	26 (11–55)ab	28 (11–55)b	9.5	0.023*
Pre-marital	18 (5–25)ab	18 (5–25)ab	18 (5–25)a	17 (5–25)b	9	0.029*

Note: \* $p < .05$ ; KW=Kruskal-Wallis H Test; a, b: there is no difference between groups marked with the same letter.

The Kruskal-Wallis H test results for the scores on conception of "honour" by class revealed that the ASCHRW scores did not differ significantly according to class ( $p = 0.278$ ). The median scores for the first, second, third, and fourth year students were found to be 69, 70, 70 and 72, respectively. All classes were observed to be "indecisive" about the conception of "honour". It was also observed that the traditional

conception of “honour” did not vary according to class ( $p=0.315$ ). The mean scores for the first, second, third, and fourth year students were found to be 23, 25, 24, and 25, respectively. The scores as regards the egalitarian conception of “honour” significantly differed according to the participants’ class ( $p<0.023$ ). The Mann-Whitney U test demonstrated that the median scores for the first, second, third, and fourth year students were 24, 26, 26, and 28, respectively, and there was a statistically significant difference between the scores of the first and fourth year students in terms of the egalitarian conception of “honour”. It is evident that the median score of the fourth year students was higher than that of the first year students. The scores for the conception of pre-marital sex/“honour” differed significantly according to the participants’ class ( $p<0.029$ ). The Mann-Whitney U test showed that the median scores for the first, second, third, and fourth year students were 18, 18, 18, and 17, respectively, and there was a statistically significant difference between the scores of the third and fourth year students in terms of the conception of pre-marital sex/“honour”. The median value of the fourth year students was found to be higher than that of the third year students.

### 3.3 The Participants’ Perception of Honour Related to Women by Socioeconomic Level

The findings pertaining to the participants’ perception of honour related to women according to socioeconomic level and concerning the sub-domains of the Attitude Scale for the Conception of ‘Honour’ Related to Women are presented in Table 3.

Table 3. Kruskal Wallis H Test Results by Socioeconomic Level

	Low (n=192)	Middle (n=2570)	High (n=162)	$\chi^2$	p
	Median (Min. – Max.)	Median (Min. – Max.)	Median (Min. – Max.)		
ASCHRW	66 (25–125)	70.5 (25–125)	69 (25–125)	3.0	0.221
Traditional	23.5 (9–45)	24 (9–45)	24 (9–45)	1.4	0.488
Egalitarian	26 (11–55)	26 (11–55)	28 (11–55)	1.1	0.572
Pre-marital	16 (5–25)a	18 (5–25)b	15 (5–25)a	27.6	0.001*

Note: \* $p<0.01$ ; KW=Kruskal Wallis H test; a, b: there is no difference between groups marked with the same letter.

In Table 3, ASCHRW scores did not differ significantly according to socioeconomic level ( $p=0.221$ ). The median scores of the participants with low, middle, and high socioeconomic status were discovered to be 66, 70.5, and 69, respectively. Each group was observed to be “indecisive” about the general perception of “honour”. The sub-domain scores concerning the traditional conception of “honour” did not significantly differ according to socioeconomic status ( $p=0.488$ ). The median scores of the participants with low, middle, and high socioeconomic status were discovered to be 23.5, 24, and 24, respectively. Similarly, the scores concerning the egalitarian conception of “honour” did not significantly differ according to socioeconomic status ( $p=0.572$ ). The median scores of the participants with low, middle, and high socioeconomic status were discovered to be 26, 26, and 28, respectively. The scores for the conception of pre-marital sex/“honour” significantly differed according to the participants’ socioeconomic status ( $p<0.001$ ). The median scores of the participants with low, middle, and high socioeconomic status were 16, 18, and 15, respectively. The scores of the participants with middle socioeconomic status concerning the conception of pre-marital sex/“honour” were found to be lower than those of the ones with low and high socioeconomic status.

### 3.4 The Participants’ Perception of Honour Related to Women by Faculty

The findings pertaining to the participants’ perception of “honour” related to women according to their faculties and concerning the sub-domains of the Attitude Scale for the Conception of ‘Honour’ Related to Women are presented in Table 4.

**Table 4. Kruskal Wallis H Test Results by Faculty**

	Traditional	Egalitarian	Pre-marital	ASCHRW
	Median (Min. – Max.)	Median (Min. – Max.)	Median (Min. – Max.)	Median (Min. – Max.)
Faculty of Education	19 (9–45)a	20 (11–55)a	19 (5–25)a	58 (25–125)a
Faculty of Health Sciences	17 (9–41)a	19 (11–45)a	18 (5–25)a	54 (25–106)a
Faculty of Economics and Administrative Sciences	17 (9–42)a	18 (11–44)a	18 (5–25)a	54 (25–109)a
Faculty of Theology	30 (9–45)b	31 (11–55)b	20 (10–25)b	83 (33–117)b
Faculty of Engineering	32 (11–45)b	45 (12–55)c	12 (5–25)c	88 (28–125)bc
Faculty of Arts and Sciences	37 (9–45)c	48 (11–55)c	13 (5–25)c	95 (29–125)c
KW	1059.1	1821.2	801.3	1321.5
p	0.001*	0.001*	0.001*	0.001*

Note. \* $p < .01$ ; KW=Kruskal Wallis test; a, b, c: there is no difference between groups marked with the same letter.

In Table 4, the general conception of “honour” differed significantly by faculty ( $p=0.001$ ;  $p < 0.01$ ). The median values of the students from the faculty of education, health sciences, economic and administrative sciences, theology, engineering, and arts and sciences were calculated to be 58, 54, 54, 83, 88, and 95, respectively. No statistically significant difference was observed between the faculty of arts and sciences and the faculty of engineering. The participants from these two faculties adopted an egalitarian approach. The faculty of arts and sciences achieved the highest score of all. There was no statistically significant difference between the faculty of theology and the faculty of engineering. The participants from these two faculties adopted an egalitarian approach. These two faculties achieved higher scores than the other faculties. No statistically significant difference was observed among the faculty of education, the faculty of health sciences, and the faculty of economic and administrative sciences.

The scores for the traditional conception of “honour” differed significantly according to the participants’ faculty ( $p=0.001$ ;  $p < 0.01$ ). The median values of the students from the faculty of education, health sciences, economic and administrative sciences, theology, engineering, and arts and sciences were calculated to be 19, 17, 17, 30, 32, and 37, respectively. The median value of the faculty of arts and sciences pertaining to the general conception of “honour” was higher than the other faculties. While no statistically significant difference was obtained between the faculty of engineering and the faculty of theology, the medians of these two faculties were found to be higher than the other faculties, except for the faculty of arts and sciences. No statistically significant difference was observed among the faculty of education, the faculty of health sciences, and the faculty of economic and administrative sciences.

The scores for the egalitarian conception of “honour” differed significantly according to the participants’ faculty ( $p=0.001$ ;  $p < 0.01$ ). The median values of the students from the faculty of education, health sciences, economic and administrative sciences, theology, engineering, and arts and sciences were calculated to be 20, 19, 18, 31, 45, and 48, respectively. There was no statistically significant difference between the median values of the faculty of arts and sciences and the faculty of engineering in relation to the general conception of “honour”. However, the medians of these two faculties were higher than the other faculties. The median of the faculty of theology was found to be higher than the other faculties, except for the faculty of engineering and the faculty of arts and sciences. No statistically significant difference was observed among the faculty of education, the faculty of health sciences, and the faculty of economic and administrative sciences.

The scores for the conception of pre-marital sex/“honour” differed significantly according to the participants’ faculty ( $p=0.001$ ;  $p < 0.01$ ). The median values of the students from the faculty of education, health sciences, economic and administrative sciences, theology, engineering, and arts and sciences were calculated to be 19, 18, 18, 20, 12, and 13, respectively. There was no statistically significant difference between the median values of the faculty of arts and sciences and the faculty of engineering in relation to the general conception of “honour”. However, the medians of these two faculties were higher than those of the other faculties. The median of the faculty of theology was found to be higher than the other faculties, except for the faculty of engineering and the faculty of arts and sciences. No statistically significant difference was observed among the faculty of education, the faculty of health sciences, and the faculty of economic and administrative sciences. These faculties exhibited an “indecisive” attitude.

#### 4. Discussion

The test of the first hypothesis revealed that the female participants were indecisive about the general conception of “honour”, whereas the male students had an egalitarian conception of “honour”. Because no significant difference between the scores concerning pre-marital sex was observed by gender, it can be concluded that both



genders adopted a similar attitude towards pre-marital sex (Table 1). This result can be related to education. Although the participants were undergraduates, the female students' indecisive attitudes towards the concept of "honour" can be construed as an indicator of how hard it is to change the deep-rooted social conception of "honour". The indecisiveness of the female participants can also be interpreted as a positive attitude because a transition from this "indecisive" attitude into an "egalitarian" one may be observed in future studies. Research on social life, marriage, professional life, and family shows that female students adopt a more traditional and sexually discriminatory attitude towards women than the male students do (Yazıcı & İzgi-Topalak, 2014; Vefikuluçay et al., 2007). Gürsoy & Arslan (2014) reported that gender was an influential factor in students' attitudes towards "honour" in relation to women. The same study demonstrated that female students adopted a more egalitarian attitude towards "honour" than male students did. In the study by Bilgiç et al. (2015), which investigated students' perceptions of and attitudes towards gender roles, they found that the participants exhibited an egalitarian attitude towards egalitarian gender and female gender roles. Ökten (2009) investigated the concepts of female sexuality and the female body in the South-Eastern Anatolia Region according to the region's cultural characteristics and discovered that people in the region had an androcentric attitude. Şenel (2014) revealed that young women under 20 abide by and over-internalize gender roles.

No research on undergraduates' perceptions of "honour" by class was found in the related literature. Yet, it is stated that it is the family's and society's cultural understanding of "honour", not university education, that plays a critical role in the development of undergraduate students' attitudes (Gürsoy & Arslan, 2014). Likewise, it is also noted that the conception of "honour" is not changed by a high level of education and gender roles are internalized (Şenel, 2014), students adopt a traditional view of "honour" because of the dominant nature of gender roles, and universities aiming to train intellectual individuals fail to change perceptions of gender equality (Vefikuluçay et al., 2007). In this study, the scores concerning the egalitarian conception of "honour" differed by class: those from the higher classes received higher scores (Table 2). Therefore, the egalitarian attitude of the students might have resulted from their new life in a different environment distant from their parents. Although it was observed and noted in the present study that it was very difficult to change one's attitude towards "honour" due to social perceptions, a growing egalitarian understanding of "honour" resulting from a higher education level might signify that education positively affects and changes the perception of "honour". The related research can be said to substantiate this finding (Şener, 2014). The investigation of the conception of pre-marital sex/"honour" in consideration of the class variable revealed that the median score of the fourth year students declined. It can be concluded from this finding that these students adopted a more traditional attitude towards pre-marital sex, and they internalized this attitude, and thus exhibited a more conservative attitude over time, maybe because of the influence of the friends made and the social circle built at university. In the related literature, it is reported that male students do not approve of pre-marital sex by women and exhibit an affirmative attitude towards flirting without pre-marital sex, and that it is mostly family's and society's cultural perception of "honour", rather than undergraduate education, that plays a critical part in the development of their "honour"-related attitudes (Gürsoy & Arslan, 2014; Şenel, 2014). The literature review also revealed that extramarital sex is not approved of and that women's pre-marital chastity is important and an indicator of "honour" (Başoğlu, 2014).

The testing of the third research hypothesis showed that the median scores pertaining to the general conception of "honour" related to women, the traditional understanding of "honour", and egalitarian conception of "honour" did not differ significantly by socioeconomic status, but there was a statistically significant difference between the median scores concerning the conception of pre-marital sex/"honour" according to the participants' socioeconomic levels. The median score of the participants with middle socioeconomic status pertaining to pre-marital sex/"honour" was observed to be higher than the median scores of those with low and high socioeconomic status (Table 3). It is reported in the literature that socioeconomic level and lack of education can affect one's attitude towards and perception of "honour" (Sakallı-Uğurlu & Akbaş, 2013; Kardam (2002). The related literature also asserts that as parental education level increases, so do the students' scores concerning their attitudes towards and perception of "honour" in relation to women (Gürsoy & Arslan, 2014). As a result of the present study, given that family is influential in shaping children's attitudes, it can be suggested that parental attitude and social circle, rather than socioeconomic level, affect and change their attitudes. Thus, the findings of this study are partially substantiated by previous research. The analyses of the fourth hypothesis yielded a statistically significant difference between the participants' faculty and their attitude towards the general conception of "honour" related to women and its sub-domains (Table 4). These results indicated that the median scores of the participants from the faculty of education, faculty of health sciences, and faculty of economic and administrative sciences concerning the general perception of "honour" in relation to women were lower than those of the participants from the faculty of theology, faculty of engineering, and faculty of arts and sciences. A statistically significant difference was observed between the median score of pre-marital sex and the faculties. Further, the highest median score pertaining to the pre-marital sex sub-domain was obtained from the students of the faculty of theology, while the lowest was from the faculty of engineering (Table 4). This can be

accounted for by the education level of their parents. In consideration of these explanations, it is thought-provoking to see that the scores of the students from the faculty of health sciences and education concerning “honour” in relation to women were low. Gender discrimination is a noteworthy issue to discuss because it underlines the importance of the faculty of health sciences and the faculty of education—which play a remarkable part in education, teaching, and humanitarian help—in training and educating the next generation. This finding is particularly important because it will guide the participants while training prospective educational and medical workers to adopt an egalitarian viewpoint. The review of the related literature has shown that students from health sciences have a higher level of egalitarian gender attitude (Çelik et al., 2013), students from foreign language intensive high schools and high schools admitting students with high scores on entrance exams exhibit a more egalitarian gender attitude than those from ordinary high schools (Zeyneloğlu, 2008), and that students from health sciences have a more egalitarian attitude (Kavuran, 2011; Atış, 2010).

The results of this analysis revealed that undergraduates’ attitudes towards the conception of “honour” in relation to women varied significantly according to gender, class, socioeconomic level, and faculty with small effect sizes. Effect size simply gives information about the meaningfulness of the relationship between two variables in practice (Şahin, Barut, Ersanlı, & Kumcağız, 2014). Thus, future studies could investigate other variables related to attitudes to honour. This study has some limitations that should guide future research. Firstly, a cross-sectional research design was used in this study. Future studies should investigate the perception of honour longitudinally. However, based on current research results, the following suggestions can be made in consideration of the results obtained.

1-Researching undergraduates’ perceptions of “honour” in relation to women by conducting in-depth interviews. 2-Offering elective courses to raise students’ awareness of gender discrimination.

3-Holding educational activities that will positively affect the conception of “honour” in consideration of the parents’ role in shaping the child’s value judgments.

4-Children should be provided with education at an early age, particularly in high school, to help them develop a thorough understanding of domestic violence and women’s rights, a “healthy” conception of “honour”, and a gender equality-based perception of “honour”.

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