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Research Article

The Relationships Between Attitudes Towards Gender Roles, Marriage and Marriage Anxiety of Single Youth Individuals

Evlenmemiş Genç Bireylerin Toplumsal Cinsiyet Rollerine Yönelik Tutumları, Evlilik Tutumları ve Evlilik Kaygıları Arasındaki İlişkinin İncelenmesi

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Abstract

The aim of this study is to examine the relationship between the gender role attitude, marriage attitude and marriage anxiety of unmarried young individuals, both with each other and with the explanatory variables related to demographic and parental marriage. The sample of the study consisted of 848 unmarried young individuals between the ages of 18-29 residing in Ankara. The data of the research were collected by creating an online questionnaire using the Snowball Sampling Method. In the research, Gender Roles Attitude Scale, Marriage Attitude Scale and Marriage Anxiety Scale were used to determine the gender role attitudes, marriage attitudes and marital concerns of young individuals. According to the findings of the study, the egalitarian gender role attitude and marital anxiety levels of female participants are higher than male participants. The attitudes towards marriage of male participants are more positive than female participants. Those whose parents are divorced or separated and those who evaluate their parents' marriage as conflicting have more negative attitudes towards marriage while marital anxiety levels are higher than those whose parents are alive and together, and those who see their parents' marriage as happy. In the study, there was a negative relationship between egalitarian gender role attitude and positive attitude towards marriage; positive relationship between marriage anxiety and egalitarian gender role attitude; a negative relationship was found between marriage attitude and marriage anxiety. The results obtained from the study were discussed within the framework of the literature; recommendations for research and practice are presented.

Keywords: *Young, marriage, gender role attitude, marriage attitude, marital anxiety.*

Öz

Bu çalışmanın amacı, evlenmemiş genç bireylerin toplumsal cinsiyet rolü tutumu, evlilik tutumu ve evlilik kaygısı arasındaki ilişkilerin, hem birbirleriyle hem de demografik ve anne-baba evliliğine ilişkin açıklayıcı değişkenlerle arasındaki ilişkiyi incelemektir. Araştırmanın örneklemini Ankara'da ikamet eden 18-29 yaş aralığındaki 848 evlenmemiş genç birey oluşturmuştur. Araştırmanın verileri Kartopu Örnekleme Yöntemi'nden yararlanılarak çevrimiçi anket oluşturularak toplanmıştır. Araştırmada genç bireylerin toplumsal cinsiyet rolleri tutumu, evlilik

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tutumu ve evlilik kaygılarını belirlemek için Toplumsal Cinsiyet Rolleri Tutum Ölçeği, Evlilik Tutum Ölçeği ve Evlilik Kaygısı Ölçeği kullanılmıştır. Araştırmadan elde edilen bulgulara göre, kadın katılımcıların eşitlikçi toplumsal cinsiyet rolü tutumu ve evlilik kaygı düzeyleri, erkek katılımcılara göre daha yüksektir. Erkek katılımcıların; evliliğe yönelik tutumları, kadın katılımcılardan daha olumludur. Anne-babası boşanmış ya da ayrı yaşayanlar ile anne-baba evliliğini çatışmalı olarak değerlendiren katılımcıların evliliğe yönelik tutumları daha olumsuz; evlilik kaygı düzeyleri ise anne-babası sağ ve beraber olanlar ile anne-baba evliliğini mutlu olarak görenlere göre daha yüksektir. Çalışmada eşitlikçi toplumsal cinsiyet rolü tutumu ile evliliğe yönelik olumlu tutum arasında negatif; evlilik kaygısı ile eşitlikçi toplumsal cinsiyet rolü tutumu arasında pozitif; evlilik tutumu ile evlilik kaygısı arasında ise negatif ilişki bulunmuştur. Çalışmadan elde edilen sonuçlar ilgili literatür çerçevesinde tartışılmış; araştırma ve uygulamaya yönelik öneriler sunulmuştur.

Anahtar Kelimeler: *Genç, evlilik, cinsiyet rolü tutumu, evlilik tutumu, evlilik kaygısı.*

1. INTRODUCTION

Family is the smallest unit of society. People get married to start their own families (Haviland, Prins, McBride & Walrath, 2008). The form and characteristics of a family depend on social, historical, and ecological conditions (Atabek, 1989, p.21; Beauvoir, 2020, p.102, Haviland et al., 2008, p.209). A family is a biological, emotional, economic, social, and protective institution that shapes its members' values, attitudes, and feelings (Murati, 2016).

Culture refers to the standards accepted by society. Cultural norms permeate every aspect of daily life and also affect how the concepts of sex and gender are perceived. Sex and gender are different concepts, although they are often used interchangeably in daily life. Sex is about biological characteristics assigned at birth. However, gender is a social construct that changes across time and cultures (Haig, 2004; Lindsey, 2012, p.11; Oakley, 1972, p.128; West & Zimmerman, 1987; Yel,2020). Gender is a multifaceted concept that refers to the socially constructed roles, behaviors, activities, expectations, and attributes that a given society considers appropriate for men and women (Lindsey, 2012, p. 12; Seçgin & Tural, 2011; Demirtaş,1999). Gender roles are the expectations about how people will look, act, think, and feel based on their sex (Esen, Soylu, Siyez, & Demirgürz, 2017; Zeyneloğlu, 2008). There are two types of gender roles: traditional and egalitarian (Esen et al., 2017). Traditional gender roles refer to the ways in which women are considered weak people unfit for activities demanding 0high physical or mental capabilities. Therefore, women in traditional societies are limited to housework and reproduction. They are regarded as natural nurturers who are supposed to stay home and raise children (Bakioğlu & Türküm, 2019; Özaydınlık, 2014; Vefikuluçay, Zeyneloğlu, Eroğlu & Taşkın, 2007). On the other hand, egalitarian gender roles refer to the idea that everybody should have the same rights and opportunities irrespective of their sex. In other words, egalitarian gender roles assume that both men and women share professional, family, marriage, social and educational responsibilities (King, King, Carter, Surface & Stepanski, 1994). Social expectations determine one's attitudes toward gender roles. One passes those attitudes to the next generations through stereotypes (Giddens, 2012; Zeyneloğlu, 2008). Gender roles are dynamic constructs that vary from society to society because social values, conceptions, and attitudes change with time (Nicholson, 1994). The social structure of Turkey has undergone significant changes, especially because of the proclamation of the republic that witnessed industrialization, urbanization, migration, and democratization. Turkey opened up new universities and extended compulsory schooling, allowing girls to access education and women to participate more in social, economic, political, and cultural life. Therefore, gender roles have changed radically (Akın & Aydemir, 2007; Baş, 2017).

Despite dramatic changes, family is still important due to both traditional relationship networks and the transformations in the internal mechanisms of modernity. Although different institutions meet some of the family functions, one still meets the need for love and trust within the family (Aktaş, 1995, p.45). In many societies, marriage is the first step to starting a family (Haviland et al., 2008, p.209). However, some people view marriage in a positive light, whereas others have negative attitudes toward it. This is because people have different experiences with gender roles, come from different families and social circles, and witness different social and global changes (Arnett, 2000; Blagojevich, 1989; Eagly & Chaiken, 2007; Haig, 2004; Larson, Benson, Wilson & Medora, 1998).

Anxiety is pretty much like fear. However, the difference between anxiety and fear is that anxiety happens when there is no immediate threat or danger, whereas fear occurs when there is a real or urgent threat. Anxiety is a feeling that something terrible is afoot. It is objectless, according to some sources. When one considers a situation dangerous, one feels anxiety and tries to avoid it (Öner & Le Compte, 1985; Budak, 2000, p.503). People who experience anxiety about marriage are more likely to perceive it as a dangerous institution that should be avoided (Çelik & Erkilet, 2019; Gudykunts & Shapiro, 1996). Some researchers have investigated the sources of anxiety people have about marriage. According to them, people avoid marriage for various reasons. First, some people do not want to fulfill traditional gender roles. Second, they witness divorces or bitter legal fights. Third, they fear that marriage will restrain their life too much and represent a threat to their independence. Fourth, they believe in sexual myths. Fifth, they have different sexual orientations. Sixth, striking a balance between work and family life comes with numerous challenges (Jones, 2005; Kefalas, Furstenberg, Carr & Napolitano, 2011; Larson, Benson, Wilson & Medora, 1998; Ünal & Avcı, 2019; Yüksel, 2006, pp. 143-150).

2. OBJECTIVE

Modernization and technological developments have affected how people perceive gender roles. In line with this, it is essential to determine how young people view gender roles and marriage and what level of marriage anxiety they have. Therefore, this study investigated how young people perceived gender roles and marriage and what level of marriage anxiety they had.

This descriptive study had two objectives: (1) investigating single young people's attitudes toward gender roles and marriage and their marriage anxiety and (2) determining the effect of demographic characteristics and parents' marriage on their attitudes toward gender roles and marriage and their marriage anxiety. The sample consisted of 848 participants. Data were collected using the Gender Role Attitudes Scale (GRAS), the Inonu Marriage Attitude Scale (IMAS), and the Marriage Anxiety Scale (MAS).

The following are the research questions:

1. Do demographic and descriptive variables affect GRAS, IMAS, and MAS?
2. Is there a correlation between GRAS and IMAS?
3. Is there a correlation between GRAS and MAS?
4. Is there a correlation between IMAS and MAS?

3. METHOD

3.1. Sample

The study was conducted between January and June 2019. The sample consisted of 517 women and 331 men living in Ankara, Turkey. Participants were recruited using snowball sampling. Participation was voluntary.

3.2. Data Collection Tools

The demographic and descriptive information form was based on a literature review conducted by the researchers. The form consisted of items on participants' and their parents' demographic characteristics (age, gender, education, etc.) and descriptive information regarding parents' marriage.

The Gender Role Attitudes Scale (GRAS) was developed by García-Cueto et al. (2015) to determine people's egalitarian attitudes toward gender roles. The instrument consists of 20 items rated on a five-point Likert-type scale 1 (*Strongly disagree*) to 5 (*Strongly agree*). The last fourteen items are reverse scored. The total score is the sum of all scores. The original scale has a Cronbach's alpha of .99 (García-Cueto et al., 2015). The scale was adapted into Turkish by Bakioğlu and Türküm (2019). Five items (1, 2, 3, 6, and 7) were removed from the GRAS-TR because they had factor loadings smaller than .40. The 15-item GRAS-TR has a Cronbach's alpha of .88 (Bakioğlu & Türküm, 2019). The total score ranges from 15 to 75, with higher scores indicating more egalitarian attitudes toward gender roles.

Bayoğlu and Atli (2014) developed the Inonu Marriage Attitude Scale (IMAS). The scale consists of 21 items rated on a five-point Likert-type scale 1 (*Strongly disagree*) to 5 (*Strongly agree*). The scale has a Cronbach's alpha of .90 (Bayoğlu & Atli, 2014). The total score ranges from 21 to 105, with higher scores indicating more positive attitudes toward marriage.

Çelik and Erkilet (2019) developed the Marriage Anxiety Scale (MAS). The scale consists of 13 items rated on a four-point Likert-type scale 0 (*Strongly disagree*) to 3 (*Strongly agree*). The scale has a Cronbach's alpha of .79 (Çelik & Erkilet, 2019). The total score ranges from 13 to 52, with higher scores indicating higher anxiety about marriage.

3.3. Data Collection

The data were collected online (Google Forms). All participants were sent a link to the survey (email or WhatsApp). Participation was voluntary. The survey informed all participants about the research purpose and procedure. Informed consent was obtained from those who agreed to participate.

3.4. Data Analysis

The data were analyzed using the Statistical Package for Social Sciences (SPSS for Windows, v. 23.0) at a significance level of 0.05. Normality was tested. The results showed that the data were nonnormally distributed. The Mann-Whitney U test was used for pairwise comparison, and the Kruskal-Wallis test was used to compare more than two independent groups. The Bonferroni test was used for posthoc group comparisons to determine the source of significant differences. Pearson's correlation coefficient was used to determine the relationship between numerical variables.

4. RESULTS

4.1. Demographic and Descriptive Information

Table 1 shows all participants' demographic and descriptive characteristics. Participants had a mean age of 23.08 years. More than half the participants were women (61%) and had high school degrees (60.6%). More than a quarter of the participants had mothers with primary school or lower degrees (34.2%). More than a quarter of the participants had fathers with bachelor's degrees (31%). Most participants had parents living together (80.2%). Half the participants believed their parents were happily married (50%). More than a quarter of the participants believed that their parents had conflicts in their marriage (28.9%).

Table 1: Demographic and Descriptive Characteristics (N=848)

	$\bar{X}$	*SD*	*M*	*Range*
Age (years)	23.08	3.00	23.00	17 - 34
		n		%
Sex				
Woman	517		61.0	
Man	331		39.0	
Educational Level				
High school	514		60.6	
Bachelor's	303		35.7	
Master's	31		3.7	
Employment				
Employed	224		26.4	
Unemployed	100		11.8	
Student	524		61.8	

Mother Educational Level		
Primary school or lower	290	34.2
Middle school	113	13.3
High school	205	24.2
Associate	43	5.1
Bachelor's	176	20.8
Master's	21	2.5
Father Educational Level		
Primary school or lower	155	18.3
Middle school	107	12.6
High school	229	27.0
Associate	49	5.8
Bachelor's	263	31.0
Master's	45	5.3
Parents' Marital Status		
Both are alive and together	680	80.2
Either one of them or both are dead	62	7.3
Divorced or separated	106	12.5
Opinion on Parents' Marriage Quality		
Happy	424	50.0
Conflict-ridden	245	28.9
Undecided	179	21.1
Total	**848**	**100.0**

Table 2 shows all participants' GRAS, IMAS, and MAS scores. There is a significant difference in GRAS, IMAS, and MAS scores between male and female participants. Female participants had a significantly higher GRAS score than their male counterparts ($p<0.01$), indicating that gender affected participants' attitudes toward egalitarian gender roles. Male participants had a significantly higher IMAS score than their female counterparts ($p<0.01$), indicating that male participants had more positive attitudes toward marriage than female participants. Female participants had a significantly higher MAS score than their male counterparts ($p<0.01$).

Participants' and their fathers' education did not affect their GRAS, IMAS, and MAS scores ($p>0.05$). However, their mothers' education affected their GRAS and IMAS scores ($p<0.01$). Participants whose mothers had primary school or lower degrees had a significantly lower GRAS score than others. Participants whose mothers had primary school or lower degrees had a significantly lower GRAS score than those whose mothers had bachelor's degrees ($p<0.01$). Participants whose mothers had primary school or lower degrees had a significantly higher IMAS score than others. Participants whose mothers had middle school or lower degrees had a significantly higher IMAS score than those whose mothers had bachelor's degrees ($p<0.01$). Mothers' education did not affect participants' MAS scores ($p>0.05$).

Parents' marital status did not affect participants' GRAS scores ($p>0.05$). However, parents' marital status affected their IMAS and MAS scores ($p<0.01$). Participants whose parents were alive and together had a significantly higher IMAS score than those whose parents were divorced or separated. This result

indicated that participants whose parents were alive and together had more positive attitudes toward marriage than those whose parents were divorced or separated. Participants whose parents were alive and together had a significantly lower MAS score than those whose parents were divorced or separated. This result indicated that participants whose parents were alive and together had lower levels of anxiety about marriage than those whose parents were divorced or separated. Parents' marriage quality significantly affected participants' GRAS, IMAS, and MAS scores ($p<0.01$). Participants who believed that their parents had conflicts in their marriage had a significantly higher GRAS score than those who believed that their parents were happily married and those who were undecided about the quality of their parents' marriage. This result indicated that participants who believed that their parents had conflicts in their marriage had more positive attitudes toward egalitarian gender roles than those who believed that their parents were happily married and those who were undecided about the quality of their parents' marriage. Participants who believed their parents were happily married had a significantly higher IMAS score than those who were undecided about the quality of their parents' marriage and those who believed that their parents had conflicts in their marriage. This result indicated that participants who believed that their parents were happily married had a more positive attitude toward marriage than those who were undecided about the quality of their parents' marriage and those who believed that their parents had conflicts in their marriage. Participants who believed that their parents were happily married had a significantly lower MAS score than those who believed that their parents had conflicts in their marriage and those who were undecided about the quality of their parents' marriage. Participants who were undecided about the quality of their parents' marriage had a significantly higher lower MAS score than those who believed their parents had conflicts in their marriage.

Table 2: Participants' GRAS, IMAS, and MAS Scores Based on Their Demographic and Descriptive Characteristics (N=848)

Scale		n	$\bar{x}$	SD	$\bar{x}1$	Min - Max	Test	p
	Sex							
GRAS	Woman	517	59.93	7.81	61.00	32 - 71	Z=-13.19	<0.010
	Man	331	51.18	8.95	51.00	22 - 71		
IMAS	Woman	517	59.42	17.63	60.00	21 - 105	Z=-6.83	<0.010
	Man	331	68.68	19.31	71.00	23 - 105		
MAS	Woman	517	28.62	9.26	28.00	13 - 52	Z=-4.53	<0.010
	Man	331	25.82	9.00	26.00	13 - 52		
	Educational Level							
GRAS	High school	514	56.94	9.39	58.00	22 - 71	X^2=5.54	0.060
	Bachelor's	303	55.63	9.14	55.00	29 - 71		
	Master's	31	58.16	9.03	59.00	39 - 71		
IMAS	High school	514	62.20	19.03	62.00	21 - 105	X^2=2.54	0.280
	Bachelor's	303	64.56	18.57	65.00	25 - 105		
	Master's	31	61.84	17.99	64.00	29 - 98		
MAS	High school	514	27.55	9.27	27.00	13 - 51	X^2=0.01	0.100
	Bachelor's	303	27.38	9.11	27.00	13 - 52		
	Master's	31	28.52	11.00	26.00	13 - 52		
	Mother Educational Level							

GRAS	Primary school or lower	290	55.22	9.41	55.00	22 - 71	X^2=15.15	<0.010[a]
	Middle school	113	55.28	9.69	56.00	29 - 71		
	High school	205	57.26	9.39	58.00	31 - 71		
	Associate	43	57.86	7.78	58.00	42 - 71		
	Bachelor's	176	58.13	8.75	60.00	31 - 71		
	Master's	21	57.57	9.95	59.00	38 - 71		
IMAS	Primary school or lower	290	65.34	19.21	65.50	21 - 105	X^2=18.93	<0.010[b]
	Middle school	113	65.28	17.70	68.00	24 - 105		
	High school	205	63.05	18.33	62.00	23 - 105		
	Associate	43	58.47	20.03	63.00	23 - 87		
	Bachelor's	176	58.60	18.36	58.00	21 - 105		
	Master's	21	65.19	20.05	70.00	27 - 95		
MAS	Primary school or lower	290	27.78	9.07	27.00	13 - 52	X^2=5.04	0.041
	Middle school	113	27.78	9.22	27.00	13 - 51		
	High school	205	26.71	9.38	27.00	13 - 52		
	Associate	43	28.07	8.62	29.00	13 - 49		
	Bachelor's	176	28.10	9.60	28.00	13 - 52		
	Master's	21	24.71	9.75	22.00	13 - 46		
	Father Educational Level							
GRAS	Primary school or lower	155	54.91	10.25	55.00	22 - 71	X^2=6.50	0.260
	Middle school	107	56.39	9.18	57.00	29 - 71		
	High school	229	56.98	9.29	58.00	28 - 71		
	Associate	49	56.57	7.92	57.00	44 - 71		
	Bachelor's	263	56.76	9.06	58.00	31 - 71		
	Master's	45	58.53	8.71	59.00	37 - 71		
IMAS	Primary school or lower	155	65.69	18.52	66.00	21 - 102	X^2=7.50	0.180
	Middle school	107	64.53	20.21	65.00	21 - 105		
	High school	229	61.90	18.51	61.00	24 - 105		
	Associate	49	64.69	17.40	65.00	25 - 105		
	Bachelor's	263	61.57	18.69	61.00	21 - 104		
	Master's	45	62.80	20.32	63.00	25 - 95		
MAS	Primary school or lower	155	28.00	8.49	28.00	13 - 51	X^2=1.65	0.900

	Middle school	107	28.39	10.01	27.00	13 - 52		
	High school	229	27.70	9.79	27.00	13 - 52		
	Associate	49	26.65	7.98	27.00	13 - 49		
	Bachelor's	263	26.96	9.02	27.00	13 - 52		
	Master's	45	27.24	10.21	29.00	13 - 49		
	Parents' Marital Status							
GRAS	Both are alive and together	680	56.35	9.36	57.00	28 - 71		
	Either one of them or both are dead	62	58.58	8.62	61.50	42 - 71	X^2=2.86	0.239
	Divorced or separated	106	56.41	9.28	57.00	22 - 71		
IMAS	Both are alive and together	680	64.26	18.31	64.00	21 - 105		
	Either one of them or both are dead	62	58.13	22.43	54.00	21 - 105	X^2=15.02	<0.010[c]
	Divorced or separated	106	57.99	18.84	58.00	24 - 104		
MAS	Both are alive and together	680	26.97	8.96	27.00	13 - 52		
	Either one of them or both are dead	62	29.21	10.82	29.50	13 - 51	X^2=12.42	<0.010[c]
	Divorced or separated	106	30.14	9.77	29.50	13 - 52		
	Opinion on Parents' Marriage Quality							
GRAS	Happily married	424	55.06	9.14	56.00	28 - 71		
	Conflict in marriage	245	58.95	9.06	61.00	22 - 71	X^2=29.59	<0.010[d]
	Undecided	179	56.64	9.37	57.00	32 - 71		
IMAS	Happily married	424	67.49	18.01	68.00	22 - 105		
	Conflict in marriage	245	56.88	18.53	58.00	24 - 105	X^2=51.29	<0.010[e]
	Undecided	179	60.88	18.55	61.00	21 - 105		
MAS	Happily married	424	24.86	8.75	26.00	13 - 50		
	Conflict in marriage	245	31.12	9.19	30.00	13 - 52	X^2=76.82	<0.010[f]
	Undecided	179	28.92	8.63	29.00	13 - 51		

a:*1 – 5;* ***b:*** *1 – 5, 2 – 5;* ***c:****1 – 3;* ***d:*** *1 – 2, 2 – 3;* ***e:*** *1 – 2, 1 – 3;* ***f:*** *1 – 2, 1 – 3, 2 – 3*

4.2. Correlation between The Scale Scores

The Spearman's test results showed significant correlations between the scale scores ($p<0.01$). There was a negative correlation between GRAS and IMAS scores, indicating that participants with more positive attitudes toward egalitarian gender roles were likely to have more negative attitudes toward marriage. There was a positive correlation between GRAS and MAS scores, suggesting that participants with more positive attitudes toward egalitarian gender roles were likely to have higher anxiety about marriage. There was a negative correlation between IMAS and MAS scores, indicating that participants with more positive attitudes toward marriage were likely to have lower anxiety about marriage.

Table 3: Correlation between the Scale Scores

	1	2	3
1. GRAS	-		
2. IMAS	-0.475*	-	
3. MAS	0.097*	-0.434*	-

**p<0.01*

5. DISCUSSION & CONCLUSION

This study investigated the effect of demographic and descriptive characteristics on single young people's attitudes toward gender roles and marriage and their anxiety about marriage. The sample consisted of 848 participants. The data were collected using the Gender Role Attitudes Scale (GRAS), the Inonu Marriage Attitude Scale (IMAS), and the Marriage Anxiety Scale (MAS). This section discussed the results in line with the literature.

The female participants of study had a significantly higher mean GRAS score than their male counterparts. This result indicates that women have more positive attitudes toward egalitarian gender roles than men, which is consistent with the literature (Damji & Lee, 1995; Eroğlu et al., 2009; Kodan Çetinkaya, 2013; Kulik, 1999; Öngen & Aytaç, 2013; Zeyneloğlu, 2008). Modernization and advances in technology have paved the way for a paradigmatic change in which women have had more access to education and gained more economic independence. This process has allowed women to question traditional gender roles and demand more equality in private and public spheres. Therefore, women have adopted egalitarian gender roles more quickly than men (Amato & Booth, 1995; Greenstein & Davis, 2006; tezcan & Vikat, 2004; Tezcan & Coşkun, 2004). In this sense, it can be said that traditional gender roles and stereotypes put women in a disadvantageous position therefore they defied by women.

Female participants had a significantly lower IMAS score than their male counterparts. This result suggests that women have more negative attitudes toward marriage than men. This result may have two reasons. First, traditional gender roles are still prevalent in Turkey. Therefore, although women participate more actively in the labor market and achieve a higher level of empowerment in society, they are more likely to be held responsible for household chores and childcare, whereas men get to prioritize their work. Second, women think that men view marriage as a comfort zone in which they do not take any responsibility. Our result is consistent with the literature (Akbaş, Gökyıldız Sürücü, Onat Köroğlu & Öztürk, 2019; Huang & Lin, 2014; Jennings, Salts & Smith, 1991; Servaty & Weber, 2011). However, Fallahchai and Fallahi (2019) investigated Iranian college students' attitudes toward marriage and found that female participants had more positive attitudes toward marriage than their male counterparts. These results suggest that women's attitudes toward marriage depend on cultural values, beliefs, gender roles, and sexual freedom.

Female participants had a significantly higher MAS score than their male counterparts, suggesting that women have higher anxiety about marriage than men. As stated before, traditional gender roles are still prevalent in Turkish society (Eralp & Gökmen, 2020; Konda, 2019; Savaş, 2018). Therefore, our result

indicates that women think that they will have to deal with the challenges of both work and home demands when they get married.

Participants whose mothers had bachelor's degrees had a significantly higher GRAS score than those whose mothers had primary school or lower degrees suggesting that people with more educated mothers have more positive attitudes toward egalitarian gender roles than those with less educated mothers. Surprisingly, although our participants' fathers were more educated than their mothers, it did not affect their GRAS scores. This is probably because women are still considered the primary caregivers responsible for raising children due to the traditional gender roles in Turkey. Therefore, young people are more affected by their mothers' views on gender roles than their fathers'. Also, participants whose mothers had bachelor's degrees had a significantly lower IMAS score than those whose mothers had middle school or lower degrees, suggesting that people with more educated mothers have more negative attitudes toward marriage than those with less-educated mothers. This result shows how effective and decisive role the mother's education plays in shaping young people's perspectives on marriage.

Participants' parents' marital status did not affect their GRAS scores. However, it affected their IMAS and MAS scores. Participants with divorced parents had a significantly lower mean IMAS score than those with married parents. Moreover, participants with divorced parents had a significantly higher MAS score than those with married parents. These results indicate that people with divorced parents have more negative attitudes toward marriage and higher levels of anxiety about it than those with married parents. Research also shows that young people whose parents were divorced when they were children have more negative attitudes toward marriage and higher levels of anxiety about it (Boyer-Pennington, Pennington & Spink, 2001; Jacquet & Surra, 2001; Ma, 2002; Willoughby & James, 2017). Participants with divorced parents had a significantly higher MAS score than those with married parents, probably because they were worried they might experience the same marital problems as their parents. Earlier research has also shown that people with divorced parents are more likely to have negative views about marriage (Ergin, Bekar & Aydemir Acar, 2019; Gabardi & Rosén, 1991; Long, 1987; Tasker, 1992; Yılmaz & Yalçın, 2021). These results indicate that parents' marital status affects their children's worries about and attitudes toward marriage.

Participants who believed their parents had conflicts in their marriage had a significantly higher GRAS score than those who believed their parents were happily married. This result suggests that single young people who believe their parents have conflicts in their marriage have more positive attitudes toward egalitarian gender roles than those who believe their parents are happily married. This is probably because single young people who believe their parents have conflicts in their marriage witness marital problems related to unequal gender roles and worry that they might have the same problems as their partners in the future. Children who grow up in happy and loving households are likely to have more positive attitudes toward marriage than those who grow up in high-conflict households (Gabardi & Rosen, 1991, which is consistent with our result. Research also shows that people from conflict-ridden households have more negative attitudes toward marriage than those from happy and loving households (Jennings, Salts & Smith, 1991; Huang & Lin, 2014; Long, 1987).

Participants who believed their parents had conflicts in their marriage had a significantly higher MAS score than those who believed their parents were happily married. This result indicates that single young people who believe that their parents are happily married have lower anxiety about marriage than those who believe that their parents have conflicts in their marriage. Earlier research has also shown that young people who grew up in conflict-ridden households are likely to have higher levels of fear and anxiety regarding marriage than those who grew up in happy households (Akbaş, et al., 2019: Ma, 2002).

Second, this study sought answers to the question, "Is there a correlation between GRAS and IMAS scores?" The results indicated a negative correlation between GRAS and IMAS scores, suggesting that single young people with more positive attitudes toward egalitarian gender roles have more negative attitudes toward marriage. This is probably because single young people with more positive attitudes toward egalitarian gender roles do not want to have to conform to traditional gender roles in marriage. Kolpashnikova, Zhou and Kan (2021) conducted research in 24 countries to investigate the relationship between egalitarian gender roles and marriage. They have concluded that countries with more positive attitudes toward egalitarian gender roles have more negative attitudes toward marriage, whereas

countries with more positive attitudes toward traditional gender roles have more positive attitudes toward marriage.

Third, this study sought answers to the question, "Is there a correlation between GRAS and MAS scores?" The results showed a positive correlation between GRAS and MAS scores, suggesting that single young people with more positive attitudes toward egalitarian gender roles have higher anxiety regarding marriage. This is also probably because single young people with more positive attitudes toward egalitarian gender roles are not interested in conforming to traditional gender roles in marriage. Earlier research has also pointed to a positive relationship between egalitarian gender roles and marriage anxiety. In other words, people with more positive attitudes toward egalitarian gender roles are likely to have higher levels of anxiety about marriage because they are concerned that they might be expected to conform to traditional gender roles in marriage (Coverman, 1983; Lye & Waldron, 1997; Reneflot, 2006).

Fourth, this study sought answers to the question, "Is there a correlation between IMAS and MAS scores?" The results pointed to a negative correlation between IMAS and MAS scores, suggesting that single young people with more positive attitudes toward marriage have lower anxiety regarding marriage.

To our knowledge, this is the first study to address the relationship between marriage attitude and marriage anxiety. However, some researchers argue that people who witness unfair gender norms, gendered power imbalances, violence, conflict, divorce, etc., are more likely to develop negative attitudes toward marriage (Meyer & Paul 2011; Reneflot, 2006). The participants of the study may also have witnessed such problems, which may explain why those with more negative attitudes toward marriage had higher anxiety about getting married.

Our results indicate that gender, maternal education, parents' marital status, and parents' marriage quality affect single young people's attitudes toward egalitarian gender roles and marriage and their anxiety about getting married. The government, universities, and non-governmental organizations should provide single young people with training programs, seminars, and symposia to promote gender equality. Family counseling centers should offer parents training programs to encourage them to raise their children based on gender equality. Our results also indicate that single young people with divorced or separated parents have more negative attitudes towards marriage and higher anxiety levels about getting married. Further research is warranted to better understand single young people's attitudes towards marriage and their anxiety levels regarding marriage. The government and non-governmental organizations should develop and implement training and counseling programs on marriage, such as communication tips for couples, conflict resolution.

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Araştırma Makalesi

The Relationships Between Attitudes Towards Gender Roles, Marriage and Marriage Anxiety of Single Youth Individuals

Evlenmemiş Genç Bireylerin Toplumsal Cinsiyet Rollerine Yönelik Tutumları, Evlilik Tutumları ve Evlilik Kaygıları Arasındaki İlişkinin İncelenmesi

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Genişletilmiş Özet

Problem durumu: Bir toplum için kültür demek o toplum tarafından kabul edilebilir standartlar anlamına gelmektedir ve toplumların kültürüne ait standartların yansımalarını günlük hayatın her alanında görmek olasıdır (Yel, 2020). Cinsiyet ve toplumsal cinsiyet kavramlarının ise bu yansımaların kapsamında olduğu söylenebilir. Cinsiyet biyoloji ile ilişkilidir (Demirtaş, 1999) ve doğuştan sahip olunan bir durumdur (Haig, 2004; West ve Zimmerman, 1987). Bir kişinin cinsiyete sahip olması için hayata gelmiş olması yeterli görülürken, her toplumun kendi sosyo-kültürel yapısına göre doğumundan itibaren farklı değer ve yargıları bireye yükleme süreci toplumsal cinsiyeti ifade etmektedir (Lindsey, 2012; Oakley, 1972). Toplumsal cinsiyet rolü açısından kadın ve erkeğin rolleri; geleneksel cinsiyet rolü ve eşitlikçi cinsiyet rolü olarak sınıflandırılmaktadır (Esen ve ark., 2017). Kadınların toplum tarafından güçsüz ve ikincil planda tutulması, kamusal alanda başarılı olamayacakları konusundaki algılar ve bu algılar doğrultusunda kadının özel alana itilerek ev içi işlerini ona daha uygun gören tutumları destekleyen rol beklentisi, geleneksel toplumsal cinsiyet rolü tutumunu ifade etmektedir (Bakioğlu ve Türküm, 2019; Özaydınlık, 2014; Vefikuluçay ve ark., 2007). Eşitlikçi toplumsal cinsiyet rolü tutumu ise geleneksel toplumsal cinsiyet rolü anlayışının aksine mesleki, ailevi, evlilik, sosyal ve eğitimle ilgili alanlarda kadın ve erkeğin sorumlulukları eşit seviyede paylaşmalarına olanak sağladığı gibi bu yaklaşımda bireyin cinsiyetinden dolayı yaşamıyla ilgili herhangi bir sınırlamaya tabi tutulmadığı görülür (King ve ark., 1994).

Dinamik bir özelliğe sahip olan toplumsal cinsiyet rolü kavramının anlamı hem toplumlara göre hem de toplumların mevcut koşullarına göre değişebilmektedir. Çünkü yaşamın akışı içerisinde toplumsal yapıların değer, düşünce ve tutumlarında değişimin kaçınılmaz olduğu bir gerçektir (Nicholson, 1994). Türkiye'nin de hem dünya genelinde toplumlarda görülen değişim sürecinden hem de cumhuriyet sonrasında ülkede yaşanan sanayileşme, kentleşme, göç, demokratikleşme, üniversite sayılarının artması ve eğitim sürelerinin uzaması, kız çocuklarının eskisinden daha çok eğitim alması, kadının özgürleşerek çalışma hayatına katılmasıyla birlikte değişen toplumsal cinsiyet rolleri gibi nedenlerle fark edilir derecede bu değişim ve dönüşüm sürecinden etkilendiği görülmektedir (Akın ve Aydemir, 2007; Baş, 2017).

Yaşanan bütün bu değişim ve dönüşümlere rağmen, toplumsal bir kurum olan aile; gerek sürdürdüğü geleneksel ilişki ağlarıyla gerekse modern yaşamın kendi içsel mekanizmasında meydana getirdiği dönüşümlerle birlikte günümüzde de önemini ve anlamını korumaktadır. Çünkü modernleşmeyle

birlikte ailenin bazı işlevleri farklı kurumlar aracılığı ile karşılansa da kişinin sevgi ve güven ihtiyacı hala aile dışında tatmin edici bir şekilde karşılanamamaktadır (Aktaş, 1995). Pek çok toplumda ailenin kurulması için evlilik birliği bir ön koşul olarak görülürken (Haviland ve ark., 2011), bireylerin evliliğe yönelik tutumu "olumlu " veya "olumsuz" tutuma yakın olma yönünde farklılık gösterebilmektedir. Bu farklılık ise toplumsal cinsiyet rolü ile ilişkili aile ve yakın çevreden edinilen deneyimler, anne-baba evlilik özellikleri, toplum ile küresel dünya düzenindeki değişimler vb. nedenlerden kaynaklanabilmektedir (Arnett, 2000; Blagojevic, 1989; Eagly ve Chaiken, 2007; Haig, 2004; Larson ve ark., 1998).

Evlige yonelik olumsuz tutum, temelinde kaygiyi barindirabilmektedir. Evliliğe karşı duyulan kaygı bireylerin evliliği tehlikeli bir kurum olarak algılamasına ve ondan kaçınmasına neden olabilmektedir (Çelik ve Erkilet, 2019; Gudykunts ve Shapiro, 1996). Araştırmalar evlilik birliğinin getireceği geleneksel cinsiyet rollerini karşılamayı istememek, yakın çevrede gözlenen boşanmalar ve çatışmalı evlilikler, evliliğin özgürlüğü kısıtlayacağı endişesi, çalışma hayatının bireyin yaşamında oluşturduğu güçlükler gibi nedenlerin gençlerin evlilik kaygısı oluşturmalarında etkili oldugunu göstermiştir (Jones, 2005; Kefalas ve ark., 2011; Larson ve ark., 1998; Süzer, 2003; Ünal ve Avcı, 2019; Yüksel, 2006).

Araştırmanın Amacı: Bu çalışmada 18-29 yaş arasındaki evlenmemiş genç bireylerin toplumsal cinsiyet rolü tutumu, evlilik tutumu ve evlilik kaygıları arasındaki ilişkiler, sözü edilen değişkenlerin demografik ve anne-baba evliliğine ilişkin açıklayıcı değişkenler ile arasındaki ilişkiler incelenmiş ve şu sorulara cevap aranmıştır:

1. Evlenmemiş genç bireylerin toplumsal cinsiyet rolü tutumu, evlilik tutumu ve evlilik kaygısı, demografik ve açıklayıcı değişkenlere göre farklılaşmakta mıdır?
2. Evlenmemiş genç bireylerin toplumsal cinsiyet rolü tutumu ile evlilik tutumu arasında bir ilişki var mıdır?
3. Evlenmemiş genç bireylerin toplumsal cinsiyet rolü tutumu ile evlilik kaygısı arasında bir ilişki var mıdır?
4. Evlenmemiş genç bireylerin evlilik tutumu ile evlilik kaygısı arasında bir ilişki var mıdır?

Araştırmanın Yöntemi: Araştırmanın evrenini Ankara ilinde ikamet eden 18-29 yaş aralığındaki evlenmemiş genç bireyler oluşturmaktadır. Araştırmanın verileri 2021 yılı Ocak ve Haziran ayları arasında Covid-19 salgınına bağlı olarak ülke çapında alınan pandemi tedbir ve kısıtlamaları nedeniyle Kartopu Örnekleme Yöntemi kullanılarak çevrimiçi anket yoluyla toplanmışmıştır. Hazırlanan anket formu; katılımcılara ilişkin demografik bilgiler, anne-baba evliliğine yönelik açıklayıcı bilgiler ile katılımcıların toplumsal cinsiyet rolü tutumu, evlilik tutumu ve evlilik kaygısını belirlemeye yönelik 3 ölçme aracından oluşmaktadır. Ölçme araçları Toplumsal Cinsiyet Rolleri Tutum Ölçeği (TCRTÖ), İnönü Evlilik Tutum Ölçeği (İETÖ) ve Evlilik Kaygısı Ölçeği'nden (EKÖ) oluşmaktadır.

Verilerin istatistiksel analizinde SPSS (Statistical Package For Social Sciences for Windows, Release ver. 23.0) paket programından yararlanılmıştır. Normal dağılıma uymayan iki bağımsız grup (cinsiyet) arasındaki ortalamaların karşılaştırılmasında Mann–Whitney U Testi, ikiden fazla bağımsız grup arasındaki ortalamaların karşılaştırılmasında, Kruskal Wallis Testi uygulanmıştır. Gruplar arasında farklılık olması durumunda farklılığa neden olan grubun belirlenmesinde Bonferroni Post-hoc Testi uygulanmıştır. Ölçekler arası ilişkinin belirlenmesinde Spearman's Korelasyon Testi uygulanmıştır. Tüm analizler %95 güven aralığında (p=0,05) uygulanmıştır.

Araştırmanın Bulguları: Kadın ve erkek katılımcıların TCRTÖ, İETÖ ve EKÖ ortalama puanları arasında fark bulunmuştur. Kadınların TCRTÖ puanı, erkeklerden yüksektir ($p<0,01$). Kadınlar, erkeklere göre daha eşitlikçi toplumsal cinsiyet rol tutumuna sahiptir. Erkek katılımcıların İETÖ ortalama puanı, kadınlardan yüksektir ($p<0,01$). Buna göre, erkeklerin evliliğe karşı tutumu, kadınlara göre daha olumludur. Kadınların EKÖ puan ortalaması, erkeklerden yüksektir ($p<0,01$). Kadınların evlilik kaygısı, erkeklere göre daha yüksektir.

Katılımcıların anne eğitim düzeylerine göre TCRTÖ ve İETÖ'nden alınan puan ortalamaları arasındaki fark istatistiksel açıdan önemli bulunmuştur ($p<0,01$). Annesi ilkokul ve daha az eğitim düzeyinde olanların TCRTÖ ortalama puanı, diğer anne eğitim düzeylerinin aldığı ortalama puanlardan düşük olup;

annesi ilkokul ve daha az eğitim düzeyinde olan katılımcıların TCRTÖ ortalama puanı annesi lisans eğitim düzeyinde olanlara göre daha düşük bulunmuştur ($p<0,01$). Annesi ilkokul ve daha az eğitim düzeyinde olan katılımcıların ortalama İETÖ puanı, diğer anne eğitim düzeylerinin ortalama puanlarından yüksek, annesi ilkokul ve daha az eğitim düzeyinde olanlar ile annesi ortaokul mezunu olanların İETÖ ortalama puanı, annesi lisans mezunu olanlara göre daha yüksek bulunmuştur ($p<0,01$).

Katılımcıların anne-baba beraberlik durumuna göre ETÖ ve EKÖ puan ortalamaları arasındaki fark istatistiksel açıdan anlamlı bulunmuştur ($p<0,01$). Anne-babası sağ ve birlikte olanların İETÖ ortalama puanı, anne-babası boşanan ya da ayrı yaşayanlara göre daha yüksektir. Anne-babası sağ ve birlikte olanların EKÖ ortalama puanı ise, anne-babası boşanan ya da ayrı yaşayanlara daha düşüktür.

Anne-babanın evlilikte mutluluk durumu, katılımcıların TCRTÖ, İETÖ ve EKÖ puan ortalamalarını etkilemektedir ($p<0,01$). Anne-baba evliliğini çatışmalı olarak görenlerin TCRTÖ puanı, anne-baba evliliğini mutlu olarak gören ve anne-babanın evlilikte mutluluk durumu hakkında kararsız olanlara göre daha yüksektir. Anne-baba evliliğini mutlu olarak görenlerin ortalama İETÖ puanı, anne-baba evliliğindeki mutluluk durumu hakkında kararsız olanlar ve anne-baba evliliğini çatışmalı olarak görenlerden daha yüksektir. Katılımcıların EKÖ puan ortalamaları, anne-baba evliliğini mutlu olarak görenlerin ortalama puanı, anne-baba evliliğini çatışmalı olarak görenler ve anne-babanın evlilikte mutluluk durumu hakkında kararsız olanlara göre; anne-babanın evlilikte mutluluk durumu hakkında kararsız olanların ortalama puanı ise anne-baba evliliğinin çatışmalı olduğu görüşünde olanlardan daha yüksektir.

Araştırmada TCRTÖ, İETÖ ve EKÖ arasındaki ilişkiler anlamlı bulunmuştur ($p<0,01$). TCRTÖ ile İETÖ arasında negatif yönlü bir ilişki bulunmaktadır. Buna göre, eşitlikçi toplumsal cinsiyet rolü tutumu arttıkça, evliliğe ilişkin olumlu tutum azalmaktadır. TCRTÖ ve EKÖ arasında pozitif yönlü bir ilişki bulunmuştur. Bu durum, eşitlikçi toplumsal cinsiyet rolü tutumu arttıkça, evliliğe ilişkin kaygının da arttığını göstermektedir. Son olarak, İETÖ ve EKÖ arasında negatif yönlü bir ilişki saptanmıştır. Buna göre, evliliğe ilişkin olumlu tutum arttıkça, evlilik kaygısı azalmaktadır.

Sonuç ve öneriler: Bu çalışma, evlenmemiş genç bireylerin toplumsal cinsiyet rolü tutumu, evlilik tutumu ve evlilik kaygıları üzerinde; cinsiyetin, anne eğitim düzeyinin, anne-baba beraberlik durumunun ve anne-baba evliliğine yönelik görüşlerinin etkili olduğunu göstermiştir. Elde edilen sonuçlar, evlenmemiş genç bireyleri eşitlikçi toplumsal cinsiyet rol tutumuna teşvik edici; devlet, üniversiteler ve sivil toplum kuruluşları tarafından da desteklenen eğitim, seminer, sempozyum gibi programların düzenlenmesinin önemini ortaya koymaktadır. Gençlerin yetişmesinde en önemli rolü oynayan anne-babalara, ilgili kurumlarca cinsiyet eşitliğine yönelik eğitim programlarının planlanması ve uygulanması; çocuklarını erken yaşlardan itibaren toplumsal cinsiyet rolüne yönelik eşitlikçi bir bakış açısıyla yetiştirmeleri açısından oldukça önem taşımaktadır. Anne-babanın boşanması ya da ayrı yaşaması genç bireylerde anne-baba evliliğinin çatışmalı olarak görülmesi sonucu evliliğe yönelik olumsuz tutum ve evlilik kaygısı yaratabilmektedir. Bu çerçevede henüz evlenmemiş gençlere evlilik, çiftler arası iletişim, çiftler arası çatışmalar ve çözüm yolları vb. konularda, devlet ya da sivil toplum kuruluşları tarafından desteklenen eğitici programların ve danışmanlık hizmetlerinin verilmesinin yararlı olacağı düşünülmektedir.